

THE HOUSEHOLD OF GOD

Volume 3

Received through the inner word

by

Jakob Lorber

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NOTE: A special word of thanks to all the volunteers who spend years of their free time to translate the books of the New Revelation without compensation. Most of the translators followed the guideline to keep the translation as close as possible to the original old German language in order to preserve content in exchange for English style correctness. Professional proofreading is in progress as funds become available.

THE HOUSEHOLD OF GOD – VOLUME 3

CHAPTER 1

[01] But when all during the worshipping of God, except for Enoch and the four pure female beings who were safely with the Father, began to fear the man on the lawn hill because they thought that this man will slowly finish off each one of them, similarly as he had done with the big Sehel, the Lord said to Purista:

[02] "Listen, you, My beloved cook! What do you think we should do to free the fools from their fears and also to achieve that they should recognize me as the only true Father and God without harming their freedom? Because if I suddenly reveal Myself to them - and indeed especially the women - it will cost them their lives, if not to some, their whole existence itself! So tell me and give Me some advice, what should be done!"

[03] This question startled the magnificent Purista to such an extent that she began to cry, since she was under the impression that the Father wanted to punish her thereby.

[04] But the Lord looked at the weeping girl ever so kindly and said to her: "Look at Me, My daughter, and tell Me then in your heart, whether someone who wants to punish looks like I am now and always has looked and did forever look in the face of those who have loved me like you and still loving Me and will love Me forever! Well, what do you say to Me to this question, my beloved daughter?"

[05] Hereby Purista was encouraged to speak again and said quite timid-closeting: "No, no, dearest, best, Holy Father, You are not capable to get sorely or even angry, - this I clearly recognize now; but concerning your earlier question, directed to me weakest, it is clear as daylight to me that it would be the greatest arrogance on my side, which would be worthy the harshest punishment, if I dared giving to You, the most infinitive wisdom, any advice to prescribe to You what You should do!

[06] Oh, I can't think about it without quivering, to provide, You, God, the almighty Creator of heaven and earth, some advice; therefore, I beg You, o, you, My best, dearest, holy Father, to spare me such compulsion!"

[07] But the Father said to Purista: "Listen, you, My beloved daughter, you still do not understand Me quite fully; therefore pay very close attention to what I'm going to say to you now!

[08] Behold, you are afraid now to become punishable before Me, if you, upon My fatherly wish, should give to Me a puerile advice, although you fully realize that My divine, infinite, eternal wisdom never ever needs any council and I therefore also

manage everything in the best way - irrespective as it may be!

[09] But if this is undeniably true, how is it then that you have asked Me various things before, and I always gave to you what you asked Me for? What is such a request other than advice in a morally-pious manner, by which the questioner indicates to Me what I should do?!

[10] Doesn't the questioner know that I am most wise and most affectionately good? And if he knows that, how can he ask Me for something?! After all, he most necessarily must assume that I as the highest wisdom and love, surely without his request, always carry out the best, the most wise at the most appropriate time!

[11] How big and sacrilegious sinner must therefore be the one who asks Me to do something for him contrary to My highest divine wisdom?!"

[12] Here, Purista and the other three, began to hit their chests, and all of them said: "O Lord, be merciful to us all; because we are the most heinous sinners before you!"

[13] And again the Lord said to them: "Yes, hear, you, My daughters, if you carry on like that you keep on piling up your sins; since you, Purista, just now again added a piece of advice in your request to Me, according to which I should have mercy on you!"

[14] Here Purista already screamed for too much fear and sorrow and said, "Oh, for the sake of Your divinity, what have I, poor fool, done?!"

[15] And Ghemela, also ruefully crying, said: "Thus we are all lost!"

[16] Also Naeme and Pura did not know what to do because of fear and pain.

[17] But the Lord put his arms around all of them and pressed them to his most sacred chest and then said to them: "Daughters, are you then unhappy and lost at My chest since I, your Creator and Father, carry you hot loving visibly on my hands and tease you as a mother her tender beloved infant?"

[18] This question brought the four back to their senses, and Purista replied crying and smiling: "O, best Father! We are of course not lost! But - we are - still - sinners - before you?"

[19] But the Father said to her: "If you were sinners, you could not be with Me; but because you are not sinners, you are My dearest daughters, who I now carry on my hands!"

[20] I, as Father, want indeed to be advised by My loving children as if I needed their council, and also want them to be active, as if I needed their actions and support!

[21] For all these things I do as a Father to my children out of My great love, but then guide their advice and actions in such a way, that I thereby always still reach my goal.

[22] Therefore, you, my little daughter, must advise me now what I should do, and I will not do anything before, and nothing else, as to when and what you will advise me!"

[23] Only here did Purista found courage again, folded her arms around the Father's neck, kissed Him all over and then said, "O, also let all the women out of love for You go into my kitchen, and go now together with all of us into the kitchen and let Yourself be recognized, loved and worshiped by all as the loving, holy Father according to Your pleasing!"

[24] And the Lord said: "Amen, so be it! And so let us go into the hut!"

[25] But Ghemela asked the Father: "Father, may we also in the hut be close to You?"

[26] And the Lord said, "Daughters, just like here, also in the hut; because I am everywhere and always the same good Father! And thus follow me confidently! Amen."

CHAPTER 2

[01] When the Lord, together with the four, came to Henoch, in passing He said to him: "Hench, prepare them all and then bring them to Me into the hut; the women, however, should only come to the doorstep but not enter the hut as long as I will dwell in it, - except for Eva and those here who I myself will lead into the hut! Amen. "

[02] Here the Lord, with his four beloved daughters, went into the hut and entertained them, until entry of all the others, with all kinds of divine grace-revelations and showed them the great ways which he pursues to guide the life of His children and all other beings; He also revealed to them animatedly the great destination of man, but also the possible evil intervention of Satan.

[03] This is what the Lord did in the hut; but what happened to the Henoch outside?

[04] First, Hored and Lamech came over him and asked him: "Father Henoch, don't you want to tell us who is the man who quite cheerfully went into the hut just now, against the rule given by the Lord, all alone with the four females, namely our women and with Purista and the beautiful Pura? Something extraordinary must be behind the man; and since he talks to you like a longtime acquaintance, you surely will know him?!"

[05] If the transfiguration of Sehel was no deception of our eyes, he certainly belongs to a higher world, and therefore it would be very desirable to know his circumstances!

[06] We speculated that it could be the Lord Himself; but it does not correspond with the announcement of Purista to whom the Lord had revealed, that He, when we all would be gathered in the hut and would await Him there in the deepest calm of our mind, on the spot will come to us visibly and then tell us all about what took place below.

[07] But this man did not come according to the revelation, but quite freely, and while we were preparing ourselves in the hut for the arrival of the Lord, he made a little annoying spectacle with the women outside and to his obvious pleasure he carefully chose the four most beautiful!

[08] Those four are of course the purest female stars on the heights and strangely enough we are not able to get cross with them despite the fact that it appears that they are deeply in love with the man - but this still does not imply that it is therefore the Lord!

[09] For the Lord is indeed faithful to His promises; and He can after all do not appear otherwise than He announced it to all of us through Purista! - Therefore tell us, dear father Henoah, who is this man and from where is he!"

[10] In the same manner also the others came to Henoah and asked him the same.

[11] But Adam still had another opinion; therefore he said with a very serious expression: "Henoah! The man looks a little suspicious to me; because the spectacle with the otherwise chastise and pure women does not seem right to me!

[12] The destruction or the actually complete annihilation of Seth's son, one can view as you like; the Lord could very easily have allowed the enemy of light to do such a thing temporarily to thoroughly examine us!

[13] You seem to know the man, - but this is not enough to convince me since I do not know him yet; I have been burned many times before and therefore have become very shy of the fire at similar occurrences!

[14] Therefore tell us more about the man, and make that we can get into the hut, otherwise the Lord's appearance will be delayed for quite some time!

[15] But by all opinions already spoken, this man can't be the Lord, just as little as it could be one of us! Because if it would be Him, Purista would be as good as deceived! This you've got to see just as we do!

[16] That the four are holding on to this man does not prove much! Because the women are frivolous and all together blind; if one has prayed for a decade and a strong temptation may come over her in the eleventh year, she will throw herself fully into the arms of the seducer! Also, the woman is free, and she can do what she wants.

[17] Thus start talking about what you know; but do not make a long speech, so that we can get into the hut soon, await the Lord in it and thereby cut off the man's opportunity to carry on with the four young pigeons to his liking! In general, we must not be so lukewarm in divine things, otherwise the world will not exist beyond a thousand years, as it has existed until now through my always inspired zeal for God!"

[18] Only now did Henoah come to word and says: "Hear all of you, my dear fathers, brothers, and children! You have put your tongue and the thoughts of your soul in great activity, but your hearts have remained completely dormant!

[19] It seems that you have completely forgotten everything about my Sabbath speech from the Lord, if you do not understand the Lord's promise to Purista!

[20] What is the hut of Purista in which we should await the Lord at all times? Listen, our heart is the hut of Purista and the fire in it is our lively love for God!

[21] Who of you has until now gone into this hut, and who has welcomed his brothers into the cabin and wanted to be the last and least among them?

[22] No woman except Eva and Purista should enter the hut! That is to say: If we are standing in love to God and rest in our hearts, then we ought not to think of women and dim the love to God with the love for women, - except with motherly love and filial love, which does not cloud the love to God, but only provides a yardstick, as to how to love God! Do you understand this?

[23] Sure, we were in the hut of Purista with our bodies, but our hearts were stuck to the women, and wondered: 'Why should not all women be allowed into the hut?' No wonder then that the women made us such spectacle and in the end even drove us out of the hut. Do you understand this?

[24] Since, however, the Lord is endlessly more merciful and faithful than we, He nevertheless, according to His promise, came to us; but He came to us resembling the constitution of our hearts. Women were in our hearts; He therefore also came to the women and engaged them since we were not present in our hut of Purista! Do you understand this?

[25] The four pure lovers of the Lord, greatly shaming us, did in fact awaited Him in the true and living hut of Purista; therefore He also came to them first, and while we were still whetting our empty tongues, they already most blissfully enjoy the liveliest emanations of His grace, mercy, and love! - Do you understand these things?

[26] You still don't know anything about the lowlands; but the four, for quite some time already, are allowed to view most lucidly the most wonderful ways and guidance of the Lord! - Do you understand this?

[27] You still ask and say: 'Who is this man?'; but the four pure girls lie in His arms for quite some time already and rejoice the holy, most loving Father! - Do you understand this?

[28] But I do not say to you that the man is the Father, however, go to Him in your hearts, and you will recognize who the man is! - Do you understand this?

[29] Yes, now you must understand it, if you are not blind as the center of the earth! - I have finished speaking; act accordingly and recognize your great blindness in the name of the Lord! Amen."

[30] Only now all started to wake up and while knocking their chest they recognized what time it was.

CHAPTER 3

[01] Only after a quarter of a turn of a shadow (one turn of a shadow probably equals one hour - the editor) did the fathers and the others come to their senses again; but no one knew what to do now. Therefore, they looked at each other quite puzzled and dumbfounded asking: "What is this; what happened to us, what have we done?" But upon all the muted questions no answer followed from anywhere!

[02] But also the women from a distance noted that something important must have happened to the men, because they acted quite mysteriously and put their heads together. Therefore, not by their weakness, but rather their strong trait called curiosity, all of them were driven towards the men to overhear what had taken place.

[03] While walking one of them asked her neighbor: "What do you think happened to the men?"

[04] The neighbor replied with an important looking but nonetheless meaningless expression: "O sister! This must be something terribly extraordinary; it is definitely a miracle. If only someone could tell us what it is! "

[05] Another said: "It surely is something about the very strange man!"

[06] "Yes, yes," said a fourth, "the hideous person, as you know, went with the four false chastity girls into the hut all alone! Because he feared being seen by our moral eyes when carrying on with the four, he went into the hut! "

[07] A fifth said: "You're right; there he's now much more relaxed and quite more comfortable too! At one stage I also told Lamech and Hored in passing - you know how it sometimes occurs: 'I do not want to be a bad prophet, - but be very careful; because such a beautiful, young, hot blood does not bode well!'

[08] And now they have it, the wise men who always want to shut us, the experienced women, up!

[09] No, it's just either hilarious or annoying! The magician from the south, of which I already heard quite some talk, snapped up those morning-pearls, as they have been called too lately!

[10] And now they put their heads together out of sheer fear and jealousy and despite all their wisdom do not know what to do!

[11] The strongest man among them, he magically made him disappear, and they might not fare much better should they try to overpower him!"

[12] A sixth added to it, saying: "Yes, you certainly are right; because I've seen and heard it when Henoch went to the magician to drive him away from the holy site! But the magician did not want to obey him! Henoch then sends Purista up, probably to soften up the magician to magically make him disappear from the spot in a counter move; only to fail and be embarrassed, Mr Henoch! The magician then also bewitched at once the priestess Purista; she then is immediately all over the magician!"

[13] Another neighbor came forward and corrected the speaker with the words: "Sister, I saw it better! Mr Henoch only wanted to send Purista up; but he hardly had spoken to her in this regard a few words, and she was already bewitched, gave a cry - probably the moment when she was magically been attacked - and then ran of course quite nonsensical blindly to the magician and fell, according to his wish, into his arms!"

[14] Here the previous speaker interrupted saying and remarked: 'Yes, yes, you're right; so it was. But what was it I wanted to say? - Yes, yes, now I know! Then the wise Mr Henoch sent out the strong Sehel! But when he tried to pull the magician down from the hill with his hands by force, he magically made him disappear completely - God knows where to, and now the oxen are standing in front of the mountain and with all their wisdom, to tell the truth, they do not know what to do!"

[15] Another assiduous listener of this edifying remarks added quite scornfully with a laugh: "No, but I want to laugh at this on the top of my voice, when this quite attractive magician has swiped away those four morning-pearls, those dewy spring-roses from the everlasting red of dawn - and God knows of all the other beauties - from the wise masters! I think the men would pearl out and de-dew their eyes about this!"

[16] Yet another added, saying: "When only now the Lord Jehovah could come as Purista has announced Him, I would like to see the small embarrassment of the wise men!"

[17] Still another said: "O, we can be sure about that - the Lord will certainly stay away now for some time! Because He certainly will not attend such a scandal forever, except with a glowing punishing rod which would suit the magician, the four heavenly eyes and also the all-wise gentlemen, quite nicely!

[18] The old, however otherwise very worthy mother Eva seems also quite grown to the men! One should never complain to her about a man, then this is the end! Just as before - it's a laugh - when Uranion's wife complained to her, instead of a comforting justification, she was quite nicely rebuked! And we all had to swallow our righteous anger and keep silent like a mouse in front of a cat! No, whoever finds this right must have guzzled his wisdom from a God knows what source!"

[19] Another still added to all of this: "What's wrong with the men? - O, I know the reason! They are all in love up to their ears! But the magician has now canceled their plans; that is why they completely puzzled put their heads together!

[20] Now, how long ago was it that the very old father Adam took the beautiful young Pura into his house and let himself be guided to the top of the hill by her - and it has even been noticed that he has kissed her!"

[21] A neighbor added to this: "Well - well - this will be something new, since I have seen it with my own eyes! Not only kissed, but also cuddled, and who knows with what unexecutable thoughts! -Yes, the always right gentlemen; they can barely be trusted as long as one can see them!"

[22] But one woman from the morning, who was the youngest sister of Aora, with an age of sixty years which was still very young for the time and still single -, walked to the midst and said: "Our talk seems to me just like shaking empty straw to get bread grains from it!

[23] If it were up to me I would say that you only speak with the most burning jealousy, and that all of that which you accuse the men of, you are most guilty yourself, then to think such of the always wise men!

[24] I dare to state most firmly that each one of us would have allowed ourselves to be bewitched by this magnificent man without the slightest demur if the man only wanted to enchant us.

[25] But because the man has not done so for a good reason, but only has rejected you from the hill, he now also must be a vicious man! Oh, I think that's very natural!

[26] He also motioned for me to come to him; if I hadn't been so afraid of you, I would have done the same as my niece Purista!

[27] But now all fear has left me, and I know what I'm talking about, and I have not lost my senses. But remember this well, you otherwise high mothers and sisters: When the Lord Jehovah will come - if He not already has come - you will be in dire straits and who knows if the four pearls are not better off than we and all of those by you maligned gentlemen over there; for I have seen a shining brightness behind the man and who knows whether the man who has been scoffed by you is not the Lord Himself, - and if so what will happen to you!?"

[28] Thereupon all the women fell silent, and a great fear came over them.

CHAPTER 4

[01] The young speaker who was called Mira, very soon noticed the sensation her few words caused among the women and thought to herself: "What will become of this phenomenon? The mothers and sisters are all of a sudden completely mute; every face is an expression of great fear and indescribable terror!

[02] Something must be done; the otherwise noble mothers and dear sisters can not be left in such a deplorable state?!

[03] I already know what I'll do! I'll just go alone to Henoch since the mothers and sisters do not dare to walk any further, and will make an intercessor for them; he will revive the strongly terrified mothers again! Yes, this is a pretty clever idea of me; therefore let's put it into practice at once!"

[04] Thought of and done, has always been a good trait of Mira; therefore she immediately went to Henoch and told him everything.

[05] But Henoch immediately interrogated her and said to her: "Yes, but why were

you so pertly and thereby have put the mothers and sisters in such a state of fear?!

[06] See, just as you now have found your way to me, you should have found it beforehand and in the name of the Lord have told me about the aberration of the mothers and sisters, in which case the matter could be settled along the way of love alone; but now, that you literally have prepared a judgment for your mothers and sisters by your too hasty words, it is not as easy as you might think!"

[07] When Mira heard such from Henoch she replied to him without fear: "Father Henoch, you are of course very wise and at that the sole and firmly appointed High Priest by the Lord Himself, but I still think not having made a mistake; because one has to respect the rights of God more than the rights of the people, if they do not match with the divine!"

[08] The mothers and sisters, however, were lost in a blind zeal, as it already is so often the case with women, and have, against the divine rights, established among themselves false claims; and since I necessarily disliked it and according to it my inner sense of justice could no longer bare it that the holiest, best Father in his masculine most perfect image, be reviled any longer, I came forward and just voiced my opinion. But for that, that my mothers and sisters were so terrified by my few words, I cannot be blamed!

[09] Therefore, dear father Enoch, you should not be cross with me; for I only meant to do good but not in the least to do any harm!

[10] You see, that I certainly love my mothers and sisters wholeheartedly, you can derive thereof that I - despite that the magnificent man also waved to me to come to him like the other four, and I also at once felt in me an almost irresistible urge to do so - I nevertheless out of fear and respect remained with my mothers and sisters!

[11] However, I'm also going to tell you, dear father Henoch, with certainty: If that man again beckons me to come to him, I will not only leave all mothers and sisters behind but the whole world, and hurry straight to him; because behind that man is more than just a man! - That I know for sure! "

[12] Here, Henoch said to Mira, "Listen, you're terribly clever as not easily anyone else of your sex! Therefore, it should not be difficult for you to help the mothers and sisters with your cleverness, if you really love them wholeheartedly?"

[13] And Mira answered Henoch: "Yes, dear father Henoch, judging from your always evasive speech, in the end I will have no other choice! On my way to you, I already thought about it that the highest level of mercy will not likely be found here! - If only I could get to that man; he surely will help me rather than you!"

[14] And Henoch replied: "Very well; behold, the Man is in the hut and the door is open! I will not prevent you from looking for help from Him; you therefore may go to Him if you believe that He will assist you rather than me! "

[15] And Mira said, "Oh, if only I may, because I am not afraid at all!"

[16] Rejoice, you poor mothers and sisters, you will be helped without Henoch!

[17] Therefore, have courage; the magnificent man surely has a better heart than

you, dear father Henoah, and will not interrogate me if I'm going to bewail my problems to him, but help me instead! "

[18] Here she went seriously into the hut.

CHAPTER 5

[01] When Mira quite safely entered the hut to meet with the Lord whom she did not know yet so well, He got up and said to her in a somewhat serious tone: "Mira, where do you come from now, since I did not wave to you but earlier you chose not to come when I beckoned you? In addition, I also gave Henoah the instructions according to which no woman should be allowed to step over the threshold of the hut, - and yet you came in! How did this happen?"

[02] This very sharp questioning tone caused Mira initially to lose a little courage; but she nevertheless regained her composure thinking by herself: "If this is the Lord, He will not take it too seriously and will become softened by my truly heart-deepest supplication; and if he's just a conservative wise-man, in the worst case I can always leave again as I have come here!"

[03] Only after such demurs did she opened her mouth and said somewhat shy-boldly: "It is true that I have been wrong on the whole; but if I think of it that the distress of my heart compelled me to do this and that Henoah did not tell me anything of a commandment not to enter the hut, then I have not done anything wrong!

[04] After all, who should, who wants to blame a sufferer in great distress who calls for help or a sufferer who searches for assistance and this even more so if a weak female creature calls for help or searches for assistance, just as I happen to be such a poor creature?!

[05] And what actually is so terribly wrong that I have done? Is it then not right if also a female person loves and respects God more than all the people, who, put together, are purely nothing against God?!

[06] Thus I also told the mothers and sisters my opinion, because I could not have known that this will have such a distressing effect on them! If I had known, I certainly could have kept quiet, however, done is done! But I now want to make up for my mistake a thousand times; and this can't be possibly wrong!

[07] I also told this father Henoah; but he did not have a heart for me and my great distress. That's why I ran to you because I thought you would be more merciful as Henoah; but after your first reception it seems that you do not have more mercy than Henoah!

[08] In general I must openly confess to you that since the time when the Lord on the hill has taught nothing but love for several days, that the people appear to me

much less merciful and also really are than before; and that is in my view not a good sign.

[09] But if it were up to me, I would like to help the whole world straight away, let alone a weak female person which in any way is both by God and nature placed in an incomprehensibly more adverse and suffering situation than any man!

[10] Behold, I have now finished speaking and spoke as it was in my heart! If you don't like it and I unintentionally have offended you, you are powerful enough to either throw me out or you can do with me as you previously has done with Sehel on the outside; for it is better not to be than to be in a world where people have hearts of stone, in which there is no mercy!"

[11] Thereafter the Lord said to Mira: "But hear, Mira! This was a long answer to My short question! One half you probably could have kept to yourself - and be silent about the other; because I know better than you why the shoe doesn't fit you!

[12] But so you may see that I am right, I want to explain to you your actual real distress and thus hear Me out:

[13] Behold, your mothers and sisters are jealous - and so are you! Your mothers reveled out of jealousy about Me and My behavior, and you have then rebuked them out of sheer jealousy for you secretly adopted a greater right to Me because of My beckoning gesture than the others whom I did not gesture.

[14] Because of My gesture to you, you immediately ignited the deepest love for Me; but when later you heard the mother's and sister's reproach about Me, your love for Me was insulted, and through your good opinion you took revenge on your mothers and sisters!

[15] But since your revenge was somewhat more effective as you wanted it to be, you now feel bad about it, and you would like to help those who are suffering now; but since this is not possible for you, so you are looking for help.

[16] I tell you, however, that help will come, and this sooner than you had expected; but in the meantime go outside and think about your misstep, and then come to Me with a clean heart and I will accept you and bless you like these four! "

[17] Here Mira blushed with shame and said, "If You would not be the Lord, my heart could not be so open to You; but You are the Lord and therefore nothing is hidden from You, and contently I now will leave the hut, which I am not worthy since I have seen you and recognized You fully!

[18] But forgive me my trespasses as I indeed forgive with my whole heart every body everything by whatever I have been offended by anyone ever!"

[19] And the Lord said: "Yes, you, I would forgive endlessly many things, if you were a sinner, because you love Me so much! But you are innocent; thus stay here with Me according to your heart and Henoah will take care of the rest! Amen."

CHAPTER 6

[01] These words nearly cost Mira her life, was it not that she was in the presence of the Lord of life. For her long hidden love for the Lord came now to a full eruption and she was still too little prepared for this; therefore our Mira fell lifeless onto the floor of the hut.

[02] But the Lord touched her with one finger and a new life began to undulate through the whole being of the former nearly dead body.

[03] But such was good and within My order; for everyone must first let die the world in him completely before he can receive and endure the fullness of the living force and power of My Love in him!

[04] But when Mira, now reborn by My love in her, arose again, she wept for too much love for Me and was not able to talk with her mouth, because her whole being has become one word, a word which nevertheless said more than all the books in the world; for this endless important word is love, that is the pure, true, living love for God.

[05] And precisely into this word of all words the whole being of Mira has passed; therefore she wept out of the fullness of this word and her magnificent like diamonds shimmering tears, with which she wetted my feet, carried more meaning than the contents of the world's largest library.

[06] Verily, I say, also the tears of a repentant sinner embracing Me with all his love, are more wealth to him than having received a thousand worlds as a gift for eternal enjoyment!

[07] However, Mira was never a sinner; thus her love was like the fervency of a central sun and her tears were suns, giving light to the planets.

[08] And in such love Mira got up and looked at Me, her holy, most loving Father, with eyes that in this very moment nobody could have endured except Me, for even My heart was by such a look compelled to withdraw a little, for the wisest reason of love.

[09] For if I had let My heart run freely, it would have consumed Mira with a most powerful counter fire and would have engulfed her as the subject of the most powerful love.

[10] For that reason I hid Myself for a short period of time and went in the meantime to Henoah where I was only visible to him alone and told him what he should say to the women so that they can recognize Me but not ignite too much.

[11] Also for the sake of the fathers did I withdraw Myself a little from their sight; because also in them the still somewhat immature love ignited a little too violently and in this flame they would not have endured My visible presence too well.

[12] Since, however, My fierce lovers suddenly realized that I was not among them anymore, their firestorm of love began to subside, and they looked at each with wide

eyes and one asked the other: "What is that? Where did He go? Why did He disappear so unprepared? He still wanted to tell us something about the sun a little, but now that our hearts ignited, He left us! No, that is quite weird! Just when one wants to embrace Him, He is gone!"

[13] But Mira said: "Also My eyes do not see Him any longer, but my heart is filled with Him, and that is endlessly more than I, a poor sinner before Him, is in the smallest part worthy of Him!"

[14] If I can and be allowed to just love Him, it is quite enough for me; for that I know anyway that His visible appearance is just a rare grace of Him.

[15] For if He would be constantly visible among us like a person, we would no longer be able to help ourselves for all the increasing love for Him, or we finally would get so used to Him that He would appear to us just like any other person!

[16] Therefore he quite well knows what is good and right and goes at the right time and comes at the right time!

[17] Here the Lord appeared visibly in the hut again and said to Mira: "That's right, you guessed it completely: He always goes and comes when it is good! Therefore, He is back again as you can see!"

[18] A scream of the loudest joy was the renewed reception and all fell at His feet.

[19] But He helped them all up and sat down with them at the table again and said to Purista: "Go and look what the pots are doing on the stove, and spread the fire otherwise it burns too much on one point and too weak on another! For if the fathers come into the hut the meal must be ready; therefore get busy my dear daughter!"

[20] Purista at once got busy at the stove and did according to the instructions of the Lord. Since the fruits were already very soft, she informed the Lord about it.

[21] And the Lord said to her: "All right, put it on the table and Mira should go to the fathers and announce that the meal is ready, and that they should come into the hut! - Let this take place, Amen."

CHAPTER 7

[01] Such instructions made our Mira very happy, and so she went out with quite a serene courage and announced to the fathers that they, since the meal was ready, should go into the hut according to the will of the Lord.

[02] However, since Henoch was not present because he was still busy with the women at a distance, Lamech said to Mira: "Behold, Henoch is not finished yet and without him, we can not go into the hut since he is our common spiritual elder?!"

[03] And Mira replied to Lamech: "Well, that will be something! Is Henoch then more than the Lord? I think that every person owes the Lord more obedient than to

any person; Henoah surely will know what he has to do!

[04] I have given to you my instructions and that is enough; I can not drag you into the hut and the Lord has also not instructed me to do so! - Do what you want; I am free and go back into the hut!"

[05] But Lamech called her back and said to her: "Listen, you my most beautiful morning child, you're a little snippy! How about - since you have such hasty feet - that you, rather than immediately run back into the hut, quickly jump over to Henoah and tell him the same thing you have told us?!"

[06] And Mira replied, "Ah, just look at all the things you want me to do! But I tell you: Nothing further! It is not good to serve two masters; the Lord has only sent me here!"

[07] But if Henoah is more important to you than the Lord, then your feet are twice as long as mine for all your demands, and therefore you can - actually twice as fast, I tell you! - be with Henoah than I am!"

[08] But our conversation occurs to me like thrashing empty Straw whereby at the end nothing comes forth than grated empty straw instead of bread grains; therefore I go - but you can do what you want!"

[09] And Mira made a motion to go back into the hut. But Lamech prevented her again with a new question; and the question was this: "But Mira, you gracious pearl of the morning, if the Lord has sent you to call us, you will certainly not run back into the hut without us?! What will the Lord say when you return empty-handed?"

[10] Will He not ask you seriously and say: 'But Mira! How did you execute My instructions to the fathers, so that no one wants to appear?!"

[11] And if the Lord asks you this, what will you tell Him as an excuse?"

[12] And Mira replied to Lamech very briefly: "I know nothing about, that the Lord told me to carry you into the hut, - but you only invited you! And such I have done; but the success of this invitation is not my responsibility, - therefore I go!"

[13] Now Adam came to Mira and said to her, delaying her once more: "Yes, my dear child, as long as you have not invited us arbitrarily - otherwise everything would be all right?!"

[14] This even displeased Mira, and she said, "No, this is surely a great sin for all of you, if you, instead of following the will of the Lord which was given to you through my mouth, to only banter and tease me! No, this is too much; I must tell the Lord at once!"

[15] With that she jumped into the hut and was just about to begin complaining to the Lord about the fathers.

[16] But the Lord cut her off and said to her: "Mira, why are you coming back alone? Where are the fathers?!"

[17] Mira, at first a little embarrassed, said after a little while: "Oh, You my very best, holy, most loving Father, the fathers outside are quite pernicious and disobedient! I told them just as You instructed me to do, but they - no, I will not say

it!"

[18] And the Lord said, "But what is it then with them?"

[19] And Mira said, "If you really want to know it, well, then You know it anyway without it being necessary to learn it from me!"

[20] And the Lord said to her: "Behold, just now you admonished the fathers to be obedient, and now you want to disobey me in My face?! How does this rhyme?"

[21] But Mira said: "O Lord, You look into my heart, where there is no disobedience towards you!"

[22] And the Lord replied to her: "Behold, I know that you are a pure being! Nevertheless, you still have talked a little too harshly with the fathers; it is therefore that they made you understand a girl should never talk to them in this manner but always in the utmost humility! Therefore, go out again and invite them, - they will then follow you!"

[23] Mira then again went out and conveyed the invitation to the fathers, and they soon heeded this new call; and since Henoch had also straightened out the women, he was at the forefront of fathers and did lead them all into the hut.

[24] And Adam fell at the feet of the Lord and thanked Him for such great mercy; because once the fathers had stepped into the hut, they all knew and saw what was the state of the depths, and praised and glorified the Father from the depth of their life for it.

CHAPTER 8

[01] After all the fathers, the seven messengers and still other fathers and children from the region of the morning had offered the Father of all love and holiness, after the brightest contemplation of the depth, their praise, and their worship from the innermost depths of their life, the Lord ask them to arise and showed them, according to His promise, that they should now for the first time should sit at the table in Purista's hut and eat cooked food.

[02] All rose and duly sat at the large table of the Lord; because the hut of Purista was not as small as there is in the present time a farmer's hut or a hut in the Alps, but was so large that it contained sufficient space for about seventy thousand men. The building nevertheless was called a hut, not because of its spaciousness but for the sake of its humility.

[03] When all the fathers were thus seated at the large children's table of the Holy Father in the hut and were all strengthened by the well-cooked meal, the Lord said to all: "Well the good order is now restored all over the world; therefore I'm again among you and bless in you and through My being's visible presence, the whole world!"

[04] Since now a re-association between Me, My angels and the earth is re-established; that is why I had this joyful feast of boiled fruit be prepared, so that thereby for the whole world a monument is set, that I, the eternal Father of the children of this Earth, has become their God, their Lord and their true Father and that I have set up a covenant with them and that according to this covenant all of them should become my true children, as I want to be their most loving and holy Father forever.

[05] I say now to all of you: If you will remain in this covenant, which is My love for you and your love for Me, the visible communion will continually exist between the earth and the heavens.

[06] But if you leave this covenant and shred this holy bond, the earth will sink back into its first depth again and the thickest clouds will envelop the earth, through which no one will be able to see Me nor My heavens.

[07] And if the earth in this condition will continue to sink and fall more and more, it will crash into its own judgement and I will not, until now, talk to her children as a Father full of love and gentleness, but as an eternal God I will fulminate My judgements in the fire of anger onto her!

[08] And who will survive will have to wait for a long time until a new covenant of love is erected without bloodshed, and I will take My time during such a new assembly, so that all nations should rather perish, until such a bond is completely renewed!

[09] If, however, this now concluded holy covenant from you, now my true children, will not be broken through a renewed transition the dead externality of the world, I will remain with you as you with Me, and it will be on Earth as it is in the heavens, and there will also be no death among you, but as you all have seen how I have taken Sehel to Me and earlier Zuriel who fathered Ghemela, I will take all of you to Me and turn you in the spirit to mighty charity creators of all beings and all creatures in my endless regions of creation!

[10] For where you see with your eyes at the firmament only one, there will be swimming in My eternal omnipotence countless worlds, all carriers of your kind; and behind the worlds are the endless dwellings in the spirit spiritually for the spirits, of which one contains more than the whole outer, endless, visible space can provide!

[11] So now you can also see your eternal destiny and the easy way to reach it; but no one can take it until he has fully ripened out of My love.

[12] But when I have called someone, the call will reveal him; he will be relieved from the heavy burden of the flesh, and will then immediately enter the great glory of the eternal, everlasting life of the spirit of love.

[13] But so you may see what life is like in the spirit, I will entirely open to you the inner sight!

[14] And so look at the three who have passed over and talk to them, so that you may see that your being in Me will forever never end, and also that the dragon has

always been a big liar!

[15] Thus talk to each other and allow yourself to be informed how the spirit lives most blessedly and free and prevails and reigns forever! Amen! "

CHAPTER 9

[01] Here all the fathers were happy beyond measure. Adam and Eve rushed to Ahbel, Seth to Sehel and Ghemela to Zuriel and talked about things of the spirit and also about the most perfect, utmost free and therefore also most blessed life in the beyond.

[02] And Seth asked Sehel: "Son, how did it feel when the Lord had you resolved in this world"?

[03] And Sehel said to Seth: "Life to you, life in your question! In breath, I was; a tremor rummaged through the ether, the sun-belt shredded, and I was free, a life in infinity.

[04] As a light I penetrated the universe, and the light de-lifed the beings; and the de-lifed beings became new beings, and a new life saw in the new light, and the Father was everywhere the reason of all light and all life of the light from life.

[05] And now I'm a perfect one, and live free an eternal, light-fullest, mighty life out of the life of all life in God.

[06] Behold, father Seth, so it was, so it is, and so it will be and remain forever, because every future second breathes a more perfect life than the previous one!

[07] Believe, father Seth, what you see and hear now, is not an illusion and no dazing of your hearing, but it's all the naked truth and fullest reality; but what you see in the outer world, is only the tree's bark, it's the shell of the truth and in view of reality it is a land whose soil is covered by dense fog and dark clouds.

[08] There, however", here Sehel pointed to the Lord, "o father Seth, is the life of life and the light of light perfectly!

[09] Harken His word; it is the reason of all beings! From His word I am, and you are, and all life originates from the word of the Father.

[10] When He speaks here, out of each of His words arise living realizations of endless depths, and new legions of suns and worlds begin to orbit their first never-ending circle.

[11] Therefore hear what the Father says and keep His Word in you, and you all will learn it, that everyone who has the Father's word in him, also has eternal life!

[12] For his word is essence, and the tone of his speech is the foundation of all things.

[13] To Him therefore eternally all honor, all kudos, all praise and all love! Amen."

[14] These words of Sehel made a big impression on everyone present, and all

glorified and praised the Father of life that He gave such high wisdom to the angels and such power in His grace.

[15] And Adam asked Ahbel: "My most beloved and long mourned son, are you also capable of such words, as they just flowed as a mighty stream from Sehel's mouth"?

[16] But Ahbel replied to Adam: "Father of the earth of man! Neither Sehel nor I, but all in all is God, the eternal, holy Father; because our word is His Word just as His holy will is always ours!

[17] Because for the spirit no word exists but only the Word of the Father, just as there is no life but only the Father's life.

[18] But he who lives out of God, also speaks out of God; and thus everyone who lives out of God, can also speak the word of God and words of life!

[19] But if anyone stands up and says: 'I have collected from my own ground', is a liar like the old dragon who makes the great mercy of the Father his doing by saying, 'I am a master of the Lord and can beat Him whenever I want!', whereas he, through himself, is the most beaten being.

[20] Behold, father, therefore it is quite easily possible for the pure spirit to speak and act in all the strength and power of the Father, as one loves, lives and most freely breathes in the Father! Therefore, to Him all love forever! Amen."

[21] This speech made Adam quite soft and Eve wept softly, and after a while Adam called out aloud: "Oh God, You holy Father, although I still like to live among your children on earth; but it would be better to be where my and Your Ahbel is!"

[22] And the Lord said: "Only a little while, and you should come to rest! Amen."

[23] And Adam said: "What is rest?"

[24] And the Lord said: "Rest is the resurrection of the spirit to eternal life out of Me!

[25] Truly, until I will not arise in you, you will remain; but when I will arise in you, then you too will arise to the light of life in the flesh of love and the word out of Me!

[26] Therefore be tranquil and eat and drink until My flesh and My blood will awaken you! Amen. "

CHAPTER 10

[01] But thereupon also Ghemela asked her father Zuriel, if there was a great difference between the life of this world and the life of the spirit, and if the spirit man could also see the physical world and those people who are still living in the body.

[02] And Zuriel replied: "Listen, o daughter of the Lord, this is a little vanity of a question! Life is everywhere one and the same, and it can in itself be no difference between life and life, if the same life is from the Lord; for if life is not from the Lord,

then it is no life anymore, but the sheerest death, who is also conscious of itself, but its consciousness is only a self-deception because everything of what death is conscious about, is like an evil, inane idle dream, since its world has no foundation and all its possessions are more inane than the most loose foam!

[03] However, here you must not look at the matter of things, as if they were dead, for they do not express an awareness for you; because matter is not dead, since in it very powerful forces are reigning and matter is actually in itself nothing else than an expression of the everywhere uttering divine will power and might of God; but as dead you must only imagine that, what has obtained the free will from the Lord and therefore being able to willfully disconnect itself from the Lord and then wants to continue to exist on its own without God.

[04] According to divine love and mercy it continues to exist, but how terrible - which is a very different proposition.

[05] From this, my daughter in the Lord, you already can conclude that actual life expresses itself everywhere and in all circumstances in the same way.

[06] If you can not fully grasp it yet, you only have to look at the Lord! Behold, He is in Himself the most perfect life of all life; from Him are all our lives! Do you see a difference between Him and me?

[07] You say: 'Regarding the visible being, no!'

[08] Well, I tell you; therein lies the complete answer to your question! Just remember it: we are what we are from God the Lord; our everything is His complete symmetry!

[09] Therefore also our lives are most certainly His life, and we may live when and where we want, - as soon as we behold and understand the foundation of life, if we have turned our hearts to Him, we are already living a perfect life whether still in the body of flesh or whether in the pure spirit, makes no difference!

[10] Whether the pure and free spirit also can see the natural world and everything that's on it, see, my dear daughter in the Lord, is probably a very superfluous question! When real life is completely identical everywhere, the way you see it will not make a difference!

[11] Ask yourself if you can see the world with your physical eyes of the flesh, which actually are in itself only completely insensitive matter, or with your spirit out of your flesh!

[12] Behold, now you're seeing a light! So, if your spirit wrapped in matter can see things, then certainly also the pure, free spirit will be able to see it, provided the Lord wants it!

[13] But if the Lord does not want it, then neither the free nor the bound spirit can see something; because just as the Lord can take the vision from the body, He can take it also from the spirit.

[14] But just as you can see now, according to the will of the Lord, the spiritual and the natural world, so also I see now, as always, if the Lord wants it and if it is

necessary, both!

[15] But if we spirits are destined, to serve with great power of love from the Lord the worlds, tell me then, how would it be possible if we could not see what we have to serve!

[16] Now you can see matter through and through, you can see me, a spirit, and I also can see you, - and thus there is no difference between true life and life!

[17] However, there is now a difference between me and you, and this difference lies in your flesh which is incapable of making a spiritual movement, like making a quick move from one place to another; but you are still able in your spirit to think it and to feel it animatedly!

[18] Behold, for the time being this is everything you need to know! If you go even deeper in your spirit you will experience all this animatedly while still in your body. - This I wish you with all my heart in the name of the Lord! Amen."

CHAPTER 11

[01] When Ghemela heard such from Zuriel, she was very cheerful and happy and immediately went to the Lord of heaven and earth and thanked, praised and exalted Him with her burning heart for such great mercy that He allowed it that she so blessedly could learn how the life of the spirit is completely identical to the life of a still living person on earth in the flesh, who is full of love for Him, the holy, most loving and mercy-fullest Father.

[02] And the Lord turned to her: "Yes, so it is with humankind: Those who receive a lot are more ungrateful than those who receive only a little! See, the mercy that you received is given to all here in abundance! They have eaten at My table while you with your small company were at the stove and until now has not gotten a single bite from My table; but still no one came, like you, driven by love for Me!

[03] But I tell you: My heart is the best table! Even if you have not fed at the table, you should now eat at my heart; and this food is still incomparable better and more satisfying than any other ever so well cooked!

[04] Verily, I say to you, my beloved daughter, the love in the heart of a child to Me, the Father, is worth more than all still so exalted wisdom and all imaginable science!

[05] After all, who has love, has everything; but who has love only for the sake of wisdom, science and strength, should have what he wants; but as you now and forever, he will still not have My heart!

[06] Believe My words, you human race on earth: If you are more interested in the experience of things than as to My fatherly love, it will happen that you will subjugate with your mighty wisdom poverty; but then you also shall be enslaved by Me, and I will not spare you and I will not cuddle you!

[07] But you, My Ghemela, I will spare and will retain and care for you forever and ever; yes, your fruit will become a new Father for the people on earth, and your blood will one day fulfill the whole world!"

[08] Here also all the other females rushed to the Lord and asked Him for forgiveness, for they had failed to do what Ghemela had done.

[09] But especially poor Pura began to cry and out of fear and sadness did not know what to do.

[10] But the Lord immediately bent down to the ground, lifted all up, took poor Pura on His arm and then said to her: "Oh, do not cry, My little daughter; for you have the least reason for it! I know very well how much you love Me; therefore be cheerful, because you and Ghemela are so close to Me than my own forever almighty heart!

[11] To you, Ghemela, I give a new generation, and to you, Pura, I give my living Word! So you're going to exist in the spirit a living flesh and will no longer be begotten during the time of times, but emerge from a begotten flesh as an unbegotten flesh and out of you a living flesh, which in future will form a foundation for all life. Therefore, be calm and cheerful; since I love you finitely and infinitely, because except for Me, neither in heaven nor anywhere on earth, is any person more glorious and beautiful than you!

[12] Behold, however, there at the threshold of the hut someone awaits you! It's your earthly procreator; follow him! His name is Gabriel. He will take you to My dwellings in heaven, where you will be around Me all the time until the time of times. What then, - such you will learn in My big father-house! Amen."

[13] But Pura clutched her arms around the Lord and did not want to let go of Him.

[14] But He said to her: "My daughter, where Gabriel will take you, you will not be waiting for Me; because before you will be there, I'll be there and I Myself will lead you into My house. Thus, just go without fear; I'm most certainly going to keep My word! Amen."

[15] Here once again Pura pressed visibly My head against her chest and then was not seen again; for the Lord's angel brought her to the house of the Lord with transfigured flesh. But the house of the Lord is the Father's love.

[16] Also Mira, Purista and Naeme wept still standing; but the Lord soon saturated them with His love and blessed them.

[17] But this speech and action of the Lord caused quite a sensation among fathers, and all, except Henoah, stood there like lifeless statues and no one dared to speak even one word; for all felt a bit guilty because when viewing the depths, all kinds of secret plans began to rise in them.

CHAPTER 12

[01] Only after quite a while Adam became encouraged and went to the Lord and said with deep reverence to Him: "O Lord, You most loving, holy Father of us all, see, as far as I can talk on behalf of all and myself, we always have loved, praised and highly lauded You, what by no means can be denied!

[02] We of course have not walked over to You as the grateful, dear Ghemela has done; but such we did not - at least according to my feeling - due to a lack or lesser respect for Your holy-great grace and mercy for us, but perhaps only for too much reverence, respect, and love for You.

[03] Since we completely see and feel who You are! But for the maids this is impossible to see due to their very nature; therefore, to get close to You, they have to do it more outwardly; because for a gradual inner spiritual approach to You, they are, to You at least, far less capable than a man.

[04] If I consider all of this including Your endless strong rebuke addressed to all of us except Henoah, it was probably a little too strong - quite frankly speaking indeed!

[05] I speak as I feel it; and how I feel it must be true for me for so long until another different feeling convinces me that I do not speak the truth!

[06] You have been God Almighty since eternity out of Yourself, but I am only a temporally dull creature of Your holy, above all else mighty will. Just as You as my Creator can speak to me, I also speak frankly with You, as You have created me freely and openly; and therefore I say to You openly and freely: Creator, Father, this time You have said too much to Your poor children with your rebuke; half of it would be enough to push us to death!

[07] Therefore I beg You, to take back from us this rebuke so that we again can love You as the most loving Father; for in Your great rigor no one can love You, - as You Yourself have taught us on the heights.

[08] If I would say to one of my children: 'Listen, you worthless child! If you do not love me above all else, and I'll just notice the slightest shortcoming of your greatest possible love, I'm going to kill you', then the pertinent question arises: How will this child which I have threatened be capable, to love me, its father?

[09] Therefore, o God, Creator and Father, take back Your threats, so that we can love You freely according to our childlike feelings in our hearts, but not be forced to love You out of fear for Your big threats!

[10] Do not threaten and promise nothing but You as Father be enough for us, including the life out of You, so that we as eternal living children can love You, the eternal holy Father, forever more and more!

[11] It is of course up to You, to do what You want; for You alone are the Lord God Zebaoth and do not need to ask anyone for advice.

[12] You have life; in You there is no death, and no one can ever take away from

You the freest, mightiest, most wonderful blessed life.

[13] The shoe is nowhere too small for You; but it is different with us, Your creatures! With every breath we depend on You and are endlessly weak compared to You, so that even a serious look from You, can destroy us.

[14] You are not capable of pain; but we have been made by You to feel unspeakable pain, yes even being overwhelmed by fear of death and destruction! And we still want to love You above all, even in great pain!

[15] If You then want to kill us or already have killed us, it would be impossible for us to love You; for who can log in your wrath, or who even in death love?!"

[16] The Lord turned to Adam and said to him: "You're talking here as a human being with Me, your Creator, and does well; because it proves to you My masterly successful work, in that you can out of yourself speak so freely to Me.

[17] But absolutely true children, who fully know their Father and know how endless good He is, then also speak with Him quite differently; because they love Him and therefore have also no fear of Him, but they do, as these daughters have done and still do.

[18] If, however, the Father wants to threaten his children to love Him, as you have shown through an example with yourself, He then would be anything else but a father!

[19] But if I, as the only true Father, see that in you still dwells a silly fear for Me, I surely will know how to capture the same to get it out of you, which means, to remove the creature portion from you since a good one half of you is still creature, and to transform you into true children!

[20] If you consider this a little, you will surely understand that I as the Creator and Father, even if no shoe squeezes Me, nevertheless will recognize where the shoe squeezes you, in order to help you out where you need help the most and that I will choose the most suitable means for it!

[21] Be therefore a little easy on your demands, and love Me, and you undoubtedly will recognize, if I, with or without death, will invoke love from My children!

[22] Behold, your demand to Me is just the opposite to Mine to you! Such consider now, and only then speak!

[23] I know what I as Creator and as Father have to speak and what to do. - Such also consider quite well! Amen."

CHAPTER 13

[01] These words from the Lord brought our Adam into a better state of mind again; he humbly went to the Lord and said, "Oh dear, holy Father! Your word has placed me in another light again, and in this light I realized that I have sinned flaming hot

before You; therefore I beg You, o dear, holy Father, do not regard this hopefully my last mistake before You and all of Your creation too seriously, but forgive me weak old man this my last indiscretion!"

[02] Here, the Lord turned to Adam and said to him, thus also to all those who formerly were like-minded with Adam: "Listen all of you, and especially you My son Adam: I will now tell you something to my own apology in front of all of you all my children, so that you, should you still forget My advice in the future, that you should know that not I but you yourselves are the foolish and blind creators of your judgments and therefore also of your destruction and of your death, if you, as noted, do not walk the road which has been marked by Me, your most wise Creator and most loving holy Father! And therefore hear Me out:

[03] You, and the whole endless creation, has from eternity by Me most necessarily been arranged in such a way, that specifically you are the very final purpose and thus the terminal stones of the whole visible and invisible world. Accordingly, everything, as a whole and in its parts, needs most precisely and most inextricably to correspond with you.

[04] But if this is undeniable the case, it follows corollary by itself and reads like this: If man forms the end purpose of all creation, and thus connects to man in everything with the most intimate correspondence, he is necessarily placed above all creation like a master, from which state he must also have a retroactive influence on the whole of creation, just as the whole of creation necessarily must have a forward effect on him! Pay now very careful attention to this:

[05] All creation in front of you has entirely no free will, and everything in it has been arranged for you as a necessary beneficial purpose, thus everything is a complete must.

[06] I as the great craftsman of all My creatures alone knows, how all processes are set up in it, and how one links with the other, and therefore can give you the only most suitable means, to behave in such a way that you can freely assert yourself on this highest level, on which you are standing as the sublime final purpose of all of My creation.

[07] Abide to this, by Me, the Creator, prescribed order, and all creation preceding you will remain behind you in the most beautiful order; however, if you do not abide to this order, but build and create another autonomously, then I as Creator, and you're all holy Father am entirely guiltless if the whole preceding creation in its judged workings inverts itself after you, then grabs you, drags you into its everlasting indispensable judgement and finally will kill you.

[08] Must a stone not be heavy so that it can remain solid on and in the earth?! Behold, this is a judgement of the matter of the stone!

[09] As long as you walk around on the stone according to the order, for as long you will be masters of the stone; but if you would roll a heavy stone on top of you, the stone will become your master and will give you its weight, its judgement and

therefore also its death.

[10] Just as shown by this relationship, it is the same with the whole visible and invisible creation.

[11] You alone can bless it according to My order but also spoil it to your misfortune outside My order.

[12] The love for Me is the essence of all My order. Therefore, always keep this love alive, and you will never fall back into judgement; but if you forsake this love, you will open the floodgates of judgement, and it then will necessarily pounce upon you like the stone and will bury you!

[13] This, however, you should always remember and respect; therefore know that I, the Father, judges no one! All of you, understand this! Amen."

CHAPTER 14

[01] After this speech of the Lord all thanked the Father for such great enlightenment; because all now understood entirely, except Uranion, what the sublime status of man means with regard to the immeasurable series of creation of the countless beings and things of God.

[02] But, as noted, the old father of the morning was still not quite at home regarding one point; therefore he came in utmost humility to the Father and asked Him for permission to be allowed to ask a question about a point which is still a little dark to him.

[03] The Lord immediately gave him what he was asking for, by saying: "I lovingly wanted it that such stays hidden from you for the sake of all; therefore you are allowed to also asked for the sake of all as if I did not know beforehand what it is you wanted to ask Me!"

[04] After having received permission Uranion asked about the issue which he even more so carried close at heart, for the Lord foresaw that he recognized it best.

[05] But the question was: "O Lord, You holy, most loving Father of all the people! If man can only sin against Your order implanted in the creation, by not strictly living according to Your recognized holy will, thus only according to his own foolish will, and thus sins actually only against the creation and against himself - how is it then possible to insult and hurt Your holy, most loving Father heart?"

[06] For if man finds his inevitable judgement in the judged creation of beings and things, hence his punishment, it seems to me that You do not take notice any more of what man is doing, and as such could never be insulted and offended by any foolish, headstrong, insubordinate child.

[07] The subsequent main part of the question consists accordingly to whether You, O Father, can be insulted by the people or not. - O Father, about this give us a

little spark of Your grace and love light! Your holy will be done!"

[08] And the Lord answered Uranion: "You have indeed asked the right question; but nevertheless there is not that much to your question than you and some others might think.

[09] See, you too are a procreating father of your children, and you also have made some useful items in your household which should, according to your plan, be used in a proper suitable manner!

[10] But if one or the other of your children uses, the item you provided to their advantage by proper utilization, either altogether incorrectly and it thereby is damaged or even completely ruined, or your children do not pay attention to the good cause of the item, regard it as stupid and ridiculous superfluous and even revile you and your arrangement and also want to angrily trample on it with their feet, or your children want to cuss and flee you like a pestilence for something you gave to them out of love and with best intentions, - tell me as father of your children how you will put up with such behavior from the side of your children, even though they do not actually, strictly speaking, have sinned against you, but only against the means you provided for them?

[11] Oho, you want to curse such children!

[12] What should therefore I as the holy Father say to you, if you in a disorderly and waywardly manner interfere with My holy, eternal order and thereby forget about Me entirely?!

[13] Hence, it also is impossible for Me to be indifferent if you act this or that way!

[14] I therefore can be offended by you; but then it is up to you to recognize your trespasses and again return to Me, in which case I am of course much better than you people, because I never reject anyone, but try very hard to bring every lost person on the right path again and revive everyone again if only he wants to come back to Me.

[15] See, this is the state of things; therefore abide all in My love, and you will not sin against My for you created things!

[16] But now Kisehel still has something on his heart; therefore he should come here and discharge his burden before Me, the Father! Amen. "

CHAPTER 15

[01] And when Kisehel heard such call, he got up and went quickly and full of meekness to the Lord.

[02] But when he was close to the Lord, and thus wanted to voice his concerns through questions, with the supposed intention that he should bring his concerns through numerous questions to the Lord like Uranion had done, the Lord indicated to

him to keep still and said inwardly very secretly to him:

[03] »Kisehel, go and take Lamech and Henoch with you; for what is bothering you, until now does not bother anyone else! Therefore, it is not necessary that your concern should be known to all.

[04] But you three I will nevertheless solve your node - but not here, but out there, because no one should see us! And so we leave for a short time the company here! Sage but previously the fathers that no one must ask ourselves where we go now! "

[05] And Kisehel immediately did everything that the Lord had commanded him to do.

[06] When everything had been put in order, the Lord together with the three went outside to a place surrounded by trees and which also was delimited towards midnight by a rugged cliff wall containing a large cave, thus like the well-known place, where, to Henoch and the messengers, when walking home from the depths to the heights, the dragon appeared.

[07] When they arrived at this point, the Lord said to Kisehel: "Behold, I have been badly accused by my great adversary in front of you! If I apologized to you without the prosecutor, secretly by yourself you still would think and say: 'It may well be so, and in fact it will therefore be more likely to be as the Lord has revealed it to us; in spite thereof the claim of the dragon remains nevertheless very strange, and his confession should by no means be disregarded entirely!'

[08] Therefore I brought you here, and we want to settle this matter in the full presence of the dragon!"

[09] After that the Lord forcefully called out so that the whole globe began to rumble and shudder.

[10] And the call said: "Satana. Your God and eternal Lord wants you to come here before Him!"

[11] Immediately after this almighty call, which almost cost the whole of creation its life, the dragon appeared, mightily trembling of rage, before the almighty Lord of all eternities and asked the Lord:

[12] "What do You, my eternal tormentor, want from me? Should I help You, so that You more easily could turn all of Your creation more easily into nothingness again? Or do You perhaps plan a new creation again, for which I should choose a suitable location?"

[13] Let me tell You, You will never ever get me; for I know Your great fickleness and know that You have no steadiness, and that all Your promises are nothing but empty, untenable words. Therefore, I have also firmly decided to rebel against You and pursue You forever!

[14] Verily, even if You are a God, dominating the whole of infinity, it will forever not be possible for You, to hide cautiously somewhere in a corner of infinity so that I can not find You! You will not get away from Me!

[15] Threaten me as much as You like and want to; soon it will show anyway, who

of us is the real Lord of all the worlds and all creatures!

[16] Before You can force me to anything, I swear to You on my life, I will destroy myself, and You will see what will become of Your eternal existence!

[17] Do You understand me, You old world swindler - You pretender of omnipotence on my account! Do You understand me?!

[18] You came here to instruct me to take back what I formerly have told those three in good faith! Oh, there You can wait pretty long until I will devote myself to become more of a shameful tool for You!

[19] There, - pierce with all Your almightiness my armor if you can and want to!

[20] But I swear to you: Not I, but my weakest servants will capture You, gag You and as an old criminal will nail You to the wood, from where you shall cry for help in vain forever! Do You understand that?!

[21] I now have made my promise to you; but if you still want something more from me, speak, and it shall be what you do not want! Amen from me, Your Lord! Understand me: Amen out of me! "

CHAPTER 16

[01] But when the somewhat hot-tempered Kisehel heard such sacrilege from the dragon, he ignited and a burning zeal for revenge filled his whole being so that he screamed out loud and said with sharp words:

[02] "But Lord, God, forever almighty, You holy, most loving Father! How could You possibly listen to such outrage?!

[03] Give me my strength I had from You in the depth, and I will end this Satan so that it requires all eternity of eternities to tell the story!"

[04] And the Lord said to Kisehel: "O son of fire and thunder! Does this outrage of the dragon concern you more than Me since he speaks of you amicably and only wickedly to Me only?!

[05] Or do you think I can not master this apostate spirit without you? - Oh, do not worry about that; with the quietest breath I can blow him away forever!

[06] But if I would do such a thing what advantage would be gained by you, and what by Me?!

[07] Behold, if this dragon could harm or capture Me in any way, he would have done so a long time ago; for he is no longer a youth in my creational realm! But he sees it in himself only too correctly that he forever can do nothing against Me; therefore he is sharpening his beak and tries to take revenge on Me through words, since the deed will forever remain an absolute impossibility for him!

[08] Let him therefore carry on speaking what he likes and can; and only if he has

completely finished speaking, only then will I also say something to him.

[09] Therefore return to your quiet state of mind - and you, Satana, keep talking; because I, your Lord and God, want it that you totally expose yourself before these witnesses, so that one day you may be recognized by all the world through them!

[10] But first tell Me how many creations I have already destroyed according to your statement!"

[11] Here, the dragon was taken aback and did not want to talk.

[12] But the Lord commanded him to speak.

[13] And the dragon began to rear up and made a gesture as if to devour all four.

[14] And the Lord said: "If you do not want to talk to Me, I will force you through My anger!

[15] But the dragon spit fire and then bellowed towards the Lord: "What does Your anger mean to me!? This I know for a long time already; for I myself am Your anger!

[16] I do not have to fear You, but you Me, for not coming over you; and if I do this, it will be the end of Your love and You Yourself will have to destroy your children by the millions in the most remorseless manner from the earth and to a few leftover flies You give the first proof of how much You are concerned about the preservation of your creatures!

[17] Therefore, very wisely stay pretty far from me, otherwise I can not warrant that it might occur to You today, to shroud the earth up over the mountains in a lethal flood, of which You are already always dreaming secretly!"

[18] Here the Lord said somewhat fiercely: "Satana, do not drive My forbearance and patience too far! Give the answer that I want from you and no other - otherwise you will have to endure punishment!"

[19] Here the dragon turned around and wanted to hit the four with his powerful tail.

[20] But the Lord gave Kisehel a stick and said to him: "Go, and chasten him!"

[21] And Kisehel took the rod and went and struck violently towards the dragon.

[22] Here, the dragon turned right back again, howled and roared and immediately laid down his hideous figure and could be seen just like the others as a human being. As such he soon fell down before the Lord and said:

[23] "Lord, You almighty, eternal God! If You then want to punish me, then punish me for my wilful great wickedness against You not without Your love; because the strokes of Your anger are too unbearable burning and endlessly painful!"

[24] Here, the Lord said: "How can you, My supposed to be lord, beg Me about that?! You yourself have threatened to punish Me; how does it then happen now that you suffered punishment by Me?"

[25] And Satan said: "O Lord, do not torment me infinitely, for You know that I'm a liar out of myself because I wanted to be a lord without you!

[26] Rather give me a new deadline and I will turn to You; but take away all of my great power, so that I not get tempted through myself again, to rebel against You!"

[27] And the Lord said: "Just speak all your lies in front of these witnesses, and I see what I want to do with you; but do not keep anything in the background, otherwise all your begging will be of little use! Amen. "

CHAPTER 17

[01] Here Satan got up trembling and said to the Kisehel who still firmly held in his hand the stick the Lord gave to him:

[02] "Listen, you my punisher by the power of your God, who also is an eternal wrath God over me and who never stops to beat me with his terrible rod!

[03] I earlier, in my horrible, dreadful protective shape, have said to you a few things about the Lord, the almighty Creator of all things, spirits and people, that I now, in this to you similar shape, want to revoke entirely as a terrible lie!

[04] I have told you indeed some truths, - but since I have inverted it in me, it was a lie; because everything I have said about the Lord, is only applicable to me, and as such it is not the Lord, but only just me who is the pretty old wicked world swindler and an arduous, though not almighty-, but nevertheless strong, great power imposter!

[05] Not the Lord, but only I have destroyed already many sun regions, and through me, they would have sunk into their eternal nothingness, if the Lord would not have mercy on them and through His powerful messengers carried them to such a place in infinity where they orbit in new, quiet trajectories, which can never be reached by my pestilent breath.

[06] See, if it were up to me, there probably would be every moment another creation, and no being could ever exist anywhere; because I only want to create in order to have something to destroy again, and would like to create and animatedly procreate all kinds of well-build, lovely-beautiful people, just to torment them according to my evil desire and if I had tormented them to my satisfaction, to then immediately destroy them entirely.

[07] Behold, I was always a liar, and I also would rather lie to you a thousand times than tell you the whole truth; but I fear your rod too much, than dare to lie to you again!

[08] However, it still will not get better with me despite having confessed you the truth, for as long as my great power is left in me, for as long as matter, the whole visible world, that is, earth, sun, moon and all the endless many stars and also innumerable suns, worlds, and beings of all infinite nature, have to remain subject to me and I have to be their master.

[09] For this I have to be, because I am like a created God, and I have been entirely imprisoned in this material totality, from which I not be able to escape forever

until only one last material speck of the very least world will exist, which is the reason I only work towards the continued destruction of the things which were built by the Almighty, and according to my tyrannical opinion, arrive sooner at my autocracy and supposedly displace the Lord of glory from His eternal throne, because He continuously counteracts my plans of destruction, since I have been called out of Him into my very powerful and almost endlessly large existence for the purpose to be next to Him like a second god and to reign with Him, yet in love to love Him above all from my deepest depth, so that I would be to Him what a faithful wife is to the man, forever!

[10] Verily, great and glorious I was placed! Whatever I wanted was already there; and the Lord did not curb me in my will and creativity.

[11] But if I wanted to destroy something which I had created, the Lord prevented me from doing so. Thereby, however, I found myself limited in my power against God.

[12] Through craftiness I wanted to bring Him over to my side and make myself as beautiful as possible. To this end I ignited myself in all my light to dazzle the Lord.

[13] But the Lord suddenly took me prisoner in my light, created from my light matter and next to me countless ranks of wonderful beings and loved them more than me, His first-created wife.

[14] Only then I blindly went into the wildest fury and since then curses the Lord already for an eternity, who many times already wanted to save me, but my fury is too big that it would be possible for me to allow Him to save me, because he did not want to let me reign!

[15] Now Satana has spoken and did not lie, but told the truth. Therefore, take away, You, Lord, her great power, so that she can no longer resist You, to therefore be severely punished by You!

[16] Give me a new deadline, and I will return to you within that time limit!

[17] But if my great jealousy against you again kindles my anger, because You turn Your heart fully to the newly created, and I therefore had to pursue them, then take away all my power, and do not reject me forever, or do with me what You want!

[18] Suspend me between heaven and earth, so that my wrath consumes me in the face of all Your glory and all of those who You love and those who are allowed and can love You! Your will!"

CHAPTER 18

[01] Here, the Lord faced Satana again and said, "Satana, you say, that I have been to you only an eternal implacable, almighty God of anger and chastise you continually for eternities in an indescribably cruel manner! Therefore, I command you

now to show these witnesses the strokes which you already have received from Me!
"

[02] Here the great whore was taken aback and did not know what to say to the Lord of glory; because the alleged punishment was simply not true because the Lord had never ever taken away her most powerful freedom of will, but had left it to her to mightily act freely in the infinite space of creation.

[03] However, what Satana wanted to connote as the most terrible punishment, was nothing more than the constant prevention from the side of the Lord with regard to the always clever intention of destruction of all things by Satana.

[04] Why? - Because Satana is under the constant impression one should only remove all base from God and leave Him without support and all His almightiness would come to nothing and she as the arch enemy would then easily defeat God and herself take over the throne of almightiness, to suppress the formerly all-powerful, but now weakened, nevertheless indestructible God, so that He should dance according to the tune of the vile winner.

[05] But since the Lord looked through such malicious and all love bare plans since eternity and thus always unexpectedly, mightily counteracted there where the crafty enemy expected Him the least, it continually increased his anger-hate against God and led the enemy at the given position to the point to accuse the Lord of being a most gruesome punisher.

[06] Since, after this preliminary explanation, Satana had nothing by which she could accuse the Lord of glory of such violation, and therefore had to necessarily remain silent to such a request of the Lord, although grinding her teeth from a secret anger, the Lord spoke to her by asking:

[07] "Why don't you do what I command, and show the witness the scars of My eternal wrath punishment on you, so that I can become aware of My great debt to you and compensate you for all the cruelest wrongdoings done to you?!"

[08] You are still clothed in front of us and the witnesses do not see anything else than only your hair of your whole being; therefore get undressed and show yourself entirely so that the witnesses can see you how you have been kept by Me so far in spite of your endless malice!"

[09] Here, Satana was suddenly standing completely naked in front of the witnesses, and all confessed with the greatest astonishment of the world, never having seen such endless beauty, perfection, in all parts rounded and healthy and strong woman.

[10] And Lamech added by saying: "O Lord and Father, our Ghemela, Naeme, Purista and Pura, whom You took to You, compare to this - regarding the external beauty - like a plump lump of clay against the most beautiful, purest diamond, when perfectly illuminated by the morning sun! And in such appearance this being speaks of a most cruel punishment by You, O Lord, in all your eternal holiness, goodness, love, and mercy?"

[11] And the Lord said: "Yes, except for the strokes of Kisehel she has never experienced any punishment from Me, her Creator, God, Father and Husband, and yet she still hates Me as the eternal, purest love and wants to kill My heart because it does not want to be a destroyer like her!

[12] She still imagines one day emasculating Me, instead of returning to Me and be for Me forever a loving daughter, a dear wife, powerful out of Me above all, and to assimilate, like Me, My seven power-spirits.

[13] All the stars, suns and worlds are showing what I already have done for her sake, to bring her on the right path; but so far nothing bore fruit with her, - she remains the old, fury filled, implacable enemy of My Love!

[14] Therefore, I will now do the utmost on this earth! I will give Myself captive to her up to death and leave to her all power on this earth and all the stars should be subject to her!

[15] She will be allowed to even kill Me according to her will. But I will then, out of My own power without external support, mightily and alive rise again and in this way show to her all her powerlessness and great blindness and only then take away her power over the stars and leave her only half the power of the earth and will give her a full, a half and a quarter deadline!

[16] But woe to her if all of that bares no fruit with her: only then will I begin to punish her!

[17] Until My capture - if she insists - she should have the fullest freedom to do what she wants!

[18] Good for her, if she is going to use this new deadline well! But if she is going to act according to her old fury, she will also one day find in it her long awaited well-deserved reward.

[19] This, however keep to yourself until the time of her shame! Amen.

CHAPTER 19

[01] After this powerful decision by the Lord, Kisehel said to the Lord: "O You most loving, holy Father, I, as surely also Henoch and Lamech, recognize your infinite goodness and mercy in its foundation; but if I now consider the terrible power You have given to Your enemy over all the creation, and thus also over us, I become very anxious for the whole of humanity on earth.

[02] Because if this enemy has from the beginning, with his broken power, caused You and the earth and all of us so much harm, what will he do with all the power You have granted him now?!

[03] Therefore, I want to ask You to consider the future and should not grant such

terrible great powers to Your enemy; otherwise, all the holiness which You, o dearest Father, have built, will be of very little use!

[04] For before You know, he will wreck the greatest damage in Your house! And we will not be safe in his presence, even if You constantly remained among us visibly, as now! Therefore, o Lord and Father, consider what You're doing!"

[05] Here the Lord spoke somewhat seriously to Kisehel: "I tell you, hold your tongue in peace, if you cannot dispense something better with it from inside you; otherwise you will become more annoying to Me than Satana!

[06] I know what I'm doing; but you do not know what you're talking about! I worry about the preservation of the eternal order and all beings from it and in it; but you only care for the preservation of the world.

[07] Do you think I will give the enemy more than to each one of you? How would I then be a holy God?!

[08] But I say to you: The enemy's supreme power in the stars and on earth and in you is put together not greater than that of any one of you in love for Me!

[09] This I have shown you by the stick, with which you have beaten the enemy. This stick will stay with you until the big time of times in which I will erect another timber, which will take away from the enemy all the power over the stars and over half the earth; and it will happen to him according to his works!

[10] And he should hear it now, that in the end all captive children will be of no use to him; because the new wood (the cross on Golgotha), will seize them away from him, and he will be left with nothing than his own great powerlessness and the judgement thereof.

[11] You are completely free, and this freedom can not be taken away from you by the enemy; you can mightily do what you want, and he can do what he wants.

[12] Since you, however, can be by far more powerful and from the ground in fact are, it will depend on you to defeat the enemy, or be defeated by him foolishly.

[13] But what man is weaker than his wife, if he is a true, wise man?!

[14] But if you can be masters of your wives, who can be around you at all times, you most likely will also be able to master this woman, because she is by far weaker than the weakest woman among all of your wives!

[15] If you had chastised your wife, it would have opposed you; was this woman able to do this?!

[16] But as such it has to remain henceforth, and My power will never forsake you, if you shall remain in the love for Me.

[17] The bond has been erected between me and you, and no women's and no enemy's power is capable of ever tear it up entirely!

[18] Understand this and do not talk more foolish stuff before Me! Amen."

[19] Here Kisehel was completely unvexed again and asked the Father to forgive his great folly.

[20] And the Lord blessed him and then said: "Thus be true masters of all flesh of

women, and your act of procreation should not take place on earth but in heaven, so that your fruits become fruits of grace and strength and should be pleasant to the eye! Amen."

[21] Here Satana made a deep sigh and said, "O Lord, what fruit will then be begotten out of me? Should I forever languish and remain barren like a withered thorn hedge?!"

[22] And the Lord said to her: "Turn to Me in your heart, and you will carry fruits for Me, like eternity has never seen; otherwise you should only bear fruits of eternal death, who will one day judge you as the biggest whore!"

[23] Understand such! Since from now on only the least will be considered by Me and the unglamorous simplicity will have My delight forever!

[24] Therefore, do accordingly, and you will escape My judgement! Amen. "

CHAPTER 20

[01] Here, Satana turned to the Lord and said to Him: "Lord, how can I turn to You in my heart? You have taken my heart and have created from it Adam, his wife and all his descendants!"

[02] Behold, therefore I do not have a heart anymore and therefore also unable to accept You in my heart or turn to You in my heart! Therefore, create in me a new heart, and I will do what You say!

[03] No matter how glorious the fruits may be which I will bear You: but if You withhold the seed of life from me, because You do not give back to me the heart of Adam, which is the only one able to be fertilized, I am therefore in me entirely without life, thus what other fruits can be expected from me except those of death and judgement, which one day should judge me and this as the greatest whore?!

[04] It is easy for You to give instructions; for You are the Lord and You do as You please, and do not need to ask anyone, and requires nobody's advice.

[05] What You want must finally happen and he who wants something different than You, you can destroy or keep him at least for as long in some kind of judgement, until he let himself be devoured entirely by Your will, - as You have said so Yourself before, that from now on only the least, thus the completely unglamorous simplicity will please You forever!

[06] This is for You, the Lord, of course very easy, and who can change Your mind?! But it is quite different from the created, whose first I am out of You! It is not a lord and has no power but the one that You want to give it - with what power it cannot do significantly much for itself, but only through You alone, that is, it must use it according to Your will; and if it ever acts according to its own, from You received so-called free will, it sins, falls away from You and falls at once in an under every aspect

by You set up judgement!

[07] It is easy for You to tell the creature: 'Orientate yourself according to My will, and you will escape My judgement!' This is true; for if someone takes his own life, you do not need to send death over him in either way.

[08] As God and Creator you feel invincible forever; but can You also feel Yourself as a creature?! Can You, as the eternally indestructible life in You, ever feel what the dying or perishing creature feels the moment it dies?

[09] Behold, the creature suffers at that moment the most terrible fear and agony and already has in its most beautiful life always the admonishing feeling in itself, which says to him: 'You rejoice about life in vain; for soon the time will come when you will have to pay for that life like a criminal!'

[10] But then life's faintest pleasure is also like truncated because beyond the present life only a dim probable future life can be believed but not be seen; and even if it can be believed yet, for this probable future life half the creature has to perish completely and this often in the most miserable manner as I have seen it just all too often in the depth.

[11] How so and why not differently? - Because You are the Lord and can do as He pleases, and because You as God and Creator can never perceive in utter fullness living truth, how the creature feels when it has to die according to Your almighty will!

[12] If You only could let it go without pain, I don't want to say anything; but what is it to You that the creature has to be tortured for the bitter gift of life, until it at least more than half must perish and under certain to You, the almighty Lord, pleasing circumstances perhaps entirely forever?!

[13] See, in all of this as I have now demonstrated openly to You, I have no heart, and therefore can not turn to You in the same! Therefore, allow Yourself to negotiate on this a little, and I will again take a heart to you!

[14] But under such circumstances, I can forever never love You; because as such You're on one side pure love, but on the other a quintessential tyrant who wants all flesh to be killed under great anxiety and agony, and only then wants to give life to the spirit, whereby, however, nobody knows what it contains.

[15] The flesh is my fruit; but if you kill it, how can I, and why should I love You?!

[16] Therefore allow me to negotiate with You, and I want to love You! "

CHAPTER 21

[01] When the Lord heard this from Satana, He became excited and said, "What worldly nonsense are you talking about; what evil foolishness escapes your horribly deceitful mouth?!

[02] If it would be as you said, see, there would be no earth; no Adam could walk on it; no sun shone on the firmament, and no moon and no other star could decorate in the face of the Earth the endless wide space of creation!

[03] But since you only take refuge from malicious accusations and thus lie with every word, there is in fact an earth, an Adam on it, and the endless space of creation is full of My divine honor, love, mercy, and grace!

[04] You speak as if you had no heart, and say, that through Adam I have taken from you your heart, and that you want it back now; tell Me, the Creator, whether you are living! - You say: 'Lord, I live!'

[05] Could you also live without the heart, which in every being must be the foundation of all life, without which no life is conceivable? Could you breathe, think, feel and talk without the foundation of life in you? - You say: 'No, o Lord!'

[06] Well - since this is undoubtedly true, how does this fit the accusation, according to which I should have robbed you of your heart?

[07] Behold, you're now again standing before Me in silence and do not know anything to say that is the truth! But I tell you that you were always a liar and did not want to speak the truth, although it has never been withheld from you!

[08] Have you not been called first to change your nature in the body of Adams which I formed?! But you did not want - completely free out of yourself - do what would have been sanctimonious for you, but instead aspired to become a woman!

[09] Soon I let you be free and formed you from the body of Adam, one flesh with him, while I breathed a new living soul into Adam and thus created him according to My image spiritually.

[10] In Eva you were supposed to be transformed and to defeat your self-perverted nature of death and judgment.

[11] Only, you scorned this My institution of mercy, made yourself independent and found it better, as a deceitful snake which is without sexual difference and carries in it its poisonous mating slaver, to ensnare your former flesh, then allure the by Me newly awakened Eva and through her to deceive Adam!

[12] Tell Me, did I have taken through Adam your heart?! - Your guilty silence is only outwardly, but I can see your inner fury which says: 'Yes, I have the heart of Adam and Eve together in me! Nevertheless, I do not want you, God, for I hate You arbitrarily because You do not want to make me the autocratic ruler and omnipotent player!' Behold, these are your words!

[13] You also think, I could impossibly love you because I do not grant you what you desire.

[14] But I tell you: My aim is the eternal preservation of all things, and that is the eternal work of My love! But you only want to destroy everything; if so, I of course can not love you ever in this way, as you want to be loved in this all conceited manner!

[15] But I love you nevertheless; for what I have done so far, I have done for your

sake - and will still do the greatest!

[16] If you then still ignore My eternal love, then My love for you will come to an end forever, and I then will show you what an all angry God is capable of!

[17] Fire is My base element. All things have been created through the power of My fire; and in this same fire you shall be cast and make it work for you, if you are able to!

[18] If I let the flesh of man die, if his spirit should enter into life, then this is a quite small death; but you will find in My fire an endlessly large one, and it then will show how much of you is not killed in my fire!

[19] What does the perishing of the flesh mean? Nothing but a release of the spirit, thus his resurrection from death to a true, most perfect life!

[20] But will your big death and downfall from Me into the fire also give you a new resurrection? - For this question I absolutely do not find an answer in Me; because I then want to leave you entirely to yourself and not do anything for you, and after eternities it will then show what has become of you by your own power.

[21] But even the death of the flesh and its pain is not My, but your work!

[22] But I nevertheless will know how to protect My own from any adversity and will take care of their body in such a way, so that they never ever have to complain about it!

[23] Even the creature aspect between Me and them I will know how to bring it into such a balance, so that people will grow into true brothers for Me; but then also the final time will have come for you!

[24] So that you can realize that I also can use your pernicious counsel without disturbing My order, advise Me, so that you never can say that I do not take note of any foreign advice, since I am a sole Ruler!

[25] Thus speak so that I can fully show you how I act for the good of all creation forever! Amen. "

CHAPTER 22

[01] But Satana defiantly turned to the Lord again and said to Him: "Your way to rule only consists in commanding those who You supposedly have created to act freely and to judge that what bears no free consciousness in itself!

[02] But that You amicably, not imperious, enter into a discussion with a free creature, to persuade it freely through pure love, behold, this seems to be quite alien to You from all eternity!

[03] As such You also command me continually, and I should pretty much continually obey You and finally have nothing for all my obedience but Your always, constant, most visible contempt; for that I thank You in advance for all eternity of

eternities!

[04] If You had said to me: 'You My beloved, sweetest, most glorious Satana! Behold, I want to listen to you in all love for you; therefore advise Me, and I will act according to your advice!', I then would have given You some advice; but upon such highly mischievous, imperious demand, I will not give you an advising answer!

[05] Do You think that Your power gives You the right to treat me like that? - Oh, there You are mightily mistaken!

[06] If You are a real, most wise Creator, and I am Your first creature, then honor Yourself in me through an appropriate accolade to me, addressed to Your creature!

[07] However, if You can't do this, then thereby You show me nothing else than firstly that I am a completely botched creature of Your power and wisdom, and secondly You thereby give Yourself the most unequivocal testimony of a bungler in Your creation, and I and the whole of creation is therefore nothing more than a highly failed attempt of Your creative power property.

[08] Therefore, behave Yourself a little differently towards me and do not embarrass Yourself in front of your supposed children! Who could respect You with such exposures?!

[09] I know it that You are really highly divine wise and also are good; therefore it also annoys me endlessly more that You are against me as if I would not be Yours, but some stranger's creature.

[10] I'm of course the only creature from You, that has the courage to tell You this, and in the face of the cowards it sounds perhaps a bit weird, if a creature criticizes its Creator; but I ask: Why should the creature not have this right since it is a free creature?!

[11] For therefore that You have created me, I as your creature, do not owe You any thanks and no respect, because as not being created as yet, I could not have entered into any previously binding agreement with You for the subsequent creation of me, and as such I'm no debtor to You after being created by You!

[12] As a creature I can only then be grateful to You, if I have learned from You, as my Creator, that it is really a great boon to be a free, self-conscious and happiest creature.

[13] But for as long I do not feel like that, for as long I have the right to argue with You and to possibly reject everything that You in a creative mightily manner want to impose on me for nothing at all.

[14] If I'm not to Your liking, then either destroy me entirely or create me differently - but not as imperfect as I'm now; for in this way I forever can't be an honor to You!

[15] If I should adore You as a creature and beg for everything, then do it, and walk up front as a good example, and at least be polite to me, - then I as your creature will do what is right; but with Your commands You will forever not achieve anything with me! Understand me!

[16] For the time being that will also be my required advice to You, and without its

observance I will forever give you no other! Do understand me once more! Amen out of me!"

[17] Here the Lord turned very sad to the three witnesses and said to them, "Children! Am I like that and do I deserve this?!"

[18] O My eternal love! What have I done already to save this creature and guide it to the final difficult completion; alone I just can't succeed with this venture!

[19] Yes, I have made a mistake with this being, and it consists therein, that I have created it too consummately perfect, in order to make it after its completion so endlessly happy as it was just possible according to My eternal omnipotence, wisdom, goodness, love, and mercy!

[20] Only, this not even quarter ripe being, rebels, at this most important and most difficult stage of its schooling to such an extent against My everything guiding order, that I earnestly must be sad about such obstinacy!

[21] And since I do not want to resolve it, given My eternal love and mercy, I see myself forced to initiate an endless long process anew, as to gradually weaken this stubbornness to one atom, and to begin to build on the other side for Me a whole new creature out of you, My children, thus according to My heart, as you are!

[22] O Satana, I cried once when you disobeyed Me the first time; now I cry and will cry once more; but then I will never cry for you again, but will give you according to your works and according to your will! Then you shall realize what your proud obstinacy has made of you and where it has led you!

[23] But let us now go from here and leave this creature in its stubbornness! "

[24] Here, Satana threw herself before the Lord and screamed: "O Lord, do not leave me and have mercy on me poor! You know very well that I am a poor fool and am therefore full of obstinate wickedness! Let me be punished for my wickedness; but do not leave me now! I will do what You want!

[25] And the Lord said: "Thus obey and do what I ask of you for your own good, and I want to linger and listen to you; but should you revolt once more, I will never again listen to you! Thus rise and speak! Amen."

CHAPTER 23

[01] After such a remark from the Lord, Satana rose again and said, trembling before the Lord: "Lord, I know quite well that You ever need no counsel neither from me nor from anybody else; for You alone are the highest and most perfect, eternal and infinite wisdom!

[02] Since You have granted all Your free creatures a free will, therefrom free activity and in addition also the right to ask, and a request is basically nothing more than humble advice from the side of the although free, but by You nevertheless most

wisely left weak creature, through which it, O Lord, recites to You its own distress as if You knew nothing about it, until it was brought to Your attention by the creatures and it thus advises You (of course most humbly) what You should do, and as such I want to give You my advice and rephrase it by asking You, that I now want, since it has pleased You, to launch an entirely new order regarding the leadership of Your works and creatures!

[03] But this is what I want now: Behold, O Lord - as I am now, I am truly miserable and very hapless! For as long as I remain in this my shape as a female being, I can never fully turn to You, since the most unbearable jealousy fury holds me captive brooding renewed revenge against You.

[04] Therefore I think - since all things are possible for You - You could change my nature and give me a male character and therefore transform me into a man before You and Your children!

[05] Then this continually tormenting evil passion would certainly leave me! I then could humble myself before You and be like all your chosen children.

[06] As a permanent female being I only see too clearly ahead, of how little use all my good intentions for all eternity of eternities will be!

[07] Nevertheless do what You want, but if it would be possible, then I beg You, O Lord, for it!"

[08] But the Lord said to her: "Listen, you ever fickle and mutable being, tell Me, in how many beings have you already been transformed for this purpose and each time you gave Me the assurance and said: 'O Lord, let me take on only this shape, and it will get better with me!'"

[09] At all times I always have done whatever you wanted; yes, there are not enough atoms on Earth to count the times in how many shapes and forms and characters you have let yourself be transformed by Me for the purpose of always pretended betterment!

[10] Whenever I have, because of you, founded a new sun- and planetary region, you wanted to be female in the suns - and male on the planets!

[11] I also gave you the power to transform yourself according to your liking. But tell Me and confess it now, how much you have improved! - I tell you, not by one hair! You still remain the old liar, and so far it has been fruitless, whatever I have undertaken with you according to your will.

[12] But if this is undeniably so, why should it get better with you with this new transformation?!

[13] This time, therefore, I will not do what you want, but I leave you completely free, and you can do out of yourself whatever you want!

[14] If you want to be a man, a woman, an animal, or an element, I couldn't care less; but I am also going to do on My part - and I will not ask your counsel - according to My own advice!

[15] If you want to remain a woman, I will place a prince of the night from you to

your side; he will give you the power to probe the human race.

[16] If you want to be a man, I will place a pure sun woman opposite you, a second Eve; she will tread on your old stubbornness. Even if you're going to sting her in the heel, that means her flesh, it will not in the least hurt her harmfully!

[17] Now you know how things are; do what you want!

[18] Here Satana suddenly transformed into a strong looking man with a serene looking face.

[19] And the Lord immediately showed the man the sun woman and said: "Well then, - there you are, and there she is! Therefore, go from here according to your own strength, and I will do according to Mine! Amen. "

[20] Here, Satan became invisible and also the sun woman.

[21] And the Lord went with his children back to the height.

CHAPTER 24

[01] On the way the Lord asked Kisehel: "Well, my beloved Kisehel, earlier you let a few scruples rise in your heart about this being towards Me, what are you saying now to this producer of lies and all deception?

[02] Don't you want to believe him at least half way and still think that there might be some truth in his dragon mouth speech which he addressed to you three earlier?

[03] Comment now a little before Me on this My very important question!"

[04] But Kisehel, with a total contrite disposition, asked the Lord for forgiveness for his earlier folly of the heart. And only after the Lord fully assured him that He had certainly forgiven him long ago, he began to open his mouth and finally said after a short pause:

[05] "O Lord, You only holy, good, most loving Father! Regarding the most utter and most tangible lie of this for me almost nameless being, I am now so clear about it as the sun shines fairly brightly still quite high above the evening horizon, and I also doubt even those words from the mouth of this creature, which it spoke in front of You claiming that it was completely true.

[06] For I noticed it quite well, that, wherever there was a slight opportunity, it covered itself in self-pity, and wherever possible to shift the blame either obviously or at least secretly on You, so that I was a few times in an almost unstoppable course, to use this power rod which You have given to me, to put a tangible crosswise rebuttal on the mouth of this most beautiful liar.

[07] From this it can be clearly seen what my truth rating is, regarding the words of this being!

[08] About that I'm thus fully - as already said - in the clear; but there is something else in me that still throws itself back and forth like a trampled earth-worm! O Lord,

You see it clearly in me; therefore I would like to ask You for a small light in this regard!"

[09] And the Lord fully turned to Kisehel and said to him: "Thus listen!

[10] Behold, Satana, Adam and Eve are therefore like one, and then Kahin and his descendants are also like one, because Satana, out of complete obedience to Me, should have let herself be captured, first in Adam, from him in Eva and out of Eva in the first procreated son, so that she could have become fully consummated, and thereby all future procreations would have emerged consummated as in the heavens!

[11] But this creature did not want it like that, for it regretted that it should show so much obedience to Me.

[12] However, it did not want to be in Adam according to My measure; therefore it united itself with a reflection of itself, soon went over in the fullest self-love, and the man Adam went about as a sad dwelling of this being and did not pay any attention to the things surrounding him.

[13] Soon I had to make a spiritual separation, took from Adam what developed in him into a female person, and left in him only the male spirit and put the female spirit as Eva freely in a new, beautiful dwelling outside of Adam.

[14] But Adam soon recognized Eva as his second self and therefore had a great liking to her.

[15] However, since the second being quite soon realized in itself that it was now weaker than the first, it pondered on an insidious plan, to rise above the first creature.

[16] But the plan did not succeed immediately. Adam strongly reprimanded Eva about her desire; and this was enough.

[17] The second being gathered itself in its male part, left behind in Eva the weak female part and wrest itself from Eva in the shape of a snake as a hideous morphodite, from which it was possible to act as male and female at the same time, as it was soon showing during the unblessed procreation of Kahin which is known to you.

[18] Now behold, thereupon I had to remodel the whole of creation and bless the imperfect act of procreation instead of the perfect act of procreation, with the exception that it (the imperfect act of procreation) could not be accepted by Me, until the inherited evil from the fundamental nature of Satana was not completely consumed/replaced by the purest love for Me, since in Adam as well as in Eva a part of Satana necessarily remained, which continually must mutually embrace each other sexually because it, although separated, nevertheless originates from the peculiar dual nature of Satana.

[19] And as such, Adam as well as Kahin, in clairvoyant moments were able to speak like Satana herself; nevertheless, neither Adam nor Eve, nor Kahin were the actual fundamental being itself, just like you are parts of Adam and Eve, but you are

not by fundamental disposition Adam and Eve.

[20] Behold, therefore just like in Adam and Eve, this being will be continually divided and weakened in all creatures, until it finally will have been completely divided towards the end of time, and in the end nothing more will remain than the empty form without life, because all her love-life will transform into an entirely new creature in you, now already My children!

[21] This is the situation; however, tell no one anything! I know why; therefore be silent about all of that! Amen. "

CHAPTER 25

[01] Now also Lamech came to the Lord and asked permission to rid himself from a confusing knot.

[02] And the Lord said to him: "I know what it is, and Henoch knows it too! But Kisehel can not see yet what is in the most secret depths of his life; therefore, you may speak loudly for the sake of Kisehel, hence tell Me your tangled bond!"

[03] With a love flaming heart Lamech thanked for this sublime grace and then brought the following question to light which sounded:

[04] "Most loving, holy, ineffable good Father, You have created Satana out of Yourself and not from anywhere else! How is it then possible that this creature created from You is so terribly evil, while in You everything since eternity had to be all good for You Yourself is endless good, and therefore it is impossible indeed that something evil can emerge from You?"

[05] However, since this by You created Satana in all seriousness is so evil, I do not know, regarding this matter, how to help myself or what to make of it. I think by myself and feel it also quite clearly; if I could get clarity about this, I would have everything I need to completely calm my spirit!"

[06] Upon this very valid question of Lamech the Lord replied, saying: "If you look at it humanly, then this of course must be a most confusing knot for you; but if you can look at it from a purely spiritual point of view, then all confusion will immediately lose itself entirely, and you then will see a resolve of things which will be a countless times clearer to you than the light of the sun on a clearest, brightest full noon!"

[07] This, however, is difficult to give to you with comprehensible words, since it lies in the deepest depths of all my infinite divine wisdom.

[08] But I want to enlighten you about this matter with a parable! The more you're going to look at this parable with time, the deeper you will penetrate into the spirit of truth in this endless deep secret matter; and so listen:

[09] A very wise and loving good man has conceived the idea in himself, to take a

wife and to beget children with her who are like him in everything, and each one in its own kind should take possession of the vast treasures and riches that he owns in endless abundance!

[10] This would be quite a good plan; but how executable when no female being exists in the whole large region?!

[11] But what does the very wise man do? - He does not contemplate for very long and says to himself:

[12] "Why do I want to search my endless territories, for something that cannot be found?! I have in me what I need; I have love, I have all the wisdom and have the power from the two!

[13] Therefore, I will see if I can't create a wife out of myself, who should fully correspond to me in everything! I already have created other things out of me which fully exist; I thus should succeed with this likewise?!

[14] And as such I want to seize an idea completely similar to me and put it in my firmest will, and it soon will become apparent if I have to continue searching for what does not exist, nor can exist anywhere outside me! '

[15] Thought and done and the magnificent work stands in front of the man! The powerful, most wise master looks at it with endless great satisfaction.

[16] But the work is just like a dead machine of his will, does not move otherwise than only according to the will of the master and only speaks what the master thinks into it and requires the work to speak the same.

[17] But the master's wisdom considers this and says: 'The work is there; but in it there is nothing more than myself! If I leave it like that, it will bear me little fruit; but if I give the work its own, free, independent life, then I have to accept and put up with it, if it turns away from me, and act according to its own free will.

[18] But I'm above all powerful. If it trespasses the prescribed limits, I'll know how to handle this; because it is after all my work forever!'

[19] Thus speaks the wisest man to himself, and so he acts.

[20] The work is free and soon moves and speaks differently than the man wants; and that is a great triumph for the master, that his work begins to express a very lively, free activity, without, however, ever being able to step outside the will sphere of the master.

[21] But the man wants more, namely the fullest freedom of will of the work; for this the work requires personal education and all possible self-experience.

[22] But this education is still ongoing, where the creation of procreation alongside must be seen as a main part of such a great education. And the man is now, as always, on the verge to brightly behold the finite surest completion of his work!

[23] See, that is really a great parable; because it contains the beginning and the end entirely in it! Take note of this in you, and it will become brighter and brighter in your depths! - But now let us move on again! Amen. "

CHAPTER 26

[01] Lamech and the others thanked the Lord for such great grace and then moved on.

[02] On the way, near the morning height, the Lord remained standing and turned to Kisehel, without saying anything.

[03] He, however, was so startled that he almost began to shudder, and he did not immediately realize what such a look, by the Lord, directed to him could mean.

[04] But the Lord did not keep him for long in the dark and directed the following question to him, saying: "Kisehel! Why do you let such foolish thoughts rise in your heart?"

[05] Do you think that God is like a man, that He needs to copulate sensually to bring about His offspring?! And do you think that God ought to have a divine wife to have sensually begotten children with her?! - Oh, how mislead could you be!

[06] If you have a wife, can you procreate with her what you want? Behold, this act will not follow your will, nor the will of your wife, but there always prevails My divine, almighty will, and it happens what I want and not what you want!

[07] If you want a son, I give you a daughter, and if you want her, you will have a son; because I alone am the Lord of all life.

[08] But if you got a thing going with your wife, do you know what it consists of what you beget?

[09] I say to you: The center of the earth and this are things equally known to you, and you know about one as little as the other!

[10] Only to Me are all things known from eternity; for I alone am the Lord, God almighty and endlessly wise from eternity!

[11] However, in order to put a living fruit, according to My order, into your wife with whom you slept, say, do I have to secretly sleep with your wife?!

[12] And if suns give birth to worlds and plants and animals reproduce their equal, don't you also want to ask yourself if I secretly sleep with the suns, plants, and animals?!

[13] O you foolish man, what foolish thoughts you're capable of!

[14] Behold, the wife or the first created spirit out of Me, is not the same what there is a woman on earth, and I do not need it to procreate out of it children for Me!

[15] Because if I could produce the first spirit in all perfection from Myself, then I also will be able to evoke countless others without the first created spirit!

[16] And therefore this first spirit has not been created by Me to produce others, as if I was only able to create the others with the assistance of the first, but this spirit has been created by Me for no other reason than for what you have been produced, namely: to recognize Me as the one God, Creator, Lord, and most loving Father, to love Me and then to lively serve Me in all love.

[17] The reason that out of this spirit then have emerged countless spirits, lies therein, because I created it completely according to My image and then breathed into it My free, powerful, creative life.

[18] But when the spirit noticed such great perfection in himself, it began to create the rarest things, as well as its equal, out of itself.

[19] But I as the highest and most powerful love and wisdom, kindness and tolerance and gentleness left the after-creatures of the spirit to flourish and did for them what I do for those who are from Me, and care for those strangers like for those of my Father's house.

[20] Say: Do I need a certain divine woman to produce heavens, angels, suns, worlds, moons, plants, animals, and humans in a chaotic mix by some kind of intercourse?

[21] O behold, the eternal, out and in Himself almighty Creator, surely does not need this! For I only need to want, and it is already there, what I want.

[22] Behold, I now want that there should arise before us countless legions of people of both sexes, - and see, they are there, and those who have been created just now, I will never ever be going to destroy anymore, but will now, before your eyes, place them into the stars! See, they already move on to their eternal, blessed destination, while praising Me!

[23] You are now almost paralyzed with amazement! But I ask you, did I need a woman for that?

[24] You now are negating such because you saw My power.

[25] But I'm telling you: Do not let yourself be captivated by such foolish thoughts again, if you want to be pleasing to Me! But consider now that there prevails a big difference between you and Me, which can only possibly be reduced through love! - Now let's move on again! Amen. "

CHAPTER 27

[01] After this they moved on and no one dared to speak only one word to the Lord, although this time all three - thus also Henoah not excluded - carried a newly found knot in themselves, which, in its undone state, pressured them more than a heavy rock weighing many tons.

[02] Since, however, the All-Knowing noticed this, He turned to Henoah and said to him: "Even you can still have issues over which you can brood like a hen over hollow eggs?!"

[03] But I tell you, however, it should not be like that, that man penetrates into all depths of My wisdom prematurely; since for this an eternal life has been prepared for you by Me!

[04] But I'm going to solve for you what pressures you; but it's said only to you and nobody else! And thus listen to Me:

[05] In the depth of My Divinity I'm a man and a woman at the same time; however, not in the manner as you understand it but like that:

[06] As a man I am the eternal love itself, the free life itself and all the power and energy itself, therefore in every man, as the fullest image of My love, genuine love expresses itself, of which the vain woman's chest is never ever capable of.

[07] In such My male love-image the man is strong like Me, and mightier in his chest than all women are with their loose chests, which can offer suckle-milk to the child's flesh, but cannot provide the spirit with the inner life-milk, because the love of the high, strong man does not dwell in her chest, although it could be indwelling, if the woman out of herself was not so vain-foolish!

[08] This is how I as man has been set up since eternity out of Myself; you can understand this;

[09] But since I also am a woman, I also must have the woman fully in Me - certainly; listen, how else could I have created a woman?!

[10] How this is possible, I want to explain to you wisely at once; because in woman lies cunningness and wit; also buried in her is a keen sense and shrewdness; the woman also does not speak openly and always tries to conceal her light and heart, therefore also he builds loosely who entrusts himself to the chest of women.

[11] Thus I can also not speak as clearly from My woman-sphere as from My man-sphere, since the female part originates from the love-light out of Me and as the wisdom, although not in itself, but nevertheless is equal to the radiation of light, which emanates from the primordial source of light.

[12] Accordingly the woman in Me is the eternally radiating light of wisdom, which forever and ever is produced with the same strength and power by love.

[13] This wisdom is the forever inseparable right wife of the love of God with whom I, the eternal only God, have conceived and created all things, - and no other woman was ever needed by Me, the only, forever true love-God, the Man from eternity, the First forever and the Last forever!

[14] Eternally I procreated with this My faithful wife countless billions of beings, which were visible to Me, but could not and were not allowed to look inside themselves.

[15] However, forever it was decided in Me, to one day free all the endless many beings procreated in My spirit and to allow them to recognize themselves and Me!

[16] A will was driven from Me and an overpowering 'Be!' followed it penetrating through all the endless vast depths of My eternal deity-power and bright luminous workings.

[17] And from the eternally many emanating rays - listen and understand! - a life-filled one, a carrier of everything that since eternity out of Me, the man and eternal wife, has ever flowed into one via the life-carrying rays spiritually deep, endless and

ever-clear.

[18] The carrier is the newly created wife, and was formed free to be a large collection-point of all the life-filled light, which, since eternities emanated from Me, so that in it the emanated life-bundle can mature under My constant emission of heat-grace frank and free, pleasantly visible opposite Me through a free life and therefore also seeing Me through the love-light given to them by Me.

[19] And listen, the procreation has succeeded; you already see and understand Me your Creator!

[20] But it is not yet the time of full maturity and harvest; great things also require great time periods!

[21] Therefore understand such, - but keep silent; because it is not good to twaddle during such growth-conflict to one day reach maturity!

[22] Because when the time comes, I will, like you, enunciate it anew to My earth, and the later children from you will find it themselves and release it to the earth! Amen."

[23] Here the three hit themselves on the chest and said: "O You infinite wisdom of God! Who will ever understand You?!"

[24] And the Lord said, "Be silent now of everything; for behold, the children already rush to Me with outstretched arms! Therefore, let us also hasten to meet them! Amen. "

CHAPTER 28

[01] It did not take long for the two groups, running towards each other, to collide and to meet with mutually the greatest love and received each other most heartily, and all the people that were present here, brought the Lord of glory a great sacrifice of love in their hearts.

[02] But the Lord soon turned to all and said to them: "Listen, my children! What I now will share with you all, you must take note of in your hearts!

[03] Until now I have not given you a law, except for the only law of the most gentle love; should I now add a new one to this old command of all commandments?!

[04] Listen, for as long as you keep this in your hearts, for as long no other commandment should bind you to Me and to your actions!

[05] Because pure love and all actions thereof are anyway the most veracious foundation of all righteousness. Who has the pure love of Me in his heart, for him any possible kind of injustice will forever remain alien to him.

[06] Therefore you do not need any new commandment, because, as I said, love is the greatest commandment, which in itself contains all life and all truth.

[07] But precisely because of this love, which is now among you and in you, I as

your holy, most loving Father, want to give you some good advice, which you should take to heart and comply with, for the preservation of this sacred love from Me and now also in you and among you.

[08] This advice should not be hard to observe, but one that you very easily can comply with. And thus listen to Me:

[09] The depth is now open; you can, if necessary, go down to the children of Kahin, and equally they can come up to you, and you can now spread again all over the earth from one end to the other.

[10] I would dislike seeing, that any of you would take up residence in any of the cities of the depth; because in these cities remains still a lot of filth of the snake which at times stinks quite terrible in the nostrils of the spirit and infects its life with poisonous pestilence.

[11] But if someone wants to go and see the good fruits of My mercy in the depth, he at any time can go there and see My guidance; but nobody should stay in the depth for longer than three times seven days, except in the case of a specific order by Me. This advice also applies vice versa!

[12] Henoah and you, children of the main tribe, have to determine the time of stay of the visitors from the depths, to which they must adhere to very strictly.

[13] But if anyone wants to express the wish to become a resident on the heights, you always have to consult Me about that!

[14] You may grant such permission to strangers yourself; but then you have to see to it that you have not put a viper in your chests or a snake on your heads!

[15] Thus be wise in all these matters, and you will never have to suffer disastrous damage to your spiritual and physical housekeeping!

[16] In the same manner you should never pollute yourself with a woman from the depth, even if she appears to you so enticing and lovely; for this could put each of you soon in the greatest slavery of the serpent anew, and you would procreate fruit which would feed on the blood of men and on the flesh of children.

[17] However, the enemy of life has set out to adorn the women of the depth with extremely provoking flesh to tempt you; that's why I tell you these things in advance so that you should know how to behave if any of this should occur.

[18] But if any of you get into trouble, he should turn to Me, and I will help him.

[19] That is the advice which I had to give to you for your own temporal and eternal good: follow it and it will always be well with you!

[20] I'm going to stay with you visibly until the evening; if anyone of you feel any lack of light, let him come and talk, so that I can replace his lack of light quickly! Amen. "

CHAPTER 29

[01] Upon this warning a young man of about fifty years of age, from the region of the morning children, full of courage and zeal he stepped up towards the Lord and asked the Lord: "Almighty Creator, God, our most holy Father! May also I, a dirty worm before You, in all humility of my heart beg You presumptuously to allow me to ask You a question which at least to me appears all important?"

[02] And the Lord said: "Son of Muthael I tell you, speak! For I see that you hide a good question in your heart."

[03] Muthael thanked the Lord most devoutly for this most gracious permission and then came up with the following noteworthy question, which sounded like this:

[04] "O Lord, God, You most loving holy Father! Behold, I am already more than fifty years old, and I know that some younger than me already have taken wives; only to me, it was not given until now, to approach a female creature.

[05] When I looked at their soft and adorable occurring flesh, most women appeared to me very softly, delicately and therefore also very enticing, and I then always experienced a great longing for a wife; but when I then, compelled by such inner urge, approach one or the other to exchange with her the softest words of love from the depth of my heart, every time I was horrified and did not find what I imagined finding.

[06] I then often thought to myself: But how is such a contradiction in these delicate creatures conceivable? Externally curls a soft evening breeze over their most tender flesh - but her inner is unresponsive to a spiritual storm and male hurricanes of wisdom can not touch her heart, but certainly male women-weaknesses, as there are flesh-love, silly female-compliments, promising male-sensual gratification and then the actual worshiping of their flesh and similar things.

[07] Behold, because of such experiences I developed a real repugnance to all womenfolk, and it disgusts me at all times to such an extent that I cannot approach them anymore!

[08] O Lord, God and Father, is this, however, the right thing to do? Have I thereby not sinned against You? And what is the reason for such a phenomenon in me? - What then is this woman, this externally living but on the inside dead being?"

[09] Here, the Lord turned to him and said: "Listen, my beloved Son Muthael, - your observation is weightier than you think!

[10] The first reason for such a phenomenon lies in that you are from above; but the woman is from below.

[11] You are filled with what is the living spirit of love from Me, but the woman is filled with what there is the spirit of the world.

[12] Therefore you are also soft and tender on the inside, while the woman is it only from the outside.

[13] You're a cardinal creature out of My depth, - but the woman is only an after-creature, a summary of My emanation.

[14] You are made from the core of the sun, - the woman only from the fleeting rays of the sun.

[15] In you is the full truth, - in the woman only the reflection of the truth.

[16] You're a being out of Me, - the woman only a reflection out of Me.

[17] Behold, these are the main reasons for your experience!

[18] The question, however, whether you thereby have sinned before Me is vain. Because you can only then sin against Me, if you have received a commandment from Me to do something or not to do it; without that no sin is conceivable, because you act without commandments in My direction.

[19] But I now tell you, that I also have adopted the female gender as My children, and in Purista you have an example, thus a command from Me, as it is supposed to be.

[20] Two have their hearts firmly connected to hers, namely Ghemela and Mira.

[21] But if the woman is equal to them, then she also carries My image in herself; and if you approach one of them in the sublimity of your heart, you are not going to encounter a stone anymore.

[22] Since you are the purest heart of the morning region, I will give you in the near future also the purest woman, which will correspond to you in every aspect; but until then, remain as you have been so far! Amen."

[23] Here there was brightness before the eyes of Muthael, and he looked into the depth, and he praised and lauded the Lord in his pure heart.

[24] And the Lord also called others to Himself, and invited them to ask Him anything that might darken their hearts.

CHAPTER 30

[01] Except for Henoah, Lamech and Kisehel, all the others were quite startled by this answer of the Lord to Muthael; and did not know what to make of it and were therefore greatly embattled in their hearts; all the fathers of that time, to the great honor of their hearts, loved their wives very much and regarded them as the greatest gift from the heavens, and many even considered the good and virtuous women on a higher level and considerably closer to Me than themselves, and this was based on the very easily understandable reason, because the virgins as well as the women of that time were virtuous, gentle, patient, faithful, obedient, peaceful, homely and at the same time also of significantly greater feminine grace and beauty than those in the present, spiritually and physically totally rotten times.

[02] It is therefore that this answer caused such deep disconcerting among all the

fathers, and they therefore turned to Me and spoke in their hearts:

[03] "O Lord, You most loving Father! Give us all our reassurance, to your sublime response to Muthael, a greater light because in this light about our most chaste and best women, we can not be happy but only unhappy because after You, they are our greatest possession for which we forever cannot thank You enough.

[04] If, until now, the somewhat brusque-wise Muthael could not have learned to appreciate them, it doesn't mean that the old glorious-good order, placed by You, o Father, into our hearts, has to suffer a shock! Quite to the contrary, the real female sense in women, is thereby, from our point of view, even more so advantageously and praiseworthy highlighted, because by the women holding firmly on to their virtues, the man must first be humbled, before he can be worthy of such a gift of grace from You, o dear Father!

[05] If the man finds hardness in the woman it is most likely only his own; if he has softened this, he will surely only find the most glorious opposite in the woman!

[06] O dear Father, let therefore our dear women, including us, be from above and not from below!"

[07] And the Lord opened his mouth and said to the fathers: "You still speak like totally blind regarding My order!

[08] If you do not know what in the spirit means above and below, why don't you ask about it, instead you demand a light from Me where you do not need one and that I, for the sake of your foolish wish, should subvert My whole eternal order?!

[09] Tell me: Is the woman thereby disadvantaged before Me, if I say about her that she in relation to the man is from below and thereby forms the most necessary counterpoint for the man, without neither the man by himself, nor the woman by herself could exist?!

[10] What will you say, if I now say to you: In relation to Me, you are all from below, and only I alone am from above!

[11] Do I, however, thereby cease to be your Creator and sole, eternal holy Father?! Or did I not have you, Adam, created from the earth's clay, like your wife, Eva, from your rib?!

[12] However, since you all know, that the clay is My love and the rib is My grace and mercy, because My grace and mercy shelters your life in the same way as the life of the flesh is sheltered and preserved by its solid skeleton, then you must recognize yourself as super blind, if you therein find an inconsolable difference where you actually should only find a most consolatory!

[13] Tell me, what is most praiseworthy: the bright sun itself, or its emanating light? What do you think should be regarded as higher?

[14] And you say to yourself: 'O Lord, there's one as necessary and good as the other!'

[15] Well, I say; if the sun is to be regarded as the set height in itself, what is then the relationship of the emanating light to the sun?

[16] You say: 'This must be necessarily somewhere under the sun!'

[17] Well, I say; but if the sun does not have a higher value than its emanating light, since the sun without the emanating light would be virtually no sun at all and would also have no value, it surely will not harm the woman and not in the least reduces her value, if in relationship to the man it necessarily stands below him.

[18] But I say: If the woman is, as she should be, she has before Me the value of a just man, and is just as much a beloved child of Me as the man; but if the woman gets lost, I'm going to look for her in just the same way as for the man.

[19] An evil woman is just as bad as there is a bad evil man; because the beam from the sun is like the sun itself.

[20] However, there will come a time when I will collect the beam in the woman to light the extinct sun in the man!

[21] Understand such, and for once let go of your old foolishness! Love your wives just, but do not make them more or less as they have been made out of Me! It is sufficient if you regard them as your equal; everything more or less will be regarded as a sin!

[22] But who of you still has something, let him come and speak! Amen. "

CHAPTER 31

[01] After this last call from the Lord's side, Kenan stood before the Lord and gave Him glory; and after he had honored the Lord of all glory, he openly wanted to present his question.

[02] But the Lord cut him off and said to him: "My son Kenan, what you have, to beg Me for a greater light, is almost known to everybody here already and to Me since eternity; therefore you do not need to announce it again!

[03] For Kenan and his vision of the ten columns has now become common knowledge among the fathers!

[04] And if you wanted to ask someone, just like Me, something very important and deeply hidden, behold, your ten columns appear from your melodic soul!

[05] But I tell you: There is something significant behind your vision; but the words of Muthael denote more than your vision - which in fact does not contain the most enjoyable message!

[06] But I already have shown your spirit the full explanation of your vision; why don't you pay more attention to your spirit?

[07] The ten columns are anyway equal to those who stand on it, even if the tenth is not yet in the flesh among you!

[08] Appraise what happened until now and compare it with your vision from point to point along the way of the true inner, spiritual correspondence, and you're going to

get to the bottom of your vision!

[09] It is true that your vision wasn't an ordinary dream, but was a little more and contained great spiritual signs.

[10] But consider next to it the reality in front of you, and say to yourself if this is not in every respect many times more significant and much more eloquent in its unveiling, as there was your whole vision in its murky confusion?!

[11] Behold, your vision is anyway easy to grasp, and therefore you do not always need, like the women, come with the same story all over again!

[12] I know well that you are pressed especially by the tenth column; but I tell you: Be content for the time being only with nine; but concerning the tenth, do not think about it a lot but rather unite your heart in love for Me, and you will fare much better than on the very rough and dark paths of your fruitless thoughts about your tenth column!

[13] Behold, the pure thought in your head about things which are still concealed by the dark future before your spirit, can be compared to a man who wants to procreate a living fruit in a man as he can do it in a woman, which at the same time would also be the largest sinful fornication!

[14] But if you take your thoughts captive for the love of your heart to Me, you have done in a spiritual sense the same, as if you were captivated by the grace of a woman, embrace her and then do to her in accordance with your living conduct!

[15] In this way, your still mute thought in your love for Me, is then procreated like a living fruit in the woman; and if the thought is then born alive out of love anew, only then will it be to you in the living fullness of eternal truth, what it was supposed to be to you primordially, namely a light from Me alive!

[16] Thus understand and grasp your life, and the washing of your tenth column and the big night around it will no longer bother you!

[17] But now I say to you all: Always remain in love, and observe well all these My words to you, and Kenan's tenth column will be revealed in an entirely different sense, as it is likely to be unveiled when you are disobedient!

[18] For My order has many ways, of which many are better than some among them! The judgement, however, is of all times always the last, since it always concerns life and death; beware therefore of any judgement!

[19] I now will leave you for some time visibly, but in your love for Me, I nevertheless continually be with you! - My blessing to you all men and women! Amen."

[20] Here the Lord disappeared with the setting sun. All present fell down on their faces and wept, praised and glorified the Father through the whole night until the next bright day and only went home in the morning.

CHAPTER 32

[01] But now the whole world was put back in the perfect order, and heaven and earth were joined together very closely and even Satan said to himself:

[02] "What shall I do now? The Lord himself has taught His human children and has tied them firmly to Himself; even my depth has He made his own and has given to many in all branches a great power, against which I can do nothing and can not undertake anything!

[03] I have the power over the stars, like on earth over all the elements; but to what use is this to me, when the human children carry the power of God in their hearts and with that they can mightily counteract me wherever I want to rise?!

[04] But I nevertheless know what I'm going to do; I want to bait the human race, because I have the right to tempt them, and it soon will show if the Lord's children are as firm and unshakable as it had now come to light under the personal visible guidance of the Lord!

[05] I want to be present during the begetting of the daughters in the depth and will let them become so beautiful and lovely in their flesh, that everyone who will look at such a daughter of the cities in the depth, will be captured by her great spell! Such I can and am allowed to do, since the flesh is still in my power!

[06] But what do I do, if I'm doing this! Good or evil? For if I'm doing evil, then the Lord will confront me; if I do good, the Lord will say: 'The good is only in God!'

[07] But I know how I will do it: I will place it in the middle, - neither bad nor good!

[08] And the beautiful daughters will be just that; for the strong and virtuous it will still be possible to walk next to them in a God pleasing manner!

[09] But if he is not that, at least he will encounter in the most beautiful daughters a tough trial-stone and will find a powerful opportunity to either strengthen or to weaken his virtues, thereby standing before God and me as he is - but not how he wants to be without effort and his self-control: a master even above me and a mighty prince in the heavens!

[10] That thereby some weaklings will go under is certain; but that thereby also some become great virtue-heros, is also safe to assume!

[11] Thus, the matter - weighted on both sides - is in itself neither evil nor can it be called good; it is the center, thus a float between good and evil!

[12] Therefore be it firmly decided and executed shortly!

[13] But one more thing: What if the matter in the end turns out to be worse than what I have calculated it now?! I then would again find myself in a hostile situation with the Lord!

[14] But I also know what I want to do here! Henoah is the Lord's right arm here on Earth; I will go to him and present my plan to him! He should consult the Lord about it and then make known to me, if it is agreeable to the Lord!

[15] This would obviously be good; but what if Henoah with his great power would decidedly reject me?! What then in my newly awakened fury?!

[16] How about it if I dared to approach the Lord myself?! That would obviously be the shortest route!"

[17] And a voice came from above to the ear of Satan, which in short said: "What do you contemplate evil"?

[18] And Satan said: "Lord, I do not want to do evil, but I only want to build a suspension for your children, but thereby not in the least restrains anyone's fullest freedom; therefore permit me such!"

[19] And the voice from above said: "Satan, when you want to be a man, you're free; do what you want in your elements, and the Lord will do according to His will! - But Henoah leave Me unscathed!"

[20] And Satan was perfectly satisfied with this answer, and soon put his hand to the planned work, which, however, he was not able to accomplish for a long time; because for as long as the generation lasted as it existed like now on the heights and in the depths, his tricks showed little results - but the more so with the descendants, as history unfortunately will show!

[21] Soon after this episode, envoys came from Horadal to Adam and appointed him their top leader in the name of the Lord over the people between midnight and morning. But the envoys consisted of ten men, headed by the two sons of Lamech.

[22] But Adam send the envoys to Henoah, and Henoah permitted such in the name of the Lord, but also to exercise the High Priesthood over them in exchange for a tenth-offering to the Lord of the best fruits, then dismissed them with the retention of the two sons of Lamech which he took into his house.

CHAPTER 33

[01] After thirty days the Lord indicated to Henoah that Lamech in the depth has finished the second temple.

[02] And Henoah knew what he had to do; he called the two wives of Lamech, Ada and Zilla, as well as Hored with his wife Naeme.

[03] And when all of them arrived at the house of Henoah, which was still a house of Jared, the high priest of the Lord introduced the two sons, Jabal and Jubal, and then said to them:

[04] "Listen to me in the name of the Lord and almighty God and the most holy, most loving Father! It is His most holy will that everything should free out of itself obey His eternal sacred order.

[05] Thus also you should comply with everything that the Lord will faithfully

proclaim to you through my mouth!

[06] But it is this what the Lord proclaims to you: The high priest Lamech, now placed in the planes of the earth over the people of the earth out of the Lord, needs you according to the will of the Lord, since by now he became, entirely free out of himself, a perfect servant of the Lord, like me, by the infinite grace and mercy of the Lord.

[07] On the cleansed Snake-Mountain well-known to you, he saw the Lord for the first time; on this mountain he should have built Him a magnificent monument.

[08] Such Lamech has now completed, and therefore we will go down to the planes and will there, just as here, faithfully submit to the will of the Lord!

[09] But you should no longer be afraid of him, the leader Lamech now; because he is equal to me in the Lord and will receive you with the most love-filled heart and will keep you in his great mercy which was given to him by the Lord. - Let us then be on our way in the name of the Lord!

[10] You, Hored, although being a son conceived on the heights of the morning, should, however, move now with your wife to the planes and be in the house of Lamech his support in all his operations to the spiritual well-being of the poor children of Kahin out of the Lord's love in you!

[11] If, however, you want to visit the heights, it will be free and open to you day and night; but you will never live here permanently because you have taken a wife from the planes of the earth and thus belong there for good and to benefit where your wife is from. But the power of the children of God's should stay with you to the end of your earthly life!

[12] But do not ask whether the Lord will also be with you on the planes as He has been here at the heights of God's children!

[13] Since wherever someone loves the Lord above all in his heart, there the Lord is completely with Him; but if he doesn't love Him, the Lord is also far from him, even if he lives a thousand times higher than we are here now above the planes!

[14] This is now the reason the Lord wants this with you; everything further the Lord will indicate to you on a daily basis.

[15] You two sons, however, will get from your father the good instructions about what you shall have to do in future in your father's house.

[16] But you, wives of Lamech, should again become what you have been to him before, - but now no longer in great fear of your hearts, but in great joy of it!

[17] But you, Naeme, should remain faithful to this your new husband, given to you by the Lord Himself and should be to Thubalkain nothing more than a brother!

[18] Now you know everything that has to be done now; therefore let us be on our way without delay!

[19] This time, however, you my grandson Lamech, should accompany me; but your wife stays at home with Jared and Mathusalah!

[20] As you are here now, also follow me; and none of you should take anything

with him! - Thus the Lord wants it. Amen."

[21] Here Henoch stepped out of the father-house, blessed the heights and also the planes, and also the path to it, and then walked with those who have been called towards the planes.

[22] And those who have been called, followed him like lambs their shepherd.

CHAPTER 34

[01] When the group approached the great city of Hanoch, Lamech (Lamech from the heights) marveled about the great magnificence and boldness of the buildings, which manifested itself from their positions, and he said to Henoch:

[02] "Listen, father Henoch, one can say what you want! If you look at these many buildings, one must frankly admit that the children of depths have not fallen on their heads; because the matter is once and for all not stupid, and I can look at all these things only with appreciation but not with discontent.

[03] If one keeps in mind that these people have built all this solely with their natural powers since the spiritual powers are foreign to them, in all seriousness one really has to admire such mighty work!"

[04] And when he saw the new temple on the height, this implies the former Snake-Mountain, our Lamech was completely flabbergasted. For some time he was silently rapt in contemplation and only after a while he opened his mouth and asked Henoch, saying:

[05] "But father Henoch. What is that? Was this also built by human hands?"

[06] Here, Henoch paused for a moment and said to Lamech: "Listen, my dear son Lamech, I say to you: Do not let these things please you too much, otherwise you will be forced to ask more questions, because on all these things a terrible chunk of world is still affixed!

[07] According to the extent you find appreciation therein, to the same degree you are darkening your spirit, so that he then can let only a little light pass to your heart, and you are thereby compelled to externally ask questions, like now, because your spirit, as I said, cannot answer you anymore.

[08] Thus, rather turn your eye away from it and don't look at it any longer, what impresses you so much, and your spirit will soon overcome its true light again, and you therefore will find every question answered in yourself again!"

[09] Here Henoch turned to the others following him and said to them: "You, however, should moderately rejoice in the name of the Lord, who has done for your temporal and eternal benefit so decidedly wonderful things out of His infinite love and mercy, so that you forever cannot be gratefully surprised enough!"

[10] Naeme, the two women and also the two sons fell at once onto the ground

and began to loudly praise and laud the so endlessly good God and Father of all people, because He was so gracious and merciful to the people of the depths.

[11] And Naeme marveled even more so since she could now see in reality with the eyes of the flesh, what the Lord had already shown her on the heights in the spirit, and therefore praised and lauded the Lord manifold stronger and more fierce loving than the others, who this time have not seen the Lord.

[12] However, since Henoch noticed this, he said to Naeme: "Arise now; for behold, there already comes a cheering crowd from the city to meet us.

[13] Also help the others up and tell them: The Lord has indicated to Lamech of the planes that we are waiting for him in front of the city! That's why he already meets us with open arms and wants to receive us in his mighty love out of the Lord!"

[14] Here, not only Naeme, but also all the others who also heard such words from Henoch, arose; but Naeme, nonetheless, went to them and righted them in their hearts, since all were stricken by fear and joy at the same time when they saw the approaching crowd.

[15] But Henoch lauded Naeme a lot because she so well understood and faithfully followed his spirit.

[16] And Naeme replied, "O Henoch, therefore all my love to the Lord; for only He gave me, the most unworthy, that I understood your words!"

[17] When Naeme admitted such, she soon heard a gentle breeze and in response said:

[18] "O Henoch! Who breathed at me now so heavenly-soft like through and through?"

[19] And Henoch replied to her: "Dear Naeme, behold, the Lord is indeed among us, even though He is not visible to the eye, but nevertheless clearly perceptible to our feelings!

[20] Just keep on loving Him and you will perceive this holy breeze quite often; because if the Lord blesses you, He breathed His love into your heart Himself! So it is!

[21] But Lamech is already quite close to us; therefore let us prepare for his reception! Amen. "

CHAPTER 35

[01] When Lamech of the planes got close to Henoch he bared his head and chest and bowed to the ground before Henoch.

[02] But Henoch immediately went straight to him and said to him: "Listen you, my beloved brother Lamech, what the Lord Himself did not ask from me nor from you, you at all times should refrain from doing it in front of me!

[03] For if I come to you, I'm not coming for you to honor me, like I was a second God, but I come to you only in the pure love of the Lord, who is to all of us a most loving Father, and I'm coming as a true brother to you! Why therefore such an honor, which is good for nothing?!

[04] But I say to you: Let's mutually avoid such honoring, otherwise we ourselves will become the creators of such evil spirits (times)!

[05] Behold, if you honor me, and I'm not more by one hair than there is any other person, you raise me above other people, and thus humble them before me, their equal brother!

[06] The people will for some times endure such humiliation; but then one after the other will begin to secretly ask by himself and will say:

[07] 'Is he or him more of a person than we are? Why does God let him come to such honor that we must bow before him? But us he leaves in the most shameful dishonorable lowliness!

[08] We want to rise above him and want to take away all his vain privileges and chastise him for all the many honorings which we have wasted on him! He shall learn that he is just a man like us!'

[09] You see, my beloved brother Lamech, this is a true voice of human nature, which, once outraged, is more terrible than the blindest fury of all tigers and hyenas!

[10] Let us therefore mutually refrain from that wherein rests such an evil seed, and the earth will blossom under our steps into the most glorious Eden of God!

[11] If not, we will stomp with every step, swords and spears out of the earth, with which our later descendants will kill each other by a thousand and a thousand times thousand in ardent vengeance.

[12] We all have only one Lord, one God and a Father; but we among us are only brothers.

[13] If the Lord places someone over greater things than another, He does not elevate him before the brothers, but only gives him the opportunity to practice even more love on his brothers.

[14] But to exercise love to the brethren, one surely does not need honoring because love is a force which always seeks to unite what is equal but to separate the unequal like chaff from the wheat.

[15] Such note well, dearest brother Lamech, and you will live in the perfect order of God, and you always will be congenial to God!"

[16] These words of Henoch made a huge impression on Lamech, and he now made entirely different plans from what he had in mind until now, because he contemplated to introducing a kind of quiet, better caste system, which to Me is a judgement, an abomination of abominations.

[17] But, as said, these words of Henoch had changed all his quiet plans why he then also replied to Henoch:

[18] "O brother Henoch, with what a light have you now filled my heart! The

almighty Lord of heaven and earth therefore eternally alone all honor, all praise, all the glory and all devotion, for that He made all people as equal loving brothers!"

[19] Here Lamech looked a little further in front of him and saw at a distance of about three hundred paces the small crowd which was following Henoch - who meanwhile lagged a little behind while Henoch alone hurried towards the humble Lamech - and Lamech asked Henoch:

[20] "Brother, who are those who are following you, as it seems to me with somewhat fearful steps?"

[21] And Henoch said to Lamech: "Dearest brother, leave your brothers here and follow me, and see how gracious and good the Lord is!

[22] Come and receive them in the name of the Lord! Amen."

CHAPTER 36

[01] When Lamech heard such from Henoch, he was completely overwhelmed; he screamed with joy and ran with open arms to meet his family.

[02] And the not so young Henoch had to put wings to his feet to keep up with Lamech for the fortunately only short distance.

[03] It sounds perhaps a little strange that Henoch accompanied Lamech, but this event was not so empty as one might want to imagine; for it contained a threefold prophetic meaning.

[04] The first is this: To thereby indicate to the leaders that they should not inhibit the progress of their disciples through a retarding, hesitant and the best spirit killing, cunning pedantry, but to always follow the power of the spirit of the disciples and this in such a way as to walk quickly with the quick, be free with the free, with the strong, to be patient with the weak, to pull the dawdling towards himself and to be inspiring to the timid!

[05] The second meaning is: the depth or the world through its quick, industrial progress draws more rapidly the spiritual into decay; because the spiritual in the world is carried by matter and is there to redeem the prisoners of matter, equivalent to the spiritual Henoch who now was in the depths, to redeem the material Lamech and to reconnect him with his family, more deeply said: with his purified and elevated desires.

[06] The third is and was the prophetic meaning: That, namely, the children of the heights are soon with quick feet be drawn to the depths and there have given their desires free roaming; because as wise-men and philosophers they went down and as philosophers very soon gave in to all kinds of debaucheries.

[07] These were thus the three prophetic meanings of Henoch's quick follow-walk.

[08] "But", someone will say, "if it is so, that the prophets always have determined

the future by all their doings, actions, and speeches of what should and in most cases actually is happening, then the people on earth are in a spiritual respect definitely not free and must therefore act just as the prophets have foretold to them! And as such the children of the heights had to fall when going to the depths, because Henoah already foretold this through his accompanying walk!

[09] But if this is the case, how can people then be punished and chastised, if they had to do what the prophecy had signified about them? "

[10] But I say: If that would be the case it would of course sad to be a living creature; but since matters are completely differently and the prophets only indicate the necessary consequences, which must arise at a predetermined time from the one or the other action of man with such certainty as a corresponding fruit must sprout at a predetermined time from one or the other seed kernel which someone has put into the earth, I'm of the opinion that it is not quite so bitter, if I indicate to the people through the prophets the kind of fruit or necessary consequences their actions hold for them?!

[11] Is it then really so very bitter, if the farmer knows in advance that he can only harvest wheat from wheat kernels and nothing but weed from the seeds of weed?!

[12] But if such is good for man, why then should it not be good for him to find out through the mouth of the prophets, which fruits must come forth out of his actions according to My eternal, immutable order, and must come forth at all times when a person repeatedly carries on doing the same actions and does not change his behavior?!

[13] However, if a person changes his actions, he will also bear different kinds of fruits, a condition which always is added by every prophet anyway; because a true prophet always speaks and acts conditionally.

[14] The freedom of people is thus by no means impeded by the prophets but only extraordinarily enhanced because thereby man gets to know his actions and only then can exert them absolutely freely for he then knows what fruit they will bear for him, either good or evil!

[15] Thus also in the action of Henoah lies only a condition about which we will hear him speak out at the next opportunity.

[16] However, since the two have already met up with the family, pay attention to their behavior!

CHAPTER 37

[01] When Lamech was now standing in front of with his family, he was not able to utter a word because of his greatest joy to be reunited with his two wives, his two sons, his favorite daughter and her powerful husband, and it was with him like

someone who is head over ears in love - as you are used to saying - and out of sheer love was thus also not able to speak to tell his beloved how dear she is to him.

[02] Only after a fairly long time, when the first storm of joy had abated a little, our Lamech was able to speak the following words:

[03] "O Lord, You, endlessly most loving, holy Father, how should I, a worm in the dust before You, O God, thank You, how to laud You, praise and worship You for so endlessly much grace since I'm not in the slightest way worthy of it?!"

[04] O you my wives and children, how many nights have I not sighed and cried for you; but at the same time I was also full of bitter wrath against God and tried in my most endless foolishness to take revenge on Him, the almighty, eternal Lord of infinity, for your sake.

[05] That is why I would have deserved from God nothing else than an eternal, most severe punishment; but instead of chastising me most meritoriously, the Lord bestows such immeasurable grace on me, that even the greatest, most perfect spirits themselves had to be thrilled!

[06] Most moderately I thus have to call with all my strength: O Lord, You, most loving, infinitely, holy Father! What do You want me to do, so that I could please You in some way for this Your endless great grace!"

[07] Here Henoch said to Lamech: "Listen brother, you have spoken well to your family, to me and before God; but there was something in it which was not in the order of the Lord!

[08] Behold, in your great fire of love you have in a certain way instructed the Lord that He should ask you for a sacrifice that you then would bring Him and thereby want to show your gratefulness and be duly pleasing to God!

[09] It is right if you feel such an urge in you, but think about it, how about it if the Lord was going to ask you that you should sacrifice those, who now have filled you with such fire of love and gratefulness for the Lord! Tell me, what would you do?"

[10] Here Lamech was taken aback quite formidably and had no answer to this question of great importance.

[11] But Henoch at once said to Lamech: "Listen you, my beloved brother, such surprises you quite a lot, and you can find in your heart no answer to this question!

[12] But what if I tell you: If the Lord wants to ask for more from you than what I have mentioned to you in my question as a condition, then you had to do all these things with the most willing heart; for verily I say unto you, who can not lose everything out of love for the Lord, is not worthy of the Lord!

[13] Who on this earth loves his wife, his children, his brothers, and his parents more than the Lord, is not worthy of the Lord!

[14] Therefore everyone should examine his love quite thoroughly before taking a vow before the Lord! For if someone makes a free thanks offering promise to the Lord, and he then has regrets when he is asked to make good on his promise, see, he surely is not in the least worthy of the Lord and the Lord will do to such vow maker

in the same measure, as he has executed his promised sacrifice to Him.

[15] The Lord, however, will not put you to such a test; but nevertheless you should know this and consider in future quite well what you speak before God; for He is not to be joked with!

[16] Therefore think about it and consider it well, but now let us walk to your house and then to the temple on the mountain! Amen. "

CHAPTER 38

[01] Lamech thanked Henoah from the very bottom of his heart for this doctrine and good admonition and then said to his family members:

[02] "Come to me and do not be afraid; because I know that the Lord has put it in your hearts, that I am not to be feared anymore!

[03] Because the Lord's endless mercy has transformed me and has made from me, the former tyrant and monster of all kinds, a double fratricide, a lamb, a gentle leader of mankind!

[04] Therefore, come to me and do not be afraid of me; for I am now there, with the most gracious help of the Lord, to at least in some ways atone the committed atrocities against humanity by leading those who are still alive on the ways of the Lord!"

[05] Upon this very sincere and intimate invitation and avowal, his family members were fully encouraged, went to Lamech, hugged and greeted him, yet highly praising and lauding the Lord for such great mercy and compassion which He so abundantly bestowed on Lamech and thereby also on the whole depth.

[06] This recognition made Lamech cry, and he again thanked the Lord with the deepest stirred heart.

[07] But Henoah saw such great elevation of hearts to God and secretly said to Lamech of the heights:

[08] "My son, look at that; this is the right way to bring the holy Father a pleasing sacrifice! Have you ever seen this on the heights in such deepest ardency?

[09] Yes, some time ago there existed on the heights a sacred ceremony for corrupting the senses and to kill the spirit; but the lively, silent ceremony of the heart, as you can see here now, has been celebrated on the heights only very little! And we are called the 'children of God', while they are called the 'children of the world'!

[10] It is true: While the Father walked among us visibly and gave us endlessly the greatest proof of His love, grace and mercy, there were also many contrite hearts and praised and lauded Him as the most loving and most holy Father; but when He became invisible again, many ran away as if nothing unusual happened among us! How does this difference strike you?"

[11] And Lamech of the heights said: "O father Henoch, this is really a big difference, and I must openly confess it: the holy Father on the heights almost never occurred to me so sublime as right now looking at them!

[12] Oh, how far are we basically standing behind them! A how much greater Lamech is he here in the depths than I am on the heights!

[13] The Lord only gave him little, basically only worldly goods, and he is thanking the Lord as if he had received all the heavens already; but to me the Lord gave the most glorious according to His own testimony and the greatest according to His word but how meager was my thanks and my love compared to what this Lamech is doing!"

[14] However, Henoch replied to him and said: "Yes, my son Lamech, now you have spoken the fullest truth! So it is with all of us of the heights: We as the Father's children are less grateful for the infinite than those for the finite!

[15] But let us now move to the city; there you will see miracles of love and gratitude towards God that will surpass anything seen so far! For motes, you'll find more grateful hearts than on the heights for suns! Thus let us move to the city! Amen."

[16] Here also Lamech of the depth took courage and with his re-found family he humbly and grateful followed Henoch.

CHAPTER 39

[01] When the group arrived in the city, Henoch made Lamech of the heights aware of how the children of the depths in scanty clothes moisten the paths where the previous messengers from the heights have stepped on the paths of the Lord, but especially the section of road on which the Lord had walked, with their tears, and how some even lay with their chests on the ground to worship with the greatest love the road on which the Lord had walked.

[02] When Lamech of the heights saw this, he beat himself on the chest and said, "O father Henoch, what is this?! These children of the world love the faintest memorial places of the Lord far more than we the Lord Himself; how great must their love be for the most holy, most loving Father Himself!"

[03] And Henoch replied to Lamech: "Yes, behold, so it is indeed! Although one should forbid these poor children the worshipping of the places where the messengers had walked, and the path on which the Lord had walked visibly to their eyes, because their hearts could easily get stuck to what now serves them as a sweet and sublime memory, but their feelings are directed too purely on to the Lord, and as such I can't do otherwise than to let them carry on with their pious actions.

[04] The street, however, on which the Lord walked when the name Jehovah was

carried into the temple, will most likely be kept mightily sacred, and we will not be able to remove it in a gentle manner from the innermost life of these people, without the thereby necessarily curbing of their free will, for which we never have the right since even the Lord does not do this.

[05] However, let us not worry too much about matters belonging to the Lord; He will do it, as it will be most pleasing to Him!

[06] But we have here the glorious opportunity to observe how completely different and how animated these people love the Lord as the most holy and most loving Father, more than we children of God on the heights!

[07] Behold, there is already the house of Lamech from the depths; therefore, let him step forward so that he can lead us into his dwelling!

[08] But Lamech of the heights was astonished about the great splendor of this building; but Henoah said to him: "Yes, there is a great magnificence to it; but if one considers the means by which it has been built, one rather want to cringe in the deepest essence of your being than to express any gratification about it!"

[09] And Lamech of the heights sighs out of the depth of his life and then says with a wistful voice: "Yes, yes, dear father Henoah, it surely is like that! If the Lord builds suns and worlds and sets high mountains on the strong supports of the earth, we are right to rejoice when looking at them - because we know how easy it is for the Lord, to create such big, wonderful things -; but for these weak children to construct with stones such buildings that look like small mountains, truly, one becomes overwhelmed with sorrow to the innermost essence of life!"

[10] And Henoah said, "Yes, so it is! However, leave it at what the Lord has permitted; we have taken our share from it, and this is good and right before the Lord our holiest, most loving Father!

[11] But now comes the leader Lamech towards us with open arms, to lead us into his house and his house servants are already waiting for us at the gate of the house! Therefore, lets see to it to get into the house soon, otherwise the edified people will come upon us and begin to worship us in the name of the Lord - but what we most carefully must seek to avoid!"

[12] When the leader Lamech was close by, Henoah made him understand moving as quickly as possible into the house to prevent a formal worship. And it happened at once according to Henoah's will.

CHAPTER 40

[01] When they arrived in the throne-room where Lamech's entire staff of the main building were gathered, Lamech joyfully called out and said:

[02] "Friends, brothers, children, and sisters! Rejoice with me; because the Lord

has bestowed a great mercy on all of us!

[03] Behold, here are my two wives, Ada and Zilla, there my two sons, Jubal and Jabal, which I believed I had lost forever, and here is my daughter, Naeme, with her powerful husband whom the Lord Himself has given to her!

[04] And see, and hear, and hugely rejoice with me! Those the Lord has returned to me and all of us, so that they should stay with me, in a pure way, as it was from the beginning, but - unfortunately – in a, to the Lord, most displeasing and unclean manner!

[05] Oh, how are we going to rejoice now in this mighty-great grace of the Lord to us!

[06] Brudal, go to the pantries and prepare for all of us a festive meal with the best meat and of the best fruits, and set a second copiously laden table for all our God-friendly citizens of this city, and a third table for all the poor, who are now free, since they previously were our slaves and prisoners! Go and arrange everything to this my desire!

[07] And you, my brother Terhad, you, ordered by the Lord as guard of the main temple of the Lord, send forthwith heralds everywhere into the big city, and let all those indicated by me be invited to this my great meal of joy, in the most holy name of the Lord Jehovah Zebaoth who, to all of us, is our God, Creator and Father, most loving, wise, holy and almighty from eternity! So be it! Amen."

[08] Here Brudal and Terhad immediately went to work as instructed and carried out everything absolutely punctually.

[09] But Lamech soon turned back and called on Thubalkain. When he stepped humbly in front of his father, the latter said to him:

[10] »Thubalkain, my son, I'll tell you here in the face of the sole high priest of the Lord: Let collect all the weapons, that were determined to wage war, from throughout the great empire and manufacture from it the plow, the sickle, the scythe, the wood hoe, the earth fork, the spade and still all sorts of other useful tools which the Lord's spirit will teach you!

[11] Because henceforth the Lord alone shall be our most efficient weapon to protect us against all evil. Not even against the raging beasts do we want to use another weapon; for I have gotten to know the weapon of the Lord many times over!

[12] Therefore we want to fight with this most powerful weapon our entire life and our children and children's children should never use another weapon!

[13] But this holy, almighty, eternal primeval weapon of the Lord is called love! With this sacred weapon we want to fight through our earthly life and thus thereby offer the Lord always, as well as at the end of our days on earth, a pleasing sacrifice in the victory, which we have achieved with this His omnipotent holy weapon over all the evil in the world!

[14] Tomorrow morning, above all else, you should start with the work as recommended! The Lord's almighty will be done always and forever! Amen."

[15] Here, Henoch went to Lamech and said to him: "Beloved brother Lamech, you have now given a commandment which I prefer more than gold and the purest gold; therefore you will be blessed like no one was ever blessed before!

[16] Your country will overflow with honey and milk and your city will shine like the moon and the houses in it like the stars, but your house like the rising sun!

[17] Verily, I say to you, your love has become more powerful than the whole globe! If your joy feast will be completed, only then you will learn, during the inauguration of the new temple, how pleasing you have become to the Lord!

[18] Still today I wanted to leave you again; but now I want to stay for three days with you and show you the power of your new weapon! But it will take place in the name of the Lord! Amen. "

CHAPTER 41

[01] The recommended meal was soon ready, and those who were invited started to arrive; the tables were laid and ordered following the proviso of Lamech.

[02] But Henoch said to Lamech: "Brother, to have order is always good, and we should do nothing outside a certain order - because order is the power of the Lord; out and in His order He has created all things -; but despite this, an order which man has set up between themselves or at least want to set up, namely ranking, is almost entirely unbearable to the Lord!

[03] If you had placed similar items in a straight line, and someone came to move these items out of your orderly straight line, indeed, you would become annoyed, and you would look at the distorter with angry eyes!

[04] But if the Lord has created all people exactly equal and has placed them in front of Himself in a straight line, how could we start bending the straight line of the Lord to our liking?!

[05] We of course can do this and in respect to certain activity considerations say: 'He does this, and he does that!' And what a brother, appointed by the Lord, advises another, whom the Lord has not called upon, that he will do!

[06] This is the right ranking which we have received from the Lord Himself; but at such occasions where we provide a feast for the brothers, we should not have three separate tables but only one, so that we, as completely equal brothers and sisters, can eat from the same!"

[07] When Lamech heard this from Henoch, he ordered that the tables be pushed together and the three separate tables became a single brother table.

[08] But Henoch praised Lamech regarding his obedience to the will and to the love of the Lord.

[09] But very secretly Lamech of the heights came to Henoch and said to him:

"Listen, father Henoch, it is very good and well what you now have spoken to my eponymous friend of the depths; but there is something which I do not understand in your short speech regarding the hierarchy among people.

[10] Behold, children are surely inferior to their parents; because it surely would not be right before the Lord when children wanted to equate their parents!

[11] Moreover, I remember some events on the heights where the Lord Himself made quite significant distinctions among people and did not at all treat all as equals!

[12] Because the three food baskets on the pinnacle are an undeniable fact where He made you the high-priest and also visibly promoted Purista as well Ghemela! Who can deny this?!

[13] It thus indicates unfailingly that the Lord has established a certain hierarchy among the people, and therefore I can not make anything of your speech! - Therefore enlighten me a bit more about it!"

[14] And Henoch turned to Lamech and said: "My son, you are quite far off the mark! What the Lord is doing, is certainly something very different from what man does and should do; for He alone is the Lord!

[15] The ranking, however, which the Lord has established among the people is only based on our love for Him, and there it says: 'The more you love Me, your holy Father in your heart, the closer you are to Me; with less love for Me, you're also further away from Me!

[16] Behold, therein lies Henoch as the assigned high-priest, the three baskets on the pinnacle, Purista and Ghemela, as well as the duty of children to their parents, who are the first high-priests assigned by God to their children!

[17] Such is thus only the ratio of love to God; but among the people such love, active positions should not exist to separate them from one another, as to one thinking more of himself than another!

[18] Only before God are we different by our love for Him but among us no self-made difference should exist!

[19] For he who wants to be big, will be small before God; but if we are just loving brothers to each other, we also will be like that in front of God!

[20] Thus understand this, my son! - However, the tables are combined, thus let us take a seat at the same! Amen."

CHAPTER 42

[01] The number of invited guests was large and therefore could not be accommodated at one large table; therefore Lamech came to Henoch and asked him:

[02] "Hear, beloved and sublime brother and only high-priest of the Lord, more than

half of the invited guests have, as you can see, no seat at the combined tables! If we now have to separate them by preparing a second table, will they not feel lower-rated if they necessarily cannot be seated at the same table at which we will be sitting and where you actually already have chosen to sit?"

[03] And Henoch smiled at Lamech and then said to him: "Behold, dear brother, necessity is no reduction! But in order to do things with the least possible difference, let also this second table be prepared in this large hall having sufficient space for at least ten thousand people, and it will make no difference at which table we will be sitting! Therefore, let it happen, and it will be completely right!"

[04] And Lamech saw that it was good and therefore ordered his servants to set up everything as Henoch has advised him to do.

[05] And the over-capacity guests were all seated at this second table and were exulted that such great grace has befallen them to be seated at the tables in the throne-room next to the sublime high guests and great friends of God.

[06] When Lamech heard the cheering that such an arrangement was so well-received, he himself became cheerful and full of happiness and also sat at the table where Henoch and Lamech of the heights already had taken a seat.

[07] Thus everything was in order; the food was served and from all guest's hearts and mouths a loud praise was offered to the Lord. The tables were then blessed by Henoch in the name of the Lord and all reached with their hands for the blessed food and ate and drank with here and there loud audible praises to the Lord.

[08] After all were saturated, one of the invited guests at the second table got up and directed the following words to his table companions:

[09] "Brothers, friends and sisters! What man could, with the greatest ardor and flame of his heart, dare to say that he could thank God, the almighty Lord of heaven and earth, sufficiently in all eternity for such indescribably great mercy that He has bestowed upon us, by converting the previously hardened king Lamech into such a wonderful brother and great friend of the people? Indeed, I can't think of anything greater!

[10] For the almighty Lord it probably is easy to create a thousand worlds; but to transform a free human spirit without judgement as there has been transformed Lamech and through him all his followers, is indeed more than to create suns and earths and moons in a moment by the almighty, divine will!

[11] For during the creation of things it certainly depends only on the will of God, and it will be there, what God wants! A single by Him pronounced almighty 'It will be!' is sufficient and countless suns and worlds already turn in their oversized orbits in front of the eye of the almighty Master!

[12] But with the free spirit the almighty 'It will be!' is already a judgement which is the death of the spirit! And instead of almightiness, great love, compassion, patience, gentleness and endless wisest guidance of God must take its place and must lead, guide and teach the spirit of man as a second God, so that he then through self-

knowledge in him becomes what he is destined to become according to the divine order. And that is more than creating worlds and suns!

[13] O, therefore the Lord should be praised and loved by us all as He has not been loved and praised until now; since only now do we realize the greatness of God!

[14] Get up, brothers, and let us praise and laud the Lord, for He bestowed such great grace upon us!"

[15] All the guest in the hall were taken aback by this speech and everybody was seized by the power of these words.

CHAPTER 43

[01] Lamech, however, in the haste of the moment, did not know what he should do. He thus turned to Henoch and said to him: "Listen, my most beloved, exalted friend and brother in all the love of the Lord, this man speaks, as if he had also been chosen as a leader by the Lord!

[02] Indeed, such words would certainly also not have brought shame to your mouth, and I would regard myself as endlessly happy if my mouth would be capable of such a speech; but to achieve this I still have an extremely long way to go!

[03] Please tell me, you my beloved Henoch, if you deem it alright: Should we not at once invite this exceedingly wise speaker over to our table?!

[04] And Henoch replied to Lamech: "But if you, my beloved brother, do this thing, will you not thereby bring this table more honor than the other table?!

[05] Therefore I think it is enough if we attentively listen to His words and keep their good sense in us!

[06] If you think about this a little then tell me if you do not agree; in addition you are here at home and should also have a free will advice in you and act accordingly!"

[07] Here Lamech mused a little and soon uttered the following words by saying: "Oh, dear, glorious brother Henoch, why should I still act according to my own will's advice where I see at the first glance, how from your words exudes a very luminous wisdom?!

[08] Therefore I want to remember the speaker quite well and want to draw him closer to me after the meal has ended and sit down with him to be more intimately acquainted with him! I mean, this will surely not be wrong?"

[09] And Henoch said to Lamech: "Most beloved brother, do what you've intended to do, and it will be right and proper before God and the world!"

[10] After these words of Henoch the guest at the other table rose again and began to speak, and his words sounded as follows:

[11] "Friends, brothers, and sisters! We all have strengthened ourselves with this

good meal. Our body parts wince thereafter with joyful feelings and our soul has now an easy task to give the body a supple activity. For this, to the most sublime, sacred Giver of all good gifts, all thanks and all our love always and forever!

[12] But the body is not the main cause of man, but only a working means to attain the eternal, holy purpose, which is based in the eternal, divine order.

[13] But if this is necessarily the case with our body and impossibly otherwise, it is as clear as daylight that in man something quite different, thus a completely different, higher man must dwell, for whose sake the very body, which we all now have so proficiently lined, actually exist, and we should be always mightily concerned about his most advantageous feeding.

[14] You now say among yourselves in your hearts: 'This would indeed be very good and useful; but then one would also need to know what the inner man must be fed!

[15] We see all kinds of fruit on earth grow and mature to nourish the body; but a tree on which fruits grow and mature to serve the nourishment of the inner man, we are unable to find!

[16] That's right, my beloved friends, brothers, and sisters; but here I want to say to you something else and so hear Me out:

[17] Behold, the Lord has arranged everything in such a way, that matter feeds from matter, the soul from the soul, love from love and the spirit from the spirit!

[18] But love is the cause of the spirit and most actual being of the inner man, and we therefore can give our inner man no better food than to saturate it with the love for God. Through this love he becomes strong and powerful and becomes a master in his house which is the immortal soul and the mortal body.

[19] However, the foods for the body must be prepared either by nature or by the culinary art of the people, so that it is fit for human consumption; in even a higher degree the food for the spirit must be well-prepared!

[20] The word in us is this preparation of the food of the spirit; therefore we also want to prepare the food with the word and only then strengthen our spirit with it!"

[21] Here Lamech tugged Henoah and said to him: "Brother, what are you saying to this? He then talks just like a prophet!"

[22] But Henoah said to Lamech: "He is not finished yet; therefore we want to hear Him out and only then set up our considerations about it! - He begins to speak; so let's listen!"

At this point a note from Anselm Huttenbrenner (Graz), on whose copy of Lorber's original this edition is based on: After two and a half years (2 1/2 years) Jakob Lorber cites verbatim verse 25th and 26th (in the above chapter: verse 18 and 19) in a letter from Greifenburg in Upper Carinthia, dated Nov 25, 1845, except for the two words 'then' and 'well' in verse 25. The strange thing about this citation is, that Jakob Lorber possesses neither the original nor any copy of this great work, which he wrote from inspiration. These two verses were thus either given to him anew, with the correct original sheet number 450; or he carries all that which was

revealed to him continually mentally visibly in himself. "

CHAPTER 44

[01] And the speaker at the other table continued: "The word, coming alive from our hearts, however, is what I want to have designated as the preparations for the love to God, which is the true food for the spirit.

[02] I say to you: The word, yes, the living true, right word from the bottom of our hearts, is all in all; it penetrates matter, dissolves it into the spiritual and then nourishes with the resolution of matter the spirit.

[03] This is then - as I have mentioned before already -, namely, that only the spirit nourishes the spirit, the soul nourishes the soul and matter nourishes matter.

[04] For the word in us, as a clear enunciated thought in the heart, seizes matter, divides it and contemplates its wondrous structure. In this contemplation the soul saturates itself; because the delightful feeling of the soul during the contemplation of marvelous beautiful forms, is its saturation!

[05] However, man has been arranged by the Creator in such a way, that the saturation of one part, always causes a certain hunger of another.

[06] But to understand this quite in depth, an example will assist us, and thus pay close attention good-heartedly!

[07] If your body is hungry, you always pant after a good meal, and if you sit at a fully laid table you are also joyful; for now you can satisfy the torturing hunger.

[08] But if it meant: You now must sit for a full eight days at the table or for a month or even a year - say, would you not be consumed by the most terrible boredom?!

[09] Yes, I tell you, My beloved friends, brothers and sisters, you surely would in such a case begin to despair!

[10] However, if this is undeniable, I can ask: Why the boredom and despair because the body is then saturated?

[11] Because the saturation of the body ensures the certain getting-hunger of the soul which always expresses itself in the bitterly felt desperate boredom!

[12] But what is it one needs to do, to after the saturation of the body also saturate the soul?

[13] One gets up from the table and go outside, for example on a small hill, or in a beautiful garden, where the soul then can saturate itself with the beautiful forms, like the song of birds, or with the ethereal, spiritual scents of flowers, and with other similar types of amenities for the soul.

[14] But if someone has considered things like this for long enough and thus has sufficiently saturated his formerly hungry soul, also these delightful dishes will soon begin to bore him, and he will soon begin to long either for home to saturate his body

again, which became hungry again by the saturation of the soul, with a good bite, or in better circumstances the spirit will begin to stir and will tell the body through the soul: 'I'm terribly hungry!'

[15] But how will this hunger express itself? - Through an ever more and more burning curiosity.

[16] He will want to understand matter and its beautiful forms; because as they are, they are not fit for him to enjoy, - they must be resolved through fire, light and sufficient truth.

[17] But what is the fire? It is the love of desire. What is the light? It is the clear enunciated thought in the heart. What is the truth? It is the emerging and pronounced word resulting from the fire and the light!

[18] Through this word we then take the solid matter and its lovely shape, resolve the matter, and find in the resolved matter the explanation and spiritual meaning of the form.

[19] Thereby our spirit becomes delighted and this satisfied, blissful ecstasy is then already the strengthening saturation for the spirit; because he finds in it his home, his rest, his material; his origin and in it his true love for God and God's almighty love for him!

[20] And the spirit then falls in all love and humility down before the infinite love of God, gives thanks to God and truly prays to God, and God is then his main saturation for eternal life.

[21] Thus we want to look at the works of God and seek His great love and mercy in it. And if someone has found something, he makes it audibly known to all his brothers through good, true words and he and they will then be uplifted in the spirit and in truth, and this upliftment is then the true, living food for the spirit by which he vigorously begins to act in the love for God, which work is then also the true, eternal life!"

[22] Here the Speaker stopped. But all the people were amazed about His wisdom and Lamech was almost beside himself.

[23] But Henoah reassured him and said, "Be patient because the Speaker has not finished yet; but if He will have finished speaking, only then we want - as I have already noted - exchange a few words about it!"

CHAPTER 45

[01] Some at the table of the speaker, however, were a bit slow to comprehend. They turned with the following somewhat silly question to the speaker and said:

[02] "Good, wise friend and brother, you have a lot of light in you and speak words of wisdom! We absolutely cannot deny this; for also we are quite equipped with

wisdom and can therefore properly judge whether what someone says, is wise or stupid!

[03] Also with you, we can not say, that you have not spoken wisely, but we recognize your wisdom as perfect.

[04] But there is a point, which to the saturation of our spirit, does not sound right, at least not in the way, as you have served it to us!

[05] See, you said: The word resolves solid matter in its inner basic forms, through contemplation of which the soul is saturated; and when forms are dissolved to the innermost foundation, we thereby can understand in them the spiritual meaning, to thereby nourish the spirit.

[06] With that we agree with you; however, that man with his feeble words can dissolve solid matter like red-hot ore a drop of water - brother, just think about this yourself a little, and you will immediately recognize your vain blow into thin air!

[07] Talk to a stone for a thousand years and more, - if you can live that long - and the stone will still be a stone as it was created - of course through a much more powerful word than ours!

[08] Therefore we would like to ask you to smooth out this notch for us, since we also care about your honor, despite the fact that we do not know from which neighborhood you came to us; even more so when the high guests at the other table seem to pay attention to our conversation, and even the two mighty ones from the heights! "

[09] But the speaker got up and said to the well-meaning critics: "Does true wisdom conform to eternal truth or to the weakness of the world? - What answer do you want to give Me? Who of you has wisdom should speak!

[10] You remain silent and seek for an answer; but I maintain that this time you can not find one that will satisfy Me! Have I then spoken about a physical or mechanical dissolution of matter?

[11] You're all good-natured embarrassed about My honor in front of the high-ranking guests of the other table; what should I then do now to save your honor, since through your question and through this your critical assessment of My speech to you to your benefit, you really brought more than an old wife's stupidity to the brightest sunlight?

[12] Did I not spoke of an inner living word of love from the heart, which first expresses itself in clear thoughts or mental forms and then transforms into the language of visions and only then, if necessary, because of the weakness of people with merely coarse senses, it spills over into the oral language, so that the coarse senses of such weak people through the frequent saturation of the spirit in them become refined, and they then with refined, thus with more alive senses contemplate the things in its truth and thereby continuously more and more saturate their spirit, so that he, as the actual life in man, can arise and become the perfect master in his house, - while, as it is now the case with you, he is nothing more than a sheerest,

meaningless servant of matter, the judgement and thus also death?!

[13] If I then have talked only about such words, tell me then, how is before God and all the world your understanding constituted, that you could not have grasp such and rather wanted to distinguish yourselves with your coarse stupidity, rather than asking a friendly-humble-modest question about a certain point of My speech, which appeared somewhat dark to you?"

[14] Here, the former critics looked at each other quite puzzled, and no one was able to produce only the slightest justification.

[15] But Lamech said to Henoch: "O brother Henoch, if there exist more such wise men in my city, I will look quite strangely at their side; - for he talks as if had come straight from the heavens to us!"

[16] But Henoch said to Lamech: "Brother, just be patient! The Speaker is not finished yet; but if He will be ready, then I will tell you what you have to do! But it will come even better; of that you can be fully assured. Therefore, be patient! Amen."

CHAPTER 46

[01] After a while, nevertheless, one of the critics got up and directed the following words to the speaker and said: "Listen, my dear friend and brother! That you're obviously wiser than all of us at this table, I, and certainly we all now have learned from your words. And I therefore in advance be convinced already that you are going to solve for all of us my following main question; and thus I ask you to listen to me."

[02] But the main speaker said to him who wanted to ask him: "Listen, the true wisdom from the Lord God Zebaoth should neither ask nor be asked! For the truly wise his inner living word tells him the reason of all truth. And a truly wise man does also not need to be asked; because the spirit tells him the need of his brother.

[03] But if you want to ask me, say, how is it then with your famous wisdom with which you yourself, as a sharp critic, are boasting before Me?

[04] Behold, if you had been a true wise man, you should in the light of your wisdom soon see, that I as a wise man without your natural human question, must know what is bothering you!

[05] But you nevertheless want to ask Me something; are you therefore a wise man, and regard Me a wise man indeed and from the bottom of your heart?

[06] Do you think the high guests do not know about it? Oh, just go to them, and they will tell you what I now have told you!"

[07] Here, the critic was very embarrassed and did not know what to do; because he discerned it quite well from the words of the main speaker, that He must have noticed it, that he meant to set Him a small trap with his intended question.

[08] But when he discovered that it was not that easy to trump this main speaker

he gradually started to play a completely different tune in his heart.

[09] And when the main speaker noticed such, He immediately directed the following words to the critic and said:

[10] "Listen, I want to give you a good answer to your intended question with which you meant to catch Me, because you now allowed a different spirit to rise in your heart; but this is My answer:

[11] You thought that man without a word could not comprehensively express himself in front of his fellow human beings, and that the oral word was the completion of the mute thoughts in the heart, because man thereby distinguishes himself as a human being from all other creatures of earth; and as such one would have to worship the Lord only with consummate words, but not worshipping and thanking and glorifying and praising Him with the inner only spirit saturating thoughts or feelings.

[12] See, this is precisely the very wrong way! The very fact that man has become a sense- and world server and has turned himself to the outside, did he also come to use the outer mouth language and now can not understand his brother otherwise than through the word of mouth, which in itself is nothing more than merely the outer bark of a tree.

[13] However, he thereby lost incalculable much by this apparent advantage; because if man had stayed with his inner spirit language, the whole of creation would present itself as speech-enabled for him, and he could understand things in its very essence. But now he has become a silent observer and has in himself tainted all his senses through his turning-to-the-outside, so that he became deaf, blind and insensitive similar to the bark of the tree and understands nothing in its essence; yes, he doesn't even knows himself anymore, and he does not know the wailing heart of his brother!

[14] Do you also want now to turn the recognition and worshipping of God, who Himself is the most inner life in man, to the outside, so that you thereby also could lose even God and become a heathen or even a complete atheist?!«

[15] Here, all at the table of the Speaker were overcome by a very strange feeling - except for Henoah, the upper Lamech and Hored - also those sitting at the main table.

[16] And the lower Lamech began to mightily scratch himself behind the ears, and would have liked to again make a remark, - but the speaker was not finished yet; therefore he waited patiently for the outcome of the matter.

CHAPTER 47

[01] After a brief pause the main speaker began to continue speaking again: "You look at Me now completely puzzled because I have kindled a little light for you, and

you do not know what you should make of Me and My words.

[02] Inside you ask yourself: 'How could I become a heathen or an atheist, if I pray with words of the mouth to God?! Can I then recognize God with the mouth without previously recognizing Him in my heart, thus in the thoughts of my heart?'

[03] Yes, My friend and brother, you now recognize God and your mouth word is an expression of what you feel in your heart; but why?

[04] Because you saw the Lord, your God, and are thus compelled to believe that there exists a God, and what He looks like, and you have heard from Him what He wants to achieve with man!

[05] But this belief is not freedom of the spirit, but a killing bondage thereof, since you now must believe that it is Him, God the Lord, because you have seen Him and could convince yourself through the power of His speech and His actions.

[06] But this belief will only hold you but can not pass over in this your persuasive power to your offspring; because what you now convincingly recognize, that your descendants will only halfway hardly believe as true, since it is only a verbal heritage, thus far weaker than there was your visual perception.

[07] But in ten generations forward, this your disfigured traditional belief will barely be worthy of any consideration and paganism will become the fruit of your mouth faith and this fruit will follow the utter denial of God and upon this the surest judgement because man without his association with God is already condemned in his own death-night.

[08] But if you acknowledge God in your heart, that is through your living love for Him and thus prays in spirit and in truth to Him, you are going to shake off your present compelled faith-judgement, from which you will never harvest any salvation, but instead you will go over into a living faith, that means in a living vision of your spirit in you, wherein finally all your life forces must unite, if you should live forever.

[09] And only in this living vision you will truly recognize God and acknowledge Him alive in the spirit and in truth; and you will also seek to preserve this acknowledgment in your descendants, and they will follow your example, and paganism, the denial of God, the judgement and death shall remain far from all your descendants.

[10] Because this is indeed sure and highly duly certain that the spirit of man is the most innermost, just as the living germ-spark is the innermost of every fruit.

[11] If you thus believe and pray outwardly, sensually materially, you lure your spirit also to outwardly materially, what there is your judgement and therefore death.

[12] But if you do this, you are doing spiritually the same as if you would take a torch, and while it burns, stick it in a mud puddle! I ask you: Will it continue to burn and will it enlighten your dark path?

[13] Your spirit is your light and your life; but if you extinguish it, what is then left to you whereby you can grow a life for yourself?

[14] You now live of course because you've seen God and you now must believe that He exist; but I tell you, with this life you will not go beyond the grave, if you will

not forget in your matter, what you saw, and the forgotten not will find anew in your spirit through the powerful love for God!

[15] But what I now have told you, hold it as high as what you saw, and you will have eternal life, otherwise only to the grave.

[16] Understand such and speak, if something is a little dark to you, so that I can enlighten you! Amen. "

CHAPTER 48

[01] And the former critic thought it over for a short time, completely penetrated and contrived about the speech of the main speaker, about what to say or what to actually ask the main speaker about any darkness.

[02] But suddenly, after not pondering too long, it occurred to him that Lamech still wanted to inaugurate the temple on the hill; therefore he said to the main speaker:

[03] "Listen, you my esteemed friend and brother, I'm absolutely penetrated, fulfilled and brightly convinced by the deepest truth of your speech to me, therefore I also have a great desire to bother you with a thousand and again thousands of questions! But behold, Lamech still plans the inauguration of the new temple on the mountain today and is about to get ready, and therefore we can't talk too much about this most holy discussion anymore; but after the inauguration I want to monopolize you completely!"

[04] But the main speaker said to the critic: "Listen, brother and friend, - are we with our discussion standing in the way of Lamech and his intended actions?"

[05] The critic said: "Yes, in my opinion it only matters if we have to be present at the inauguration, or, as I have noticed that Lamech, Henoah and his companions from the heights also seem to closely follow your words - and we thus delay Lamech with our conversation!

[06] This would be the circumstances, which, in my opinion would make the continuation of our conversation appear somewhat superfluous, as viewed by me for an answer to you since you asked me about it. Incidentally, I hereby do not want to make any firm allegation before your great wisdom; because you will be getting much deeper to the bottom of this matter than I am, since you are incalculable more wise than I. Hence, determine also you what to do here, and I want to comply with your wisdom!"

[07] And the main speaker replied to the critic, "But My opinion is this: We have been invited to the table and therefore also came here; but we have not yet been invited to go to the mountain, and we also have not been told what will happen after completion of the meal. Thus, we have nothing to do with the inauguration of the new temple on the mountain!

[08] Lamech and Henoch will already know, without us, what they have to do, or what they want to do, and will thus not be hindered by our discussion! If they would like us to come along they will let us know, and we will be following them while talking to each other; in the opposite case, however, we can still do what we want?!

[09] Tell me, is this reason not more correct and effective than your objectionable remarks? - What do you think about that now?"

[10] But the critic did not know what to say to this question and began to think about it more deeply; for he was very curious and was anxious to gawk at the inauguration.

[11] But the main speaker noticed such and therefore told the embarrassed critic: "Listen, brother and friend! Is it really so hard to be honest in all things and conditions of life?!

[12] See, there it lies in front of you clear as daylight for what the mouth-word is most suitable! The suitability of the mouth-word is nowhere so useful than with a lie!

[13] You gave me circumstances which should hamper us in our discussion, but coming from you, they are completely untrue; because you do not care neither for the inauguration of the temple nor the time assigned to it by Lamech, and also not his attention directed to My words - but you only care about your passion for gawking!

[14] Because you want to watch the ceremony; but so that you do not miss out on any of it, you want Me to keep quiet. Is it not so?!

[15] But what honor is it for a man, if he has an effeminate heart, which is full of secret tricks, which disgusts Me and any truly wise man?!

[16] But I tell you: Better yourself and cleanse your heart, so that it does not disgust Me to continue talking to you about things which are all more important than the vacuous inauguration of the temple!"

[17] These words shocked our critic tremendously, and he began to feel terribly ashamed that he wanted to flee the room; But the main speaker kept him from doing so.

CHAPTER 49

[01] Also Lamech heard this conversation between the two at the other table, and thus turned to Henoch and asked him:

[02] "Listen, brother in the Lord, this man there is a bit too wise for an ordinary man, that is, I mean to say: for a man of the depths.

[03] He is most likely also sent by the Lord from the heights to me or to my people as a teacher in the higher and deeper wisdom of life!

[04] It is therefore my opinion, since he already mentioned the general invitation to

the inauguration of the temple on the mount, that it would be just good manners from me to personally go to him and give him a proper invitation! Don't you think that such is the right thing to do?"

[05] And Henoch replied to Lamech: "My beloved brother, - now go and do according to your heart; because now it's time!

[06] However, this wise man must be present at the inauguration; because the temple on the mountain indicates the wisdom of the Lord, which He has given to us out of His great love and mercy, and therefore must this temple be inaugurated with the divine wisdom among us and in us!

[07] The temple in the purified depths pertains to love and mercy of the Lord and is set up equal to the heart in man, which previously was a puddle full of filth and all kinds of vermin. In this sewer had to be killed the flesh-love (See the story of the palace women and the messenger Kisehel!), only then could the morass be dried out by strong hot winds, then the ground had to be leveled, and the earth had to be transformed through a strong fire, equal to the former carnal palace women, into pure gold, and it required smoothly carved stones to build the Temple, thus a brand new kind of material that is strong and durable, not like a rotten piece of wood, dirty as the stinking mud of the puddles.

[08] Behold, that is the inner temple of God in the heart of man visually depicted by the temple in the planes and ordained by God Himself!

[09] But the Lord also commanded you to build a temple on the purified mountain.

[10] But the temple should represent your wisdom and everything the same induces.

[11] Thus also the people had to be present, whom the Lord out of Himself has equipped for this purpose with great wisdom.

[12] But that man is a true wise man of God; therefore go and invite Him to the inauguration of the temple on the mountain!

[13] But you should not invite anybody else; however, if this man wants to take someone with Him, then everyone He will take along should be considered by you as fully invited!

[14] For wisdom is the light of love, and this light's emission is substantial, eternal truth. Therefore, go now and do according to your heart! Amen."

[15] And Lamech, after these words of Henoch, made so to speak only one jump to the wise man and invited him to the upcoming inauguration of the temple on the mountain.

[16] And the man said to Lamech: "Friend and brother, since you have invited Me, I will come, you can be sure of that; but whom I will take with me, should be congenial to you!

[17] For I walk on for you unfathomable ways of eternal wisdom in God; therefore everyone who is seized by this wisdom, is a servant of wisdom from God, and you should be his brother forever!

[18] But go now and report this to Henoch, and he will understand you at once!
[19] But get going soon, so that the temple can be inaugurated still during the day on earth! Amen."

CHAPTER 50

[01] When Lamech had heard these words, he at once bowed reverently before the Speaker and went back to Henoch.

[02] On arrival, he reported to him at once what he had heard from the wise Speaker.

[03] But the words pleased all the guests at the main table, and Henoch said very friendly to Lamech:

[04] "Thus order then that we rise, so that the day does not end, prior to us having inaugurated the temple of wisdom in the name of the Lord!"

[05] And Lamech announced such at once from the throne, and all the people rose.

[06] But the people from the tables also gave signs to go along, which made Lamech feel somewhat awkward; but the wise Speaker went to Lamech and said to him:

[07] "Does it bother you that the children also want to walk the path of wisdom? But I think we should not deny anyone wanting to follow us on the path of God's righteousness.

[08] For what the upcoming inauguration only represents visually, should beforehand take place by us and by the people alive in the spirit.

[09] Before the dead temple is inaugurated by you, the many temples of the spirit of God in our brothers and sisters, which are their hearts, should be inaugurated! See, that is important and without it the inauguration of the temple is of no use!

[10] But if you want to leave the people at home and without them inaugurate the temple, tell me, for whom will the temple then be inaugurated?

[11] Do you as an unholy person before God want to holy the temple to Him, the only holy?

[12] That would not be acceptable because only the Holy can holy something but not the unholy!

[13] God provides only for the people but not for the temple, and let built the temple by you for the sake of the people, but not that He ever had created the people for the sake of this to be inaugurated temple!

[14] And therefore at the forthcoming ceremony only the people are the main reason and must therefore necessarily be present, but not the temple.

[15] For if this is not the case, the Lord for Himself will inaugurate the living temples of the people; but the dead temple on the mountain He will deny its holy making and

turn the mountain back to a home of snakes and vipers!

[16] Thus invite the people by sending out heralds into the entire city; for I have told you before to allow those to come along whom I want to take with Me.

[17] Behold, those who I want to take along are the people! And therefore you need not be bothered any longer; for the wisdom of the Lord in man alone recognizes the right ways of the Lord!"

[18] These words almost killed Lamech; because he was completely overwhelmed by the superior wisdom of this Man.

[19] He therefore ran to his servants, and exploded them so to speak over the whole big city to invite the people to the inauguration of the temple on the mountain.

[20] But when he quick-footedly came back to the great hall, Henoch met him and said to him:

[21] "But brother Lamech, why didn't you ask me for advice on whether you should do what the wise Speaker advised you to do, for this is why I'm here?"

[22] Lamech was a little embarrassed - because he did not know that Henoch was only examining him - and therefore said to Henoch: "Brother Henoch, I was too surprised by the great wisdom of the man and also convinced of the enormous and deep truth of his words, so that I could not do otherwise than to act!"

[23] And Henoch embraced Lamech and then said to him: "You did perfectly right! But let us therefore depart immediately so that we can perform the sanctifying proceedings before the sun sets; let this take place in the name of the Lord! Amen."

CHAPTER 51

[01] However, hurriedly in between Lamech asked Henoch in which order the procession to the mountain should take place.

[02] But Henoch summoned Lamech with the following words: "Brother Lamech, behold, I certainly could tell you; but the Lord and I would prefer, if you either find it in yourself or be advised by the wise Man so that He can show you the right order!

[03] And it will be more piously beneficial to you, because you either entirely found it on your own ground or have it at least acquired from your Wise, who are closer to you than I am, - but especially the wise Man who is incomparable closer to you than I am!"

[04] But Lamech said to Henoch: "Brother Henoch, but the truth remains the truth, and it will certainly make no difference, from whose mouth it comes?! If you thus can give me the same advice as the wise man can give me, in all seriousness I fail to see why the same truth from the mouth of the wise man should be better than coming out of your mouth!"

[05] But Henoch replied to him: "Man does not realize everything at a glance; therefore it should not surprise you, if you not understand everything right now; but just go and follow my advice and at the right time the insight will occur to you, according to which you will realize why a nearby speaker can be understood more easily than someone who speaks from a distance!"

[06] And Lamech replies to Henoch: "Most beloved brother, although your words sound somewhat puzzling and in the deep background make me anticipate something big; but nevertheless I stick to my principle that the truth always remains unchanged the truth, irrespective whether it comes from this or from that mouth!

[07] For example, if you, me, Naeme, the wise man and even the serpent say: 'God is the Lord of heaven and earth!', is that not the same eternal truth from out of every mouth?"

[08] And Henoch said to Lamech: "Brother, I say to you, do not be drawn into this kind of musings from which little good fruit can grow!

[09] Obedience in even small things is better than the deepest analytical brooding; therefore, you are better off, if you immediately do what I have advised you, than start to elegantly ponder!

[10] But if you then want to ponder before me in a wise manner, I tell you in advance: You will not survive the fight with me!

[11] For as long you do not know why the stone is hard and heavy, and do not know where the winds come from, and do not know their fatherland, and where the sea gets its nourishment and the earth its food, and also not know the ways to explore the springs in the earth, and do not know the birthplace of fire, and do not understand the language of animals and plants and many other things which are more alien to you than the abyss of the great sea, for as long let go of all pondering; because you will not get anywhere for this is a matter for the Lord, and He can give it to whomever He wants!

[12] Therefore, follow me, and do as I have advised you; because only in the way of obedience, which is a true fruit of humility, you can get to the true, inner wisdom of God!

[13] But if you want to justify yourself in front of people, you are looking for their praise; but I tell you that this is vanity, just as the praise of men is vanity.

[14] But if you want to please God, you need to humble yourself before Him as low as possible; thereby you bring Him the highest praise, and He will love you with His divine fullness!

[15] Behold, this is the right wisdom that we should love God above all! Thus go and do according to my words! Amen."

[16] Here Lamech recognized the power of Henoch and followed with a very contrite heart the advice of Henoch, went straight back to the wise Man and asked Him the order of the procession to the mountain.

[17] And the Man said to him: "Listen, brother, the best order before God is the

order of the heart! In this order you should also move with us all up the mountain!

[18] Any other order, however, is only an external hierarchy, which is an abomination to God. Look how God arranges the herbs and the grass of the fields, and you'll be able to clearly derive what order God is most comfortable with!

[19] Therefore do not create any disparity in the procession and the Lord will be with you! That's my advice. But if you have a better one, then follow it!"

[20] Here Lamech kept quiet, but immediately announced the free departure to the mountain; and all stood up and moved indiscriminately to the mountain.

CHAPTER 52

[01] When all now had arrived at the mountain without the slightest constraint, where there was a plateau large enough to hold several thousand people - and of course a large crowd of people, driven by their sensation-seeking desire and curiosity, who arrived much earlier than Lamech with his retinue and surrounded the great, magnificent temple - it was impossible for Lamech and his entourage to reach the temple.

[02] This caused for Lamech a major embarrassment because the sun was already very close to set, and the inauguration of the temple was subject to take place before sundown.

[03] He therefore turned to Henoch and asked him: "Brother Henoch, you wisest, sole high priest of the Lord, what should we do here? See, the sun is already drawing very close to go down, and there is no way to get to the temple! What will become of the conditional inauguration if this is supposed to happen before sundown?"

[04] But Henoch said to Lamech: "Brother, I'm of the opinion that the obstacle in front of us, which cuts us off from the road to the temple is worth more than the temple itself; because here are a thousand living temples of the love and mercy of God but there only is one dead temple made out of stone!

[05] How would it be, if we inaugurate these living temples out of God, since they are true temples, and would think thereby: The dead temple will thereby be most effectively - namely through this our many brothers and sisters - and yet also most validly dedicated to God! What do you think in this regard?"

[06] Lamech was taken aback a bit and then said to Henoch: "Yes, most beloved brother, you are of course quite right, and I understand your great wisdom in this regard! But just look at the position of the sun! If its presence is a condition of this whatsoever inauguration of the temple, we will surely not be able to conclude it today but have to postpone this sublime ceremony until tomorrow! Will this not be the

case?"

[07] And Henoch replied to Lamech: "Brother, look, just behind your back is the wise Man! Ask Him again for advice on what should be done, and I myself will submit to His decision!"

[08] And Lamech did at once what Henoch had advised him to do.

[09] And the wise Man replied to Lamech: "My dear friend and brother! The consecration as given to you by Henoch, is the only true consecration of the temple before God but concerning the now already setting sun, which pours its light only over dead matter, its presence is not that important as you might think with respect to the inauguration of the temple.

[10] For there exists still another, much more effective sun - which was meant by Me and Henoch - as this natural sun, and for you this sun is positioned exactly at the zenith and for now is still far from setting.

[11] But if this sun shines alive at the midday sky of your spirit, as it has already shone from eternities ago, you therefore may indeed fully validly before God and all the people - consecrate the temple through the people according to Henoch's counsel, even if the natural time would be the middle of the night.

[12] Behold, God does not count the days and the years of the world - for a thousand years are before Him as one day -; but He counts the thoughts of your heart, and there one love-good thought is more valuable to Him than a thousand times a thousand years and days of the world!

[13] Thus do not pay attention to the external time, for it has been unalterably judged for the just need of the living on earth, but respect the living heart of man which there is a true temple of life from God.

[14] Thus, let also your sun shine before the hearts of your brothers and sisters, and you will thereby always be pleasing to God walk and act on the brightest day in you, even if it is the densest night on earth!

[15] Behold, the sun which now has gone down, is also a very great world, and those walking on it, have an eternal day; but if you walk in the light of your spirit sun, you similarly will never perceive a night in yourself, but you will walk in the eternal day of your life from God!

[16] Thus also consecrate this temple in the hearts of these people, and your consecration will be justifiable before God!

[17] Bless them as brothers and sisters, and God Himself will before your eyes bless the temple, which was built by the hands of men! - Behold, this is how things are and therefore act accordingly! Amen."

CHAPTER 53

[01] Lamech was completely shattered by the great wisdom of the Man and glorified and praised God that He had given to man such great wisdom. After this outpouring of his heart Lamech turned immediately back to the wise Man and asked Him:

[02] "Most wise friend and brother after God and His high priest Henoch! Since you said that I should consecrate the temple in the hearts of the people, and that my consecration will be righteous before God, - yes I should consecrate and bless all those present here as brothers and sisters, and that God Himself would ordain and bless in my countenance the temple, which was built by the hands of the people - and since also Henoch gave me a really powerful hint earlier on, when he said, 'How would it be, if we inaugurate these living temples out of God, since they are true temples, and would think thereby: The dead temple will thereby be most effectively - namely through this our many brothers and sisters - and yet also most validly dedicated to God!', and you also assured me that I do not have to worry about the already sunken sun, but should only care about the living sun of the spirit, which there is the love of God in our hearts! - I thus can see now very clearly that you and Henoch, in the fullness of all truth out of God, are absolutely right!

[03] But - in which manner is this supposed to happen? See, this is an entirely different question! How should I go about it? What should I do, that thereby the hearts of the people can be consecrated in a manner to please God the Lord?"

[04] And the wise Man answered Lamech: "Listen, you My dear friend and brother! What is your heart telling you when you look at this living crowd of brothers and sisters, how they all look at us with love and joy drunken eyes?"

[05] And Lamech replied: "Yes, yes, a strong light is starting to shine in me; for my heart is igniting out of sheer powerful love for them, so that I want to embrace them all for all eternity of eternities and want to press them against my heart and want to do so much good to all of them and want to elevate each and every one to great honors, so that no mortal can possibly phantom the greatness of the benefaction ever!

[06] Indeed, if I knew that my death could provide them with an eternal, blessed life, out of sheer love I would like to die for all of those who are here and who are not here!

[07] O friend, is this my mighty love not a beginning of this already God worthy consecration of the hearts of the people?! - But what else should happen to please God the Lord"?

[08] And the wise Man said to Lamech: "Look at the temple, and tell Me what you see!"

[09] And Lamech immediately looked at the temple and clasped his hands above his head; because he and the people saw the temple wrapped in a white cloud and above the cloud and above the temple a more than the sun on a brightest midday radiant heart.

[10] But this vision left our Lamech completely speechless, and he was not in the position to utter only one single word.

[11] But the wise Man said to him: "I think that you already have blessed with your living love for God and all your brothers and sisters their hearts before God in a completely worthy manner and have consecrated them as living temples, since the Lord your God has ignited the dead temple with His grace and mercy!

[12] Yes, brother, you thus have in the most pleasing way to God completed the consecration of the temple and therefore also the Lord has blessed you and the temple!

[13] Out of love you have converted all the weapons into useful household appliances, and you have been promised to experience the delight of the Lord during this temple consecration.

[14] Behold, the square in front of the temple has become free; therefore walk with Me and Henoch so that you can experience what has been promised to you! Amen."

CHAPTER 54

[01] After these words of the wise Man, Lamech, without saying a word and like a bliss drunk goes with Henoch and the wise Man to the temple, which was still wrapped in the white cloud.

[02] When they arrived, Lamech, who, on the way became a little more sober, did not dare to enter the temple, although the temple was completely open on all sides, and therefore said to his two friends:

[03] "Listen, dear brothers and friends, I wake up now from a lofty dream and still see with fully open eyes the same, what I formerly only thought seeing in a lofty dream!

[04] But you say that I now should step with you into the temple, - but I tell you, however, that I be never able to do this; because too sacred is this place where the temple is built and I as a totally unholy man can never desecrate it with my feet.

[05] Your advice and your desire may be by itself sublimely good - because in your profound wisdom you may recognize what is best -, but I now have by the endlessly great mercy of the Lord also received a pious and humble heart and this heart says to me now: 'You are by far not worthy to enter the place, in which particularly strongly the glory of the Lord is depicted, who is the sole, almighty God, forever holy, holy,

holy! And as such I also must follow the good notion of my heart!

[06] You are of course well worthy to enter the sanctuary of God, and you can always act according to the secret guidance in you - for God the Lord has called you on the heights and never has a sin desecrated your heart before God because you always walked with the most pious soul before the eyes of the Lord -; but this is not the case with me!

[07] I always have been the greatest, terrible sinner before God and am therefore far from pure enough to enter with a better conscience such a holy place.

[08] Therefore, do not try to persuade me this time any further, so that in the end I would be compelled by the great power of your heavenly wisdom, to enter the by God so mightily glorified temple!"

[09] But the wise Man, however, took Lamech by the hand and said to him: "Listen, you man full of humility in your heart! Are the hearts of the brothers and sisters not more than this temple?! And yet you just now went with us and passed many of them! Why do you then feel so anxiously constrained to step into this temple which God only breathed at while He with His eternally holy love, grace, and mercy enlivened the hearts of the brothers and sisters?!

[10] But what is more: the breath out of the Lord's will or His essential living word, poured out of His heart into the hearts of the brothers and sisters?!

[11] Behold, the worlds, the suns and all things originate from the will-breath of the Lord; but this is not the case with the spirit in the heart of man! Because this is a substantial part of the eternal true spirit of God, dwelling in the heart of God and coming from the same.

[12] Now judge for yourself whether it is wise to refrain - even if out of great, justified humility - to do which is by far less before not considering in the least to do the far greater!

[13] Besides, you were not scared to give Me your hand, as I have extended Mine to you, - and I am, you can believe Me, more than there is this temple along with the white cloud and the powerful radiant heart above the temple and the white cloud which still holds the temple tightly wrapped!

[14] But if all this is infallibly the case, you may with the best conscience in the world go with us into the temple and listen there to what was promised to you! "

[15] Here Lamech encouraged himself and went quite cheerfully with the two into the temple and was without any fear; but the wise Man still remained unknown to him.

CHAPTER 55

[01] Upon these words of the wise Man all three went into the temple, namely right to

the center of it, where an altar was erected.

[02] When they reached the altar, the wise Man said to Lamech: "Well, my dear good friend and brother, pay attention to what the Lord will say to you! - Behold, He is already speaking; therefore strain your ears!"

[03] Here Lamech listened; but he could hear nothing but the words of the wise Man. Therefore, he said to the wise Man after a little while:

[04] "Listen, my dear, good, most wise brother! No matter how much I strain my ears, I hear nothing except of course only your very wise words!"

[05] Therefore tell me, should I expect the words of the Lord from your mouth, or from the mouth of the wisest Henoah, or should I really be worthy to hear the voice of God in this sanctuary?!"

[06] And the wise Man said to Lamech: "But I say to you: That is why the temple is shrouded in the light cloud, because you do not recognize who is the One who is talking to you!"

[07] Didn't you see a radiant heart on top, which was free from all clouds? Behold, the heart does not represent the heart of your God, but your very own heart.

[08] Why so? - Because you are still searching for God in the heights and thereby places your love and recognition of God above your own temple, which is thereby clouded, so that you in this cloud cannot recognize who it is speaking to you!"

[09] But you did not build the sacrificial altar above the temple but inside; tell me therefore how it is with you that you are looking for God above the temple with a nevertheless very love-burning heart, whose glow surpasses the fire of the sun, but still have built Him the altar inside the temple!"

[10] This question made Lamech mightily be taken aback, and he asked the wise Man by saying to him:

[11] "Listen, you most wise brother and most glorious friend! Your words sound, by God the Lord of heaven and earth, just a little too wise for a no matter how wise person!"

[12] I ask you therefore, quite seriously: Who are you, and where did you come from, that you can speak as if you had the tongue of God in your mouth, and that each of your words penetrates my heart like a most powerful hottest beam of light?!"

[13] Indeed, you were never born by a woman, but you have either emerged directly from the hand of God as an embodied spirit, or you are a highest angel of light from God, in whose heart resides an endless abundance of divine wisdom!"

[14] Tell me how I should look at you, so that I might recognize you!"

[15] And the wise Man replied to the astonished Lamech: "I tell you, take down your God-seeking and loving heart from the height to the low altar, and you will soon see in great clarity what it is you want to recognize!"

[16] Do you then think that God finds pleasure at the heights? I say to you: Certainly not; but He turns His heart only to the lower and the small!"

[17] God does not want to be a high God, no great God, no rich God in the eyes of

His children, but a God in all humility, littleness and poverty only He wants to be in front of his children. For He has given everything to His children; what He has also they should have.

[18] But if such is an eternal truth, how can you still search for God above the stars, God, to whom it seemed good, to build for Himself even in the small heart of man a dwelling place?!

[19] Recall, how did the Lord come to you recently? - Behold, as a beggar! And you recognized Him at the time by His wisdom!

[20] How is it then that a blinding cloud keeps your vision darkened for so long already?

[21] See, poverty is the true wisdom! Whoever therefore wants to be God-like, so that he can look at Him, must himself be poor; and only in his greatest poverty will he realize that God only, as Himself poor, finds His greatest pleasure in poverty, because only in poverty of life prevails the greatest freedom.

[22] Thus, also pull your heart down from the heights, and you'll soon recognize what you still do not recognize now, namely the praise uttered by God about your self-abasement!"

[23] Here, a great light began to shine in Lamech, and he began to anticipate something big.

[24] He was about to fall down before the wise Man; but He prevented him in doing so and said to him: "First arrange your heart, and only then do according to your pure, unclouded recognition! Amen."

CHAPTER 56

[01] After these words of the wise Man Lamech contemplated how he had to go about to get down the heart from the height to the lower altar.

[02] Because he still did not understand the words of the wise Man, he in all seriousness thought that he actually had to climb onto the roof to reach for the heart with his hand and if the hand was too short, to use a long rod with a hook attached to pull it down at best like an apple from a tree.

[03] But since the Wise noticed such thoughts of Lamech, He said to him: "But listen, you Lamech, who was so exhausted by My wisdom, and even put God's tongue into My mouth, which was not unjustifiable, tell Me now, how did it happen that you have conceived my words of wisdom so twisted!

[04] For indeed, more stupid and material the spiritual could hardly ever have been understood!

[05] Do you think that the radiant heart above the temple is in all seriousness your

carnal heart?

[06] O see, we certainly cannot use the carnal heart in your chest on the altar, and it is for your natural life absolutely necessary; but only the heart of your spirit which there is the love to God in you, is useable here on the altar!

[07] But this heart can not either with the carnal hand or with a hooked rod be drawn down, but only with one's own power of love, which is in it.

[08] However, the radiant heart above the temple is anyway only an appearance which can only be seen by the vision of the spirit, and does not imply anything else than that you love an endlessly distant God and are searching for Him behind all the stars; but the God which is always near you, you are not able to recognize and love!

[09] Your heart radiates indeed a pure, highly inflamed love for God; but from such love you can gain only a little or nothing at all other than perhaps that you can see a little better in its broken light of the night than otherwise in utter darkness. But that is already all you can gain.

[10] However, only life is the main concern, which is to last forever but not the light of the temporal life which fades with the same.

[11] Therefore the heart of the spirit or your love for God, must be closest to you, which means, it must be within you. You must search for God inside you, recognize and then love Him above all, and you will have eternal life; for behold, God alone is life indeed and thus has it and gives life!

[12] But if such is an eternal truth, then tell Me to what use can an endlessly distant God or an endlessly distant life be to you!

[13] You must have eternal life, which is the eternal love of God, only in you if you want to live but not behind all the stars!

[14] In addition it is important to note, however, that the infinite God is of no use to you because you as a finite being, can not ever grasp the actual infinite being of God.

[15] And that is why God has created the human heart as a dwelling place for Himself, so that no one should live apart from or without God.

[16] See, the sun of the earth is placed so far away that no man from earth can ever reach it and is made so large that in comparison to this earth that you inhabit, could be regarded as not greater than a fist-sized play-ball for its children, seen from their point of view!

[17] Tell me, to what advantage would that great sun be to you, even if you could reach it with your hand, your eyes, and your body but had not been created and arranged in such a way as to absorb the whole sun into you in a highly tapered scale?! - See, you then would have neither heat nor light from it!

[18] But your eye is constructed by God in such a way that you can overlook the whole sun and thus acquire in you its living picture, and you also can utilize its heat and light; but you are not warmth by the distant, large sun, but only by the one you carry within!

[19] Even more so it is the case with God whom you impossibly can ever grasp in His infinity; yes, He is for you virtually non-existent.

[20] But this infinite God has placed in your spiritual heart His perfect likeness; this is your life and is in you.

[21] Your mighty love for God is this invigorating image of God in you; therefore abide in you, and do not lift this sanctuary outside you, but hold it firmly in you, and you'll always have God functioning in your closest proximity, and you will not need to ask: 'Behind what star lives God?', but you'll recognize in yourself your own sacred star, behind which your God dwells and in you continually creates - of course still unknowingly to you - life.

[22] Thus also awaken your love in you to a God near you, and your heart will be on the altar even without a rod, and you will recognize the nearby God and the praise of righteous humility! Amen."

CHAPTER 57

[01] Only now did Lamech fully comprehend the words of the Wise, slapped his chest and said to himself:

[02] "O God, how terribly stupid is man in his idiosyncrasy, and what great patience does it take from the side of the Most High, divine wisdom, until out of a man like me, something is made to at least start to understand just a little about the most sublime, the most sacred divine order.

[03] But what can the created man do out of himself? - Nothing better than to live according to the recognized divine order! Who lives by this, as he recognizes it, is surely not doing wrong!

[04] You, o God, know best how much a man can bear; therefore You only gradually allow him deeper insights into Your endless wisdom, so that he can become akin to You in his actions!

[05] Therefore I want to love, praise and glorify You with my life!"

[06] However, while Lamech conducted these soliloquies and meditations more in himself than with his mouth, behold, the cloud around the temple suddenly disappeared so that it was standing there completely pure and free and the radiant heart soon descended on to the altar.

[07] And all the people who were present fell from too great reverence to the ground and said, "Oh great, holy almighty God, be gracious and merciful to us sinners!"

[08] And Lamech, entirely contrite through this new extraordinary phenomenon - although it was actually conditionally predestined by the wise Man - now also fell to the ground before the wise Man as was his intention earlier on, and he said to Him:

[09] "According to Your teaching the spirit of God is in me - what I now very much lively perceive; but in You, it certainly is incomparable stronger and more powerful than in me! Therefore, I fall on my knees in front of You and praise and laud the divine love and wisdom in You, as I also laud and praise it in me, in as far as I recognize it in me, to the welfare of my people!

[10] Honor, praise and all my love therefore to God, our Lord, Creator and most holy Father, who has descended so far below to perform great signs before our eyes, only that we can recognize Him and then live according to His holy, to us all freely revealed divine order to gain the eternal life!"

[11] Here the wise Man bent down to the ground and raised Lamech. After He had helped him up, He said to him: "Lamech, I say to you: Straighten up in your soul and recognize who is the One who now has said to you: 'Straighten up in your soul!'"

[12] Because people should never kneel or lie on the ground before other people, the angels do not bow in front of each other, and the gods know that they are one with the One!

[13] Or look during the day into the eyes of your brothers and in every human eye you will see one and the same sun! Despite that every man surely sees only one sun, there does not exist several suns for many people and other beings, but only the light of one sun radiates and affects each human eye, thus one spiritual out-pour from one large light-bearer!

[14] In the same way only one spirit of God functions in the heart of every man; therefore the performing spirit of God in man is not any kind of second God, but only one spirit with the infinite spirit of God, just like all the suns reflecting from the eyes of men, are completely one with the main sun from which they are emanating.

[15] But I am the Lord; you have recognized this now and therefore was falling onto your face before Me.

[16] But I say to you: If the sun would burn for itself, it would also destroy itself; but the sun drives its heat and its light out to the cold earths and heat and illuminates them and therefore its large surface is delightful to live on.

[17] In the same manner I am transferring all My divine dignity to My children so that one day they can live exceedingly blissfully with Me!

[18] And therefore I do not want the children should fall on their knees before Me, but should only love Me alone as their good Father with all their vitality.

[19] But I will never shy away from the humble, but will be with him at all times and will raise him up whenever he falls down before Me; thereby I also praise you now because you are humble.

[20] But stay now in this humility and love, and you will never need to bring down your heart from the roof! Amen."

CHAPTER 58

[01] After, however, Lamech had fully recognized the Lord in the wise Man, he wanted to begin to shout to all the people to announce to them the most holy presence of the Lord of heaven and earth.

[02] But the Lord said to him: "Lamech, don't do what you want to do but think for yourself: If it would be good and necessary to do this, I would certainly not refrain from doing it Myself!

[03] But it would cost the already very excited people their life, which could not be avoided under the present order of things.

[04] Therefore we want to save such useless work for more favorable times; in time, however, if I have to leave you again, you can announce Me to the people and refer to this My presence.

[05] But for now I'll stay only as a wise Man for a short time among you, so that no one should have a killing judgement in Me in his free soul.

[06] But what you can do now consists therein that you go out and ask the people to get up, so that they do not have to lie for longer on the ground and keep worshiping in their still strong blindness the image of the radiant heart, as if it was a figurative presentation of the highest, all-wisest God.

[07] Explain to them this image as revealed to you in truth and the people should understand you and in a completely sober state, give Me, God the Lord, in their hearts an equitable praise!

[08] See, this is a righteous task; go and do it and then come back again, and after the work is done one can rest well! Amen."

[09] And Lamech went to carry out what the Lord advised him to do. But when he started in his own way to instruct the people to rise from the ground, behold, no one moved and all remained rigidly lying on the ground as before when he had not instructed them to rise from the ground.

[10] This occurrence made Lamech anxious, and he thought to himself: "What shall I do now, so as not to return inside the temple to the Lord empty-handed and be a major embarrassment? - I want to grab each one under the arms and will raise him before the Lord and will then tell him what I have to tell him!"

[11] Thought and done! But unfortunately to no avail; for as many he rose, as many fell to the ground again in their previous positions like deep sleepers.

[12] This second occurrence made Lamech feel even more embarrassment; but he thought: "I want to go to my own family members; they will follow my words if they are still alive!"

[13] He did so; but also there his efforts were in vain. But now he ran out of options, except for going straight back into the temple to the Lord and to Henoah empty-handed; but Lamech was in for a major surprise when he could not find

neither Henoah nor the Lord anymore!

[14] This was just a little too much for our Lamech. At first, he was near to despair; but after quite a while he said to himself: "So it will be the Lord's will, and therefore let it be how He wants it!

[15] That I was not able to accomplish anything I can't help it; for what I did, I did to the best of my ability. But that I can work no wonder the Lord certainly also knows.

[16] But I nevertheless want to do something and go and look for them among the sleeping people! If I find them there, I want indeed to praise and laud God henceforth; and if I don't find them anymore, I will sacrifice everything to the Lord and then also go to bed!"

[17] And so he went out and sought for the two - but also in vain; for they were not among the people.

[18] Lamech was now seriously frightened, and he began to weep. Saddened, he went into the temple and was lying down beside the altar and tried to fall asleep; but he was not able to do so because of his great fear and sadness.

[19] And so seven long hours passed; but no one woke up and neither the Lord nor Henoah reappeared.

CHAPTER 59

[01] In the seventh hour Lamech got up again and said to himself quite discouraged:

[02] "Thus the Lord spoke to me: 'And if the work is done it will be easy to rest!'

[03] I have acted according to His words and have done what He had advised me to do, although unfortunately without success, which of course is not my fault; but how have I enjoyed the long seven-hour rest which I measured accurately by the path of the stars above my hand from the rise to the nearing subsidence?!

[04] Indeed, it already has started to dawn but no one stirs in the camp around the temple! No breeze is drifting, not even the softest noise can be heard from anywhere! Oh, it is horrible to live among the living dead!

[05] But what am I going to do in this sad situation? - To wait here until the full rising of the sun or go down to the city alone and announce to the bereaved servants, what has happened here?

[06] Should I get a herbalist so that he might tell me from his wisdom whether these people are sleeping or whether they are in all seriousness already dead? Or should I rather make myself another revival attempt?

[07] But if this attempt fails and no one is going to move upon my forceful calling, will I not become even more afraid, so that I perhaps will no longer be strong enough to go into town to make arrangements that these sleeping or dead are properly

buried?!

[08] But I know now what I will do: I'm going to quite fervently and confidently ask the Lord God Zebaoth that He should help me; and I want to pray and plead for half a day and will not eat or drink until the Lord will either hear and comfort me or even going to kill me like my brothers and sisters!

[09] It is already getting brighter and brighter in the east so that I already can discern the city with little trouble from house to house!

[10] How glorious would this awakening of a new day be if I did not have to look at it alone, when these people would be awake like me and would bring the Lord a joyful, cheerful, refreshing morning praise!

[11] But I must look alone among my unawakable brothers at the new awakening of nature with the awakening of the day!

[12] Oh, how doubly sad are you now, glorious morning, that I have to look at you alone alive and awake and must enjoy your great glory! I would rather not live at all than feel so painfully that I, among the thousands, still have to live and feel alone!

[13] But what have I done that Henoch and the Lord have so completely abandoned me? After all I only fulfilled the Lord's outspoken will!

[14] And He, the Holy, the most Loving, the most Merciful so suddenly abandons me unprepared!

[15] It was Him, and it was Henoch too; my family which he brought from the heights are still there and are also sleeping a deadly sleep!

[16] Or are they not there anymore? - I want to go and see for myself! Because for a dream this whole event since yesterday morning would be a bit too much!"

[17] Here Lamech went to the spot where he left his family and to his biggest amazement found no one.

[18] He then clapped his hands together above his head and shouted, "By the Lord's will, what is this?! Thus, I'm seriously just a duped fool of my dream?! Am I still dreaming or am I awake? What kind of miserable state of my life is this?"

[19] I want to, I wanted to pray, but now it is impossible for me! I am now without God, without friends, without brothers, without wife and children and have nothing but this wretched life to feel this horrific punishment of God or to even feel the more terrible vengeance of the snake!

[20] What am I going to do now? - Pray? To whom? - To Him who left me or who doesn't exist? - No, that I won't do!

[21] I'm still Lamech! The big city still belongs to me and this country and all the people!

[22] I wanted to be a true servant of the Lord with all my heart and therefore sacrificed everything to Him; but He now played this hard prank on me and has led me astray!

[23] And therefore I do not want to live any longer; here in this temple I want to starve and that will be my last sacrifice which I will offer to this enigmatic God!

[24] Amen out of me - and no wisdom shall ever change my mind! Even if the Lord Himself came to me now, He will no longer be able to accomplish anything with me!

[25] But you dead people just keep on sleeping in death and become the food of ants and worms; within a short time I'll be there as well! It is endlessly better not to be than wandering around led by the nose by God!

[26] Thanks to you, my heart, for this purpose; because now I breathe more freely again! Yes, better and sweeter is the feeling of revenge than a dumb devotion to a God, for whom it is so easy to deceive me without reason!

[27] And so be it! I want to die and no longer be in this Your world, You unfaithful God! Amen out of me; irrevocably. Amen!"

CHAPTER 60

[01] After such foolish infatuations, Lamech went into the temple, sat down next to the altar and leaned his back against it, his face turned towards the east. Because now he found no contentment at the altar any longer since the radiant heart had disappeared from the same as a result of Lamech's annoyance, leaving the altar standing empty.

[02] Lamech intended to keep this position until his end; but the nearing rise of an entirely different sun, other than Lamech expected, brought him back to himself.

[03] But the rise had the following appearance: instead of the expected sun an immense giant serpent pushed its head above the horizon; and as the head rose, it dragged behind itself an equally gigantic snake body. But this snake shone as bright as the sun.

[04] When this huge monster was already pretty high above the horizon, it was followed by a countless number of smaller snakes which all together, similar to the main snake, wore strong luminous ray crowns on their heads.

[05] Soon the whole sky was covered with such snakes which were curling in all directions around the main snake.

[06] These movements were increasingly becoming more and more violent. A real battle was developing. The main snake bit the smaller ones and the bitten fell to the ground and where one fell to the ground, the earth soon ignited in a terrible fire.

[07] But the surface of the earth began to moan loudly because of such hardship and the mountains bent furiously down into the valleys and rerouted the rivers and from their fissures and crevices masses and masses of clouds rose upwards and became denser and denser and started to darken the whole sky, and soon afterwards indescribable mighty floods plunged down to earth and put all the land underwater.

[08] And the water rose and rose and soon engulfed the city Hanoch and was

nearly reaching with terrible hitting waves the top of the mountain where Lamech was with his still sleeping people.

[09] But when the mountain began to waver and the temple threatened to come down and on top of it all a huge lightning strike followed by a powerful thunder made the earth tremble, also the suicidal Lamech began to become anxious.

[10] He stood up, immediately clutched his eyes, rubbed them and began to look around. He saw the temple in front of him and in it the Lord and Henoch and the people were sitting cheerfully around the temple, praising and extolling the glory of God; and he was safe and sound among his family members.

[11] And when he thus saw himself and everything in the good, old order, he asked Thubalkain standing next to him:

[12] "Son, my son, tell me, by the Lord's almighty will what just happened to me? Where was I and where were you and the wise Man and Henoch, who are probably waiting there in the temple for me?"

[13] And Thubalkain replied to Lamech: "O father Lamech, what are you asking me? Are you then out of your mind that you don't know these things, how you got here after being instructed by the wise Man to proclaim to all the people that they should rise from the ground?!"

[14] See, you then hugged my and Naeme's mother and fell into a deep sleep in such sweet embracement, even before fulfilling the instructions of the wise Man and thus kept on sleeping for a considerable period of time, but I couldn't say for how long.

[15] See, that is all! If you do not believe me, there are still more witnesses who can confirm that everything is undeniably the case."

[16] When Lamech had heard this, he cried out loud and said: "God, to You the only holy, forever all laud, all praise, all thanks and all my love, that this was all just a vain dream!

[17] But how is it possible that I could oversleep the word of the Lord so quickly, and not do what He asked me to do?!"

[18] And Lamech from the heights, standing next to him, said: "See, brother, because you did not first fulfill the Lord's will, but had secretly nurtured in you the thought to rest on this mountain, in the midst of your wives through the night!

[19] And so the Lord allowed it that you unconsciously succeeded to get to your wives during the time when you in your nightly fantasy thought to waken the people, but nobody paid any attention to your call, which you never carried out since you walked out of temple already blissfully asleep between your wives.

[20] Thus the flesh has deceived you before God and God then allowed it to happen that you had to taste the fruit of love in the flesh.

[21] But let me guide you back into the temple, and the Lord will reveal to you some other foolishness in you and thus follow me! Amen."

CHAPTER 61

[01] After these words of Lamech from the heights, Lamech of the depths followed his eponymous companion into the temple.

[02] But when both arrived there, the Lord together with Henoch walked immediately towards them and received both with outstretched arms.

[03] But such great civility on behalf of the highest Lord surprised Lamech from the depths and this especially now in his somewhat critical situation, at least as he believed it to be, where he was expecting a firm rebuke from the Lord for his flesh-sleep.

[04] But the Lord said to the still somewhat scary wondering Lamech: "Why are you now so surprised about My goodness, love and great mercy? Were you then as a sinner ever greater than now? How was it when I came to you the first time?

[05] When I came to you back then while you were still My great enemy, to pull you up as a deeply fallen, why are you then so surprised if I come and meet you at the entrance to the temple, when you have not sinned?!

[06] Because what you now experienced was only a mere admission by Me, to show you, what fruits you or at least your descendants are likely to grow out of the predominantly powerful love for women.

[07] What I thus showed to you, is only a valuable message for you and your offspring but certainly never ever a sin.

[08] If you will comply with it correctly, you will live in the spirit of true love and all wisdom from it.

[09] You and your guide, who is most dear to Me, follow Me and let us really relax by the bright light of the flaming and radiating heart on the altar and animatedly enjoy ourselves through discussions and counseling!"

[10] And the two stepped very happily into the temple and praised the Lord in their hearts beyond measure.

[11] But the Lord led them to the altar and then said to them: "A person can get into circumstances where it is justifiable to turn a problem into a virtue, yes, sometimes he even has to. Likewise, we can do so too!

[12] Behold, the circular steps around the altar are not intended to sit on; but since there are no other resting chairs and benches available here, let us all sit on these circular steps with our faces turned to the east, and we thereby convert the empty decorative steps into useful resting seats.

[13] And who can argue with us about it?! Because we ourselves are the purpose for whom the temple including its altar and structures was built; therefore it is up to us to use the temple as it pleases us! What do you think, Lamech, am I right or not?"

[14] And Lamech said, "O Lord, You dear, good Father! Your will is indeed alone holy and makes me most joyful; therefore let it always happen as it pleases You

most!

[15] O Lord and Father in all Your infinite gentleness and meekness, could You also determine in what order we should sit around You, so that also in this point Your will be fulfilled!"

[16] And the Lord said to Lamech: "You're still very much a courtier and of all the ceremonies you don't know what to do!

[17] But I say to you: Observe very closely the children of a family father who loves his children very much! What are they doing when the father comes home?

[18] See, they all run as fast as they can towards the dear, good father and the nearest and quickest is the first to embrace the father with all its love and the others follow as their feet allow them to do the same.

[19] The youngest stays of course behind, but the good father sees how it, with a pounding heart, scampers towards him and when it comes close to him, he goes to meet it with a flaming heart, takes it on his arms, presses it to his chest and kisses and caresses it to his great heart's content.

[20] See, My Lamech, in exactly the same way also My divine and heavenly house rules are arranged! First come, first served; and the last and most vulnerable I want to take up in my arms and want to caress and cuddle him beyond measure, because he has known the Father in his weakness and then with weak feet hastened to Me, the dear, good Father!

[21] And thus also you should do likewise and not ask about the ranking, then I, as the true Father, will have a real joy about you, My children!

[22] Behold, I have already sat down; thus come and sit here with Me!"

[23] Here all three fell over the Father out of their mighty love for Him and the Father said: "This is right; this is the true order of heaven! Remain in it henceforth always and forever! Amen."

CHAPTER 62

[01] Thereupon all sat down next to the Lord, namely Henoch and Lamech from the heights on the right and Lamech of depths on the left side; and the Lord said:

[02] "See now, you My chosen children, thus we sit good for long and on top of it also in the finest order!

[03] Such, of course, you will not be able to fully comprehend right now; but we now have the most pleasing spare time available to us and can talk about all kinds of things! And until sunrise we can discuss many things, therefore also about our good seating arrangement.

[04] But I can already see that My Lamech to My left here, because of his not yet fully distinguished courtier mindset, wants to know the reason for the well-chosen

seating arrangement. What is it then, or what will it be? We can put it immediately in front of our eyes; and thus listen to Me!

[05] Behold, the earth which is inhabited by you, is a round body! Its surface is insensitive, but its interior is an organic, living construction and lives also just like an animal.

[06] But for life, above all, a center or rather a center of attraction is essential, thus a point of gravity, to which everything pushes because of its attractional force and through this pushing this focal point is necessarily aroused, heated and ignited, also has this earth, like countless others in My endless space of creation, together with the suns and moons, such a center, which is exactly the same as the heart of animals, as well as with people in their natural sphere.

[07] But this so-called center must not, neither in animals nor in people and world bodies, be located right in the middle of their total organic mass, but must in most cases be located at about three fourth parts of the same, so that it is not completely crushed and would thereby become entirely inactive.

[08] But because in all cases it is located outside the actual center of gravity or its actual center of mass, the main gravity can not act on it from all sides, and it therefore has a free rein and can act unimpeded. If it is too much pressurized by the great mass center, it then can take refuge in the small and hence lighter mass area.

[09] But if, however, the main mass according to its necessarily inherent inertia and its natural own gravity, can not rise too much above its gravitational mass center, but soon has to desist its efforts, and then, forced by itself, must move back to its gravitational mass center, the actual excitable gravitational point has then a free return again and then agitates again through its peculiar attractive force the inert gravitational mass point, which then in turn pushes again towards the main attraction point, which however, once the pressure becomes too much for it, moves back to its lightweight or smaller side.

[10] Through such continuous, of course only very mechanically monotonous reciprocating movement the so-called natural animal-organic life is brought about.

[11] And if thus the moving force in an organism is achieved, it imparts itself to the whole mass, excites it more or less, and a whole organism is then thereby animated and can be utilized according to the nature of its revival.

[12] From My side of course everything is added, and I first have to build the whole mass organism from point to point and must, as described, only gradually set it up.

[13] Once it has been set up most expediently, the organism keeps on living for as long I want to give it the necessary nourishment; but if I deprive it of such, it then soon begins to weaken and becomes sluggish, soon falls over each other, crushes itself and consumes itself again from point to point, as it was previously created, finally disintegrates completely and returns as a completely resolved wills-substance spiritually back to Me.

[14] Behold, this is a fundamental line of My organic construction plan! It will only

gradually become clearer to you in the light of your own spirit, and for now you need not understand more than that our current seating order exactly corresponds to this My creation's building order. But how - that will be shown at once!

[15] Behold, I am the main life- and attraction point of the whole of infinity; but you are My organs to receive the life out of Me - but tell Me, you My Lamech, am I sitting right in the middle of you?"

[16] Here Lamech hesitated a little and said, "No, O Lord and Father! Because with four persons such is indeed impossible; but behold, the center would only be between You and Henoah!"

[17] And the Lord said: "See, that is why this is such a right and good order, since I as the foundation of all life and activity am located in the three and a quarter part among you, and you therefore represent the smaller and lighter North Pole and Henoah and Lamech represent the heavy and much larger South Pole!

[18] And as such we also want to attract and excite each other by all kinds of big considerations in the endless sphere of life!

[19] Who therefore knows something extraordinary, let him speak, and we are going to communicate with each other about it quite well! That is the least of My concern - and as such, you Lamech, can start right away! Amen."

CHAPTER 63

[01] Lamech did not need to think long and soon came up with the following question:

[02] "O Lord, You best, most loving, holy Father! Since You have bestowed great mercy on me by calling on me to speak to You and to ask You about all kinds of unknown subjects, I thus dare to make full use of this endless, great mercy.

[03] Behold, I often have thought about it by myself, whether it is right before You, if a man has more than one wife!

[04] Although nature seems in favor of it since the man can procreate almost every day; but the woman can basically only conceive once a year!

[05] If one looks at this relationship by the light of an objective mind, polygamy appears to be perfectly appropriate and in line with nature and cause in that thereby the population can only gain but never lose.

[06] But if one considers, however, the always same ratio of numbers of individuals, it shows again, as You had not intended to be like that since the number of women is here and there not rarely less than the number of men; here and there it is equal but very seldom are their numbers significantly greater than those of men.

[07] But this ratio obviously contradicts the first, although by the mind approving need of nature; because if I allow polygamy then there are instantly a thousand men

without wives, who are nevertheless able to procreate just as well as those who have many wives.

[08] But if I do not allow polygamy, the man who is able to procreate on a nearly daily basis, can only procreate once a year, what however seems in stark contradiction with the nature of a man. - O Lord, regarding this subject I want to have above all a true light!"

[09] And the Lord replied to Lamech: "Behold, this is quite a good and truly wise question, and a complete answer to this question may not be missing from a true leader of so many people; and thus listen, I want to give you on your wise question a right answer:

[10] See, if polygamy would be in My order, I would certainly at the beginning already, when I created Adam as the first man of the earth, who is still alive on the heights until this hour and will live for many more years, also created for this first person three hundred and sixty odd wives, so that he would be able to apply his daily ability to procreate!

[11] But see, I created for him only one woman, and in the same ratio I still give, even to this hour, for every one male only one female; and from this you can quite easily come to the good conclusion that for every man only one woman is provided by Me despite the man's copious ability to procreate.

[12] But concerning this, it is not given for the sake of quantitative procreation, but only for the sake of qualitative procreation; and as such a man can procreate with a woman thus fewer, but stronger children, while with quantitative procreation only the largest and most immature weaklings can be produced.

[13] Because every seed will only bring forth a bad or no fruit at all, if it is not first brought to full maturity.

[14] This is also the case with people, even more so where the awakening of the most precious fruit is concerned.

[15] Thus it stays with only one woman, and it is sufficient, if she matures only one fruit every three years. - Do you understand this?"

CHAPTER 64

[01] And Lamech, overjoyed by this very important lecture, asked further and said to the Lord:

[02] "O Lord and Father, such must be right; I can see it now very clearly that in accordance with Your holy order, man should have only one wife.

[03] But during Your holy teaching another point occurred to me, which at least apparently seen from a certain spiritual-moral point of view, might for many provide

the reason for polygamy.

[04] I, an appointed leader by You, from the limited sphere of my knowledge could not find the word to denote the reason for it as completely wrong! That is why I want to present this dangerous point to You without the slightest restriction; because You have so graciously allowed me to speak, and therefore I want to speak in front of You, what my limited knowledge will give me!"

[05] And the Lord said by interrupting Lamech a little: "You are right, to do this; but don't make too many words and preliminary excuses because time is precious, and in addition I am not like a foolish man, to whom one must speak with a thousand prefaces until he comprehends something!

[06] Therefore do not make a lot of ado and always come straight to the point; for I know already for quite a long time, what you are going to ask me now! Therefore, it is indeed easy for you to talk to Me because with Me, you can assume that I most certainly will understand you from the very bottom.

[07] Thus tell Me your still questionable point - but without explanatory circumstances which, at least I, do not need to understand a discourse! Thus, just keep on talking boldly!"

[08] And Lamech, a little humbled by this short verbal rebuke, presented very briefly his point in question and said:

[09] "The man has a sense, whereby he not only embraces just one but many women; and this feeling is a real glutton. For if someone already had two, three and even more of the most beautiful women, but came to a place where there are another one-hundred beautifully shaped women, behold, it soon urges him mightily to also possess those hundred women!

[10] However, on the other hand, man is not his own creator, but only You are; why then such a drive in him, which, according to Your order, is not allowed to be realized? Man has not given himself such a dangerous drive?!"

[11] And the Lord replied to this: "Behold, here the abundance of feelings is very much the same as it is the case with the quantitative provision for procreation.

[12] The feeling which expresses itself as a powerful drive or pull in the heart, is also an abundant ability to procreate, but only in the spirit.

[13] But if the man is a horny person and scatters his seed on the streets and back roads, tell Me, if such a fundamentally weakened man with his diluted ability to procreate, will ever be able, even with a well-fertile woman, to produce a fruit in the right measure?

[14] See, he will not! Because from grape marc one cannot press spiritual juice anymore.

[15] It is the same with the abundance of feelings: The man should accumulate his feelings in his heart and then turn to Me; and once he gained the right strength of maturity, he then will find in Me, the primal cause of all things and thus also of all still so beautiful women, the most adequate and most satisfying substitute and will then

be able, with this powerful feeling, to love a woman with all the righteous strength, and his neighbor's wife will never bother him.

[16] But also know this, that in this world everything in man is a property to be developed for an endless sublime eternal purpose; therefore he should refrain from making a premature silly use of these in himself perceived powers, until they reach full maturity.

[17] But just like the fruits of the earth mature only in the light of the sun, also the spiritual powers of man mature in My light only.

[18] Therefore, everyone should focus his powers on Me, and he will become a completely mature, powerful person in My order. But who does not do it, is himself guilty of his own death. - Do you understand that?"

CHAPTER 65

[01] When asked, however, whether he understood what the Lord had explained to him, he said: "O Lord, how should I not understand it, since You as the light of all light, the sun of suns shines through me like the morning sun a trembling dewdrop, which on the tip of a grass leaflet is gently swung by an exhilarating morning breath?!

[02] The droplet is like me an insignificant fleeting object in Your endless great series of creations; but once it is there, it absorbs the sun in itself just as my eye and shines in its close vicinity just like a small sun and refreshes with its light its small surrounding, its small world, like a wise person refreshes his still less wise brothers.

[03] And so I believe to be like such a dew droplet. I am illuminated by Your light, and have understood You insofar it is possible for me given my creaturely insignificance before You, great, almighty Creator and to the extent Your almighty holy will allows me to; and I also think now in this Your light in me that I, with Your mercy, will be able to refresh this my surroundings manifold.

[04] But that I want to say thereby: 'Lord, I have fully grasped Your radiant words', I surely would then be regarded a far greater fool, than to state in all seriousness that a dew droplet have adsorbed the actual sun in itself, because it reflects colorful shimmering the sun's light.

[05] You, o Lord will know best how much I lack to fully comprehend Your sacred words; therefore I beg You: enlighten me according to my needs!"

[06] And the Lord commended Lamech for his beautiful answer and the good speech, in which a lot of wisdom is based, and after such commendation, directed the following words to him:

[07] "The droplet, however, with which you compare yourself, is not so insignificant and not so evanescent as you might think.

[08] Behold, the dew droplet lives, gives life to its small world and as a life-giver

this itself perfecting life will be absorbed by an already higher standing life grade, where it forms part of a more powerful acting soul, which soul then never dies but always grows and silently moves progressively through the rows of being, until it reaches its destination, to take in higher rays from the sun, which now hot lovingly shines on you!

[09] You have heard from the wisdom of Farak: But when God had formed the first man from the clay of the earth, He breathed a living soul into his nostrils, and the man became a living soul before God, his Creator.

[10] Behold, this breath still breezes constantly over and through the whole earth which altogether represents itself rejuvenated in Adam, and awakens at all times countless living souls for future people!

[11] And behold, these people are the purpose of the dew droplet; only in them, it is enabled, to take in higher rays precisely in the way as it is now the case with you, to take in from the sun of eternal life, which can not be imbibed by any other series of being anymore.

[12] Thus also the whole earth is as a human being, and its constituents are the souls, which once, bound with My spirit, were already there. But they did not succeed the trials and therefore are now renewed ripened in the large womb of the earth, to be awakened to a new life through My breath.

[13] Such you will hardly understand; but it is this not really necessary for life.

[14] But if you want more information about it to your pious, you have the right to ask. And so you can ask what you want, and I want to enlighten you in every corner of your life! But if you ask, do not make a lot of words! Amen."

CHAPTER 66

[01] But when Lamech heard such words from the mouth of the Lord, he hit himself on the chest and said:

[02] "O Lord, now Lamech has become mute in his mind and knows nothing more to say or to ask; because You have touched on a mysterious and deepest hidden matter, in which my snail eye is not able to look.

[03] And verily true, I shudder now before Your endless depth of wisdom and have therefore no longer the courage to ask You about anything! Because You could give me an even deeper answer and I would perish before You and before the entire nation! Therefore, someone else should ask You something instead of me!

[04] It is in itself the most pleasant and the greatest to be taught by You, the Creator Himself, about Your great miracles of creation; but if You, O Lord, places Your still quite blind creature in the most glaring rays of Your infinite mightiest strongest light too quickly, one only feels too painfully one's own lack of light.

[05] To know that one in every aspect is a pure nothing against You, is bearable; but to vividly feel it in Your most almighty brightest light, is unbearable. Therefore, I do not dare to ask You for something any longer because I only realize my absolute nullity before You."

[06] And the Lord said to Lamech: "Listen, this is precisely the actual main reason as to why I reveal to you deeply hidden things, so that you should become humiliated with all your heart and take prisoner all your wisdom and insights and place it before My feet!

[07] For as long as you want to flaunt with even a smallest spark of your own wisdom, you can not enter into My wisdom; and if I would force it upon you, it would destroy you like an ignited rock salt destroys everything that surrounds it.

[08] Therefore you first have to stand absolutely ethereally cleansed before Me through your humiliation, prior you being able to bear My light in you.

[09] Behold, this temple was indeed built for the wisdom out of Me; but it could not be built on this pure mountain top until it was purified from all unclean vermin.

[10] In the same manner may also My living temple of My wisdom not be built in you, until you have not completely cleaned your own wisdom mountain in you.

[11] Rejoice therefore, when My light is starting to pressure you; because then you are close to hand everything which belongs to you, to Me and in exchange to receive in you what is Mine!

[12] Behold, this matter of the spirit is similar to the teeth, which are actually the symbol of wisdom:

[13] The milk teeth which the child obtained with pain, must somewhat painfully be destroyed again when the strong adult teeth start to grow; because they were only road makers for the adult teeth.

[14] In the same way also all your former wisdom must give way before you can absorb Mine, forever mighty!

[15] And therefore you can courageously keep on asking Me and humble yourself in My light, so that you can become capable of accepting My pure light in you! But I see that you have understood Me quite well now; thus dare to ask Me something again! Therefore, ask whatever you want, and I will answer you! Amen.»

CHAPTER 67

[01] After this very deep and alive tuitionally speech of the Lord, Lamech was motivated again and said to the Lord whom he loved now above all:

[02] "O Lord and most holy Father, if this is so, I want to ask You all my life and I will not be afraid anymore, if You, to humiliate me, give me even the deepest answers!

[03] And as such I'm ready with, in my opinion, a very important question! If You, O Lord, want to hear it, I will release it at once!"

[04] And the Lord said to him in a very gentle tone: "Why do you always want a threefold permission before daring to speak?"

[05] I say to you, speak! Because in My speech I already have told you that you can ask whatever you want, and I will enlighten you about it! Why should there be a second and third permission required?! Thus, just speak as your heart and tongue tells you to!"

[06] These words opened Lamech's mouth entirely and at once he came up with the following question by saying:

[07] "Lord, You were since eternity perfect and endless good in Your being and that through Your entire being and except for You there was forever nothing in Your entire infinity except You alone.

[08] But when You wanted to create angels, heavens, and worlds and people, You did not need any substances but Your almighty will, coupled to Your wisest, holiest exalted ideas and thoughts, was and always will be forever the sole reason of Your whole infinite creation.

[09] But since it is impossible for me to think that in You ever could have taken place a bad idea or even a remotely evil thought, I would like to know from You, from where the actual evilness of Satan and thus also the spite and bad in us humans came from. From where the sin, from where the anger, from where envy, from where revenge, from where the lust for power and from where harlotry?"

[10] And the Lord replied to Lamech: "My dear Lamech, although this your question sounds very sublime but let Me tell you: it is very human!"

[11] I nevertheless want to give you an answer and solve your question, although you secretly thought to have given Me a question that even I would have a little trouble in answering and thus listen:

[12] In My countenance bundle absolutely nothing evil exists but only differences in the effect of My will; and this is in hell as in heaven, in creating as in destroying equally good.

[13] But in the countenance bundle of the creatures only one can be considered and put as good, this means: the ratio part of affirmation only can be considered and put as good, under which the creature can exist next to Me and in Me and that is the sustaining or continuously creating part of Me, - but the revolutionary or destructive ruling powerful part is viewed as evil by the creature because in it next to Me and in Me can not be thought existable.

[14] In Me, thus, the Yes as well as the No is equally good; because in the Yes I create and in the No I manage and arrange everything.

[15] But for the creature only the Yes is good and evil the No and this for as long until such time it has not become completely one with Me in the Yes, where it then can also exist in the No.

[16] Therefore for Me there exists no Satan and no hell - but it exists in view of himself and the people of this world because here it is about the education of my children.

[17] There exist countless other worlds on which one does not know Satan and therefore also not the No but only the Yes in its relationships.

[18] Behold, this is how things stand! The earth is a nursery and as such there is always a lot of shouting and blind hubbub; but I look at it with different eyes than you, a person of this world.

[19] Do you understand this? - Tell Me how much of it you comprehend! Amen."

CHAPTER 68

[01] And Lamech replied to this instructive reply of the Lord: "O Lord, You best, holy Father! If it was up to my understanding, there would still be many things to ask about this point, that is to say for me!

[02] But there are still Henoah and my name companion from the heights; they have, O holy Father, understood You certainly much better than myself and therefore, should it become necessary, can explain the most vital to me at a later occasion.

[03] And as such I have recognized my unworthiness, O Lord, to speak in front of You, and therefore no longer dare to ask You about it; but not for the sake of Your endless wisdom's sake, but because You are holy, exceedingly holy.

[04] Initially I did not feel it so much; but since I've been really deeply humiliated by Your wisdom, I suddenly became aware of Your endless holiness, and I am pressed by its divine heaviness into the deepest and darkest abyss!"

[05] Here Lamech fell silent in all earnestness; for during the speech of the Lord he began to feel and thus animatedly recognized from the grounds of grounds what God is in His being and what the created man is in his own being.

[06] And he thought by himself, how man in all his parts so entirely depends on God and with his own strength he is not even able to do one breath, let alone to create a clear idea in himself, and also became more aware of the fact that this same omnipotent, holy, eternal God is now at his side and talks to him.

[07] Therefore he became so much affected and humiliated that he dared not continue to talk.

[08] But the Lord soon recognized such embarrassment of Lamech and then told him: "Listen to Me, My son Lamech! Can I help it that I am God forever, alive out of Myself and you a creature out of Me? Is it possible to change this relationship? Can you become an everlasting God and I your creature? Behold, these are things that

are even impossible for Me!

[09] I as little as you will ever be able to reverse this order; because if it would be possible that I could squirm down to a pure creature, the moment when I lay down the eternal Godhead in order to hand it to you, the whole creation, including you, would perish up to the very last atom.

[10] But if such occurred, what would you have of such change, and what would be left for Me then? - You would be no longer there; and I would need to take up the deity again and if I wanted to have beings around Me, I had to create them anew and call you back into existence again, since I certainly wanted that you were beside Me!

[11] But I mean that you now realize, what under the conditions of my eternal order is possible and what there is impossible and also will realize that I as the eternally unchangeable God surely do everything to get close to My creatures and the children stemming from them and to fill all chasms between Me and them so that they can interact with Me as with their own kind and can learn from Me their eternal living destiny in which then between Me and them merely a moral difference should prevail, according to which they should become their complete own masters in Me and next to Me forever.

[12] If this is necessarily the case, I again cannot see why you are trembling before My Divinity to such an extent that your tongue fails to serve you!

[13] Thus set aside that which does not suit the Father and child relationship, but keep on conversing whatever comes to your mind, so that you can see how very patient I, your Father, always is!

[14] But now put your hand in Mine, and feel how good and patient I am, and then speak how your tongue has grown! Amen. "

CHAPTER 69

[01] After such encouragement from the Lord's side, Lamech's disposition became freer, and he said:

[02] "Yes, so it is and will remain true forever: The creature can never become an uncreated God, but also God can never become a created creature!

[03] God lives forever free out of Himself and the creature only subject through God and from God; but once the creature is there and lives, it lives indeed in its own way a divine life since eternally there exists nowhere another life than the only one life out of God.

[04] If, however, it is a life out of the eternal life of God, it can not possibly be otherwise than also be forever.

[05] My life can therefore only be a particle of the eternal infinite life of God

Himself, otherwise it would be no life at all; but since it is such a particle, it must be equal to that of which it is a particle, thus eternal, forward and backward looking. Because I can not think that in Your fullness of life there can exist older and younger particles of life!

[06] My conclusion is now this: I was, o Lord, forever a life in You but bound in Your endless fullness of life; but at one stage it had pleased You to place this my life particle free out of Yourself, and thus I am now a liberated life-particle out of You forever, just as I formerly was since eternity unfree in You by myself but nevertheless a totally free life united with Your endless life!

[07] Lord and Father, did I speake right or was I wrong in any way?"

[08] And the Lord said: "No, Lamech, this time your judgment is perfectly good and true and correct; of which you can be fully assured out of My mouth!

[09] It is as you have said it right now and as such we are from eternity just that, - with the only difference according to which I am the eternal totality, but you are only one small particle of this infinite totality in and out of Me.

[10] For this surely must be right that every person's thoughts must be as old as he is old himself; but it depends on when a person thinks them or so to speak frees them in his mind.

[11] But if such takes place, the person has so to speak created and shaped them, often also actively serving outside himself and these ideas are then standing there like free beings, although they are still bound to the creator, that is, to the person who thought them.

[12] Behold, it is indeed between us! I am the man of all men and you people are all together My thoughts, thus My life because the thoughts, the free thoughts, are the actual life in Me, thus as they are in you, since you all are created entirely according to My likeness!

[13] But as My eternal thoughts you can indeed be impossibly younger than Myself; and so you, Lamech, as said, have derived it perfectly right this time!

[14] This is thus right; but there still holds a big secret here, and it presents itself quite mightily in the question: How and in what way, however, can the Creator put His thoughts as His eternal life particles outside Himself as perfect, free, self-conscious, living beings, so that they are as you are now before Me and can talk to Me as if you were a second eternal God beside Me?

[15] Lamech, behold, up to now you have asked Me; but now I ask you! Search within you for an answer to this My question; because it must lie within you, just like you surely have the creaturely in you! Think, and answer Me then! Amen."

CHAPTER 70

[01] Lamech was mightily taken aback by this question and did not know what to do. Should he in all seriousness begin to seek an answer to this question which can only be answered by the Creator Himself or should he view this so highly put question only as a proper humiliation which the Lord allowed happening to him because he perhaps has expressed himself a little too bold before the Lord in the earlier discussion?

[02] For some time Lamech floated back and forth between these two ideas and therefore remained completely silent and thus stayed with the required response in the background.

[03] But the Lord knew quite well why Lamech said nothing and therefore said to him: "Listen, My dear son Lamech! How long will you let Me wait for a response?"

[04] You have spoken truly deep wise in your earlier deliberation, so much so that such a speech would not have dishonored a most deep thinking Cherub; and yet I have not asked you such beforehand but only gave you the unconditional right to ask.

[05] But now that I gave you through My question a legitimate opportunity to let your profound wisdom run free, you are silent like a mouse smelling the cat and do not want to talk about what could redound a great honor for you!

[06] What is it then? Were you suddenly left stranded by your ingenuity or do you not dare to come forward with the found answer since you yourself can not fully vouch for its competency?

[07] Thus speak so that we can learn from you what you think is your problem!"

[08] And Lamech gathered himself in his spirit upon this quite pressing conditional preface of the Lord and spoke with a very embarrassed voice:

[09] "O Lord, now it is as clear to me as the sun that the terrible question which You put to me is not really an answerable question but only a very loud wake-up call for my want to be shimmering wisdom foolishness!

[10] I can only thank You, O Lord, and most loving Father, from the deepest bottom of my heart which loves You now above everything, everything, everything; because I can see it now clearer and clearer that in a certain way I wanted to shine a little with my foolishness before You and Henoah, as if I also would be a wise man, of whom at least Henoah had to say that he is a formidable wise man!

[11] But this is Your holy question has shown me my folly in full, and I beg You to forgive me this my great folly and also want to ask You o dear, holy Father, since You already have brought up such a sacred question, to also answer it graciously, so that the answer should pious us according to Your holy will; and if it cannot do this according to Your highest wisest insight, I will nevertheless try to lively thank You anyway from the depth of my heart for Your non-answer!"

[12] But the Lord replied to Lamech and said, "Listen, my dear son Lamech, this narrative of your weakness I like incomparable better than your earlier deliberation about the life-homogeneous relationship between Creator and creature, although it was actually right since I gave it to you to speak like this, to purify your heart and to show you what true wisdom is, namely humility, according to which man realizes that out of himself he can achieve absolutely nothing, but with Me everything.

[13] But now, in order to convince you, I will put the great answer in your heart, and it will become clear to you how man out of Me before Me and all the world can speak as if out of himself!

[14] And so be it then, and you may now begin to speak! Amen."

CHAPTER 71

[01] And Lamech began immediately to speak at a leisurely pace and said: "The question, if I am not mistaken, read as follows:

[02] How and in what way, however, can the Creator place His thoughts as His eternal life particles out of Himself as entirely free, self-conscious living beings, so that they are what I am now before You, O Lord, and can talk to You as if I was a second eternal God next to You?

[03] That would be the question! This is true - that I recognize as clear as daylight; but the answer, the very difficult answer, has not yet come together with the question to the light of the world.

[04] But I now see something in me: they are great thoughts! - Through chaos they squirm to the fore like individual stars which also sometimes in a heavily clouded night break through and then look down softly and gently through the torn cloud crevasses, onto the dark surface of the earth.

[05] O thoughts, o thoughts, you wonderful small-creations of my spirit! What extraordinary forms are you? You powerfully fill my chest; stars press against stars and illuminated forms against forms, and my soul becomes freer and freer!

[06] Now the nightly clouds in my chest move away and whereto they move, they encounter mighty streams of light and the light streams are absorbing the retreating clouds and the absorbed clouds are becoming light themselves and in the streams they turn to forms, - yes, they are becoming wonderful, glorious forms indeed!

[07] O, now I see an abundance of light forms in me, which indescribably and innumerable flowing into each other like the bright shimmering ephemera (mayflies) on a beautiful summer day when the sun is beginning to go under, or if it rises and begins to greet the deeper lying valley floors with its most glorious rays for the first time!

[08] Yes, and so I see the great answer clearly in me now; but how possible should

I express this in words?!

[09] But what do I, pathetic fool, discover now?! The forms transform themselves according to my will!

[10] Behold, I want people like me, and they are forming according to my will! And I see how they are from one light atom to another light atom of my thoughts; and my will holds them in my own form and I want them to live, and they live like me and move freely because I want it like that.

[11] But I see myself according to my will in a completely similar form like they among them and this, my own form, speaks what I think, and I speak in this my original size.

[12] And all the other forms in a perfect human form throng to this my form among them and listen to it and talk to it in a manner of their own constitution which I breathed into them through my will!

[13] But I find great joy in these forms, and it is my will to preserve them all with my will. But this joy is a powerful love for these forms in me; I love them!

[14] And behold, from my form flames shoot out like lightning flashes and these flashes penetrate the chests of the many forms! And the forms begin to move themselves, look at each other and recognize themselves; and I see that they do with each other all kinds of things that I no longer want!

[15] O Lord, what a great miracle this is now in me! If only I had the answer already!"

[16] And the Lord said to Lamech: "I say to you: you do not need it anymore; because you have already given it!

[17] Because it is as you have seen it now in you, - but of course, perfectly realized with Me, what with you was only a temporary, fleeting image!

[18] But to speak more about it would be a purposeless babble because the creature can understand the Creator's power figuratively but never in reality.

[19] But you still have another question in the background; and thus reveal it to us! Amen.»

CHAPTER 72

[01] But when Lamech heard such new invitation from the Lord, according to which he could still come up with another question, although it had already begun significantly to dawn in the east, he was overjoyed and without much hesitancy he came up with the following question, saying:

[02] "O Lord, You holy and most loving Father and Creator of all angels and people! See, life on earth as trial of the spirit would in and of itself serve its sublime purpose quite well, if only one most unpleasant matter would not be coupled to it; this

matter, however, is the ability to feel terrible pain!

[03] Why must this body be able to feel pain? Why must it cause me pain if I bump into something, or if I fell somewhere or if I cut, pinch or prick myself? Why must so often develop very annoying pains in the body? Why does the fire burn me so unbearable, and why must the woman give birth under such great pain?

[04] Behold, O You dear, holy Father, I absolutely can not tolerate this in the sphere of life with this my recognition and would like therefore to know from You, the Creator, the reason for this sad phenomenon!

[05] For I presume with great confidence that the life of the spirit is completely without pain. Therefore, the life of the body could in a similar manner also be surely completely without pain! - Am I right or not?

[06] And the Lord, looking at Lamech very compassionately, said to him: "Listen, My son Lamech, this time you have not even had the semblance of truth and rightfulness on your side!

[07] Tell Me in your mind: Would any form of life even be conceivable if it was not receptive to impressions of all kinds? if you had no feeling, would you still be alive?

[08] But let's assume hypothetically that man perceives all impressions as pleasant, for example such as the act of procreation. Would man not begin soon to destroy himself by continually bump, beat, stab, cut and burn himself and within one year there would be no limbs left on the whole of his body?!

[09] Without any sensation - whether pleasant or painful, is only absolute death.

[10] Thus pain is indeed life's biggest benefactor and most trustworthy protector, without which life could in no way be imagined to exist.

[11] Moreover, you were given a painless body anyway! If you maintain it according to My order and are attentive while lying down, sitting, standing, walking and running, you will be going through life completely without pain; and if you are moderate in eating and drinking, you will also be spared any inner pain; and if you do not apply yourself too much to the works of the flesh, you will never know what there is a pain in the limbs!

[12] Pain, however, is indeed the most real attribute of life, without which you would have no senses! It is the actual sensation and perception of love; and if this is getting out of its order, it feels this in the nature of pain but the order always as a very pleasant feeling.

[13] Therefore never wish away pain; for it is your life's most faithful guard and once also will become the contractor and collector and total savior of the life of your spirit.

[14] But to the extent also the purest spirits are unable to experience pain or not, a spirit will inform you at once! Amen."

CHAPTER 73

[01] When the Lord had hardly finished speaking, Zuriel was already standing radiantly among the small seated group in the temple, bowed to the ground before the Lord and then said to the Lord:

[02] "O Lord, You great God, You most loving, holy Father and almighty Creator of all spirits and people from the old spirits of Your primordial heavens which existed forever just like You have existed forever above all the heavens of heavens in the everlasting inaccessible sanctuary of Your light!

[03] You have most graciously called upon me out of Your endless fatherly gentleness; then let also Your holy love be known to me, what sweet work lies ahead of me to accomplish!"

[04] And the Lord said: "Zuriel, I know your old loyalty! But see, here by my side is Lamech, whom you know; so that he can become a full brother to you, resolve for him the spiritual part of his question, so that he can find out if the perfect life in the purest spirit is also capable of pain or not! Behold, that's the reason I called you; and thus demonstrate to this brother according to the way of the spirits! Amen.»

[05] The Lord had hardly finished speaking when Zuriel already stretched out his hand, put it on the chest of Lamech and then said to him:

[06] "Brother, according to the most holy will of the Lord, for a short time step out of your rotten dwelling, and experience alive, how it is, that your hard faith makes you believe!"

[07] And as soon as these words were heard by Lamech, his body dropped backwards as of a dying man, - but his spirit was standing white shining before Zuriel.

[08] And Zuriel at once took his hand and thoroughly squeezed it.

[09] But Lamech cried out loud in the spirit and in his strong outcry said: "But for the Lord's sake, what are you doing to me?! You crush my hand and cause me really terrible pain!"

[10] But Zuriel let go of Lamech's hand and then said to him: "Brother, you're now in the spirit; for behold, your dwelling rests fainted on the steps of the altar! But how could you cry out of pain when you earlier asserted that the pure spirit is incapable of pain?"

[11] And Lamech replied to Zuriel: "O brother, you are a tough teacher! Even if experience is the best teacher, I surely would have comprehended it also in a somewhat more gentle manner that one is indescribably more sensitive in the spirit than in the body!

[12] No, this lecture is more than I can endure for all times; for my hand still burns as if I would be holding it in melted ore! O Lord, take away the pain otherwise I must despair!"

[13] But Zuriel breathed on to the hand of Lamech and his pain was gone, and he was with the fullest consciousness back in his body.

[14] But the Lord then asked Lamech what he now thought of the sensibility of the spirit.

[15] And Lamech said, "O Lord, just the opposite of my previous opinion"!

[16] And the Lord said: "That's all we need! If sensibility belongs to life, it indeed needs to be most intense where life is united in its primordial fullness! By the way, the expression 'an unfeeling spirit' would be the biggest contradiction!"

[17] But let's leave it to Zuriel to tell us more about it, that is why he is here! And so you can speak, Zuriel! Amen."

CHAPTER 74

[01] And straightway Zuriel began to address the following words to Lamech and said to him: "Brother Lamech in the Lord, our almighty Creator and most holy and most loving Father! Behold, I have, so to speak, demonstrated it to you tangibly before - while in a spiritual state - that the spirit has a really mighty strong sensibility for spiritual impressions which in effect resemble very much the natural reaction, but not so in meaning!"

[02] But you still don't know yet wherein your spiritual painful feeling has its reason. But that you also may understand such most clearly, I will tell you most faithfully according to the will of the Lord, and so hear me out!

[03] See, you feel the impressions of the world because you live in it, either painful or soothing and pleasant; painful then, if the impressions are surpassing the powers dwelling inside you and soothing and pleasant if the impressions are felt in such a way that they do not exceed your inherent powers but correspond harmoniously with them.

[04] If the impressions are weaker, so that your powers behave as by far conquering them, you will notice them quite indifferently, because you will find that your inherent powers have necessarily been activated in a below capacity counter state.

[05] For only to your strength harmonically corresponding reaction against the impressions from the outside, lies the pleasant feeling which is also the very essence of all bliss.

[06] Now, behold, if you feel any pain in your body, it is not felt by your body but only by your spirit, who alone has the ability of sensibility!

[07] That you, however, feel pain as if it is felt by your body, has its reason therein, because your spirit dwells in all your body parts in a completely corresponding manner.

[08] If, however, your spirit or your very actual I, can be exceedingly strongly excited by the coarse material body through external impressions, since it is as thoroughly as possible covered and protected from all sides, it will be even more excitable in a still completely absolute state!

[09] But why? - Because the spirit in a completely absolute state reverts to the corresponding interaction with the ground forces and must perceive their strength even from a great distance, both in time and space, because without such awareness it could very easily get into a nonredeemable captivity, in which it might have to endure exceedingly significant and by far worse experiences than you experienced during my handshake!

[10] If the spirit is imperfect, thus not fully developed and practiced in its senses of perception, it is still blind and deaf to the form and voice of the truth, and its absolute state will under any circumstances not be desirable because in such a state it will not be able to dodge the billowing impressions on him at the right time or to encounter them vigorously.

[11] But of course, with a perfect spirit this is all together quite differently; since he is always united with Him, - who is sitting next to you!

[12] Because He prepares the powers of the spirit in such a way, so that it is always well dimensioned against all impressions and excitations, through which then only an everlasting most blessed feeling of pleasantness can arise, but never a feeling of pain.

[13] Note these words well; they will lead you into the deepest mysteries of life with the eternal love and grace of the Lord!

[14] O Lord, I have fulfilled Your will with Your grace; so let me then go again in peace!"

[15] The Lord then instructed Zuriel to withdraw but called on Henoah to speak some deep words about it.

CHAPTER 75

[01] When Henoah heard such a request from the Father outwardly as well as inwardly, he rose and standing in front of Lamech he began to speak:

[02] "Brother Lamech, very important and highly significant are the words which the spirit Zuriel has spoken to you in a human manner and I can't give you a better word in this sphere!

[03] But I know what it is, if the spirit speaks in a human manner; but you do not know that because you are still sticking to the tongue and not the spirit.

[04] And as such I therefore want to gently carry you over, according to the most holy will of our so very dear and holy Father, from the tongue to the spirit, where you

then yourself can look and understand, how life in the spirit presents itself! Therefore, listen to me in your heart!

[05] Behold, when two winds blow against each other, where one is as strong as the other, a balance is thereby achieved in the air and a pleasant rest prevails on the earth's surface; the air becomes clear - and pure, and the sun's rays can unhindered enlighten the countryside and warm it up with its unclouded light.

[06] But if after the balance one wind is unexpectedly intensified and its opponent becomes weaker, then the stronger one starts immediately to forcefully push forward and in this way also drags and shoves mercilessly the weaker wind with it.

[07] But for as long the weaker wind every here and there is attempting to master the more powerful wind, for as long it must put up with it, to be pushed and shoved around by the more powerful wind until finally it is nevertheless defeated; but if it gives up at once, then all pushing and shoving has ceased, - but thereby also the existence of the weaker wind!

[08] You now say to yourself: 'Yes, but why does the Lord allow this to happen? For Him, the Almighty, it would be very easily possible to prevent such a fight!'

[09] You're quite right; since for God are all things possible. But if He would not permit the forces to fight against each other, they finally would go limp and would lie dead on the ground just like the stones of the mountains, which in and of itself are nothing else than such forces but in the highest degree judged and bound and therefore are immobile and therefore completely dead and have no sensibility.

[10] See, it is the same with the life of man! In his organs it blows back and forth. The spirit blows into matter and wants to drag it along; matter or the world blows in matter as the blood and the other finer juices and they in turn blow into the spirit and want to carry it away with itself.

[11] If the spirit is more powerful than matter, it urges it and makes it totally subservient to itself; but if matter conquers the spirit, the spirit goes under and as the actual life suffers severely and very painfully, continually carrying the most oppressive burden of death and this is then the spiritual death.

[12] However, if the spirit in such a death would become numb, it would thereby be lost forever beyond redemption; but the ever-increasing painful sensation of pressure forces it to continually defend itself and to fight matter. Thereby, however, its powers are exercised and constantly strengthened.

[13] And in this way, over the length of time, it can still become a perfect winner over its matter and may also reach the freedom of eternal life, just as the matter of the stone over time is crushed through its in it dormant and suffering heaviness and finally is compelled to give way to heaviness in a dissolved state, when this force is freed again and becomes one with the general force, to which all matter is subject to, - which is also the case with the wind, where the vanquished finally is victorious over the previous winner."

CHAPTER 76

[01] After these words Henoch asked Lamech: "Brother Lamech, do you understand these words?"

[02] And Lamech replied: "Yes, brother Henoch, the Lord all praise, all glory and honor and all thanks and all my love! So far, nothing appeared in your speech, which I did not immediately grasp from the ground of grounds; but should there be something left to be discussed regarding the ability of pain of the spirit and what pain actually is in and of itself, I ask you, beloved brother, to talk about it a little more, because your words are clear and refresh myself immensely!"

[03] Such remarks from the side of Lamech pleased the Lord as well as Henoch, and the Lord indicated to Henoch, to continue talking. And Henoch directed the following words to Lamech, saying:

[04] "Lamech, my beloved brother, behold, every relationship in which and through which we all actually live has three sides: one is the natural-human side, the second the spiritual-human, and the third the divine-human side.

[05] The first two are comprehensible for us, but the third never ever is; it is infinite because it is purely divine. But we are finite beings and therefore can impossibly see and touch the endless depths and heights of God.

[06] For this reason, a human being, even if he is wise out of God, can answer two questions about his own nature and its relationships; but the third question he will never ever be able to answer. Because its answer lies hidden in the ineffable and eternally incomprehensible depth of God, and we will never ever completely decipher it!

[07] For this reason, there is very little left to discuss from our side regarding the pain ability of the spirit!

[08] But I'm of the opinion that we know about it just enough as it is necessary for us to know; the third part, however, we will forever leave to the Lord.

[09] We know from experience that the spirit as the basic principle of life in man, can contain only the self-consciousness, hence the lively feeling and sensibility and thus also the pain ability!

[10] Since we have and know this now fully alive and thoroughly, we also have perfectly enough and can easily arrange our lives accordingly so that we forever will have nothing to do with the unpleasant pain ability.

[11] But concerning the third side of this living property of the spirit - what in and of itself is pain or sensation, or what there is in its primordial ground the life-force - that, brother, as I said, we leave to Him whose most holy visible presence so abundantly blesses and revives us all now!

[12] I mean, more words about it would probably be superfluous and therefore let's thank Him for what we have so exceedingly graciously received from Him and

certainly will receive even more! - Yes, so be it forever! Amen."

CHAPTER 77

[01] When Henoch had finished these words and the sun was very close to appear on the horizon, Lamech got up, went before the Lord, fell on his knees and began to worship Him with all the fire of his love and thanked Him for all the immeasurable graces, gifts, and mercies and asked the Lord with all the love-heat of his heart that He should remain with him and not henceforth disappear and become invisible again.

[02] But the Lord also got up and said to Lamech: "Arise, my beloved son Lamech! I only look at your heart, and not at your knees; if this is in order, then the rest of the body is too. But your heart is now in the most perfect order; thus also your body!

[03] But I now have great joy over you and therefore consecrate you as high priest of this temple.

[04] During this night I showed you the manifold degrees of true inner wisdom from Me, and this visible temple, built by your insight and hand, has thereby become a temple of wisdom, in which man of this earth should always remember that I, the Creator of heaven and the world, have taught you Myself at this place and have rested with you on the steps of the altar, and have thereby made and dedicated the steps, on which man should realize his nothingness before Me in utter tranquility of his spirit; and if he has done such, he then has given to Me in this temple a justified and pleasing sacrifice, in the same manner as you have now brought Me a sacrifice from the fiery bottom of your heart!

[05] But now that all these things are happening before your eyes and before the eyes of the people of whom most have been awake with us through the night, but they still do not know who I am and from where I am, I now say to you: When the first rays of the sun will begin to redden the mountain crests, you then go to the threshold of the open temple and announce it to the people openly that I am here.

[06] And add to such an announcement to the people: That they should gather around the temple; however, no one should put his foot in the temple!

[07] And I will then Myself give the people, from the temple, an important lesson, who have followed Me here with love and great curiosity, while still not recognizing Me, and therefore will follow Me in the spirit even more intimately, if they are going to recognize Me!

[08] Behold, it is already very bright in the east; therefore collect yourself for your first task that you will perform for Me in this temple!

[09] But I'm telling you because you asked Me to stay henceforth with you: Where there is a faithful servant of the Lord, also the Master will not be far away; and where

the children are, there is also the Father!

[10] You will always find Me on these steps; even if you will not always see Me with the eyes of your body, you nevertheless will always hear My living Word!

[11] Behold, this is a great promise! But go now to carry out your instructions! Amen."

CHAPTER 78

[01] After such a promise Lamech went to work as instructed. At the threshold of the open temple, he addressed the following words to the people who were all awake by now, saying:

[02] "Hear me, all my dear brethren and also all you sisters, an endless grace and mercy from the bright heavens of God above has befallen us all!

[03] We all, yes, the whole world will forever not be able to sufficiently appreciate, praise, laud, vaunt, worship, and thank God the Lord for such greatness of grace and mercy and equally not be able to honor Him in a satisfactory manner!

[04] Brothers, yesterday you have seen and heard among you the wise man, and you were highly surprised by His high and deep wisdom! But none of you knew where this wise Man came from, therefore you also were asking questions back and forth among each other without obtaining a satisfactory answer about Him.

[05] You all know this since you have experienced it together with me. But do you already know who this wise Man is?

[06] You negate such and inquire with rapt excitement of your souls: 'What is it then suddenly with the man whose great wisdom we had to admire so highly beyond measure?'

[07] Yes, my beloved brothers and sisters! This Man has an endlessly high wonderful explanation which cannot be announced with one word to your excited souls without harm! Therefore, I ask all of you: Listen to me very calmly and comprehend the greatest, the most high!

[08] You were present when the lower temple was consecrated and animatedly blessed for the worthiest reception of the very highest name Jehovah, so that my great disgrace which I committed to the highest and most holy name, can be concealed!

[09] Do you still remember who was He who walked alongside Henoah like a herald of the heavens?

[10] You say here: 'It was a mighty messenger from the shining heights of God!'

[11] But who was the poor Man who came to us in the evening, whom my servants prevented from entering the dining room, so that I myself had to hasten outside to stop my foolish servants mistreating Him and then lead Him to my table?

[12] You say: 'Many said it was God the Almighty Himself; but many could not accept this and afterwards could not fully believe that the poor Man was in fact the true God and Creator, Jehovah Himself!'

[13] See, this is how your hearts are constituted and therefore one cannot speak much about the highest topics with you; because you are still far from being mature enough to understand what God is and how He comes to us, His creatures and children!

[14] Know, however, that our God has come again in the wise Man to us, to search for us Himself and to draw and guide us to Him and for Him!

[15] Therefore, prepare yourselves; He will reveal Himself from this temple! But none of you put his foot over the threshold; because the temple is now holy since God the Lord has entered the same!

[16] Good for those who will hear His voice and act accordingly! Amen. "

CHAPTER 79

[01] On this good informative announcement Lamech went back to the center of the temple and said in the greatest love-awe to the Lord:

[02] "Holy Father, see, as far as it is possible for a great sinner like me, I have related to the brothers outside Your most holy will!

[03] O Father, graciously accept this my imperfect work as if it meant something to You and may your eternal highest and most sacred love and wisdom always mend my coarse blunders before You, which I have committed against You and against the poor brothers and sisters!"

[04] Here, the Lord interrupted Lamech and said to him: "Listen, My son Lamech, - who recognizes his mistakes like you, they have been taken from him a long time ago already, and he is standing in front of Me like a rising morning star, which is a bright shining messenger of the nearing rise of the sun! Thus, also you're now and will remain henceforth!

[05] But I say to you: You have spoken very well and fully according to My will to your brothers and sisters; therefore I want to go to them soon, and I will reveal Myself to them as the Lord and Creator of heaven and of all the worlds and as the sole true and loving Father of all My true children!

[06] But also you, My three beloved sons, go with Me, your eternal true Father, to the threshold of the temple and testify by your presence from Me, as I will testify about you that I, Myself, have chosen you out of many thousands and have placed you as fundamental leaders of all the people that surround you, both at the heights and also on the flat lands!

[07] Only three tribes have I displaced, - about those you do not have to worry, and they are Kahin, Meduhed and Sihin. All the other people, however, I, the Lord and truest Father, put into your hands, so that you can lead them steadfast on that pathway which forever and ever leads to the eternal imperishable, freest and most blessed life of love in My love!

[08] But do not worry about the three displaced tribes; because also to them, I have given wise and just leaders who should guide their people to the threshold of the eternal, holy dwelling in which I care to live eternally in all the might and power of My love!

[09] O you My three dearest tenderlings, I am your true, eternal, holy, most loving Father! But behold: Just as I love you above all, and you are more dear to Me and worth more than all the heavens and suns and worlds, in the same way also always love all your brothers and sisters; for they are all My children as you are!

[10] Behold, I love you so much that, if it was possible and necessary now, I would lay down My life, to give it to you forever!

[11] Thus also love Me, your good Father and all My children for the sake of Me because I as the Father love them so much!

[12] Do not judge them; for I will indeed not judge anyone, but give each one the freest life of love forever. This is My will; respect it henceforth!

[13] But now follow Me to the threshold of the temple!"

CHAPTER 80

[01] Upon these sacred words of the Lord, Henoah and both Lamechs went with Him to the threshold of the temple.

[02] But when they arrived there, the Lord's robe turned whiter than freshly fallen snow of the high mountains and His face, His hands, and feet were shining stronger than a thousand times the light of the sun!

[03] But when the people saw such majesty of the earlier very simple wise man, they fell to the ground and shouted: "O Jehovah Zebaoth, have mercy on us, and do not judge and punish us as we have deserved it and how we always have earned it through our evil thoughts, desires and actions! We are great and grave sinners before You! Therefore, we cry out to You, since we have recognized You in Your endless glory and majesty, o Jehovah Zebaoth, for grace and mercy!"

[04] Here the Lord withdrew His light of all light into Himself and then said to the terrified and trembling crowd: "Children, stand up; because I, Your God, Creator and Father, have not come to you, to judge and punish you but to awaken the right leaders for you, who should guide you in your weakness on the paths which lead to the true kingdom of eternal life! Therefore, stand up and do not be afraid of Me, your

good Father who loves you above all!"

[05] Here the whole crowd got up from the ground of the earth as if newly strengthened and looked with an astonished gaze at the Lord, whose face was now without splendor and of great kindness to look at, and His robe went from a shining white to a sky blue color, and in silence they asked Him tacitly: "Are You the one whose endless mighty light threw us to the ground, - or did You put an archangel in Your place?"

[06] And the Lord opened again His most holy mouth and said to the people: "O children, why don't you rather recognize Me, your Father, through My great love for you than by My light? - Is love not more than light?"

[07] Behold, when I revealed Myself to you in My light, you all fell at once on to the ground of the earth as if you have been judged; but when I hid My light and turned with My love towards you, you started to doubt whether it is Me who previously stood brightly shining before you!

[08] But I, the very same Lord, God, and your Father say now to you, My children, that I'm not a representative of the Lord, but the Lord and your Father Himself and now tell you all about what I have done to your blessing alive in the spirit.

[09] But this is what I have done: I have awakened wise teachers among you. Listen to them at all times and follow their counsel in all seriousness, as in laughter and in pain of life, and you will follow Me, and I'll be completely with you, in person and in spirit in those who I now have awakened for you!

[10] Who of you will see and listen to those awakened for you by Me and will even follow their faintest blink of their enlightened eyes by Me, will completely see, hear and follow Me in person! For the awakened carry My body and My spirit alive!

[11] Thereby I now bless you all; for henceforth you shall not see and hear Me other than in only those whom I have awakened for you.

[12] You, Henoch, and also you, Lamech in the valley, and you, Lamech of the heights, it is you whom I make here one with Me, so that you always should testify of Me! I equip you with all the strength and power of My love; in this force act henceforth until the time of your release and until the crossing from this dwelling into the one where I Myself live forever. Amen."

[13] After these words the Lord disappeared and all the people wept and sobbed and prayed to God.

CHAPTER 81

[01] For an hour there was a great silence among the people and also among the three great power gifted leaders.

[02] But after that hour of time Lamech turned to Henoch and said to him: "Brother

Henoch, since everything has been accomplished already according to the will and order of the Almighty and most loving Father and Creator of heaven and earth, I'm of the opinion that we just as well can move back to the city, where at once arrangements can be made to convey such most holy message to all the other cities!"

[03] And Henoch replied to Lamech: "Yes, brother, such should still happen today; for salvation and the light of God can never come too early to the people! Thus, such your concern is most valuable, and we thus want to make immediate arrangements to get all of us back to the city.

[04] There is only one thing we still need to do as a visible testimony of the Lord's presence here, so that also our descendants will be reminded that the Lord Himself has blessed this temple for the wisdom of the human spirit, and this one thing consists therein that we bring seven white stones - each the size of a human head - and place them in an immovable manner on the steps of the altar where the Lord has rested and taught us Himself through the whole night, the true, inner, holy wisdom of the spirit for an eternal, freest and most perfect life.

[05] Behold, brother Lamech, this still must be done, and we want then immediately go to the city to execute your exceedingly glorious good intentions!"

[06] When Lamech heard such from Henoch, he immediately jumped with joy out of the temple, called at once on Mura and Cural who were also present and told them the wish of Henoch.

[07] Both of them went immediately to a place of the mountain, where a lot of white stones were lying around which had not been used to build the temple, picked the seven most beautiful and purest and of equitable measure and brought them to Lamech and together with Lamech then also into the temple.

[08] When such was accomplished, Henoch said to Lamech: "Behold, we are only five people! But for the testimony let another two men come in and each of these stones must then be inscripted with our seven name signs and only then be placed on the step of the altar.

[09] But I will then touch the stones in the name of the Lord and henceforth a force will emanate from these stones through which all who will touch them, will for some time be overcome with wisdom!"

[10] All of this took place at once. And this was the real origin of the 'Stone of Wisdom ', and the power of this place was preserved according to My will up to the time of the prophets of Israel; and the mountain was the same on which Saul for a short period of time received the gift of prophecy and the people said then, when he came down from the mount: "What's that? Is also Saul among the prophets?"

[11] But when the stones were placed it was also made known to all the people. And Lamech then loudly announced the withdrawal; and all then went from the mountain back to the city.

CHAPTER 82

[01] When arriving in the city, Lamech, after breakfast, made arrangements whereby still on the very same day the news of the great wonders of God were brought to all the other ten cities which was not too hard to accomplish since none of these cities was more than a short day trip from the capital, Hanoch, away and also because the roads to each city were constructed fairly straight.

[02] After the messengers had been sent, Lamech with the help of Henoah, over the course of three days ordered everything in the city of Hanoch, by placing guards at the upper temple and even instructed Mura and Cural to build just below the temple on a small but large enough mountain ledge a moderately large house, and this almost unbelievable for you, of the inhabitants of the earth at that time, within the same three days.

[03] Hanoch was now within a short period of time entirely organized according to My order and all the people had no other commandment than only that of love to God and the neighbor. Unchastiness was preached as evil through which every person ruined his spirit and therefore also all its power.

[04] And in the same manner also many other ills were eradicated, however, not through sanctioned laws by the teachers of the people but only through wise teachings whereby the teacher showed the people in the clearest light, the evil consequences which necessarily must arise from it.

[05] And over time, every man, becoming spiritually a little stronger and also every finer and reasonable woman, realized that the wise teaching of the teachers began to materialize alive in them.

[06] And in this way these people lived for some time righteously through teachings alone, initially of course through teachers and then out of themselves, without laws.

[07] Thus, wise education was the cornerstone of the whole spiritual and stately well-being of the people.

[08] But the following will show sadly, whereby, towards the deluge, humanity has so completely fallen away from Me, that they thereby, through their captured will, passed entirely over into the power of the big enemy of life.

[09] But during the times after Lamech's turnaround, both the heights and the depths were so perfect that hardly even in the heavens, a better pure spiritual order could have been found as it existed at that time on earth.

[10] When at that time even the snake would have submitted, the earth would have been converted back into the old Paradise; but the snake repented it soon that it had accepted My conditions only halfway, and so it soon began, according to its free will, to play its old, evil tricks again.

[11] But if it had tested humanity for about seven hundred years for the good, thereafter its trials began to take on a completely different character; they became of

an evil and increasingly more cunningly captive nature, and humanity allowed itself willfully to be caught! But the following will show all this sadly; therefore enough of it for the time being!

[12] After the three important days, however, Henoch returned to the heights but this time he took Lamech and several respected men from Hanoch with him, so that they could get to know the primeval father Adam and primeval mother Eve; the government of the depths was meanwhile entrusted to Hored.

CHAPTER 83

[01] Henoch, however, again chose the path, as already known - passes by at the most fateful cave.

[02] When the caravan arrived there, Henoch paused for a little while and with a few words told Lamech what a great amazing oddity he and his former companions encountered in the Lord's presence during their first walk home.

[03] Lamech was not little astonished by that; but his amazement did not last for one minute, when, with the most terrible roar, powerful flames erupted out of the cave.

[04] Lamech was so horrified by it that he fell, as if unconscious, to the ground.

[05] But Henoch went to him, picked him up and then said to him: "But brother Lamech, look at your companions! They have seen the same phenomenon as you are; but no one fell to the ground because of it! Initially a little terrified, but now they look at this empty wind brawl with a very indifferent disposition! - Therefore do what your valiant companions do!"

[06] These words brought Lamech back to his senses, and he now also looked quite boldly at the ever-increasing fire coming from the great cavern, which was one hundred man-heights high and at the bottom by seventy man-lengths wide.

[07] After a while, however, Lamech said to Henoch: "Brother in the Lord, I mean, we will need to choose a different path if we want to arrive at the heights still today by natural means; because in my opinion it will be quite difficult to get by this ever-increasing and ever-growing sea of flames!"

[08] But Henoch replied to Lamech and said, "Brother Lamech, behold, you do not know yet what the nature of this cave fire is; but I know it quite well from its ground!

[09] See, in a moment this flame would go out, if we just wanted it out of the Lord! But this fire has to continue to increase for the time of another turn of a shadow through my will, so that firstly this yawning gap will be destroyed, and secondly, that in this fire the first creator of the same finds his just punishment; because you know now from the Lord that the spirit is capable of pain.

[10] But when this fire has served its dual purpose in due course, also the adversary of God will have to show himself to receive the just rebuke from me and also a most effective ban to never again in whatever manner attack a hiker on his way!"

[11] With these words Lamech was entirely satisfied and said to Henoch: "Listen, brother, if this is the case, then I do not mind even if we have to spend a full day here at this though extremely horrible place! Because if this mischief is not controlled, who could ever again dare to make a journey to the heights?"

CHAPTER 84

[01] Thereupon Henoch turned to the blazing cave, held up his right hand and spoke with a powerful voice:

[02] "You dark dwelling of death, you dwelling of the one who is an old nemesis of all life and a most shameful despiser of God, you gruesome visible gate that leads down to the abyss of abysses, naturally and spiritually, - I, a servant and a child of God, command you to collapse immediately to your deepest abyss, and be closed up in all your ravines, reefs, fissures, and manifold diverse side caves and that your old resident flee like a cowardly thief from the house where he stole!

[03] O my God and my eternal holy Father! Such take place according to Your most holy will for the future well-being of Your children on the testing trial ground of this stony earth! Amen."

[04] When Henoch uttered these words of power the blazing cave collapsed at once under the most terrible thunder and banging in steaming rubble, and from the depths of the earth one could hear for a considerable time a dreadfully dull reverberation, caused by the cave in of the inner workings of this entrance into the double abyss.

[05] On the whole earth there was no point where the great effect of this collapse could not have been noticed, whereby also all the then living people on the surface of this earth experienced in their disposition and spiritual life a state of soothing fear; for only a few wise men knew what this meant and where it originated.

[06] This extraordinary event also caused our Lamech to lose his composure. Fear and terror gripped his soul, and together with the whole earth, he trembled in every fiber and cell of his life like the leaves of an aspen tree in a violent storm.

[07] But also all the other companions of Lamech, except for Lamech of the heights, despite their great bravery, began to feel quite strangely at the sight of this horror scene, so that no one had the courage to engage with the now too powerful appearing Henoch in a conversation.

[08] But Henoah comforted them all and showed them, and especially to Lamech that everyone carries the great ability in him to accomplish such at the right time and the right place according to the order of the Lord.

[09] After such explanation all recovered again and since a mighty wind started to blow which quickly swept away the rising vapors of the collapsed site and Lamech could now see the vast, free, steadfast place, he was happy and cheerful again and praised and glorified God that he had given such power to man.

[10] But as soon as the main traces of this fear started to fade, something else appeared before the eyes of our hikers which began to occupy the disposition of our hikers even more than the destruction of the cave. It was the most defiant appearance of Satan in a fierce form soon afterwards.

CHAPTER 85

[01] When Lamech, as well as his companions, had a real good look at the great enemy of all life and noticed his blazing, most wrathful, horrible, beastly, repelling figure, his still steaming head which wore snakes instead of hair, which shot violently around and writhed around the head and from the head shot out like tied arrows with such speed that they would have pierced anyone they could reach similar of being slashed by a shot arrow - Lamech and his companions were in all earnest so mightily afraid that they did not know what to do.

[02] But Henoah, when he saw such vain fear in Lamech and his companions, allowed them studiously to tremble for a little while. Only after some time he turned with great earnestness to Satan and addressed him with the following words:

[03] "Listen, you enemy of the Lord our and your almighty God! How is your will, your memory, and your obedience towards God constituted?

[04] What did you promise the Lord in my presence, when He let you be chastised through the hand of Kisehel?

[05] Do you think, most evil, that my memory and the memory of the Lord is also so maliciously short as there is yours?!

[06] O, you nemesis of all life! I tell you in the name of the Lord, you are mightily wrong!

[07] See, this and that the Lord has spoken to you, and you have made Him a full promise that you only want to lead His children for the better through well-ordered trials and tests!

[08] However, within only a few days already, how does your promise look like?! You have completely forgotten your God, you're supposed to be faithful promise and all the hard punishment and wanted to destroy us here through your greatest rage and wrath fire, since you surely had to know who I am and who these, my brethren

are now!

[09] But it is not enough that you intended to destroy us through the fire of your wrath, and that I through the fullest power of God in me have punished you in the most sensitive manner by destroying your deceptive dwelling, - no, but you come again in a state appearing before me as if you wanted to devour me and my brothers with one bite!

[10] O you miserable servant of your own destruction and death! God and me, His servant, you want to defy, while in the name of the Lord I can blow you away with one breath, like a hurricane blows away a loose, insignificant piece of chaff?

[11] But I now beseech you by the eternal endless power of God which dwells now in me, to your terrifying punishment, that you tell me faithfully and truthfully, what is your real intention and what is it you still intend to do, to realize your end goal!

[12] Should you, however, become unruly, I will chasten you in the name of the Lord that thereupon the whole, endless creation of God will tremble in its foundations after which no stone will be left unbroken, so that it can not refuse to testify of such deed by me on you! And thus speak now!"

[13] Here Satan began to shake and said: "Hench, I acknowledge your power and my utter powerlessness before you, since you are a faithful servant of the Lord! But decree me the evil confession along with the punishment which I deserve indeed, and determine the place where I ought to live so as not to be detrimental to the people of this earth and I will indeed soon abide by your dictum voluntarily!"

[14] But Henoch insisted that his demand be met and did not allow to be haggled with, but rebuked Satan all the more insistently, to speak about of what his evil basic intentions are.

[15] But Satan began to prance and to bristle and did not want to talk about what Henoch forcefully asked him to do.

CHAPTER 86

[01] But Henoch didn't listen and look at Satan but charged him for the third time, only more insistently to speak of his evil final goal and what he intended to achieve by his great wickedness and malice.

[02] Then Satan opened his mouth and said: "Listen to me, you proud servant of God on the dust 'earth'! I have the power to deny the Creator of all things, the answer to any question, who can give me an indestructible body of the highest sensation and can then throw me as an everlasting punishment into the most horrible pain and excruciating central embers of His anger fire, and you, hardly worth being called an atom of dust on dust, want to me, to whom the whole visible creation is at his command and must be - if I only want it to be - you want to force me to reveal to you

my plans, which I have set up in me since eternity?! O you miserable worm of the dust!

[03] Behold, at a moment's notice all the elements are at my disposal and the whole world is buried under fire or under water! With a softest breath I can extinguish the sun and immerse you in an eternal night and can turn you at once into the most inane dust, - and you still dare to force me to answer, and this on top of vain threats?!

[04] See, if I in my endless power would regard it as worthy, you would not exist a long time ago. But it would be too fussy and miserable for me, if I would get involved with such hideous and trifling matters!

[05] Even God Himself is too minor and void that I want to condescend so far to attack Him with my power, for I only see too clearly how all too quickly He would be finished off! What should I therefore do to you, you miserable creature?!

[06] With all to me possible condescension I have told you to spare me the answer and to show me a place where I can go, so that the beautiful children of God could be exempt from my trials; but you instead approach me with a god-almighty arrogance?!

[07] Well - wait, you proud, inflated servant of God! For you, I will find a master who will be engraved in your memory for all eternities to come!

[08] Behold, I now swear to you your certain destruction; and your almighty God I will let Him be fastened to the wood, from which He will call for help in vain!

[09] And this human race I will soon destroy with fire and floods so that not a trace of it can be found anywhere; but I will not kill you, so that you can become a witness, if I do all these things of which I have now spoken in my righteous wrath!

[10] Indeed, all visible creation should rather vanish up to the last atom, than me leaving only one syllable of all this unfulfilled! - And only you prompted me now to do all this!

[11] There you have my answer; learn from it what I will do!

[12] But for now move away with your vermin and do not demand anything further from me, or I'm doing right now what I inevitably will do in time! "

CHAPTER 87

[01] When Henoah heard such words from the archenemy of life, he straightened up, praised and lauded the Lord mightily in his heart and then addressed the following very significant words to the evildoer of the eternal divine holiness, saying:

[02] "Now listen, you malicious arbitrarily evildoer! Myriad times myriad of solar years, where one solar year is equal to about twenty-eight thousand earth years, you were always the most obstinate, most restive renegade of God!

[03] What has the endless love of the Lord not already done, in order to bring you devil, without limiting your free will, back on the right path!

[04] Look up at all the countless suns and worlds of all kinds which the Lord has created for your sake, so that you will return to one or the other!

[05] On each of the suns and worlds God's endless mercy has given you innumerable means at hand, with which you could have very easily returned. Never did the Lord limited to the slightest extent your first external freedom of your will and never has He set you even the smallest barrier anywhere!

[06] Whenever you wanted a new sun with lots of earths and moons and dust stars to your ostensible pretended improvement, the Lord created them according to your favor; yes you could always play with the omnipotence of the eternal God!

[07] But why did you use all these wasted graces and ineffable biggest mercies on you?! - See, for nothing else than for the execution of what you have now spoken here and what you in our previous meeting have told the Lord of heaven and earth to His face already in a most defiant manner!

[08] But now listen, Satan, what the Lord now speaks to you through my mouth:

[09] Sinister evildoer to My love, mercy, forbearance, compassion, patience, meekness, gentleness, and forever untouchable holiness! I, your Lord and your God, swear to you by My endless eternal power and strength, your eternal utter demise! What you have spoken now, the same shall take place irrevocably to your downfall!

[10] Until now, I have never set you a goal, but it was up to you to set deadlines over deadlines before Me and even most thoroughly lie to Me at each, and then on top of it all you taunt Me as a stupid God full of weaknesses as if I were blind and deaf, not be able to see through your plans!

[11] But now I have become tired of your old iniquity and therefore set a goal for you out of Myself!

[12] You know the age of Adam?! (Nine-hundred- and-thirty years) - Behold, once it has passed already; after it has passed another six times, you with all your helpers and accomplices will then find the matching reward in the eternal fire of My wrath!

[13] However - so that you incidentally can get a taste of that fire until the set deadline, I just now have sunk a little spark into the center of the earth and have built for it a stove and around the stove a new dwelling; from time to time you will be compelled to stay there from now on as a trial of this little spark! - And that will take place as often as you, like now, have sinned against Me!

[14] But now I command you to go into this dwelling for as long as it pleases Me! Amen."

[15] Here, the earth split up to the abyss. Smoke and flames shot out from the gulf and with the most horrible howling Satan plunged into the abyss and the earth closed again afterwards.

[16] But the travelers glorified and praised God and then continued with their journey.

CHAPTER 88

[01] Under way the travelers still kept talking about some aspects of this horrible scene, which nevertheless had little general importance but was only of local value at that time.

[02] However, one question from Lamech directed to Henoch, when they had almost reached the top, is of great importance and even more so its answer and must therefore not be omitted in this new book of life; this we still want to add here. But the question is as follows:

[03] "Listen to me, my beloved brother Henoch in the Lord our most loving Father! Behold, the great arch-enemy of God and of all life is just a spirit! How can he be kept by matter which for him virtually doesn't exist?! But if a spirit cannot be held by matter, what is then the use of the incarceration of Satan in the center of the earth? Will he not be there only if he wanted to?!"

[04] I am well aware that the Lord's almighty will can bind and hold the old villain; but whether next to the omnipotent will of the Lord a physical dungeon is needed in the center of the earth, does not really make sense to me! Therefore, I ask you to give me a clear explanation for it!"

[05] And Henoch smiled at Lamech and then said to him: "Listen, my beloved brother, that you're still not clear about it, lies therein, because every human being has difficulty to see what in fact is right before his eyes!

[06] Behold, according to your body you are also only pure matter, just there is the whole earth! Tell me, is this not for your spirit? Can he move away from it if he wants to in an orderly manner?

[07] Yes, the spirit, through the love of God can gradually become more master of matter and can penetrate the same and be fully active in all its parts; but he nevertheless can not leave the same until it is the Lord's will!

[08] And even after leaving matter according to the Lord's will, the spirit does not leave matter as a completely pure, freest spirit, but he leaves it in a new ethereal body, which he then can never leave eternally.

[09] This ethereal body, however, which must also occupy a certain space, can, Lord willing, be detained by coarser matter and cannot separate itself from the same, until the Lord wants it!

[10] Why? - Because matter in and of itself is nothing more than the solidified will of God and therefore well suited to hold every spirit captive, and can only be defeated by the greatest humility, self-denial, and love for God!

[11] Do you understand this? - Yes, you understand it; Therefore, we now want to go to our destination! Amen."

CHAPTER 89

[01] After a short time our hikers reached the full height. But when Lamech saw the dwellings of Adam and also the dwellings of the other main tribe children, since they were designated to him by his spirit, he fell down on his face and said:

[02] "O God, You most holy Father, what sublime dwellings are these which You have built with Your own hands!

[03] My dwelling is built from dead clay and rocks and is dead as its material and its inhabitants; but here, the dwellings are built from living trees and as such are alive together with its living inhabitants! O, how incalculably is such a dwelling worth more than there are worth in all the cities of the planes!"

[04] Lamech would have kept on raving for some time; but Henoch came to him, picked him up and alerted him to the fact that patriarch Adam with matriarch Eva were just leaving their dwelling to go with Seth to this height to investigate if they (namely Henoch with Lamech) could not be seen returning home.

[05] When Lamech and his companions, after this explanation and the alert by Henoch, caught sight of the primordial couple, he was overcome by weakness and for some time was not able to utter one word because of sheer awe. Only when the first reverence storm had ebbed off a little, did he make the following exclamation, saying:

[06] "O You great God, what sacred dignity, what high nobleness! How sublime is the first person, the unborn, who is an actual work of Your hands and Your almighty love will!

[07] Yes, beloved brother Henoch! Even if you had not alerted me, it would be impossible for me to have missed it, that this is the first human couple on earth! The enormous size, the most perfect human form and the dazzling-white high age are indeed an abundantly clear testimony!

[08] O brother, I have expected a lot from the impression which the sight of the patriarch will bring about in me but how far have all my expectations now been exceeded!"

[09] Here, Adam looked at the full height and uttered a cry of joy when he saw Henoch.

[10] At once all rushed from their dwellings and welcomed Henoch with open arms.

[11] But this time, despite his high age, Adam was the first to reach the height. And when he met up with Henoch on the summit, he embraced him with both arms, held him against his chest and said quite moved:

[12] "O you my beloved son, how often during your days of absence did I come here waiting for you! How often did I have blessed you! Therefore, be countless times welcome!

[13] Also you, my son Lamech, son of Mathusalah, come here and let me bless

you! How many times has your wife Ghemela looked down, and how often did she pray that the Lord may bless you and keep you from harm! Look, there, from the hut of Jared she hurries out of breath to meet us here! Go and meet her halfway to spare her the full distance; because no wife has ever loved her husband more like she does!"

[14] And Lamech did immediately what Adam advised him to do.

[15] Only then did Adam notice the other guests and welcome them and ask them, akin to his usual curiosity, who and from where they were.

[16] But the travelers from the depths were so awe-stricken because of the sublime sight that they were not able to answer Adam's questions. Therefore, Henoah immediately calmed Adam and told him himself who his companions were.

[17] And Adam blessed them and invited them all to follow him to his dwelling and to enjoy some refreshments to strengthen the tired body. And all followed him.

CHAPTER 90

[01] Arriving In the spacious hut of Adam, the servants of Seth served refreshments of the finest fruits. At the friendly invitation of Adam the guests sat down on the ground next to the baskets, praised and thanked God and then ate quite cheerfully.

[02] Lamech from the depths, however, was still filled with too much respect for Adam, which prevented him from fully participating in the mirth which soon permeated the souls of all the others.

[03] But Adam noticed this soon and asked Lamech about it.

[04] And Lamech replied: "Father, you first of all people on earth! See, I cannot master my paralyzing awe for you and all those who surround you as your first children!

[05] The idea that you are the father of Kahin whose children and grandchildren all died long ago, and this - the mother of all still living and also no longer living humans! - It fills my soul with ever-increasing awe and this prevents me from being unboundly cheerfuller than those who are either already used to such sublimity from childhood because they were always around you, o father, or those - even coming from my place - who are, according to their still strong emotional limitations, not capable of appreciating such sublimity in its holy depth sufficiently!

[06] Therefore, forgive me, O father Adam, and also you, most venerable mother Eve, that I, according to my state of mind, just can not be so cheerful as there are the others! In addition, all the others have never been sinners to God or for that matter, you; but I was, however, still a few weeks ago, a monster of monsters which has done nothing to improve himself but where everything has been done by divine mercy.

[07] See, for this reason I can not completely indulge in joy like those, as said, who never have sinned before you nor before God!"

[08] Here, Adam interrupted the apology of Lamech and said to him: "Listen, my poor son of my unfortunate first son Kahin! Your utterance is very dear, valuable and precious to me and on top of it I must confess that I've never heard such words from any of my children.

[09] But, I nevertheless must tell you that such excessive reverence for me, the patriarch of the people of the earth, is a little vain; since basically I'm just a person like any other! Whether born or created directly by God, is the same; because also the born is created in the womb by God, just as I was created by God outside the womb.

[10] That you have been a sinner, anyone knows on the height; but that you have tremendously ameliorated yourself by the grace of God, we also know, and that the Lord has forgiven you everything, we know as well. Therefore, also we have forgiven you for the sake of the Lord, thus be cheerful and happy with us!

[11] Therefore eat and drink and leave behind your sadness; because I still have to show you many things afterwards!"

[12] These words brought our Lamech back to his senses and he could eat and drink with a joyful heart.

CHAPTER 91

[01] That here during the meal many historical events regarding Me, Jehovah, have been re-told and where also our Kenan did mention his dream again and Lamech had to ask a lot about it, needs hardly mentioning, nor being re-told again since it has been told several times already.

[02] But that at the close Adam recommended to Henoch the marriage of Purista with Muthael on this special occasion, is important and must not be abbreviated. And this is what happened:

[03] After the meal, when all the guests of Adam offered the Lord a worthy praise, Adam rose and said to Henoch: "Hear me, you my beloved son, Henoch! See, in the nearly five-day period of your absence came Muthael, who during the most recent visit of the Lord asked about the nature of women love and who also received a fully weighted answer from the Lord, came timidly hearted to confide in me very awkwardly the plight of his love for Purista and finally added the request, that we should not withhold from him because of any certain external reasons, what the Lord had already promised him and thus actually given to him, but as soon as possible bless his love for Purista in the name of the Lord and give to him Purista as his wife.

[04] Behold, my son, Henoch, this has taken place here in my hut! But I have not

given Muthael neither a yes nor a no but referred him for the time being only to the Lord and then also to your return.

[05] What do you think? - Is it at this occasion the right time to grant Muthael his request, or should this be further postponed?"

[06] And Henoch said to Adam: "Listen, father, until now the Lord has not instructed me to do such; but I mean, if Muthael adopts the spirit of my son Lamech, the man of Ghemela and gives us the living assurance, not to touch his wife until the Lord will denote it to him in his heart, I can see no reason why we cannot grant his wish!

[07] But if he feels too weak for the fulfillment of this condition, it goes without saying that we cannot recklessly leave this matter of the Lord in the hands of human weakness!

[08] But I think it would be even more advisable for Muthael not to anticipate the Lord in anything; for the Lord verifies those very strongly, whom He wants to give a lot. Therefore, also Muthael should rather sacrifice his mighty love to the Lord entirely and not to possess anything besides Him and in this way provide in all self-denial his spirit with the fullest freedom in God and the Lord will then surely give to him what He has promised provided it is beneficial for Muthael! Are you not in agreement with me in this matter?"

[09] And Adam replied: "Yes, Henoch, you're absolutely right, this is how it must be! When he comes back, I will put this to him as an indispensable condition; and Purista is for the time being out of the question!

[10] Yes, that is right and completely in accordance with the divine order! But now this matter has been settled and therefore nothing more of it!

[11] Let us go outside the hut again! The evening will be glorious today; therefore we want to get up soon on the big white height above the cave and from there look at the great goodness and almightiness of God! - And with that let us get on our way! Amen."

CHAPTER 92

[01] Having reached the big white height, Lamech, and his companions saw for the first time in their entire life on earth the sea and could not turn away their eyes from this large body of water which in the far distance seemed to unite with the sky according to their understanding at that time.

[02] Yes they would have watched the spectacle of the waves for days and would have lost themselves entirely in such contemplation, if Adam had not nudged Lamech and directed his eyes towards the water-spouting cones which we already know!

[03] When Lamech beheld those, he almost fell to the ground out of sheer

amazement and could not find any words to express his feelings which seized him. With tearful eyes he stared around for an hour without speaking a word.

[04] After such a time, Henoch finally asked him: "Well, brother Lamech, what do you say to this view? How do you like the earth, viewed from this perspective?"

[05] Here, Lamech finally took hold of himself and said to Henoch: "O you my beloved brother, to express the feelings which overwhelmed my heart here, I had to be equipped with the flaming language ability of a Seraph and a Cherub! My tongue is too dull and stiff for it!

[06] But this, dear brother, I must admit to you that I'm getting quite afraid now, if I consider that alongside these unspeakable glories of the earth, I perhaps have to leave them shortly!

[07] Indeed, I, for one, would in all eternity wish for no better and more blissful life, nor a more beautiful world than there is this gorgeous earth!

[08] Wherever I turn my eyes, continually new wonders appear! There towards the evening the heaving sea is glowing in a splendor of a thousand colors, which has its beginning here on earth but loses itself in the infinity of the sky! There, quite nearby, are standing before us seven huge mountains with cone-shaped tops, driving water columns towards the sky! These seem to shatter against the blue ceiling of the sky and from there they fall in countless radiating drops back to earth like fleeting stars bringing the blessings from heaven to the earth; one might almost come to believe that the night stars are originating from there!

[09] Not to mention all the thousands and a thousand times a thousand other splendors; because they are too diverse, too big, and too exalted for the human tongue to describe them. Therefore, o my brother, let me for a while quietly enjoy this great fullness of miracles of our holy Father!

[10] O You who still yesterday taught me in such a sublime manner Your wisdom and infinite love, how endlessly exalted, holy, good and powerful You must be, because Your works bring You such honor!

[11] O Brother Henoch, would He, the holy Creator of these glories, still be among us like yesterday, how would our hearts feel?!

[12] Yes, holy, beyond holy is our God Jehovah Zebaoth; for heaven and earth are so overfilled of His great glory!

[13] O Father, who is worthy enough to love You, praise and glorify You sufficiently? Because You are too holy, too sublime, and too good!"

[14] Here Lamech went silent in delight. But Adam and all the others were themselves moved to tears because of the behavior of Lamech and his companions. And Henoch himself praised mightily God, the Lord, in his heart, that He showed such great compassion to those who were weak and lost and that He had so mightily strengthened them with His mercy.

[15] But the group lingered until midnight at the height.

CHAPTER 93

[01] Around midnight Adam got up, blessed the whole world and then said to the whole society: "Hear me, all of you my beloved children! I think we now have looked enough at the magnificent marvels of God - and have saturated our soul with the purest, sweetest food in the great wonder kitchen of the Lord!

[02] To Him, the only beyond everything good, holy, most loving Father, all praise, all laud, all thanks, all our love and highest respect and truest worship!

[03] Since also our limbs begin to crave for all kinds of food and strengthening, let us thus walk back now in this magnificent full light of the moon and in the name of the Lord get refreshed in my hut through food and drink and after giving praise to the Lord let us strengthen ourselves by a reviving sleep on beds prepared from fragrant leaves!

[04] The day of tomorrow will bring us new pleasures in the name of the Lord; and so let Seth lead us down the best way!"

[05] And Seth did immediately what Adam had asked him to do and within half an hour according to current time measurements, all returned safe and sound to Adam's hut, where the servants of Seth had kept everything in readiness which Adam was referring to at the height.

[06] And the guests, starving for food due to the pure mountain air, praised God the Lord and then rather heartily reached for the baskets.

[07] And when the meal was over, they thanked the Lord fervently and laid down, as they were together there, on the fragrant beds to rest.

[08] In the morning, however, Adam was as usual the first to get up and woke all the others.

[09] When all were well strengthened back on their feet again, Adam said to Henoah: "Henoah, it is again the pre-sabbat today! Don't you think that we should invite the children for tomorrow's celebrations on the day of the Lord?"

[10] But Henoah replied, saying: "Father, I mean, because the matter has a more vain than an actual worshipping appearance, it is better this time to do without the invitations!

[11] Who wants to come, will be welcomed and will receive the blessing of the Sabbath; but who does not want to come free out of himself, we do not want to coerce him, either by invitation or by any other means, and especially now at the very least, since before the Lord it would have the true appearance as if we wanted to brag a little in front of these children from the depths with our mass rally!

[12] Therefore, let it be as it is the will of the Lord! Whosoever will come and will, will also receive the blessing; and for those who will not come, let us pray and sacrifice them to the Lord in our hearts!"

[13] Adam was perfectly satisfied with this answer and decided for this day to visit

other landmarks of the heights with the visitors who became very dear to him, to which also Henoch agreed.

[14] He therefore arranged for the morning meal and when it was consumed, they made their way to the full height and from there to the famous cave.

CHAPTER 94

[01] When arriving at the famous cave according to Adam's plan, Lamech suddenly exclaimed: "For the almighty God's sake! What is this? Is this also the work of human hands?"

[02] No, no, this could not possibly have been built by human hands ever! Because too incalculably truly divine wise artful has this construction been carried out; no one, - irrespective a most thorough investigation - even in his wildest dreams, could have imagined at first sight that at this most magnificent and truly divine wondrous-marvelous cave, even the wisest of men could have put only one finger to it and fixed only the smallest shiny stone to it!

[03] The whole of this magnificent temple of nature seems to be entirely constructed out of one piece! Nowhere a joint can be seen but still this true God-building looks like it was built from all kinds of precious stones!

[04] For here a wall built from ruby pillars of the same thickness glows like a most glorious dawn; just next to it but as if consisting of one piece, however, a sky-blue shining gigantic column rises to the height of one-hundred man-heights! Behind the pillar, as I can see, a small side chapel shines like purest gold, interrupted here and there by all kinds of multicolored radiating stars!

[05] No, no, this miracle-splendor suffocates the word on my tongue!

[06] O Lord, what do I see there in the middle of this vast color-fire-temple? Is it not a powerfully shooting water fountain? - Yes, it is, wonderful, magnificent, sublime, like anything that emerged directly from the almighty hands of the Creator.

[07] O God, You great almighty God, how insignificant are all people and all the angels compared to You!

[08] Lord, Creator, God, Father, holy, beyond holy! Such works have You built for the unthankful hearts of people?!

[09] There on the wide firmament the sun shines with indescribable majesty and converts the otherwise dark earth with its miracle light into a heaven!

[10] At night a thousand times a thousand stars sparkle in the endless open sky! The lovely moon also announces the great honor of God with his ever-changing light!

[11] In which always new wonder forms gleam the always busy clouds under the firmament! How is the earth endlessly widely always decorated and adorned with the most glorious and most fragrant flowers! Yes, like a vain bride she is adorned, and

yet man can still forget You, o Lord, in the middle of screaming miracles of Your Father-hand?!

[12] When a vain-foolish man hands to an even more foolish maid a bouquet as a sign of his flesh love, she already begins to glow of love and sees henceforth nothing but her flesh-loving fool; the whole creation of God is to her without her fool a void, contemptible thing.

[13] But the holy, good Father has out of His endless love adorned the whole earth with the most wonderful sublime beautiful bouquets of love most abundantly, has created the sun for us and the stars and countless other creations of wonder for us - and yet because of the flesh for earthworms, which we are ourselves, we can forget Him more and more, yes Him, the highest beauty and highest love and wisdom, we even want to flee, if we are standing in the fire of the sin of the flesh!

[14] O earth, you glorious bride of God, you sweet mother of countless miracles of God! Are we most wretched and stupid people are worthy that you, sublime, carry us on the floor which is daily adorned by the mighty hand of God!"

[15] Here Lamech fell silent for a while and Adam, as well as all the others embraced the speaker and comforted him with tears in their eyes.

[16] And Henoch said, "Yes, brother Lamech, now you have spoken entirely out of my ground; so it is! Man in his flesh is not worthy of the earth if he flees the spirit to comfort his flesh!

[17] But keep on talking! I say to you: For years you will not tire us, - and even if you wanted to speak day and night! Therefore, proceed!"

CHAPTER 95

[01] But Lamech, hearing such pleasant encouragement from Henoch, straightened his soul, saying:

[02] "O beloved brother, I want to talk, as long as my throat and tongue are capable of words; but the most wonderful sublimity and incomprehensible splendor of this place denies a poor sinner like me the capability of speech, and therefore the activity of speaking becomes a sour business, if the language tools are failing! Therefore, I want to ask you to make a speech here, so that I can be edified by it!

[03] About the foolishness of man I think I have said enough; but if something can be said to their praise then open your mouth and make it known to us and thereby make good my reproach!

[04] But I have spoken concordant to my experience, and it therefore is as I have presented the matter with my few words; but you, o brother, surely have a different experience at the heights than I can have it in the sinful depths, and therefore you will be in a much better position to render a fair judgment over humanity, and thus I

ask you to speak in my place!"

[05] And Henoch gave Lamech his hand and said: "Brother, it is true, concerning our experiences, yours is completely different in the depths from mine here on the heights. You nevertheless have spoken correctly in general for the depths and also for the heights, - because also here generally the flesh accounts for more than the Lord Himself!

[06] Yes, if you ask someone and say: 'Brother - or sister - what do you love and honor more: the flesh or God your Lord, Creator, and Father?', he or she will tell you at once: 'What terrible question is this?! Who will ever love the flesh more than God?! No such a thought, such a question is already a sin, by which the earth trembles to the core!'

[07] But pay attention to his actions, his life, it will very soon show that he with the greatest joy of the world will chitchat about entirely contemptible worthless, worldly and carnal-sweet subjects for days, weeks, months, and years!

[08] But if you begin with him to quite seriously talk about God and purely spiritual-living things, he will make a very puzzled, sad and extremely stupid face, and after an hour-long conversation you will see him putting on a fathom long boring expression which will tell you with the clearest accents:

[09] 'Friend, you are horribly different; because such high issues I do not understand! And because I do not understand them, they serve to awaken in me boredom, inner peevishness and the soon following drowsiness! Talk about a cat, a bird, a beautiful daughter (or of a nice young man), and I will listen to you for days with the most intense attention; but only spare me such high, divine issues because I do not understand them!'

[10] Behold, this God-reverently person will indeed not tell you in the face; but his actions, his face, and his gestures will scream it in your face more fierce than the roar of a starving lion!

[11] Therefore, you should not make the difference between your and my experiences too large and rather put the heights and the depths on pretty much the same level and speak without reservation, especially if very soon Muthael will come to us regarding a certain matter.

[12] But now we want to walk through this cave and from there towards the morning; there you shall see the glorious arrangement of God!

[13] But as I said, when Muthael joins us, I will refer him to you, and you will find the right words to talk to him! - And so it is done in the name of the Lord! Amen."

CHAPTER 96

[01] When the group has crossed the cave among many astonishments and

reached the eastern exit, Henoch said:

[02] "Let us walk towards the morning so that Lamech and his companions can view the marvels of our holy Father! In the hut of Purista we want to hold the Lord's supper, which He Himself has ordained us all to engage at the right time to strengthen our love and thereby our spirit!"

[03] And Adam replied: "Yes, my son, Henoch, you have spoken well; we want to do that and at the same occasion also see what we can do with the wedding-happy Muthael!"

[04] And Henoch said: "Yes, yes, father Adam, it will become especially clear at this occasion! But let us leave this issue aside for now; at the right time and place it will show what we will have to do! - Thus let us go in the name of the Lord!"

[05] Here the group left the cave and hastened towards the morning.

[06] On arrival the people came in droves and greeted the high guests with the salutation of love.

[07] But Purista was the first to greet the high guests and she said:

[08] "Sublime fathers, great friends of the almighty God, you have come here, as always, with great, holy intentions; therefore now like forever my deepest praise to the holy, eternal, most loving Father, who dwells in His eternal holy light and through our love for Him, He invigorates us in our hearts!

[09] Be welcomed a thousand times, o dear, sublime fathers, by the poor servant of the Lord! How does my soul long for the words of the Father from the mouth of him, whom the Lord Himself appointed as a true High Priest!

[10] O come with me in the tabernacle of the Lord, which He Himself built through His almighty will, and which He has dedicated to be a dining kitchen, where all His children should find the right strengthening to eternal life."

[11] But Henoch, as he looked at the completely molten Lamech, said to him: "Well, brother, how do you like this speaker? What do you say to her?"

[12] And Lamech, finding it hard to collect himself due to the indescribable heavenly grace and beauty of Purista, said: "O brother, the sight of the arch-enemy at the flaming and destroyed abyss, at the moment of its appearance, put a powerful ban on my tongue; but this daughter of the heavens seems to constrain my vocal organs even stronger! Oh God, oh God, what are all the things my eyes have to meet!

[13] No, brother, the sight of such a heaven could cost a poor sinner indeed his life! Such beauty, associated with such love and wisdom! This is more than a poor sinner can endure in eternity!

[14] Brother, spare me for now any further provisions or appraisals; because I first have to get used to this sight! If this has been accomplished with the grace of the Lord, only then I will be able to talk; therefore relieve me from any further speeches!"

[15] And Henoch replied: "Well, inside the hut of glory of the Lord your tongue will be freed again; therefore, let us enter the large hut!"

[16] Here the magnificent Purista led all into the hut and put fresh wood on the stove of love.

CHAPTER 97

[01] When all the group members were inside the hut and Purista had arranged her stove, she went back to Henoah and said to him:

[02] "O sublime, sole, true High Priest of the almighty, eternal God, who is our holy and most loving Father! I must tell you with a sorrowful heart what is about to happen here in the morning!

[03] You know that a while ago our Lord, our eternal holy Father, made Muthael some kind of promise, that I, one day if it pleases the Father, should become his wife. But now I'm followed by the otherwise wise and just Muthael on the heel because he wants to obtain from me my personal assurance!

[04] If I tell him that he should only hold on to the words of the Lord and not unnecessarily demand a commitment from me since it will anyway be done at the right time, as the Lord wants it to happen, see, he begins to cry and says:

[05] 'Yes, yes, all virgins talk like this if the contestant is not to their liking!' The Lord would forever not force me to become his wife, if I, through His grace, did not choose to be by myself - and therefore I always refer him to the Lord, because I do not want him and because I know quite well that the Lord would never force me to anything, that I don't like!

[06] See, this and many other things are his words! O give me some advice from the Lord on what I should do here!

[07] Have I not sinned yesterday, because being tired of the constant empty chatter and futile questioning, I have rejected Muthael unequivocally and told him: Because you're so unnecessarily meddlesome and want to have me as a wife ahead of time, I tell you in all seriousness that I have a distaste for you and give you the fullest assurance that you will never turn me away from the Lord! If you in your desire of vain love come only one step closer to me as a creature, I will swear to the Lord by this stove, to stay forever unmarried out of pure love for Him and to never look at a man of this earth!

[08] But these words devastated Muthael so severely that he became speechless, and he went away weeping and sobbing, and - as I noticed - walked straight to you at the full heights.

[09] O Henoah, you exalted servant of the almighty God, give me here secure advice and comfort in the name of the Lord!"

[10] And Henoah replied to Purista: "Then listen to me; I will tell you in all truth how things are standing: Behold, the Lord has certainly promised you to Muthael and

already completely joined in the spirit; He has only postponed the blessing of the flesh until the right time! But the Lord has only made known such to your feelings silently!

[11] However, when Muthael came to you and showed you this through hidden words, you recognized in him from your feelings, that he is the one who one day will become your husband blessed by the Lord; and according to this realization you have looked at Muthael with a very friendly, eloquent glance and through this most beautiful glance you have caused the otherwise exceedingly wise Muthael a severe wound whereby he almost bled all his wisdom! And since then Muthael is completely buried in your love and cannot arise from such dwelling, in which there is no life!

[12] Behold, this was therefore a small mistake of yours which you have to make good again! But this mistake you will make good by asking the Lord, that He should bless Muthael and lead him to the right way of salvation!

[13] You may, however, not despise him indeed; because a man who is filled with the promise of the Lord, is mightily sanctified!

[14] That the Lord is now trying him a little, serves his perfection. But you are not allowed to misconstrue him for it; for he is sanctified by God and destined to become your husband at the right time!

[15] See, this is how things are! You are not allowed to avoid him; but you also cannot tempt him! - This is for you; but with Muthael I will talk! Now, let us go to your stove! Amen."

CHAPTER 98

[01] But when Purista got busy at her stove again, Lamech now more sober and composed, made some valid comments about her to the group and when hardly finishing his remarks, all of a sudden Muthael entered the hut as if losing his senses, he looked at Henoah, then went with a thoughtful step in front of him and stared at him without saying a word.

[02] But Henoah soon picked up his right hand and said: "Listen, you dumb desire of the flesh, holding captive this man who is filled with the promise of God, I command you with the power of the Lord in my chest that you immediately leave him who is called by God!"

[03] Here Muthael suddenly awoke as if from a deep sleep and said: "O God, my holy Father! Where am I now? What happened to me? Am I still who I was? Am I awake or do I sleep and dream now?"

[04] I can vaguely remember hurrying here with a great fervor for Purista; and behold, Purista is standing here next to me and is so indifferent to me like something that doesn't exist. - How is this possible?

[05] I know and clearly remember now that after the promise I began to seize her with the most ardent love; but now only the promise shines as the evening star in the first twilight in my chest, where it is a word of the Father! Everything else, however, is gone for me! - How, how has this change so suddenly taken place in me?!

[06] O Henoch, I openly confess it to you - since I know now why I came here in the first place, and why I hastened yesterday very early in the morning to the height - that now the whole earth with all its residents means nothing to me!

[07] The Father alone is now all in all to me; but everything else is a sheer nothingness! Also, you, Henoch, means only something to me because you carry the exclusive love for the Father in your heart; but otherwise you are to me just like the other things which are pure creatures only and, similar to Purista, as if you did not exist at all!

[08] For I now see everywhere the sustaining and constantly re-creating labor of love and concern and work of the Father. Therefore, I can not love the things and creatures which provide so much effort to the holy Father; since I only love Him!

[09] I myself would rather not be, as I am, - because I'm also causing the Father troubles; but if I would not exist, I also could not love Him, Him who is the highest love Himself! Likewise, you should be the same, so that you may love the Father!

[10] O Father, how was it then possible that I nearly could love this Purista for a few moments more than You, holy Father?!"

[11] These words closed the mouth of Muthael. But all were terribly surprised by this change of Muthael.

[12] Purista secretly began to cry and cursed the designated look described by Henoch by which she had caused Muthael such a wound; for she now saw him, her heart loved secretly, as lost.

[13] Adam did not know what question to ask first.

[14] Lamech of the depth also looked quite puzzled and said to Henoch: "Brother, under the current circumstances it seems to me that I will not be able to talk too much to this man!"

[15] But Henoch replied: "Let it be good! Only when the sheet has been completely turned, you will be at the right place to talk a lot; but for now we allow the case to run its good way! Because here Purista must come to aid Muthael by compensating for what she had formerly, though not on purpose, caused to harm him! Thus, the Lord wants it! Therefore, we will leave the matter and let it go the way of divine order! Amen."

CHAPTER 99

[01] Only after these words of Henoch to Lamech did Adam recover properly and

ask Henoch: "Hear, my beloved son, Henoch! What occurrence is this? The glowing Muthael, who imagined finding in Purista the heaven of heavens, - who only yesterday lost himself in the most wonderful depths of Purista - of which depths incalculable merciful consequences of such God's promised conjunction would emerge -; the Muthael, I say, who prophesied to me that the preservation of the human race on this earth depended on this by God promised affiliation, - who is now the sheerest despiser of Purista and, how it seems to me, she has become so indifferent to him, as is indifference to us that part of the world, which we don't know yet.

[02] O tell me, how does this happen? Has laying on of your hands caused such in Muthael? Or did he persuade himself secretly? Or did the Lord transform him so suddenly? Or did you put him in a waking sleep? - O tell me what it is that has changed Muthael so entirely?"

[03] And Henoch said to Adam: "O father Adam, just pay attention to the behavior and the speech of Muthael and you will soon find the mystery of this phenomenon resolved before you! I will soon allow Muthael to talk to Purista, if he wants to and from this speech you will be able to very easily discern all that is behind this phenomenon; thus pay close attention!"

[04] Here Henoch summoned Purista and said to her: "Well, my lovely Purista, tell me what you now think of Muthael and if you are pleased with me that I, through the grace of the Lord, have changed Muthael by word and deed in this way! Because you formerly laid a just complaint against him in which you expressed your dissatisfaction with him; therefore you have to tell if you like him better now!"

[05] Here Purista was greatly embarrassed and did not know what she should say.

[06] But Muthael, who stood by her side, said without much pondering: "I think that in this time- and form-changing world everything has its time! There is a time for stupidity, for wisdom, for love, for the women-sense in man, and the desire of marriage! So it was also with me when I glowed in front of Purista!

[07] However, since times are changing, and we are stuck in the sequence of time, how should we remain so utterly immutable?!

[08] The whole earth is constantly dancing like a foolish- funny child around the great sun; but where is the quiet wise among us who is not forced to join such a daily dance?! Even in my sleep I have to accompany this foolish delight of the earth!

[09] It is thus understandable that I had to become glowing myself by a glow-eyed maid! But we all know that the moist clouds are able to cool down the powerful burning sun; thus there must also exist a means by which a man can cool his foolish woman's love?!

[10] The grace of God gave me such means, and now the two suns of Purista are not hurting me anymore! And this is also a change of time in me, and I live in it anew and feel that a man, once he is born, can very easily exist without a Purista; and therein lies the reason for the constant change of times.

[11] Today loving, tomorrow cloudy; hot today, white tomorrow; glow today, flood tomorrow!"

[12] These words broke Purista's heart, and she began to weep bitterly and said: "If the augured speaks such words when it concerns the highest seriousness, what will be the words of the non-augured?! - O Muthael, don't you have a heart anymore that could forgive me, if I have been too hard?"

CHAPTER 100

[01] But Muthael turned to Purista and said to her: "Purista, - why do you complain now against the divine order?"

[02] I was glowing, and you complained about my ardor; Now I am cold, and you complain about my coldness! Tell me, how am I supposed to be that you do not want to complain about me? Should I walk in the middle between glowing and cold, - should I be lukewarm?

[03] Behold, you do not know what to answer here! But I want to give you a right answer before God and all the fathers, and thus listen:

[04] When I am thus against you, as the Lord wants it, I think that my behavior is righteous!

[05] If I am glowing, it is the Lord's will that I'm glowing; and if I'm cold, it is also the Lord's will that I'm cold; and if I would be lukewarm, even that I could not be without the will of the Lord - although I know well that laxity is nowhere to be found in the order of divine things, therefore the Lord will certainly never allow me to sink into a state of lukewarmness!

[06] But if you have the right to trust in the Lord and Father of all people, how can you be apprehensive and come crying before me as if I had to forgive you for any offense?!

[07] Does the Lord not just do what He wants and will either unite or separate us according to His timing?! Or do you suppose very secretly that such lies within our power?

[08] O behold, neither I, nor you, nor Henoah and all the other fathers can do this according to their will, but it is solely up to the Lord!

[09] Whether we love each other passionately or whether we flee each other, is the same; if we have the promise, the Lord will still unite us, provided that the promise for the time being is no sample promise through which we should examine ourselves whether our mutual love secretly is not stronger than our love for Him!

[10] But once the promise is given - what I do not doubt for a moment - I have to thank the Lord with all my strength that He dampened my foolish ardor which His holy trial promise and the sunbeam of your eyes have awakened in me, and I think,

that you as a purest chosen maid of the Lord, which He carried on His most holy hands, will find this my most justified view highly reasonable in your heart and will also share it with me!

[11] Therefore, I proclaim here before God and all the fathers, that I, for as long as the Lord will not with all certainty show me to take you as a wife, I will conduct myself towards you, as if you were like any other virgin to me, which the Lord has not promised to me!

[12] On the contrary I wish you, as your brother, precisely the same attitude, which will join you most faithfully to the Father forever!

[13] Hold and put everything in the Lord, and your heart will soon experience the right coolness and the sweetest consolation! But this is all that my now wholly God devoted heart can wish you. Do this, and you will behold the right light in this holy promise! Amen."

[14] Here, Purista concealed her face, and went, very smitten by the wisdom of Muthael, to her stove and began to deeply ponder the words of Muthael and found them increasingly more correct.

[15] But Henoch said to Lamech: "Brother, prepare yourself; because soon it is your turn to speak words from the depths of God's love in man!"

CHAPTER 101

[01] After this preface of Henoch to Lamech, Muthael turned to Henoch and said to him: "Hench, tell me who these little people are, especially the one you have just spoken to! Are they those from the depths, which now have been cleansed, who dared to attack us during the time when the Lord was among us? Or are they people who have been born in the farthest corner of midnight? Tell me what their background is!"

[02] And Henoch said to Muthael: "Listen, I therefore have forewarned the right one from these people that he is ready to talk to you! But since you now wishes to become better acquainted with these only physically but not spiritually smaller people than we are, I advise you and say: Turn immediately to the one next to me, whose name is also Lamech; he will provide you with the best information about many things! Do this without fear and without holding back! I am convinced in advance that in the end you will be more than satisfied with his small stature!"

[03] But also Adam waved approvingly to Muthael, to straightway approach the little man; for he knew quite well how much of the best salt was there in Lamech.

[04] And so Muthael undertook the easy-looking venture to enter into an informative discourse with Lamech and immediately asked Lamech the following question:

[05] "Lamech, you extraordinary small man, tell me who and from where you are, so that I can know how to behave towards you, and you're kind! For behold, I am still a human being, to whom it is not yet given to be able to look at the foundation of life, like Henoah and some others! Therefore, I still have to ask and take from the answer, whom I have in front of me. And therefore I also asked you, that you would like to make known to me who and from where you are!"

[06] Here Lamech looked at Muthael quite meaningfully and said with very measured words and a little fervent voice: "Listen, you otherwise wise man of the morning, this question makes you absolutely no honor; because in this way, in my big city Hanoah, the lowest street cleaning servants talk to each other, who hardly know that they are of human descent!"

[07] A real wise man, however, should, in my opinion, know that living beings - especially when in the friendly company of a Henoah and even capable of talking to him - should be regarded a little higher than some human-like apes!

[08] This seems to be lacking in your wisdom altogether; therefore your question is put to me as if you knew nothing about true wisdom and rate me as a monkey instead of a human being!

[09] But I now advise you: Get to know yourself very accurately; only then try me again! But in this way I now can understand quite well why you are acting so extreme against the heavenly Purista, first glowing like flowing ore - assuming that you ever have seen flowing ore - and now cold like an ice cube, because it seems that the holy life's center in the love to God regarding its actions are still foreign to you; because Purista is pure as gold, - provided that you know what is gold!

[10] But until now you're still only a fool, who hardly seems to understand the way the Lord educates people!

[11] Therefore, I advise you in the name of my and your God: Go and get to know yourself first; only then come and talk to me, the extraordinary small person Lamech, who still seems to be better than any ape! - Understand me!"

CHAPTER 102

[01] These words immediately indicated to Muthael with whom he was dealing. He therefore bowed before Lamech and gave very strong signs to leave the company as soon as possible; because he secretly felt by himself that Henoah had tricked him deliberately.

[02] And as such he was so to speak from all sides rejected and on top of it he was ashamed because in the face of our fathers as well as in the face of Purista he felt that his wisdom ability was still far behind.

[03] But when he slowly began to reach the door, Henoah said to him: "Muthael,

this is no way for a man ever leaving a company as there is ours! - Are you trying to crown one foolishness with another?"

[04] And Muthael replied: "This is not my intention, - but rather to make the first disappear with the second! In addition, the well salted Lamech recommended to me that I should go to first get to know myself better! How foolish can it be to follow the advice of such a powerfully salted wise man? Or is this to be understood differently?"

[05] And Henoch said to Muthael "Muthael, you seem to suffer from a massive self-conceit because the Lord has spoken a few things to you about women-love!?"

[06] Behold, if you were either a frivolous, foolish blind woman, who only knows its desires of the flesh best and who all the time cares only for its satisfaction, I wouldn't be burdened by your measured stupidity!

[07] For this is also the notion of the Lord! He takes the woman who is able and who only wants to love Him alone without any attachment to the world, and then carries her in His arms and hands and fingers to her happiest destiny!

[08] But a woman, who mainly finds pleasure in worldly stupidities where something sensual-pleasing is showing, the Lord let her go like the animals of the forests, and does not care about her, except to give her the sensual life of the body like to the game of the forests,

[09] for which reason a degenerated woman cannot that easily be helped anymore and can easily pass over into all kind of fornication and prostitution, of which we have many examples in the midnight region and know quite well how a woman who only once has put the Lord aside because of worldly joy, can hardly be saved from utter demise other than a miracle!

[10] Behold, that is the notion of the Lord concerning the great levity of women, likewise also mine!

[11] But you are not a woman, but a man filled with a divine promise and I can therefore not - as if you were an unrestrained woman - let you run in your stupidity, but I must say to you:

[12] Muthael, stay here! Acknowledge in the light of the fathers your stupidity, and learn to appreciate the salt of Lamech! For behold, the Lord has quite often already dined at the tables of Lamech, and he is a completely fully learned scholar of the Lord Himself! I and he are on the same level, placed by the Lord Himself; therefore you can put up with Lamech a little!

[13] Therefore turn around and go to him; but approach him in a manner similar to a heavily tried friend of God, and on the spot you will find his salt a lot less biting! - Do you understand me?"

[14] Here Muthael turned and followed the advice of Henoch.

CHAPTER 103

[01] But when Muthael went back to Lamech to ask him for forgiveness for his mistake, Lamech forestalled him and said to him:

[02] »Muthael, I read it from your eyes what you want to tell me now; but see, I can not accept this for reason:

[03] The first reason is that you did not offend me in the least! And how could you, since you, just like me, carry the Father's love in our hearts!

[04] The second reason is that a true, God devoted person should never accept anything from his brothers as an insult! Behind each offense, both in respect of the offended and the insulted, lies a relatively large dose of pride. But the way arrogance is treated by the Lord - that, dearest brother, you know certainly incomparably better than me!

[05] And the third reason is, because I see the Lord's promise in you in a most wonderful abundance and see behind it endless streams of incomprehensible greatest mercies of God waving, swirling and flowing!

[06] But if the Lord has filled a person with such promises, how possibly could an awakened person, as I am through the endless grace and mercy of God, in all seriousness be insulted?!

[07] But I see what you want to tell me now, and I immediately reply to you and say: Brother, you have previously misinterpreted my words a little; because that I gave you to your slightly strange question and answer that seemed as if you had insulted me, had a completely different reason!

[08] I studiously gave my answer only because of such an appearance, since I had really discovered in you a kind of arrogance which truly did not belong next to the sacred promise in you.

[09] I therefore wanted to humble you a little but not for the sake of me but out of true, sincere brotherly love for your sake!

[10] And see now, in this way it would be impossible for you to insult me! Because that is prevented by the spark of God's love in me, so that my heart can no longer offend and exasperate someone and as I said, you in the least of all, because you are the one, to whom I want to attach my love- and friendship bond the most!

[11] I love you very much, you magnificent brother Muthael! Can you also love me, a descendant of Kahin?"

[12] Here Muthael opened his arms and said, "Come here, brother Lamech, and take from my chest the fullest assurance that I love you with the glow of all my heart! For indeed, I would rather have believed anything else than to find in you such a wonderful man and brother! But now I have recognized you, and you have become more valuable to me than my own life; therefore be assured that I also love you and will never stop loving you more than a dearest brother!

[13] But because I got acquainted with you, o brother, in such a most beneficial manner, you should become my counselor according to the will of Henoch and should accurately explain to me my relationship with Purista, the pure servant of the Lord and tell me where I really stand with her! Should I regard the promise merely spiritually or also compliable in a worldly sense, or should I take the whole thing as just a trial by the Lord for my spirit?

[14] Yes, brother, I see you're going to give me a true light in this matter! The Lord be therefore with your spirit about it!"

CHAPTER 104

[01] And Lamech when he had heard such a request from Muthael, replied: "Yes, dear brother Muthael, with what is possible with my limited capacity, I will comply with your request!

[02] You want to learn about the essence of women's love, as it is in its own way, and you also want to know where you are standing with Purista with respect to the promise of the Lord?

[03] This, dearest brother, is indeed not a vain request because I can see the good cause you would like to pursue with such precise information; but before I will give to you a little word about it, I must direct your attention to a really important circumstance of which we must not lose sight during our intended discussion, and this circumstance is, in my view, the following:

[04] You and I are bound to the endless love and mercy of God, who is our all holiest Father; but we know that He reveals Himself to anyone at the right time, who turns in all love his heart to Him and put his trust in Him, that the Lord will surely respond to him in all cases which are presented to Him in a truly loving and trusting manner. That we thus know.

[05] But now ask yourself whether you've considered this very important fact in your heart! - I really want to serve you with my knowledge and experience immediately, but I know that you and I do not want to sin before the Lord, by preempting His endless goodness, grace, love, and mercy!

[06] My opinion would therefore be this: You should first turn in this matter to the Lord, our holiest, most loving Father, in a quite loving and trusting manner and ask Him what you want from me, and in no other matter I am more convinced than in this case, that the Lord will not keep you waiting for long for a conclusive answer and most faithful revelation of His most holy will!

[07] You say here in your heart of course, that also my word, as well as the word of Henoch, is also purely divine, since we are only saying what the spirit of God is telling us to say!

[08] This, dearest brother, is actually undeniable true, and I and Henoch would soon be regarded as the biggest sinners if we wanted to claim and say: 'All these things we're speaking out of ourselves!'

[09] But behold, dearest brother, out there, hardly one hundred steps from here, flows the same stream which according to my observation has its origin in the glorious most wondrous grotto at the height; but go and taste the same water, and you'll find a whole world of difference! One drop will provide you at the source more strengthening and refreshing than close to here, where the water has already lost some of its primal power, and you need to drink a sizable cup full to obtain the same strength!

[10] Behold, it is the same with the words of the Lord; because in me, it has already deposited most of its enlivening force and flows from me to you only as an ordinary word and sounds as if it were from me - this is why it does not contain its original, enlivening, powerful compelling force anymore which it had for me when scooping it from the original source!

[11] Therefore I advise you and say: Go to the primordial source for as long as it is equally accessible to everyone and one drop will be of more use to you than a thousand out of my mouth!

[12] And if you cannot find the primordial source, I will gladly help you to look for it! But My advice and my teaching in your case should be the last resort!

[13] And as such, dearest brother, follow this my advice! I think it will be just right!"

CHAPTER 105

[01] Muthael, well recognizing the profound meaning of the words of Lamech, went to a secluded place where no one could see him, and said by himself:

[02] "Here I will lodge until the Lord will answer me and I will not eat and drink until I have received the word from the Lord!

[03] What a stupid, pondering life is this without the mighty word-association of the Lord, for regarding even a serious question of life, one does not really know why one is living on earth?!

[04] Therefore, I now have to have the word of the Lord, even if it should cost me my anyway not eloquent life!

[05] But how am I going to do it, that the Lord will hear me and give me His word as He has given me the promise?

[06] I know what I will do: I will begin to really love Him and want to rave in front of Him, like a blind lovesick fool in front of his maid, that he wants to be his wife!

[07] But what if the Lord still does not want to answer me? - Yes, I then want to completely renounce the whole world and even His promise! And I will turn my back

on Purista and be forever alone and cleave to the Lord with all my strength and bring Him in silence my glory and my praise but view everything else as if it had not existed forever!

[08] And in addition I want to and will say most seriously and enlivened in my soul: 'Lord, here I am all in front of You and have disregarded everything for Your sake; thus make from me now what You want, and I will be right with me!'"

[09] This is how Muthael decided to act, and he promptly did so.

[10] And so the whole day went by, and the company had for quite some time finished the meal in the hut of Purista when after some sublime and instructive conversations they again began to think of Muthael, and Adam said to Henoah:

[11] "Haven't you noticed that Muthael, who left the hut before noon, has not come back yet?! It seems to me since he's been hit from all sides he became secretly a little excited by the ongoing lectures and left to hide somewhere in a corner of the earth, and it is therefore unlikely that we will see him again; and I am therefore very worried about him!"

[12] But Henoah said to Adam: "Father, be quite unconcerned; for the Lord is more careful and more merciful than all of us! He is the true teacher and leader of Muthael and teaches and leads him already the most certain, best and shortest way to his destination.

[13] Therefore be quite unconcerned about Muthael who finally by himself has taken the firm decision to sacrifice for love, mercy, and grace of the Lord everything, even his life!

[14] Soon we all will be made aware, even by our external senses, how the Lord is dealing with those who have sacrificed everything to Him!

[15] He examines them according to the strength of their souls and concordant to the commitment ??of their promises; If they have found to be solid, then suddenly all the doors of life are open to them!

[16] And thus it will happen with Muthael; therefore, let us be good spirited and give glory to God! Amen."

[17] Adam was again calmed by these words and soon the whole party went out into the open.

[18] Adam of course was of the opinion that they should go home because of the following Sabbath.

[19] But Henoah said that the Sabbath of the Lord is one and the same all over the world and therefore could even be celebrated in this area.

[20] And Adam was also satisfied with that.

CHAPTER 106

[01] When the whole company was outdoors, they were received by the children of the morning, who literally competed among each other to see how they could serve the fathers in the best way.

[02] But the fathers declined such efforts and indicated to them that they would spend the night in their midst, namely in the dwelling of Uranion.

[03] And Uranion immediately instructed his children to prepare everything in the best manner and to provide for a good evening meal which was carried out most punctually.

[04] But when Purista finished cleaning her kitchen and gave God the honor and the true praise of her heart, she too followed the company outside in order to inquire whether she should prepare an offering in the kitchen for the following Sabbath, or if the fathers would go home to the height to execute the sacrifice.

[05] But before she could open her mouth to ask the fathers such a question, she heard a call from the region of the morning which sounded like follows:

[06] »Purista, you beloved of My heart, come here to this height which by seventy fathoms behind Uranion's dwelling rises as gentle as your breast! I have to tell you some important things!

[07] But do not ask who is the one who has called you, just come! Alone! No one should accompany you and no one should follow you; for I have to talk to you alone. But Do not be afraid because not a single hair of you will be harmed!

[08] But since all other members of the main company heard this call and therefore also Adam, he at once went to Henoah, saying:

[09] "Well - all praise to the Lord because a large stone fell from my heart! For this is Muthael's voice and so it is clear that he is still alive and did not suffer any accident!

[10] But what important matters does he have to discuss with Purista so late in the evening alone?!

[11] Indeed, the matter appears to me a little suspicious now; for behold, the girl, when she had heard the call, ran off without looking at us, like a fox stealing a chicken!

[12] Therefore this matter looks a little suspicious to me, and we should go and investigate a little what my good Muthael wants to do and talk with Purista alone!"

[13] But Henoah replied to Adam and said: "Father Adam, there are all too often times and circumstances where it should be the fathers sacred duty, to carefully look after their daughters, especially during early adulthood when they are very sensual, if they are busy with hidden activities and are visiting solitary places and hills, either secretly or under a fictitious pretext. For this we have enough sad examples and the consequences are not foreign to us which have emerged from such virginal secret

activities and visits to secluded places and the children in the region of midnight are mostly of such origin! - I mean, you understand what I mean?!

[14] But here we have a very different case; therefore we want to leave Purista to Muthael without any further intervention, so that he can do with her what he wants, and it will be alright! Meanwhile, let us talk to Lamech and his companions!"

[15] But this time Adam was not satisfied with the speech of Henoch and therefore said to Henoch: "My son Henoch, I'm not altogether satisfied with your words; because Muthael as well as Purista are as yet not infallible angels of God and the snake is not yet killed! Enough that they still have their free will! They can be tempted and can easily fall during the temptation if we leave them alone! Therefore, I think we should at least keep a very secretive sharp eye on them to investigate what is going on!"

[16] And Henoch said: "Father, if you are worried, thus go and be a spy; but take care that you are not overcome by a mighty fright!"

[17] But Adam did not let this stop him and went to see what Purista was going to do with Muthael on the mount.

[18] But he hardly came as far as the back of Uranion's dwelling when he saw the whole mount in flames and below the fire at the foot of the hill a whole herd of the fiercest tigers, which, when they noticed Adam, gave signs to get up.

[19] Here, Adam jumped backwards, violently startled and returned breathlessly to his company and told them with broken words, what he had seen.

CHAPTER 107

[01] But Henoch immediately put his hands on Adam and strengthened him, making him entirely recover from his fright and thus also able to talk again.

[02] After Adam was strengthened by Henoch, he asked him at once what this phenomenon was, a deception or a serious reality.

[03] And Henoch said to Adam: "Father, it all depends on how we want to look at the matter!

[04] There are two realities, a material and a spiritual. The material is for the spirit only a deception and the spiritual to the material. Therefore, the spiritual occurrence is reality to the spirit and thus also the material to matter. This is the irrefutable fact of the matter.

[05] Now it depends on how you want to look at the appearance! I for my part consider it as spiritual!"

[06] And Adam said, "Well, if you view it as spiritual, I consider it as such too; but what does it mean in the outside world?"

[07] And Henoch said to Adam: "What the spiritual significance correspondingly

concerns the outside world, is with the first glance very obvious:

[08] The flaming mountain means your too loving worried heart, and the grim crouching tigers at the foot of the mountain your still somewhat strong inclination towards an enraged judgement which at certain occasions, similar to these great striped cats of the forest, are lying and waiting for their prey and this for so long until they get it under their control and then tears it apart and swallows it without the slightest mercy!

[09] And this, o father, was the actual reason which drove you out there, that is, from your soul or your intimate love, you spied on both of them to find something that would justify your suspicion; and secretly it would have displeased you, if your suspicion proved to be wrong compared to what I have told you by pointing out to you, contrary to your opinion, that here we should be completely unconcerned about Purista and also Muthael.

[10] But the Lord has therefore allowed you to see your inner state, instead of what you really wanted to see; and the spiritual reality showed you at that moment what your inner state was, when you, against the will of the Lord, wanted to make a spy!

[11] Behold, father, this is my opinion of which I'm convinced of to the depths of my life! But if you have any other, then you are free to replace this one after all; for I do not want to have forced something upon anyone and on you as the patriarch of the fathers of this earth at the very least!"

[12] And Adam replied: "Yes, Henoch, you're right; so it's certain and true! But whether under my heart that loves you all beyond words, a whole herd of tigers lives, is a little hard to understand!"

[13] And Henoch said to Adam: "Yes, if you look at the tiger as a murderer, my explanation will certainly look a little weird; but if you see in it a dry, pitiless right according to the law, the tiger will probably do!

[14] For in the law lies the ruthless judgment, as in the tiger lies the ruthless bloodlust; and the victim it chose will certainly become its prey! I mean, under such consideration my view surely could be right? "

[15] And Adam said: "Yes, under such assumptions it is right and good; but leave this now and turn our attention to something else! "

CHAPTER 108

[01] The main company now talked about various subjects and even our old, but still brave singer Kenan was asked by Adam to give a performance at this occasion - which pleased him to do; since this was his thing.

[02] But only this time his singing was a little eccentric; which is why he did not receive the conclusive acclamation from Adam. - But the song sounded like this:

[03] "O people, o life, you seek and see to preserve this life forever! A puzzling seeking and looking!

[04] We live and nevertheless we are not the way we live here; life is nothing and together with it we are too!

[05] Behold, there stands a living spirit! Say, whose eye can see and perceive him and which of our living senses?!

[06] What is then a living spirit? - Is he like a thought which like lightning fleetingly exists and in infinite space produces itself, as a loose flake of snow produces itself in the hazy ether of the earth?

[07] However, flashes are fleeting and flakes of snow melt under the rays of the sun; o say, what is it then with the loose thought, with the spirit found himself in endless space, and also in a dewdrop?

[08] O say, is he not fleeting ephemeral and dying like flashes and flakes to never recur and to faithfully recognize himself, as if often present already in prevailing existence?!

[09] What is then the dying of things and people? What is the work of death?

[10] Do I vanish in the death of the body? Or does something remain from me in the spirit?

[11] What am I in the spirit? A thinking nothing, imperceptible to - any sense; or am I a light that no one's eye may behold ever, not even its own, free from whatever formed body?!

[12] I want to curse the vain life and imprecate the hour in which I have found myself as a freethinking foolish life!

[13] Why did I have to come into being in order to be destroyed again without a trace?!

[14] O miserable life, you cruel plague to yourself! Here I have to feel, must think as if I was something, and must live in order to painfully vanish again soon! O miserable life!

[15] That the spirit is mortal, every fleeting thought tells me, which, once thought, vanishes again for all times; but if the self generated thought passes, what should remain from the spirit?

[16] But if I have been faithfully called to eternal life, why must I then die in this variegated world and leave the body which I learned to value and love? - O you miserable life, you mocking illusion of my senses! Why must I live here?"

[17] Here Adam jumped up and said very resentful, as noted before:

[18] "My son, enough of this your empty raving folly! Next time you can go into the nearest forest with such songs and sing it for hours to the wolves, bears, lions, tigers, and hyenas! These beings have enough strong teeth and a duly strong digestive stomach on top of it; but spare it to human souls!

[19] Because if you are so stupid and do not know what there is life, the spirit and its being, then at least ask the wise among us, and they will tell you!

[20] Have you then already completely forgotten the Lord's sublime teachings that you come now with such hackneyed old stupidities again?!"

[21] But Henoch said to Adam: "Never mind! I know why father Kenan has sung that way; it was the Lord's will! But why the Lord wanted it, the following will show!"

[22] Kenan did not sing what is in him but what is still present in many others. - See, that's the reason; the following will show the result!"

CHAPTER 109

[01] Adam, however, regarding the words of Henoch, was not altogether satisfied; because, very secretly, he believed that Henoch, in a disguised manner, made this point to him. Therefore, he said to Henoch:

[02] "My son, you speak wisely - but that doesn't make your words sound pleasant at all, and towards me the very least! Tell me, what is the reason that wherever something bad occurs, in an obscuring manner it always seems to refer to me!"

[03] Why must I, the first person on this earth, as your all caring and all of you equally ardent loving father, be considered by you in a certain way as a general scapegoat?

[04] If you, according to the will of the Lord, have something to say to me, then either tell me apparently in a full sense, or keep it to yourself until you can say it to me in private; but otherwise be silent and do not make me always look suspicious before all my children.

[05] Behold, I love God, my Lord, and Creator, above everything with all my strength; but even if He would be present here personally, I would have told Him what I told you now!

[06] When I rebuked Kenan about his apparently foolish-sounding vocals, I did it with full rights; but your remark, as if Kenan had to sing it to thereby indicate what is most likely still only left in me, is - and even if it has been given to you by the Lord - hard and iniquitous directed to my heart and to my spirit!

[07] I now have finished speaking and say to you: From now on I will withdraw from you and will confine myself solely to my Seth; but you can do in the name of the Lord what you want! But only spare my house, - and the door to it stay foreign to you!

[08] And you, my son Seth, escorted me now with Eva home to the height; because I noticed that my presence is starting to annoy my children!"

[09] Here all began to fear for father Adam and Henoch wanted to show him his major misconception.

[10] But Adam motioned him to be silent, saying: "I, Adam, - understand me, will henceforth not be your sinning student anymore! It was you who so disgracefully befooled me because of my good worry regarding Purista; you have discovered a

herd of tigers in me which you then glossed over a little but nevertheless not entirely removed!

[11] If all this is a dictate of the Lord, in all seriousness I really cannot see that the Lord had not also given you the insight that your words will hurt me to the depths of my life! Why did you not have the foresight for that?

[12] Therefore I absolutely do not accept from you any excuse and subsequent explanation! Since what else would you now say, then: Such was not in the least targeted on me?!

[13] I still can accept this; but that you as the only high priest of the Lord, could not see in advance in you that I had to unavoidably and sorely designate the words spoken by you, on to me, if they were not expressed more specifically, - behold, this your gross inattention towards me, is what squeezes my heart and has withdrawn it entirely from you!

[14] Therefore, I do not accept any closing words from you anymore! Stay what and who you are; but my house and I remain foreign to you, - if you do not want to lose my blessing! And now escort me, Seth! Amen."

[15] Here, in all seriousness, Adam wanted to leave; but all embraced him and begged him to stay and listen to the weeping Henoah, and also equally Lamech from the depths.

[16] Such behavior made our Adam soft again, and he remained, but he nevertheless insisted on listening to Lamech but not Henoah.

CHAPTER 110

[01] But when Lamech had heard this request of Adam who was soothed again, he went to him and said: "Exalted father of the people of the earth! You are just before God and us, your children, and where on earth lives the man who can deny the love in you, with which you have brought up all your children to the glory and praise of Him who gave them to you?!

[02] But as far as I have just now noticed, you have indeed the good of all your children in you in a mighty prevailing level; but beside it no less also the weaknesses of your children seem to have the primordial seat in you, and your tried soul is definitely not totally freed from quite a few prejudices!

[03] Therefore, you will have to forgive me if I take the liberty to illuminate you with the most sincere remark that firstly the song words of Kenan were addressed to me and secondly that Henoah through his short remark to defend Kenan against you, has indicated more precisely than Kenan himself through word, eye and hand, that I should explore myself, how much of such scurrilous wisdom is still stuck in me!

[04] I instantaneously followed the wise counsel and found how during the whole

song speech of Kenan my mind accurately coincided with his words, and then also found in the remark of Henoch that an old habit is truly an iron robe, that you cannot take off, once it has been literally forged onto the body.

[05] Behold, this is most faithfully the meaning of Kenan's speech and Henoch's remark, and I'm standing with my life for the truth of this my statement, if this is required from me!

[06] That perhaps others also felt a little afflicted, I find quite natural as well as perfectly justified; because we all have indeed at least in certain points more or less weaknesses to recognize and because of this I find these kinds of general wake-up calls not at all superfluous. For by this some will become aware of their weaknesses and may then in a good way let go of them, where otherwise they may remain with him until the end of his life.

[07] By this I do not only want to excuse Henoch, but also you, o father, and also all your children; for the Lord has given to man the weaknesses to independently prove himself, and therefore our spiritual freedom is subject to these weaknesses, and we can only become perfectly free in the spirit through the recognition and defeat of the same.

[08] Because the weaknesses in us are a deliberately incomplete part of our being by the Lord, which we have to complete ourselves, thereby reaffirming and justifying the divine likeness of our spirit in ourselves, and thus establishing by ourselves a truly free life forever.

[09] But if we prefer to conceal our weaknesses, rather than to carry them as disclosed in us, we only harm ourselves and have to blame ourselves, if in the end we perish by them!

[10] Therefore, father Adam, will you forgive Henoch, Kenan and me, if we have offended you?!"

[11] These words of Lamech fully reconciled Adam again that he now also wished to listen to Henoch.

CHAPTER 111

[01] And Henoch turned to Adam and said to him: "Father Adam, I have heard many things out of your mouth but not yet a total ban on house and door!

[02] Oh, how much happier would our descendants be, if such had not escaped your soul!

[03] Truly, what you are doing here, O father, as the first person on this earth, many of your children in later times will do the same!

[04] Yes, I now tell you this from the spirit of the Lord in my heart: What you are

now saying from the depth of your life, your children will do in the real world in a way that will be an abomination of abominations before the Lord; and as you formerly revolted against my words, which came from the spirit of the Lord, and dismissed me from you, your descendants will do to all those teachers who will be filled with the spirit of God, and will pay homage to those who will be preaching the spirit of the world!

[05] That you wanted to shut yourself off from all of us except father Seth, so that nobody can see you anymore, will make rulers rise among the nations and dominate them in a cruel manner; and the houses of such rulers will be closed to the poor people, and no one, by the loss of his life, will be allowed to dare come near such ruler's house from even a distance.

[06] And these things will happen soon, already half the length of your current lifetime; and in less than six times the duration you already live on this earth, it will look like the skin of an angry hedgehog, where one peak rises against the other. More, I do not need to tell you.

[07] O father, why are you like this and do not want to completely discard that, what there is an evil product of haughtiness?

[08] Behold, when I speak and act, I do not speak and act out of myself but from the Lord, who has called me in front of all of you! But if my word is a word of the Lord, why are you then baulking against it?"

[09] And Adam was mightily shocked by these words of Henoah and said to him: "O Henoah, you wise man of God, what hard things have you told me now!

[10] Behold, I would have not uttered such words, if I had known that the Lord's spirit has spoken through you! But this you have not indicated to me, why I thought you spoke out of yourself to me and that you were a little haughty which I wanted to bring out of you.

[11] Therefore you should always tell me, whether you are speaking from the spirit of God, or whether you're speaking from yourself, so that I'll know how to adapt to it.

[12] O say, is there no remedy for what you have foretold from my former behavior towards you?!"

[13] And the Lord said through the mouth of Henoah, clearly audible even to Adam: "If you had reprimanded only Henoah, your words would have no consequences; but you said that you also would have reproached Me!

[14] And behold, that's why your word created the consequence; because every word directed to Me, is like a created work which can never be destroyed anymore. Understand that!

[15] O Adam, Adam, how many other heavy loads do you still want to impose on My neck?!"

[16] Only here did Adam fully realize what he had done and was very troubled by it.

[17] But Henoah said: "Be consoled; for the Lord also took this new load from you and placed it on His own shoulder! Therefore, be cheerful and grateful to the Lord!"

CHAPTER 112

[01] When Adam had calmed down again and everything was back to the old order, Adam said, "Children, I'm tired, and my limbs are yearning for rest; therefore I will go to bed. And you, Uranion, can show myself and Eva to our room!

[02] But you children may stay up as long as you want, and you do not need to bind yourself to me; but first receive my father's blessing!"

[03] Here Adam blessed all his children and then went with Eva to rest.

[04] And when he barely was lying down on the most comfortable bed in the large dwelling of Uranion, behold, Purista, Muthael and two strangers entered the hut of Uranion and the whole company who was still gathered there, was very happy about that.

[05] But when Adam, resting on a raised stand, noticed the unexpected joyful excitement in the deep background where he left the company behind, he said to himself: "What has happened now? I hear greetings from all sides! Something extraordinary must have happened!

[06] If I now get up to see what it is, I appear as if I was full of curiosity, - and if I'm not going the agitation will surely afflict me the whole night and my limbs will get only a little rest!

[07] The joy is increasing, is becoming louder and the circle of my children is becoming more joyful! - No, no, this I can't stand! At least I want to secretly get on my feet and have a look at what's happening!"

[08] Here, Adam rose from his bed; but Eva asked him what he wanted to do now. And he told her about the joyfulness of children - and that he needed to see the reason for it.

[09] But Eva said: "So let them be joyful in the name of the Lord, but we stay where we are; otherwise it will come out that we are even nosier than little children!

[10] If there is something to it, we'll learn about it soon enough, and if there is nothing to it, we also do not need to know about it; but the Lord's will is always and ever perfectly ours!"

[11] Adam was halfway satisfied thereby and remained on his bed.

[12] But finally flares were lit, which were made from pitch and wax of the finest and most well smelling kind; and songs of praise resounded from all sides, and it became so bright in the hut as if it was daylight.

[13] This was of course too much for the patience of Adam regarding his curiosity and he said to Eva: "Sleep is now out of the question in any way! I have to get up and see what the children are doing!"

[14] But Eva said: "See, how long will it be until dawn?! You need a few hours rest for your health; you then may get up and investigate everything!

[15] How will it be when the day comes and the Lord will call us away from this

earth? Will the curiosity in the spirit also draw us back to the world and to our children when they enter into all kinds of frenzy?"

[16] These words of Eva held Adam back in bed again, and he surrendered to the wisdom of his wife.

[17] However, the hut gradually began to fill, and it became increasingly more alive and brighter.

[18] But now Adam could no longer be restrained.

CHAPTER 113

[01] Also this time Eva tried to hold Adam back, but Adam said to her: "Listen to me, woman! If I remain and the Lord himself has come to the children, what then? Should we then keep on resting too?"

[02] And Eva said: "Yes, if the Lord is among the children, then there is no time to rest, neither by day nor at night; and I also will rise and go with you immediately and not wait until the morning!"

[03] And Adam endorsed this decision of Eve and both got up and went back to the company, who were very happily and lively conversing among each other.

[04] But when Henoah noticed Adam he immediately went up to him and said: "Father Adam, we did not allow you to rest! I realized this of course but this time it is not possible otherwise!"

[05] Behold, there in the foreground sits Muthael with his wife Purista, joined by the Lord Himself!

[06] What better can we do than to rejoice about the happiness of a child, yes in the spirit a brother, whom the Father of all holiness and love has found and lead to him the right woman at the very moment when he completely wrenched her off his heart and then sacrificed her to the Father of eternity?!"

[07] But Adam was moved to tears by these words of Henoah and by what he saw. He therefore looked almost steadfastly at the newlyweds and blessed them very quietly in his heart.

[08] But as he was looking at them, he also saw two foreign guests, between which the new couple was sitting and did not know where they came from.

[09] But Henoah saw what Adam was wondering about in his heart; therefore, without being asked he said to Adam:

[10] "Father, you are looking for the acquaintance of the strangers in you and want to know who and from where they are? But I, because I am in a most joyous mood, will tell you soon so that your heart may also pass into joy!"

[11] See, father, He who sits next to Purista is the Lord Himself! And he who sits next to Muthael, is the spirit of Zuriel, the father of Ghemela, who sits to the left of the

Lord, and her Lamech beside her.

[12] Thus you see two couples now whose children with their children will enter a new earth!"

[13] These words of Henoah broke Adam and Eve's heart, so that both were crying of joyful melancholy and were not able to talk.

[14] Here the Lord got up and said: "Adam, come closer to Me!"

[15] And Adam drew near to the Lord.

[16] And the Lord said: "Adam, if you're going to be alone, and I will come through the darkness of the tombs of death to you, will you recognize Me at night?"

[17] Will you recognize Me, if I awaken you from a deep sleep and will say to you: 'Adam, arise, come and live!?'

[18] Will you recognize Me on a new earth, in a new heaven, if this earth and this heaven will pass away like an old dress?"

[19] But Adam asked, mightily moved: "O Lord and Father, what is this? When will this take place?"

[20] And the Lord said: "Look here, look there; it's already in front of you? - Eternity quivers, and infinity trembles before Me; for now I place a guard and its sword should fight with the one who is dead!"

[21] Here, Adam bowed as far as the ground and said: "Lord, what kind of words are You speaking? Who can grasp their meaning?!"

[22] And the Lord said: "The times of the times will understand it and those who are out of you; but you will rest and not understand and realize it until I'm saying to you: 'Adam, arise, come and live!'"

CHAPTER 114

[01] After these words addressed to Adam, the Lord turned to all the children present and said:

[02] "Children, I have now ordered the heights as well as the depths and have made between both walkable paths, so that you may come together and be able to support each other in everything you need!

[03] I Myself have personally taught you essentially over a period of more than two moons, to get to know yourself and Me as your true God and Father and to find in Me the eternal life of the spirit and in this life all the love, wisdom, power, and strength through which all things will have to serve you.

[04] Many of you are already in this life (the spirit) and from it can recognize the wise use of all things and then use them in the best way. Many of you are particularly at the depths well on their best way to this life; only a few do not yet quite really know where to begin the life of the spirit.

[05] That is why I have mightily awakened some of you, that through you the awakened the weak and the still blind can be guided on the right path.

[06] I have given you no command but have actually only shown you that all of you in love for Me are totally free, as I, your God, Lord, Creator, and Father Himself from eternity am.

[07] In addition I have given you the fullest assurance that the perfect in the love to Me will never see, nor feel, nor taste the death of the body but will like Zuriel, who is here, and like Sehel and like Pura, pass over into the most perfect eternal life of the spirit!

[08] Thus I have shown you the endless benefits of true life, as to the contrary also the endless disadvantages of a life opposing My eternal order.

[09] All this you have directly learned from Me, the Lord Himself and received into your heart and therefore cannot doubt the fullest truth of everything that I have taught you Myself.

[10] Therefore you are now well supplied with everything and in all things and cannot say: 'Father, this and that we are still lacking!' Since all of you are well supplied, not only for this time but for all eternity, abide to this constitution and do not let yourselves unwisely covet after the vain things of the world, to which death and destruction sticks, and you will not trouble Me anymore!

[11] But if you arbitrarily step outside My order and want to dominate one another for selfishness, empowerment and for the sake of the world within you, I then will turn away My face from you and will let you sink into the puddle of all immorality, flesh-greed, fornication and all adultery and disorderly animal lust; but what you will gain by that, the bitter and harsh consequences will show you! I do not need to tell you more!

[12] Since everything is now in the best order, I bless you and say: My love will remain with you and among you in time as well as forever! Amen."

[13] Here the Lord together with Zuriel became invisible again. But the company went outside and praised and glorified God until daylight and therefore also celebrated the Sabbath.

[14] On Sunday, however, all returned home and Lamech himself returned among many blessings with his company back to the depths and upheld there the wise order of the Lord and thereby made it a genuine golden era.

[15] The same also took place on the heights.

CHAPTER 115

[01] Thus were the people of the earth now fully educated and enriched with all knowledge. The gap between the heights and the depths was abolished, so as every person could act unhindered with the freest will.

[02] And so, also the knowledge of God was fully alive, and the first church thus founded, in which every person could find the inner world of the spirit in the pure love to God.

[03] And so everything was perfectly fine for as long as these first ancestors lived; but when they were called away and one after the other died, it soon unfortunately became otherwise.

[04] The world became increasingly ever more prevalent, the spiritual was lost, and we soon saw entirely material people who no longer knew more about the spirit than the people of the present time and therefore did no longer allow themselves to be guided and penalized by My spirit.

[05] For thus the serpent knew how to bless the nature of the earth with its curse that it brought forth in such opulence that the people soon became spoiled which turned them into sluggards and idlers.

[06] The further course of events will make such this more clear before everyone's eyes.

[07] But Adam was nine hundred and thirty years old, when he summoned all his main tribe children and said to them:

[08] "Children, I now have lived nine hundred and thirty years on earth and have become exhausted and weak!

[09] I have therefore asked my God and your God that He should strengthen me or take me from this earth, as He has called to Him in the time of his great revelations Zuriel, Sehel and Pura.

[10] And when I thus prayed, behold, the Lord said to me:

[11] "Listen, Adam! I have measured your time and have found it fulfilled; therefore I will hear your prayer and will take you away from this earth, which has exhausted your feet already.

[12] But like the three mentioned by you, you can not leave this earth, since you have sinned in your flesh!

[13] Therefore, your body will be given back to the earth from which it was taken, so that the serpent gets its share from you!

[14] But your soul with the spirit from Me, I want to detach from your body and will guide it to the right place where you can look at my mercy in the tranquility of your heart.

[15] An angel I will send to you; he will free you from the body and that on this day.

[16] But how you have to leave the temporal, so will all have to leave it, who have

sinned in their body.

[17] For as sin has come into the world of the children from you, through you, thus also death of the flesh shall come. Amen."

[18] Thus spoke the Lord and hence is today the last day of my earthly existence before you; because it is the will of the Lord!

[19] But Eva, your mother, will still be alive for some time; honor her and care for her until the Lord will call her away!

[20] To you, Henoch, I give my dwelling and everything that is in it; and the first care for the mother is your responsibility!

[21] But to you, Seth, I give all the land and all its produce! Therefore, you should care for all who are going to live in my dwelling; for it will henceforth remain the property of the high priest, and he shall live from the tenth of all the produce of the land.

[22] This is what God, the Lord, wants! But my body will be buried in secrecy by Henoch, Jared, Mathusalah and Lamech at a place which, except for the four, no one is allowed to know about, to prevent the children from paying divine homage to it. - All this is mine and the Lord's will! Act accordingly! Amen."

[23] Thereupon Adam blessed all the main tribe children and through them all the people of the earth, then bowed his head and died.

[24] But all the children tore their robes and wept and mourned for a whole year.

[25] But Adam was buried on a high mountain and no one but the four knew of the place.

[26] And Henoch moved into the house of Adams and lived in it with his wife and children and cared for Eva, who lived for another thirty years after the death of Adam.

[27] Thus the will of Adam was carried out in every respect.

CHAPTER 116

[01] Also the children of the world in depths, when receiving the news of Adam's death, mourned deeply and fasted for three days.

[02] And Lamech, who at that time still lived faithfully and well for a long time, sent messengers to all regions of the earth and let all the reachable nations know about the death of Adam.

[03] And wherever the news came, soon deep mourning took place and all lamented and wept for the loss of the patriarch.

[04] But now Eva's reputation increased substantially; and at times whole processions from all sides went up to the heights to see and greet the matriarch.

[05] Even envoys from Sihin (China) came to the mountains of the children of God and visited Eva; because also they learned from the messenger of Lamech that the

patriarch Adam had died.

[06] But the Kahinites (Africa) and the Meduhedites (Japan) did not receive the news; for these two nations were at that time completely separated from the residents of the mainland.

[07] But Eva, the many consolations notwithstanding, was deeply saddened until her death; even the consolations of Henoch were unable to lighten her heart.

[08] Only Seth alone could often have a benevolent effect on Eva's heart, for he was always her favorite because his face resembled Adam completely, as well as his size and also the tone of his speech.

[09] Thus also these thirty years went by in a good, general order; and when the measure of Eva's life was full also she was called away by the Lord.

[10] Three days before the death of Eva, when Seth, Jared, Henoch, Mathusalah and Lamech surrounded the already very weak matriarch, the spirit of Adam appeared by admittance of the Lord in the dwelling, saying:

[11] "Children, be blessed! Peace be with you and do not be afraid of me; because I'm Adam, who begot all of you in the flesh by the grace of the almighty, eternal, living God!

[12] Behold, the Lord, who had mercy on me already thirty years ago, now also has mercy on my faithful Eva and wants to redeem her from earth and from her more than tedious and weak flesh, so that also she can now enter into my tranquility of life and as a tame and gentle lamb graze together with me on the sacred pasturage of the mercies of God!

[13] I was redeemed by the spirit of Sehel, but I Myself will free Eva from her earthly burden and will lead her to where I am, in the sweet tranquility awaiting the day, which will one day rise to the promise of the earth as a sun of suns!"

[14] Here, Henoch asked the spirit: "And when precisely will you do this and what should happen to the body of the mother?"

[15] And the spirit of Adams said: "Not I, but the Lord is your master! On the third day from today is the due date; but what you have to do, the Lord will tell you as always!"

[16] Here, the spirit of Adam disappeared.

[17] But on the third day he came back, only visible to Henoch and Eva.

[18] And Eva blessed all the children present and praised God for this grace.

[19] And the spirit of Adam said so that all could hear him: "Eva, my blessing, united with yours, you have given the children! Thus, it is the Lord's will, that also you return home; and thus come into my arms in the name of the Lord! Amen."

[20] Here, Eva fell to the ground and was dead, and her soul immediately disappeared with the spirit of Adam and was henceforth not seen again.

[21] Thus the mother departed surrounded by her children and in the spirit of Adam, reunited again, admitted to the spiritual arms and led to tranquility in the Lord.

[22] Her body was, according to the will of the Lord, buried at the same place by

those who also buried Adam, and no one was allowed to know where the place was.

[23] Also the death of Eva led to years of mourning and caused many to go into hiding and began to lead a very pious life.

[24] Particularly powerful did the death of Eva affect the citizens of the evening who now called themselves Abedamites; because Abedam was also a favorite of Eva, and she gave everything to him.

[25] This was also the end of Eva.

CHAPTER 117

[01] After that, the people kept on living as if half dead for a long time and found no joy in the world, and their desire was to the effect, to follow as soon as possible the main parents.

[02] The contempt of the world went with some so far that they built small huts under old fig trees and for a hundred years led a life of solitary and did not change their dwelling place for as long as the sparingly nourishing tree kept on living.

[03] Even many men swore to not touch a woman; for they said in a sometimes not insignificant exasperation: "Why still furthermore procreate people? If every person has to expect the fate of Adam and Eve, thus the death and destruction of the flesh - it is better that he is not called into such a miserable existence in the first place! If God then wants to have such miserable people on this craggy earth, He can create them anew from stone and clay; we however, who know what follows this miserable life, will never allow ourselves to be used to call unhappy beings like us into existence!"

[04] Likewise did many women shut themselves off and could not be convinced to conceive; for also they said: "For death only animals should be begotten but not people!"

[05] And so abounded in the course of a hundred years after the death of Eva, as well as the time after the death of Seth, the heights full of such misfits; and no words of the then still surviving Henoch availed something, also no miracle to cure the people from this folly.

[06] But Henoch himself, since he saw that with these super smart people nothing could be done by leaving them to their free will, finally also asked the Lord that He should take him away.

[07] And the Lord said to Henoch: "My most faithful servant! Behold, still during this year, Lamech, your grandson, will have a son! You still have to bless him; then I will also redeem you from this world, as I have promised you!"

[08] And in the same year when Lamech became a hundred eighty-two years old, Ghemela bore him a son, whom Henoch blessed after the promise of the Lord.

[09] And after the blessing Lamech said: "Noah is your name! He will comfort us in our effort and work on earth which God the Lord has cursed!"

[10] From this exclamation of Lamech anyone can see that even the state of Lamech's soul was no longer quite right in order; because by that he obviously accused Me, the Lord, of a supposed curse of the earth, for he actually said: With God there is no consolation anymore; for He now finds pleasure by killing the bodies of the fathers. Therefore, his son Noah should become a comforter!

[11] But Henoch rebuked Lamech about this exclamation and showed him that I now look at the behavior of the children with an offended heart because I Myself convincingly promised, taught and presented to everyone's heart another eternal life in the spirit after the passing of the tempting flesh.

[12] But Lamech said: "This I know as well as you, father Henoch! But whenever I look at the certain eternal life in me, why can't I never see those who have died? Behold, for that we do not have a teaching and no reason!"

[13] Why are the spirits who have departed are not allowed to come to us and show us that they have life even without a body?"

[14] And Henoch said: "What are you talking about? You have seen the spirit of Adam, Zuriel and the spirit of Ahbel and Sehel! What do you want more?"

[15] But Lamech said: "Behold, with God are all things possible! Can't He call those killed back into an apparent life and existence, if He wants to? And then we can believe that it is so!"

[16] But if the apparent existence withdraws, what then? Wherever does it go because it no longer exists to our senses? - See, there the old curse can be seen! We are to be killed; we are to be cursed but not to live!

[17] Where life is, it should be visible at all times, but not in a way as if it were none existent!

[18] Because of the sin of Adam the flesh of all people must be killed! What a curse! If I have never sinned, why should my body be killed for the sake of Adam's sin? See, this I think is cruel!"

[19] Here Henoch blessed Lamech, went outside and wept before the Lord.

[20] But the Lord consoled Henoch, called him away with his body and he was henceforth no longer seen on earth, although the people sought for him everywhere.

CHAPTER 118

[01] This time, however, especially for Lamech, Henoch stayed away for too long, and he went outside himself to see what Henoch did.

[02] But he walked in vain to the full heights since Henoch was nowhere to be found. He sent messengers in all directions; he even sent scouts down to the depths.

[03] But it was in vain; because Henoch was nowhere to be found among the living on earth.

[04] Then Lamech as well as the other few surviving fathers thought that Henoch had died. Therefore, Lamech had anyone ask whether they would know about it.

[05] But every respondent quite violently jerked his shoulders and said that they hadn't seen Henoch since the last Sabbath.

[06] For a whole year the search went back and forth and up and down; but no one knew even in the slightest what could have happened to Henoch.

[07] In depths the still living Lamech wanted to undertake wide-ranging searches; but when he had already equipped ten thousand messengers, the Lord said to him:

[08] "Do not make wasted efforts like the fools on the heights; for behold, I have taken Henoch to Me with body, soul, and spirit as I have promised him! Therefore, you can look for him now in all the world, and you'll never find him. But equip two messengers and send them with this news to the heights, so that My foolish children should know what has happened to Henoch!"

[09] Upon this information Lamech canceled his great search project and sent only the two messengers to the heights with the message from Me, to inform Lamech on the heights what he had heard from the Lord.

[10] But when Lamech on the heights received such a message he and almost all the other children were utterly disappointed because firstly in their perception Henoch virtually died away from this earth and secondly no one was appointed in Henoch's position as high priest.

[11] Thereupon Lamech spoke before a whole assembly: "Hear, you my brothers and children, and also you few fathers! The Lord has now either taken Henoch, for whom we searched a whole year, to Him, or He had him killed, as He has already done with many of us.

[12] However, He did not appoint another high priest; this is even stranger than death itself! Henoch had blessed me before he went out to never come back; but I can not accept this as a consecration to become a high priest. Therefore, this position should remain empty from now on!

[13] Whoever wants to hold the sabbath, he should do so; but whoever does not want to do it should do what he wants because I mean, for death anything is suitable.

[14] May the Lord do what He wants; I for my part will not do much for death!

[15] Let lie fallow all land, and cease to beget children, and put no more seeds into the ground, and blindfold your eyes and no longer look at the hideous phantom world, but each one of you await death as soon as possible! If this happens to us, we have reached our goal.

[16] A beautiful destination for free-thinking beings! - It is therefore decided to depopulate the earth! Then God may kill it as He wants! Understand me well: the earth shall be depopulated!"

CHAPTER 119

[01] This speech of Lamech was well-received by many under the known circumstances and seriously there were only very few that remained faithful to the then existing order; but those who still remained faithful to the order, wished nothing more than to be taken away as soon as possible from the totally inverted world.

[02] But regarding the act of procreation, it was omitted in general on the heights for thirty years. After this time as the mourning grudge of Lamech had calmed down a little, one evening the Lord called Lamech outside and spoke from a fiery cloud to him:

[03] "Lamech, Lamech, you are trying my patience to the extreme!

[04] Once, when I went with your fathers from evening to midnight and were heading towards you when you tortiously and timidly joined the fathers who went out to invite the people to the great Sabbath feast, we met up with you on a forest road between midnight and evening, you were full of grateful joy when I acted as an intermediary for you with the fathers; you have found the greatest friend of your life in Me and would have gone into the fire for Me, although you have not known Me then.

[05] Subsequently after you recognized Me, behold, you started to glow like melting ore for love of Me!

[06] What else did I do differently than only what I Myself taught and preached to all of you frequently as essential to eternal life of the spirit?! And yet, you're ignoring all My words but act as if I were to you the most foreign and most futile being of all the spirit- and material world!

[07] How should I, your God, Creator and Father, look at all this in you? Do you seriously want to defy Me, the Almighty?! Do you want to wrestle with Me and engage in a fist fight with Me?! - Speak! What do you want with Me?

[08] I can only breathe, and the whole creation is no longer and you too! Speak! What do you want with Me? - Should I obey you, or you Me? - Speak, what do you want with Me!"

[09] And Lamech said: "Lord, I do not doubt your power; but I doubt Your love and promised loyalty! For how can You be good to Your creatures or children if You seem to find pleasure to only kill us?!

[10] I would prefer that You rather breathe at me and I cease to exist than to have to live for some time on this cursed earth and must work hard to be finally killed by You!

[11] Even if You say: 'Only the flesh must be killed; but the spirit lives on', - then I say: What advantage is there in such a change of life, where you first have to get used to a life in the body and once you have mastered the right skills in it and has grown fond of it, You come secretly and destroy the first life and then forms some other life from it according to Your pleasing to which there is most likely not more to it

than the first!

[12] I can see that You are a friend of constant changes; therefore I can not ever trust You!

[13] Therefore just breathe at me with Your omnipotence, so that I suddenly cease to be and never ever call me into any existence again, and my destruction shall be to Your lasting praise forever! But an existence under constant change is the biggest curse for every creature and the pleasure of its Creator becomes an unbearable burden to it."

CHAPTER 120

[01] When Lamech had finished spoken these words, the fiery cloud settled to the ground and the Lord was standing visibly in the fiery cloud before Lamech and said to him in a serious voice:

[02] "Lamech, Lamech! Consider who He is who is standing before you and is talking to you now!

[03] What did Henoch and Mathusalah do to you during your boyhood when you became unruly? Behold, you were chastised with a sharp rod!

[04] Admit it to yourself, if the fathers chastened you out of a destructive anger or out of a justified love?!

[05] You can not otherwise say: 'These things the fathers have done out of justified children love; otherwise I would have grown up like a raging animal and would have become a monster!'

[06] Thus you speak to yourself and judge correctly. - Do you think, however, that I am less a loving father to you than Jared, Henoch and Mathusalah?

[07] O, behold, they were just given to you by Me as procreator, teacher and disciplining father. But I alone am your only true Father forever because I have created you from Me and have procreated and educated you in the complete freedom of your spirit and as the only eternally true and real Father I never punished you despite your not rare friskiness before Me!

[08] See, the reason for it was always My infinite love, patience and mercy, which I had for you and with you!

[09] But now I tell you, since you have become unruly to Me, that I will now take a rod in My hand and will do to you and all of your kind, as it is befitting for a right father, who is full of the fairest love for his children!

[10] But first I'm going to show you the glorious destination of those whom I have taken to Me, so that you shall recognize from your deepest life ground, what I want for My children forever!

[11] And then I will show you that also I can punish the irrepressible children who

are misjudging My most loving paternal destination with them and want to drag it down into the dust of vain deceit, for the sake of their salvation and continue to chastise the most antagonistic also in the spirit forever, if they do not want to acknowledge that I am their most loving Father and God in all inviolable sanctity.

[12] But look upwards and tell me what you see."

[13] Here Lamech looked upward and saw all the deceased.

[14] And Henoch descended and said to Lamech: "Lunatic, touch me and convince yourself that I live now forever without ever any occurring change of being!"

[15] And Lamech touched Henoch and found no change in him - except for his celestial-spiritual perfection in all the fullness of the most perfect life.

[16] And so he convinced himself with all the others.

[17] And Adam said moreover to him: "Lamech, the Father's greatest benefaction to us is the removal of the heavy trying body from the free spirit! About that you should rejoice!

[18] To your earthly eye the death of the body may seem bleak, it nevertheless appears to him who is called away in love to the Father, as a supreme pleasure!

[19] Behold, in the love ecstasy of your parents you were begotten; but in the highest love ecstasy you will be lifted as a spirit from the heavy flesh and then live a most perfect eternal, powerful, strong, most effective life whose sweetness cannot be compared to anything earthly!

[20] Whatever you have begun on earth, you will accomplish only in the spirit on the eternal spiritual earth. Therefore, you should not be sluggish on earth; because not one single sand grain touched by you will be lost!

[21] This I, Adam your procreator, say to you; understand it! Amen."

CHAPTER 121

[01] Thus Lamech also conversed with Seth, with Eva and some others who lived in the four regions of the heights and have already moved over, and also to previous citizens of the depths and was thus visibly and tangibly convinced, that the life of the spirit after death of the body was a most perfect reality.

[02] When he had himself convinced from the very bottom of his life and comprehended everything to the roots, he began to contemplate what great injustice he had caused the Lord and Father of eternity by his speech, - and how unfair all his thoughts and decisions were!

[03] And he fell down to the ground before the Lord, began to cry and out of his contrite soul he said: "O God, Lord and Father, now I realize the fullness of my wickedness!

[04] I was blind and believed in my great blindness that I can argue with You! In my

most terrible madness I wanted to put up barriers for Your work which in itself is the highest love! I wanted to make the earth desolate and the human race die out!

[05] And all this because a gloomy resentment germinated in me concerning the taking away of those who I loved more out of a habit than of actual true love! For if I really had loved them, no resentment against You would have grown in my chest, for having given to them in Your Fatherly love such endlessly great bliss!

[06] O God, Lord and Father, I now recognize my great culpability before You! Therefore, it is quite right and proper that You want to severely punish me! Yes, o Lord, punish my stupid flesh most vigorously according to Your most holy will; but do not let my spirit perish entirely!"

[07] And the Lord said to Lamech: "Arise, My son, do you think that I, your holy, most loving Father, find pleasure and joy by punishing my children?"

[08] Behold, every blow that I wanted to give you, would cause My heart far more pain than you on your skin!

[09] You then also have a son whom you love more than your own life; but if he now and then is disobedient to you then just try to beat him thereof and see for yourself if you do not suffer more pain as your son!

[10] While carrying out the first blow you will already fear to hurt your son too much; and if the son starts to cry under the first weak blow, will your heart be able to give him a second blow?

[11] But the son will soon forget the slight pain and your fatherly love will quickly reconcile him with you completely; but for how long and how often will you secretly say in your heart: 'My son is good but what would I give for not having to hit him!'

[12] Behold, this you would do as real a person! But I'm more than just a man; I am God and your actual Father! Therefore, I'm not going to beat you but bless you!

[13] But this I say to you: Remember that the earth is My land. Work it for the temporal benefit for my subsequent children, and start begetting and multiplying! For behold, there are still many who are trapped in matter and are awaiting redemption!

[14] But henceforth you will take the place of Henoah and make right again what has been done wrong! Amen."

CHAPTER 122

[01] After these words of the Lord, Lamech promised to restore the old order with the help of the Lord as much as possible and to ensure that this order will be maintained by all descendants.

[02] But the Lord said to Lamech: "Do what you can; but do not break your neck for it! For behold, there is a lot of stubbornness in the people!

[03] However, be careful that the snake does not play tricks on you; because it

already began in the depth to cultivate the flesh of the daughters and even to make it smooth and dainty!

[04] Therefore warn My children of the frequent visits to the depth, so that they may escape the trap that has been laid there for them!

[05] But remember this for all times of the earth:

[06] Once you notice that the flesh of women becomes fatter, whiter, daintier and lusher; if women walk around bare-headed and bare-faced, bare-chested and with bare hands; when women will run lusting after men and the mothers start polishing and adorn their daughters and will take them outside during the day and at night, to catch through such exhibition, which there is the worst craft of Satan, any man, so that he may fall for her to either marry her or at least for a very vilest hire fee chooses her as a concubine for a day or for an hour - pay attention, Lamech, to what I'm saying to you now -; when the woman will rise above the man and wants to dominate him and in fact is dominating him, either through her satanly gained flesh stimuli, or through treasures and inheritances of the world or through some nobler status and more privileged descent, when the female sex, which should be subordinate, will look down on the poor man with mocking and contemptuous eyes and heart and will shout: 'Ugh, what a stench around this common fellow! How terribly ugly is this man; what a disgusting appearance! Look at this common rabble, these beggars!' - Then, Lamech - hear! -, then the snake has become the Lord of the world, shamefully dominant in its sex!

[07] And then - hear Me well, Lamech! -, then I will leave the world and turn it over to the power of him to whom it pays homage, and will put a curse on all creatures! And My ears I will clog, so that I will not hear the loud shrieks of the wretched of the earth to sway Me to take pity on their plight and their affliction, - but to determine the specific time to send My judgement over all the flesh on earth and to pour My wrath over all the land and all the creatures!

[08] Verily, I say to you, the world has already taken a major step to perdition! Therefore, go and proclaim everywhere what I told you now and call all the people back to repent, - otherwise your son and also you for a good part will experience, how the earth will look like if I have turned away from it entirely!

[09] Take these words to heart and be a faithful servant to Me! Amen."

[10] Here the fiery cloud disappeared, as well as the Lord and all the previously departed spirits.

[11] And Lamech, full of serious thoughts, went home and recorded everything the Lord had spoken to him.

[12] And already the very next day he called all the elders together and revealed to them what the Lord had spoken to him and everything that he had seen.

CHAPTER 123

[01] And the assembled recognized and became aware during the narrative of Lamech, that everything is the fullest truth of what he had made known to them, and they left cheerfully and with a solid living faith and went at once to their constituencies in the four regions and proclaimed to them everything they had heard from Lamech with lively self-belief.

[02] Many people were converted again; but nevertheless the majority remained in disbelief and said: "If there would be something to it we do not understand why the Lord did not also reveal Himself also to us as He did to Lamech, since we are just as well people like Lamech and also descended from Adam?!"

[03] We do believe that an implacable God reigns over us according to His pleasing and that's enough; why do we need threats on top of it?

[04] Therefore that we all must finally bite the dust, surely faith will be enough?! But in addition to also fear the God who in the end, nothing more and nothing less, will simply kill us, would be stupid in view of any bright-minded people!

[05] Eat and drink and spend the annoying time in the most pleasant way, be our motto; for that which comes in a very mystical and uncertain manner after death, we give no rotten apple!

[06] If there is anything to it, let Jehovah reveal it to us as He did to Lamech, - for also we are human beings; if He does not do it then thanks for nothing at all!

[07] But you, who were sent to us by Lamech but not God, may believe what you want; it will not bother us and your conviction is a hollow circle to us!

[08] The end will solve for you like for us the puzzles of appearances of the course of life on earth, understand: if we will rot and forever perish in it as if we had never existed!

[09] But regarding your warning about the depths, we can only laugh about it! Should there be seriously beautiful women, and we have easy access to them, we must have been fallen on our heads, if we did not bring them to us; because it is about the best thing what the mortal man has on this stupid world!

[10] If Jehovah doesn't like it, He should do it differently; but for as long He keeps us alive we had to be fools if we would spoil this sorry life for nothing at all!

[11] Therefore, just go away, you faithful messengers of Lamech and in future let us be unscathed; because we know what we have to do!"

[12] Behold, these were the fruits of the former doings of Lamech!

[13] But when Lamech heard such remarks from his messengers, he was very bitter and did not know what to do.

[14] But the Lord said to him: "Lamech, you know what I have said to you: do not break it over the knee!" Therefore, note this:

[15] Who wants to come, let him come, - but who does not want to come, we let

him go wherever he wants; eventually he will come anyway, and then we want to speak to him a few words about his reasoning for eternity!

[16] So be it! But concerning the desire for the women of the depths, everyone who wants it, should court for one; but we will see to it that he will not return to the heights with her!

[17] Therefore, be calm, and stay with the good in My love forever! Amen."

CHAPTER 124

[01] And Lamech thanked the Lord for these instructions from the very bottom of his life and asked Him, after he had given thanks for the received, if he should not gather the surrounding faithful in a narrower circle.

[02] And the Lord said: "Let it be good as it is; because the real faithful will remain faithful to us even among the most exuberant of those who forgot about Me entirely!

[03] But if someone does not have the true faith, also a smaller circle will be of little use to him for eternal life!

[04] When he is among the faithful, he will act as if he were faithful; but once among the faithless, he will immediately do what they are doing.

[05] If he is talking to you, he will only speak that which he knows pleases you; but if he will come to the unfaithful, he will be bursting with dirty world talk.

[06] Behold, these are frivolous, light-minded people who jump back and forth between God and death as locusts and have no spiritual life moisture which could make the seed of my living word germinate in them, and also no spiritual warmth, through which would ripen in them the eternally living seed of My word to actions, and all this they don't have because they do not want to have it, for frivolousness is always a lot more fun and exhilarating to them than a firm existence in My mercy.

[07] This kind of people are not only the hardest to reform, but their betterment is a matter of almost pure impossibility, because they immediately agree with everything under any given circumstances.

[08] If you want them to behave badly, place them among the bad; if you want them to be cheery, place them among the cheerful; if you want them to be good, place them among the good; and if you want them to be wise, place them among the wise!

[09] But if you leave them alone, they will soon despair and wither of sheer boredom!

[10] Why? - Because they do not have a life of their own and therefore are addicted to entertainment!

[11] For a promised distraction and amusement you will even succeed to keep them motivated for any kind of activity for some time; but tie them for only three days

in a smaller circle, where there is no distraction and entertainment, and on the first day already they will begin to make very long faces. On the second day they will start to grumble and complain and on the third day they will either protest seriously with you, or they will run off.

[12] For their heart's motto is: 'We want to work if it has to be; but the work must be enjoyable, and after work proper entertainment must follow! If this is lacking, we say thanks but no, thanks for all the work! Distraction is a must!'

[13] If you want to build a spectacle house, you can be assured that they will come to you daily to gloat over the spectacle like a blowfly on fresh excrement; but otherwise do not get your hopes up that they will come to you, for as long they find alternative entertainment elsewhere!

[14] They will also hear My word, - but only for as long as it provides pleasure for them; but to let the word flourish in them to turn into a lively activity, you will never discover a trace!

[15] These people do everything: good and evil as long as it provides pleasure to them, but if this is lacking, for one or the other they are dead.

[16] The reason for this is: They do not have a life of their own, and the reason for this is that from very early on they have learned to waste their life because they have been spurred by their foolish parents with excessive amusement for only a little activity, whereby they have never learned to value the activity, but only the reward with utter disregard to all independence and freedom, and thus all their own life!

[17] Therefore, let the faithful be, where they are, they will not leave us, and therefore also the faithless; because they will always be against us!

[18] But concerning the frivolous blowflies, we let them quite freely live on their dung heaps; if, however, they come too close to our food, then there is always still plenty of time to chase them away! The winter of life will cook their goose!

[19] But we also do not want to judge them; for they are only apparent silhouettes, ephemeral (one-day) specters from today until tomorrow, - but then they are done for forever! Therefore, their brief pleasure is granted to them; because after this none will follow anymore.

[20] This is My will! But, you faithful, stay in My love; for in it, there will never be an end to your being forever! Amen, amen, amen."

CHAPTER 125

[01] This revelation by the Lord left Lamech in very deep thoughts, and he went to the still living father Mathusalah and told him what he had heard from the Lord.

[02] But when Mathusalah had heard this, he started to fear for his eternal life; for he said to himself in his heart: 'If so, I will make an agreement with my eyes and want

to see in the world nothing that could please me even a little, and therefore also withdraw my ear from all voices of the world! But my greatest enjoyments in the world are still my children and my faithful wife!' - Here he opened his mouth and said to Lamech:

[03] "My son, I have examined your words very carefully in my heart and found them to be accurate and have therefore done with my eyes and ears a covenant, according to which I will look and listen to nothing in this world that in any way could give the slightest joy to me!

[04] But what should I do in terms of my children and my most faithful wife, who are my greatest pleasure in this world? Should I bless you, and then for the love of God leave you permanently or should I remain with you?"

[05] Lamech thought it over briefly and then spoke, inspired by the Lord, to Mathusalah:

[06] "Hear, o father, thus speaks the Lord, our God, and eternal holy Father:

[07] "Who loves anything in this world more than Me, is not worthy of Me!

[08] Parents, wife, and children are also in this world; therefore you should not love them more than Me, if you want to be worthy of Me!

[09] However, everything that you sacrifice to Me, one day I will replace you a thousand times in the kingdom of eternal life!

[10] However, everyone should stay who and where he is and sacrifice to Me in his heart everything that he has, then I will look upon him and bond with him forever!

[11] What he then will be enjoying in such kinship, and whatever he will do, will serve him to eternal life!

[12] Because then My spirit is in him and recreates everything in a person: life becomes a true life, love will turn into true love, the dead itself is brought to eternal life, and all pleasure in it will be just before Me because I have created it in him as a proliferation of eternal life and My infinite love, grace, and mercy!

[13] With Me man can go through all doors and can enjoy everything, for My spirit transforms everything into life in him; without Me, however, nobody should pluck even a single blade of grass - for even a blade of grass can bring him death physically as well as spiritually, if he touches the same with his spirit in such a way that he puts his love in it!

[14] See, father Mathusalah, these are the Lord's words; since we now know such animatedly, it is then easy to live on earth!

[15] We remain what and where we are, love God above all and sacrifice Him everything, whatever has touched our heart in a way to turn away from Him, and we are then filled with the Lord's living spirit, through which we then are allowed to enjoy everything, as the Lord Himself has revealed it to us!"

[16] These words calmed Mathusalah again; but he nevertheless remained henceforth very withdrawn and continually engaged in his heart with the Lord and conversed with His Holy Spirit within him.

CHAPTER 126

[01] In this way also lived most of the good people, secluded and withdrawn in their souls from the world and did not care about what the people were doing who more and more went out into the world - which would have been in vain anyway.

[02] For the secular had fallen into a great stubbornness, and it was not advisable to talk to them about spiritual things, because firstly they always knew everything better than those being faithful to Me and secondly when the faithful counteracted them more forcefully, they soon took refuge to physical abuse and coarse brutality.

[03] Such palpable opponents therefore no longer listened to the voice of the elders and did not pay any attention to the not rare miracles which the faithful worked before them to turn them back on the right path.

[04] But what was the result shortly thereafter? - Nothing else than a total descent into all forms of sensuality!

[05] The most vigorous youths and men began to visit the plains more and more, and since they as God's children were always treated with the greatest respect and engaged with a lot of the most beautiful girls and women, they rarely had the desire to return to the heights again.

[06] They took them as wives and settled there, built new great cities, fortified them with strong curtain walls and also began soon to play the masters of this large country - which was especially the case with the sons which they had fathered with the daughters of the world in the depths; because they were strong and full of a world-mighty spirit, or more distinctly spoken: they were blessed by the snake who equipped them with all the world power and force and command.

[07] And Lamech of the depths, who was still alive, watched with great sorrow at what those coming from the heights had done.

[08] Prior to his end he called his children to him, for he had reached the age of six hundred and thirty years, which was something without precedent in the depths and said to them:

[09] "Children! The Lord has called me, so that I can leave the world which has become evil; thus it will happen soon that I will lay down this already very tired body.

[10] But do not take exception to it as the children of the heights have done after their fathers have been called off, otherwise you will be much worse off than those you see fleeing daily from the mountains and build new cities here, to take our wives and procreate world strong children with them who start to subjugate our peoples more and more!

[11] I thus advise you, to hold firm on to the Lord; because only His power has until now kept our powerful enemies away from our cities and districts.

[12] If you could ever leave the Lord, you will soon become powerless slaves of these worldly powerful people!

[13] Hold on to these words! - The Lord's spirit be with you as He was with me and from now on forever! Amen."

[14] Soon afterwards Lamech died and was placed by his children in a most honorable manner in a golden coffin in a magnificent tomb.

[15] All eleven cities mourned for years this leader; but Thubalkain took over the helm of the state and followed in the footsteps of his father but with a more suspicious spirit.

CHAPTER 127

[01] For as long as Thubalkain was assisted by Hored and the temple guardian Terhad as well as Mura and Cural, the state Hanoch with its ten principalities held up passably, although they started to found a kind of military to protect themselves against the ever-growing more powerful mountain people who colonized the areas outside the ten cities.

[02] When Thubalkain died and left no male heir but only two weak daughters (because the former male children conceived with Naeme were pure fools as is well known and thus completely incapable to lead the nation), no one knew who should now take over the government of the people.

[03] Since also Hored, Terhad, Mura and Cural have died before Thubalkain, it looked even less favorable to choose a suitable leader because except for the already very old Naeme and the two daughters of Thubalkain there was nobody left from Lamech's family.

[04] Also the two brothers of Thubalkain were sought in vain; for they too have died somewhere on some world travels and therefore neither they nor any of their descendants could be found.

[05] Thus the citizens of Hanoch did not know what else to do then to send a messenger to the heights and to obtain advice from Lamech on what should be done.

[06] And Lamech asked the messengers whether Naeme and Hored did not have any offspring.

[07] And the messenger said: "Neither male nor female"!

[08] And Lamech sent a messenger to Muthael in the morning region and asked him to visit him.

[09] And Muthael came and Lamech said to him: "Brother, you have a thirty-year-old son with Purista! He is wise and full of the spirit and power from God. How would it be if I lay my hands on him and anoint him as leader of the people in the depths? For there already live close to three million of the children of the heights, and it might therefore not be amiss if your son, who is predestined by God, becomes a powerful

leader for these nations!"

[10] But Muthael replied to Lamech: "Brother, you also have a son who is even richer in wisdom and grace before God! Why don't you lay your hands on him?"

[11] But Lamech said: "Muthael, you know that I act only according to the counsel of God but never on my own! If such is proven then why do you ask me about what leads to nothing and is good for nothing?"

[12] Either conform to what I have told you, or do not conform; but do not ask me a question which is contrary to the counsel of God in me!"

[13] And Muthael recognized that he had erred, and he asked Lamech for forgiveness and immediately ordered his son to come and allowed him to be blessed as a leader of the nations in the depths.

[14] When the son was blessed and anointed, Lamech said to the authorized messengers: "Behold, this young man from the heights has been chosen by the Lord as a leader, teacher, and guide for you! Led by the Lord, he will follow you to the city of Hanoch where he will arrange the order to always reveal the Lord's will to you!"

[15] Here the messengers fell on their knees before the new king and bestowed him the first honor, got up, praised God and went with the new king back to the city of Hanoch, where he was received by countless crowds of people with the greatest exaltation who accompanied him to the great and glorious residence castle.

CHAPTER 128

[01] This new king's name was Uraniel and for ten years his leadership was progressing well; because he was in possession of the spirit of God and received his instructions daily from the Lord.

[02] But during this time the two formerly weak daughters of Thubalkain had become marriageable and strong and were of such external, bodily beauty that all the people fell down in front of them and literally worshiped them unabashedly.

[03] But the two daughters were of good education and rebuked anyone doing so. But it was of little use because the more these two avoided all occasions where men could endow them with divine worship, the more they shouted about the two goddesses.

[04] But how great the beauty of these two daughters who lived at the court of Uraniel was, can be seen from the following proclamation of such an adoring eulogy.

[05] This eulogy was sung daily before sunrise in front of the castle by a thousand men and sounded as follows:

[06] "O sun, bathe and wash well before in the sea, in all lakes, streams, brooks and springs, so that you are not rise uncleanly and through your dirty rays pollute the divine face of those whose names are too pure, too heavenly that we could dare to

utter it.

[07] And you lazy servants of the east, cleans the morning well with golden winds, so that the daughters eyes from heaven of heavens are not dimmed!

[08] But with your upcoming day, be aware that you may not become a nuisance for the daughters of heaven either by too much heat, nor by too extreme coolness!

[09] For the face of the daughters shines brighter than a thousand suns; their eyes embarrass all the stars and the stars of the heavens tremble before the luster of the daughters of heaven.

[10] What mortal has ever seen the stars tremble in the sky?!

[11] Their cheeks are the primordial fire of dawn; their mouth is the harmony of all creation; their chin causes the feeling of bliss of all living beings!

[12] Their hair gilds the hems of clouds; their neck is the soul of flowers; their bosom enlivens the earth, and it ignites and drives, to honor the heavenly daughters, fiery mountains up to the heavens!

[13] Their arms are more delicate and gentle than the softest breeze which scarily escapes the red of sundown, their body resembles the fullness of heaven, and their feet are like the morning rays sneaking through the first most tender, red morning clouds to reach the flowery meadows of the earth!

[14] Huhora, huhora, huhora. Honor and all light and all splendor and all glory and all majesty to the daughters of heaven!"-

[15] Thus sounded the morning greeting. But woe to a cloudy day! It was spat on from beginning to end and been scolded and cursed, sometimes also chastised by violently hitting in the air with rods!

[16] Similarly also the night was cleaned before sundown including the moon and the stars!

[17] And the two had to at least once a day, either in the morning or in the evening, show themselves at the window to the shouting men, otherwise a howling arose to which there was no end until the two showed up.

[18] But when such nonsense continued for a year with no end in sight, Urael turned to the Lord asking what he should do to put an end to this nonsense.

[19] And the Lord said: "Why are you coming to Me only now and how could you allow your own heart to be captured by the flesh of the two daughters?!"

[20] Behold, without limiting your freedom no advice is possible here anymore!

[21] If I take the two away from the world, the people will fall upon you and will kill you; if I let them be, it will get even worse than now; if I give them to you as wives, they will soon render you and the women divine worship; if you flee to the heights, they will tear both of them apart because of mutual jealousy and will strangle each other.

[22] Judge for yourself what I should do! Therefore, think about it in your heart, and do what you like! But for the time being do not involve Me, for I am holy!

[23] Urael was not pleased with this answer, and he planned to secretly escape

with the two.

[24] But the day before he wanted to escape, one hundred of the most respected men came to him and advised him to take the daughters as proper wives.

[25] This proposal pleased him and everything was prepared for the day of the wedding.

[26] And the day came, and Uraniel got married without informing his father on the heights, so that he could have blessed him.

CHAPTER 129

[01] This marriage lowered the men's-world idolatry somewhat since they realized that there was nothing to gain anymore; but instead of this the men's-world threw itself into the arms of two other even greater evils, consisting therein, that firstly every just a little flesh addicted man took himself two wives, one on the right and another on the left hand. And the king was unable to prevent such because the men declared that they did this and had to do this only to honor him, and the king, already very weak in spirit, was unable to object.

[02] This was therefore the first great evil which in its spiritual sphere is unfathomable.

[03] But the second evil, even greater than the first, was and consisted therein that all the flesh-men, to honor the king even more, wanted exceedingly beautiful wives, yes - as you are used to saying, par honorary must have!

[04] But since there are in general fortunately a lot less beautiful than really beautiful women and since this was also the case in the city of Hanoach, one thought about means to make women artificially more beautiful.

[05] He who seeks soon finds something! Thus, it was also the case here. They built a woman beautification institution which consisted therein that a large building was built, in which several thousands of girls from all over the city, as well as the surrounding countryside and from the ten cities, were admitted, if they only had straight limbs and were of age between twelve and twenty years.

[06] In this institution which was named 'The King's Honor', the girls were fed with the finest food and drinks, washed with the finest oils and also received an education where there was little more mentioning of God than it is nowadays, where the subject religion in a girls' school or for that matter in all other learning institutions, has shifted to the most insignificant position.

[07] It will be said: "One cannot yet see 'the biggest evil' in such an institution" - Patience; it will come!

[08] Whoever wanted to take two wives from this institution, had to pay the chairman and director of this institution a significant education fee. And he also had

to deliver two new young beautiful girls and had to agree to pay for them a moderate education- and beautification fee. And thirdly, he also had to agree to never allow the newly bought women to do any work since such could easily harm their acquired beauty.

[09] So that everyone was forced to take his wives from this institution, it was - signed by the king - determined that no one can ever appear at the court, if he can not legitimately prove that his wives are in fact from the King's Honor Institution.

[10] By this the foundation was laid whereby soon trafficking of people and large class differences emerged which in turn led to the germination of mutual hatred and contempt, very soon growing into a fully ripe fruit.

[11] And the very ground for all this was bigamy because it is a fruit of flesh love whose spiritual evil consequences - as already noticed in the beginning are incalculable since through the flesh the enemy of life is given a freest scope.

[12] Therefore, everyone should contain himself from the flesh of women as much as possible, if he wants to reap life; but the woman should not tempt anyone, if she does not want to be condemned, but blessed!

CHAPTER 130

[01] If someone wants to ask whether in this women beautification institution seriously beautiful women were so to speak newly created, to him, it is noted that firstly the enemy of life of the people on earth deploys everything imaginable for the favorable realization of such undertakings of the people where he can direct the water onto his mill; secondly experience teaches almost anyone what a fitting dress can do for a female person. Or just look at the not uncommon facial illusions which are brought about, and how often is the outer feeling betrayed by a selective head-dress, by a silk dress conforming to the latest fashion and other similar means of Satan!

[02] But if even the current unnerved human race can be drawn by such means into the trap of Satan, it is easy to imagine that the more nerve strong and imaginative nations of those times could even be more easily trapped through such tactics.

[03] And since the ingenuity of the people never rests, it also did not rest here. From year to year new women beautification inventions were made, and a girl needed nothing more than just to have straight limbs, which at that time was almost without exception the case, and she could be made pretty.

[04] Because the beautification artist said: "Every healthy female can be fattened and thereby made more rounded, and a perfectly fitting dress complimenting the shape of the person makes her always look interesting; add to that an expedient,

adorable education and every man is caught who comes close to such manufactured beauty!"

[05] And so it was in reality. But soon any other woman had no value if she was not from the 'King's honor', and therefore was dishonored and deeply offended.

[06] However, since very little or nothing was gained by such insult, the women who were not from the 'King's honor', ask the beautification artists if something could be done to them for a substantial reward.

[07] Since the artist did not scorn the profit, they also took in older women to their institute and fattened and plastered them in a way that it turned into a complete disgrace.

[08] But all this harmed the cause not in the least. If only one could add some more flesh, then everything was fine again; for removing facial wrinkles was just an act of fun for our artists.

[09] Over time the 'King's honor' had to be increased tenfold; but from that one could see to what status this institution had grown.

[10] However, in the course of about thirty years, also the distant nations who became more powerful, learned that in Hanoch the most beautiful women were produced, and they sent spies to investigate.

[11] The spies went to the king and sought to see the institution. They were taken there but when they saw the beautiful women, they literally began to rave and wanted to have the women.

[12] But they were told that all the women who were already ripe could be bought for a certain price.

[13] The scouts rushed back to their country and told what they had seen. And soon a thousand men loaded with treasures of all kinds traveled to Hanoch and bought two thousand women.

[14] This was the beginning of human trafficking. Following what happened next.

CHAPTER 131

[01] During that time the heights became pretty much purified; for everyone with oblique objectives gradually moved to the depths.

[02] Especially the men obtained an increasing bigger appetite for the depth because of the beautiful women; and who had once tasted the sweetness of the women of the planes, did not go back to his brothers and sisters on the heights but remained sitting quite comfortably in the lap of the women of the depths.

[03] Wherefore, as mentioned, the heights were pretty much cleansed at this time, but also obtained no news of all the developments which took place in this short period of about fifty years in the depths.

[04] Lamech and Muthael quite often discussed with each other what might be taking place in the depths; but they could not gather any facts about it.

[05] For the Lord did not want to talk about the developments of the depth; and messengers who had been sent to the depths by Muthael to investigate, never returned, because so far they always found a hospitable reception in the planes and too much pleasure, so that no-one ever again felt an urge to return to the harsh and frosty heights.

[06] And as such neither Lamech nor Noha who at that stage was also a man of eighty years of age and also Muthael were able to learn something from the depths.

[07] But Lamech summoned over ten thousand women who lived on the heights without men and who secretly intended to follow their husbands to the depths, said to them with a loud voice:

[08] "What are you planning to do? - Did you also allow yourself to be trapped by Satan?

[09] But the Lord spoke to me and said: 'Lamech, do not stand in their way who have forgotten Me; for in the depth they shall receive the reward for their faithfulness! Let everyone do according to his pleasing. But I am the Lord and I will do what I think is right!'

[10] Thus listen, you women, the Lord has spoken to me for your sake; therefore I will not stop you! Those who want to stay here for the love of God, can stay; but those who want to leave should go!

[11] Whether they will return as easily as they have left, the outcome will reveal bright and sad enough!"

[12] When the women heard this, they began to cheer and ran off, took food and went to the depths.

[13] Then Muthael said to Lamech: "There we have it now! - The speech which should have kept them on the heights, drives them all to the depths! If this carries on like that, we will soon find ourselves alone on the heights!"

[14] But Lamech was very sad about this remark;

[15] and instead Noha spoke to Muthael: "If it is so, so be it; but the Lord looks only to His own and not to foreigners! Did He not create in the beginning only one couple and yet the earth is full of people! Behold, we who remain in Him, are more than just one couple, and I am convinced that the heights will be filled again!"

[16] Muthael and Lamech were satisfied with this answer and from then on they did not think about the depths anymore but only how they can love God even more.

[17] And the Lord visited them quite frequently.

CHAPTER 132

[01] When the ten thousand women arrived at the depths, they camped about a small hour field-walk outside the city.

[02] It was evening when they reached Hanoch and set up camp.

[03] But citizens of Hanoch, not rarely promenading in the evening, noticed the large number of women camping, and quickly went back into the city and reported such to the king.

[04] And the king asked the reporters to accurately indicate how many women are out there.

[05] And the reporters said: "High King, their numbers are so large that we cannot pronounce it; for standing shoulder to shoulder they cover several acres of land, and that means quite a lot!"

[06] And the king went on to ask: "Don't you know where these women came from? And are they still young and more on the prettier side?"

[07] And the respondents answered the king: "High King, the one or the other we cannot say with certainty! But judging from just passing by, we can tell you that this crowd of women are from the heights and seem to be more on the younger than older side! Whether there are real beauties among them, we could not tell because of the already dark twilight; but one could hear many very pleasant voices among them, thus coming to the conclusion, judging by the voices, that there must be quite a lot of beauties among them!"

[08] With this answer the king was completely satisfied and said, "Noble citizens of Hanoch, listen to me! It could not be better as it is!

[09] Still today we will capture the entire army of these women and send them to the large beautification institution! After a year they have been fattened and their skin polished, and we can then sell them in exchange for great treasures to the foreigners who come by the hundreds every week to buy our beautiful goods!

[10] But go now, and inform the institute principals that they should make the necessary arrangements for this wonderful catch as soon as possible!"

[11] The reporters now hurried to fulfill the king's advice and in one hour already twelve thousand men were ready and hurried out to the camp of the women and conquered them without a single blow.

[12] But why? - The women thought that their men who left them, came, to either take them back as their wives or to take the unmarried women as brides.

[13] Thus the women soon began to cheer and ran into the arms of the men and where two caught one man a scuffle broke out between the two.

[14] But the men treated the women well and brought them all in still the same night to the inn.

[15] Only the following day did the king inspect the catch and was very pleased

with this catch; since most of them were still very spry solid mountain women, with only a few older ones but more so young ones.

[16] He thus ordered the professors of the institution to give full attention and work especially hard to beautify these women.

[17] And already within one year the professors really worked wonders and the king rejoiced even more so when he saw the loveliness sprouting forth from his fellow country women - and the profits that will be amassed for Hanoch shortly.

CHAPTER 133

[01] When the women were perfectly fattened in the course of about one and a half years, the Hanochians liked them so much because of their imposing size, that they did not want to sell them anymore but keep them for themselves and instead send their wives and daughters to the institution, together with a substantial subsistence sum consisting of gold and all sorts of other emoluments necessary for such care.

[02] The men of Hanoch then procreated children with the women from the heights and these children male and female were firstly exceedingly beautiful, and secondly these children were filled with a spirit of inventiveness, especially in subjects of mechanics, in artistry, in chemistry and still in a thousand other fields of study.

[03] Glass was a major invention of these children, of course only in their adult state.

[04] This phenomenon gave the great city of Hanoch already in the course of thirty years a completely different look.

[05] The king, still living in comfort for a long time, began to mint money, which was regarded as a convenient means of exchange.

[06] As a result, the trade status of Hanoch rose dramatically, and the city became ever brighter and bigger.

[07] Added to this came the extended exploitation of gold and silver in such quantities that firstly the king had gilded his entire, very large castle and secondly had built a new, extremely shiny grandest castle which in every respect was so richly decorated with art and nature that all the princes of the present would not be able to achieve.

[08] In the course of another thirty years, Hanoch had an appearance that the foreign nations believed that higher beings had their hands in this, otherwise it would be impossible to think how this old, otherwise dismal city arrived at such size, splendor and incomprehensible magnificence.

[09] How big this city was, can be gauged from the fact that it contained a thousand buildings of such large size that each provided comfortable living space for ten- to fifteen thousand people, not to mention the thousands of smaller houses and

palaces!

[10] There were also built all kinds of schools and educational institutions, and all the cities were compelled to make use of Hanoch's facilities - albeit substantial sums.

[11] But the clever court of Hanoch noticed that other nations which were very powerful, began more and more to crave after the big riches of Hanoch, and therefore decided to surround this great city with a mighty curtain wall.

[12] The decision was made and already the very next day one could see all around the city millions of hands busily active and in the course of about two years the whole city was surrounded by a thirty fathom (1 fathom = about 6 feet or 1.8m) high and ten fathoms wide wall with a length of seventy-seven contemporary miles (1 German mile = 7.5 km).

[13] One hundred and seventy gates led into the city. Each gate had three mighty strong iron wings for closing, and above each gate an enormously colossal iron warrior statue was erected, in which up to thirty warriors could hide and from inside the head of the statue, namely through the hollow left eyes, mouth and ears, stones could be hurled out.

[14] One might think that for this time the construction of such works would require hundreds of years. - Oh no! Just imagine what one million arms under prudent management can achieve, and you will understand how such works in the course of seven years were completed and this is the more so when one takes into account the greater strength of the people, their zeal and also the powerful influence of the serpent. - What follows will show what happened next.

CHAPTER 134

[01] However, the foreign mighty nations who were the children fathered by men from the heights with the beautiful women of the depths, held discussions among themselves in their twelve new cities named: Lim, Kira, Sab, Marat, Sincur, Pur, Nias, Firab, Pejel, Kasul, Munin and Tiral - and at a general assembly which was held in Lim it was said:

[02] "Brothers, what shall become of Hanoch, this old deceiver of mankind?! Why must we expensively buy all the better advantages of living from them?! Why are the Hanochians the masters, and we are less than their lowest servants?! And yet we are children from the heights, though here and there from the women of the depths!

[03] Brothers, we are giants; our muscles have such strength that we can fight with lions, tigers, bears, and hyenas like the Hanochians can take up the fight with flies!

[04] How would it be, if we unite by the thousands, move towards Hanoch and take possession of the city and all its incalculable benefits?

[05] It is certainly true that this city has a very solid ring wall and one hundred

seventy gates with three lockable doors each and above the gates iron giants are set up which have a very dreadful appearance, but they are dead works, manufactured by human hands and can not even defend themselves against a fly!

[06] Thus it is time to unite and move against Hanoch!"

[07] But one member of the assembly got up and said: "Brothers, hear me out; I must speak only a few words to you!

[08] Behold, if we move in large masses towards the city, the Hanochians will notice our intentions and will lock the gates of the city at our approach! What will we do then? - Nothing more than to withdraw empty-handed under derision and disgrace!

[09] But if we come in only small numbers, we will achieve nothing!

[10] Therefore, my advice would be this: Since the ten small towns around Hanoch are not yet fortified and each city contains barely ten- to fifteen thousand people of poor quality in all respects, we should be able to easily seize these cities with little difficulty and thereby cut off all trade with Hanoch!

[11] Then the Hanochians will have to deal directly with us; we will be no fools and buy their products for unreasonable sums but will produce ourselves what we need!

[12] And the Hanochians can then jump over the city wall out of hunger and sell their beautiful women and other goods to whomever they want and can; that we will not buy them, since we have surrounded from all sides, - except for the very lowest infamy prices -, they can be fully assured of!

[13] I mean, in this way after a short while Hanoch must either fall entirely or they will have to put up with us, to accept terms from us, which are certainly not to our disadvantage!"

[14] This advice pleased all and already within the next few days two times a hundred thousand of the strongest men were armed, attacked the ten cities and conquered them in one stroke without almost no resistance.

[15] But when the Hanochians heard about this operation, they became furious and began to manufacture the most terrible weapons and within one year equipped an army of a million people, gave them leaders who trained the army and then moved with them against the powerful foreign nations.

[16] But what the outcome of this war was, the following will show.

CHAPTER 135

[01] Thus a full million warriors equipped with sharp spears, lances, and swords moved out, split up in ten divisions and each division was instructed to attack one of the ten cities.

[02] But the foreign nations came to know about the war plans of the Hanochians

and prepared for a counterattack. They blocked the entrances of the cities and manned them with well exercised archers, as well as all windows and attics of the houses.

[03] When the Hanochians attacked the cities under a lot of shouting, many thousands of sharp arrows flew at lightning speed towards them, through which many were killed and many more were severely wounded.

[04] Since the Hanochians were unfamiliar with this weapon, they were compelled to believe that evil spirits were fighting for these great nations, and those who still remained fled with great haste back to Hanoch; because they thought that the evil spirits would run after them right into the city with the deadly arrows, why they hid themselves in their homes.

[05] But when the foreign nations realized the fear and confusion they had caused among the Hanochians, they decided to attack Hanoch.

[06] But the already known counselor, whom the foreign nations had made their main leader, said to the chiefs of the ten cities:

[07] "Let this daring undertaking be sufficient! Here we have the clear advantage; if we move towards Hanoch and the gates are closed, we expose ourselves to throwing stones from the high ramparts for anything and nothing.

[08] This city can never be conquered with violent hands and beneath its walls we would fare not one hair better than they experienced under our walls and homes and our fortification where more than half their army has been wiped out by our arrows and we after the battle - as you know - had to work for a fortnight to bury all those killed.

[09] The Hanochians have now received such a powerful lesson from us that they will come to the conclusion that the ring wall will be of little benefit to them, and they will also soon realize that it is better to live in open friendship and as brothers with us than to isolate themselves from us in hostility.

[10] They are besieged by us from all sides and cannot harm us; but hunger will soon drive them as friends into our arms, - and then we will make the right conditions for peace, which, as I have noticed before, will not be to our disadvantage!"

[11] This advice was again widely accepted, and the counselor was not wrong; for already in the seventh week deputies of the king Uraniel from Hanoch came to the rulers of the ten cities, and proposed some peace terms, certainly to the advantage of Hanochians.

[12] But the chief negotiators, who were well-prepared by the counselor, said: "We are now clearly your masters; therefore you have to accept what we demand! And if you do not want that, hunger shall force you to it; because the siege will not be lifted until you accept our conditions!

[13] But the conditions are very simple: We want to set up a fruit market on the outside of the walls of your city, and you shall buy the food from us at a fair price; and a thousand of our men must form a council alongside the king in Hanoch and must

be sustained by you.

[14] If you agree, then go and bring us the acceptance of the king; if you do not want to comply then starve within your walls!"

[15] Thereupon the deputies went back to Hanoch; and the king was forced to swallow the bitter pill.

[16] The messenger went back and delivered the approval of the king and the very next day the fruit market around Hanoch was established and the almost starved Hanochians bought the food for nearly any price.

[17] And so also the thousand co-counselors moved to Hanoch and took the king entirely in their midst, so that he had to dance as they whistled.

[18] But what follows will show how there has been whistling and dancing.

CHAPTER 136

[01] But how did the whistle of the thousand foreign co-counselors sound?

[02] Firstly it was imposed on the king to also surround the ten prince cities with ring walls so that each city could be used as a place of defense.

[03] But the counselors did this in order to sufficiently control the king and the mighty Hanochians with strong counter fortifications and to keep this great city duly in check, as you are used to saying.

[04] But the thousand councilors tightened their grip on the ten cities and were the real masters of Hanoch and the king was now compelled to only do what the masters of the ten cities viewed as good and always firmly wanted.

[05] We see from this event nothing more and nothing less than a constitution between the king and the people; but at the same time we also see a kind of people nobility or a caste system being introduced, whereby particularly the actual children of the depths and especially the male sex was used for the most menial tasks.

[06] And it was firmly determined by the masters of the ten cities that these same male children were never allowed to rise above their status.

[07] It was also furthermore determined that a man from the counselor- or master class, was not allowed - for his reputation's sake - to take a wife from the lower class.

[08] And if someone from the lord class was attracted to a daughter from the lowest class because of her beauty, she had to previously be sort of knighted by the king in the by then still strong going embellishment institution and be adopted by the king as a daughter and only then became fit to be the wife of a gentleman.

[09] By preference this adoption consisted therein that the king of such an adopted daughter had to give her a proper dowry out of his treasures; only this resulted in her complete nobilitation.

[10] Through such means the co-councilors knew how to transfer the treasures of Hanoch to themselves and to turn the king increasingly to a mere empty bill.

[11] In the course of about ten to fifteen years after the fortification of the ten cities, which was accomplished about five years after the great battle, Hanoch has sunk so low and became so drained that the already elderly king began to cry in front of the thousand counselors and said:

[12] "Listen to me, my brothers! If it is your goal to destroy us, seize the weapons and kill us and rather take possession of all the treasures of these cities at once; but it is too god-forgotten dealt with to slowly torture and kill!"

[13] But the head of the council said: "Alright, we understand your words; since we are your council and the council of the people, can we act differently?! Do the people not have greater rights than a weak king of the city Hanoch?!"

[14] But if you want to see Hanoch flourishing again, surrender the full leadership to us, and you remain our official power as king, shrouded in a mysterious sacred being - and you'll soon see this city in a most flourishing condition!"

[15] Here, the king thought: "What can I do? If the city is rescued I will indeed make the sacrifice!"

[16] He therefore agreed to the council of the co-counselors. They then became the sole masters of the city, the other cities and of the whole, great country and the king had to sign all their decisions without knowing what he actually had signed for.

[17] Thereby the people thought that all this was coming from the king, but the king knew nothing.

[18] And so this constitution was transformed into the most shameful aristocracy.

CHAPTER 137

[01] The aristocracy got entrenched more and more. The lords of Hanoch became ever more powerful. Their empire kept expanding. They set up new colonies, built new cities everywhere and except for the kingdom of the children of Sihin, the whole of Asia was soon populated.

[02] Only the high mountain areas were spared by the Hanochians; however, they were taken over by Horadaliens, a warring nation from the Lamech era we got to know earlier who in hordes took possession of the better pastures of the mountains.

[03] The lords of Hanoch thereby founded a hundred feudal kingdoms and principalities.

[04] Wherever they built a new city in the middle of a new colony, they soon appointed one of their own trained princes. He had to pay a modest annual tribute to Hanoch; but otherwise he was a sovereign lord of his country and his people.

[05] Such a prince was in most cases all in all to the people. He was a regent and

arbitrary legislator in his country; he was the sole wholesaler in his city, the sole producer in omnibus (in all matters) of his people, so that they were forced to buy everything from him.

[06] Then, at the same time - without My will - he was the priest of the people who were subservient to him; his teachings were rarely about Me but mostly only about his dignity and stated that if one sacrifices to him one also sacrifices to God, whose deputy he is on earth, and that it only depend on him whether someone after death would obtain the eternal life of the soul from God or not.

[07] In time, when the people began to expand, also under-priests were appointed, but they were only allowed to preach the word of the prince and never their own; because already by the slightest arbitrariness he was condemned by the prince and the transgressor had to perform ridiculously cruel penances to rid himself of such a mortal sin against the prince.

[08] Such penances consisted of catching snakes, killing a certain number of tigers, lions, bears, hyenas, and the like; but the penitent was yet permitted to recruit volunteer penitents.

[09] Smaller penances consisted in sacrifices; but the inability to sacrifice, resulted in a beating.

[10] The womenfolk had usually much more lenient laws and for violations to repent they were merely flogged with rods on bare buttocks.

[11] The right to exercise the death penalty, however, was reserved for Hanoch only, which consisted therein that the condemned was hung upside down between two ten fathoms high pillars with a chain on his feet and then swung back and forth for an entire day, of course with downward hanging body and head.

[12] If someone showed any signs of life at the end of the day, he was not rocked any longer, but freed again. If he regained consciousness, he could move on; but if he died during the night, he was buried in the morning. But if he died on the mighty swing, his body was thrown to the wild animals which were kept in suitable kennels. Death on the swing was proof that the condemned deserved to die.

[13] Therefore, anyone found worthy of death had to be sent by the feudal princes to Hanoch.

[14] But it did not take many years and a hundred such swings had to be erected in Hanoch and one did not see them rest on any one day.

[15] Thus this aristocratic government existed for a hundred years and ended with the death of Uraniel who in all reached an age of almost three hundred years and in the end died in the greatest distress but nevertheless in a state of regained mercy of God which he had so entirely forfeited.

[16] But what began to happen from now on, the following will show.

CHAPTER 138

[01] Uraniel left with his two wives seven children, five daughters and two sons; the daughters were extraordinarily beautiful, and the sons were literally giants. But neither the sons nor the daughters were brought up at home in the city of Hanoch, but on the heights.

[02] For when the great tribulation Uraniel in his back turned to the Lord and asked him about the amendment of the misery of the city Hanoch, the other cities and the whole country in depth, as the Lord said to him:

[03] "Hear me, you blind fumbler, would you have asked Me seventy-seven years earlier, I could have answered your prayer; but now it's too late!

[04] A blind and stupid nation as it was in the beginning under Lamech is easy to convert, - for in their blindness they still had an open, believing heart; but such a highly sophisticated industrial nation considers itself wiser than I am. Yes, they don't need Me anymore; because in their opinion the world has created itself and during its formation also gradually developed its own necessary laws, under which it exists and all things on it. What should I do with such a nation?

[05] My children have left their heights already long ago and have taken wives in depths and have procreated with them strong and world-wise children who, through their strength as well as their superior mind they became lords and masters of all the world and all things. See, what is My function in all this?

[06] Thus I cannot help you! But since you have convinced Me to talk to you, and have pleaded with Me for seven years already, I will give you some advice for the benefit of your children:

[07] See, on the heights are still living Methuselah, Lamech, his son Noha and your father and your mother! Let them raise your children; for if you leave them here, they will be killed both mentally and physically, since your council is increasingly striving to take over all power.

[08] But if you send them to the heights, you will do your council a favor!

[09] They will then indeed take over all your leadership powers of the people and will keep you captive like a bird in a cage; but I will strengthen your sons on the pure heights and will send them down as powerful teachers, if you no longer walk on this earth.

[10] Should the people convert, I want to withdraw My punitive right hand; but if they cast out the teachers, I will judge and kill all the people, big and small, young and old, and also all the animals on earth and found another generation on then cleansed earth!"

[11] When Uraniel had heard this, he at once send his children, including the two wives to the heights, led by some of his most trusted friends.

[12] The whole family lived on the heights in Muthael's home and were brought up

by the mother Purista in all god-fearingness and love; and also the still living Lamech and especially Noha and his brother Mahal added a lot to the god-pleasing education of these children.

[13] But, as already known, the king Uraniel died in the depths, the thousand counselors divided the large empire among themselves and began through their powers to terribly exploit the people, established several more principalities and demanded from the princes an exorbitant tribute.

[14] Because they wanted to enlarge Hanoch to such an extent that the ten cities could be incorporated in the city of Hanoch entirely.

[15] On this occasion, I sent the two mighty sons down to the depths and asked them to start preaching.

[16] But the sons were soon seized, bound, given a powerful thrashing and then send away with the instructions to never return; because the people of Hanoch knows God better than some stupid mountain oaf!

[17] But if they dared to come again as God's preachers to Hanoch, they would get to taste the swings.

[18] And so the two sons of Uraniel went back saddened and told on the heights what had befallen them.

CHAPTER 139

[01] And the few fathers on the heights terribly astonished about the total decline of the depths which under Lamech, under Thubalkain and even for some time under Uraniel flourished so magnificently.

[02] And Lamech said to his son Noha: "What do you think: if these two sons of Uraniel were equipped with the miraculous powers of Henoch, or as the Lord Himself had equipped Kisehel and his brothers when He had sent them to the depths for the first time, would they not thereby be more effective to bring success to their mission, than merely with the power of the word?"

[03] My son, I know that the Lord thinks highly of you and always rather answers you than me; yes, you can talk to Him whenever you want - while I often have to call for days, until the Lord answers me and then talks to me!

[04] How would it be, if you turn to the Lord in your heart and present to Him my wish? Perhaps He wants to approve it?"

[05] And Noha said: "Dear father Lamech, I mean, there is not much that can be done anymore; for behold, as I understand it during the time of Lamech when he still was a servant of the snake, basically only Lamech himself was wrong. He dominated the people and the people of all the depths languished under his tyranny and was caught; but they longed for salvation.

[06] At that stage only Lamech needed to be converted, and through him the whole nation was converted and redeemed with one stroke!

[07] But now it's different; it now looks in almost every heart of the people as it was the case back then with only Lamech!

[08] Lamech was judged to the death and had through self-activity and through the biggest self-denial make good and alive again in himself what the converting miracle of Kisehel had judged and killed in him.

[09] But how devastating, large and extended would the miracle have to be now to convert millions who all are one hundred times worse in their hearts than Lamech ever was in his greatest cruelty!

[10] In my view, we can be satisfied, perhaps here and there, to win some over through the compelling power of the word; but a general change in behavior among these people is by far no longer viable anymore!

[11] The Lord will therefore equip the two sons only with the power of prudence and then send them back to the city of Hanoch.

[12] If they will achieve something against the evil free will of some Hanochians, it will be well and good; but if they can not do that, we leave everything to the Lord, and He will then do what is right! - Don't you fully agree with that?"

[13] And Lamech saw the truth of the statement of Noha and then did not ask any longer that the Lord should fill the two sons with miraculous powers.

[14] But the two were filled with divine prudence and had to go back to the depths.

CHAPTER 140

[01] And so the two went, equipped with divine wisdom, for the second time to the great city of Hanoch; and when they arrived there, they let themselves be recruited as workers, namely at the construction site of the large, straight line connecting structures between Hanoch and the ten cities, which then were regarded as suburbs to Hanoch.

[02] These rectilinear buildings consisted of two rows of double storey houses seaming a broad street on both sides and were protected to the outside by a strong, raised earth mound.

[03] The shortest of these roads was half a day's travel long and the longest a good day's travel (1 day's travel equals about 27 to 36 km).

[04] And at precisely this longest road which was still under construction and led in a straight line towards Uvrak, our two messengers were hired as efficient bricklayers.

[05] For their work they did not receive any remuneration since at these works the front-line service was already introduced; but as bricklayers they had the right to be sustained by the common laborers. All laborers, however, were ordered by the

thousand lords of Hanoch, subject to punishment at the swing, to alternately provide for the mouth stock, so that the masons were not delayed in their more important work.

[06] Thus also our two messengers as bricklayers were somewhat better off than any common laborer.

[07] But as bricklayer they performed so well that they were noticed by the inspecting lords because their buildings were so diminutive and evenly built as if they had been cast.

[08] They were admired for their insight and their wise use of the material so that soon they were promoted to foreman.

[09] But as foreman they managed their building lots with such insight and skill that their houses looked so beautiful that everyone stopped in front of them and kept on marveling about the splendor of their buildings.

[10] And the lords of Hanoch regretted that they did not notice and appreciate their talents earlier.

[11] But since a large stretch of the alley was still left to be built, the two were immediately promoted to senior building directors and therefore had to manage the whole construction project; and all their buildings were highly admired.

[12] But when this monstrous construction project was completed in the course of ten years but of course with the help of several million hands, on which occasion thousands and thousands of people perished, partly by hunger, partly through ill-treatment and partly by not infrequent epidemic diseases -, our two messengers were unanimously integrated into the council by all thousand lords and were assigned the top leadership of all construction projects.

[13] But through such enlargement of the city Hanoch, the needs of the citizens also increased and thus were forced to demand even higher taxes from the foreign princes who could never afford them, causing some princes to stand up; some resisted violently while others fled to foreign countries.

[14] And so Hanoch was facing the greatest disaster and did not have any sources left, so it could at least protect itself from famine.

[15] Here the two main counselors were asked by the thousand lords what should be done in order to save the city.

[16] But the two postponed the answer to seven days; for they said: "Great and important things need time for careful consideration; therefore we can only draw up the right plan after seven days."

CHAPTER 141

[01] After seven days the thousand lords again called the council together and the

two messengers, appearing now as high co-councilors, stood in the middle of the thousand lords and one speaking the word of the other:

[02] "We carefully considered and weighed everything and have irrefutably found that the current constitution is not workable anymore; what is too much, is too much!

[03] Our city Hanoch has become too tremendously large in extent; already during the time of king Urael it was too large and if it wasn't for the most unfortunate ring wall, Hanoch would still have remained a thriving city!

[04] But that it has now come close to its utter demise, this oldest of the cities of the earth, this you can count on your fingers as well as we do!

[05] Bear in mind, we are now like a thousand kings! Everyone carries for himself a court with a thousand people of both sexes for his official glorification and official insurance, which equals, including ourselves, ten times one hundred and one thousand people. They, including us, do not put their hands onto the ground but still want to live well!

[06] Question: Who should, who can work for the bread of so many idlers?

[07] But let us go further! In each of the ten suburbs, are also sitting one hundred thousand officers, soldiers and idle servants of higher officials and the many already retired lords.

[08] All these have also nothing to do with the soil of the earth, yet they want to live well! With living nothing is wrong; but from where take what the earth is not producing?!

[09] But let's continue! We are now counting in our large city ten women beautification institutions. Each one is filled to the brim and accommodates about ten to twenty thousand women and in addition one third as many professors and other servants. They all must eat extremely well and know the ground of the earth on which the bread is growing, not even by name!

[10] But now further! In this great city Hanoch, according to our private count, there are living now two times one hundred thousand noble families with their servants, together close to thirty times one hundred thousand people; also all these have in their entire lives not once touched the ground of the earth with their hands but still want to eat very good bread.

[11] But let's continue! By the purposeless steady aggrandizement of our city, firstly the ground of the earth is futilely killed and where a large new house is built, no more corn is growing.

[12] Secondly, however, such a magnificent building then attracts previously hardworking rural dwellers to the city; they buy the house, inhabit the same, then live off their savings, but they do not have land anymore to work and buy now what they need now.

[13] This is well and reasonable; but if the matter continues like that where every day ten to twenty families leave the country and settle in the city, from whom will you then buy the bread, if all country folk has become semi-noble, work-shy town citizens

or at least become servants of the city citizens?!

[14] We further demand tributes over tribute from all our vassals. Thereby we make the people treat country life with contempt. They either flee to distant areas unknown to us, or they resist, here and there violently, our unjust demands.

[15] Question: Who will produce the bread for us now?

[16] See, thus there is absolutely no way for this constitution to continue! But consider now our conscientious presentation, and we will give you the means by which this evil state of affairs can be remedied at least to some extent!

[17] Thus we spoke as co-councilors truthfully with all due respect to you a thousand high lords!"

CHAPTER 142

[01] But the whole high council implored the two to keep on talking; because they realized the profound truth of their statement, wanted to know more and finally also the means how this evil could be remedied.

[02] And the two started again, to speak the same word: "Thus listen to us, you, the high council! With our lives we warrant the fullest truth of what we are now going to tell you; and if this is not accepted, we can give you no guarantee that within a fortnight you will count more than one million corpses in this city plus a popular uprising against us, as the world has not seen before. People will kill each other but us first and will then saturate themselves with our blood and flesh!

[03] However, in order to avoid and prevent these most terrible events arriving with the greatest certainty, only the following course of actions are left open to us - but only for a very short time:

[04] The first action is that we as soon as possible dismantle the terribly costly women beautification institutions entirely, by immediately sending out messengers in all directions to inform the whole world that these women can be now obtained for free with an added grant from the accumulated treasures and food stocks of these institutions.

[05] But the professors and beautification artists must emigrate, and each one with at least three women; including some treasures and food they should become their reward. The earth is large, and the mountains are almost depopulated; they will surely find their shelter.

[06] But then these large buildings must be torn down and the large pieces of land they formerly occupied, turned into fertile gardens and within one year ten thousand hardworking people will be able to produce their own food from it!

[07] Furthermore, there exist in this city a hardly countable number of real idlers who call themselves nobles, but have nothing but their deceitful mouth, of which they

could live. Out with them! Give everyone another wife with some gold and our city will count a few hundred thousand people less, who are good for nothing anyway.

[08] If they ask where to move, we immediately show them the way to the mountains - they will surely find their shelter there!

[09] Similarly we are also reducing our bodyguards from a thousand to one hundred and give the dismissed a six month supply, and we again have freed our city from a lot of unnecessary, not-producing consumers and through this relief it will be much easier for the actual citizens to feed themselves in a more natural way.

[10] But the hard working middle class will be instructed to firstly turn all the open spaces of the city into fertile gardens; secondly: the streets which are wide must be planted with fruit trees; thirdly: also the flat rooftops of the houses must be converted to gardens; fourth: likewise, the great city wall which alone can bear all kinds of vegetables and fruit for a hundred thousand people; fifthly: the outer swing area of the city must be transformed into arable land; sixth: every unnecessary building be demolished and also transformed into a garden, - and through these changes we will have put ourselves within a year in such a favorable state which certainly can be called enviable!

[11] If this advice has been carried out, only then do we want to proceed to another!"

[12] This advice was received with great applause and the very same day they started to execute the plan and after a fortnight the city Hanoch appeared so empty that it seemed to an observer as if he was walking in a forest of houses; but despite this there nevertheless were still living more than two million hard working citizens in it, who turned everything into fertile gardens.

CHAPTER 143

[01] However, after the course of one year when everything was fairly in order and also some feudal lords began to pay a moderate tribute again, which was a welcomed relief for the substantially reduced population of Hanoch - at least for as long all the newly landscaped gardens became properly fruit-bearing -, the thousand lords came together again for another summit to receive from the two wise councilors further rules of conduct.

[02] When the council was gathered and the two were entreated to let their voices be heard for the general good, the two got up and spoke:

[03] "Thus listen to us, you high council of the city Hanoch! - You have been convinced that everything we have advised you of, always led to the best results and will even become better depending on what was started to become more and more entrenched and perfect; of this you can be convinced in advance!

[04] Thus also our vassals will freely commit to paying their taxes, as we will be able to continually reduce them, by producing enough for our own moderate consumption from the substantial open areas of the city.

[05] Also, our moderate lifestyle will not easily entice new settlers into the city but rather more shoppers to buy our useful products for a reasonable price.

[06] By that we, as well as our descendants, if they want to walk in our footsteps, will maintain this most ancient, most venerable city in the world in a most flourishing condition and none of its inhabitants will ever have to complain of distress!

[07] If we further will refrain from enriching ourselves from foreign nations and if they will discover no wealth on us but only bourgeois activity and frugality, no powerful becoming nation will ever be tempted to subjugate us and take away the treasures we did not have; but on the contrary, we will not be safe for one hour from robberies and looting.

[08] All this is now justly calculated and an uninterrupted happiness of Hanoch is written with iron letters.

[09] However, there is still one thing we have not yet addressed to the full realization of our advice and have kept it as the crown for last!

[10] And this one thing is that we need to seriously start to believe in God, the Almighty, and we also need to teach the citizens of this city from the ground to recognize, worship and love this one God which they, including us, have completely forgotten!

[11] Without that all our best advice will sink into the dust of nothingness, and it will take only a few years to put us in an even greater misery than we have ever experienced before!

[12] Therefore we need to re-open the two temples of Lamech again and duly sacrifice to God the only Lord, our thanks- and plea offering therein!"

[13] During this speech many councilors quite formidable began to turn their noses up; but no small number nevertheless agreed with the two, - they only insisted on the construction of several temples.

[14] But some councilors did not want to hear anything about it and instead recommended that the areas where the two temples were standing should also be transformed into gardens; and so a dispute arose among the councilors.

[15] But the following will show the outcome of it.

CHAPTER 144

[01] A whole year went by over this mutual dispute without any sign of reconciliation between the opposing parties; they had thus no choice but to call again

on the two co-councilors for advice as to what should be done in the most agreeable case.

[02] The disputants agreed on the recognition of a god, if need be even more than one god to maintain the order among the people; the acknowledgment, however, should not be based on blind faith through empty preacher twaddle but be based on pure science, thus through natural science, mathematics, philosophy, and God worthy art representations!

[03] Thereby the people will have something durable, solid, and convincing instead of the sole dark, blind faith whereby the existence of God is based on the testimony of mysticism which will only prevail for as long the mystical teachers live. But if they, compelled by nature, also have to bite the dust, also the whole doctrine had to bite the dust with them, and the people would be left standing there, cheated. And if the people had been cheated with a mystical God repeatedly, they eventually cannot be brought to any acknowledgment of God anymore.

[04] Thus in this sense, our thousand councilors who more or less were in agreement had a significant majority; however, they did not know how to execute this resolution in the smartest way which was the actual reason why they turned to the two for advice.

[05] But the two said: "High councilors of the great city Hanoch! - We have shown you the right plan already a year ago; but you have rejected it! What should we do more, this time?"

[06] Every case has only one plan which is good and true only, and so it is with the preaching of God!

[07] This plan, however, we have shown to you; only you have rejected it and now have another, which according to your opinion is set up more feasible. Thus put it to work according to your insight and allow yourselves to be instructed by the consequences of what good you have brought to light!

[08] But we want to have no part in it and do not want to be in the least a hindrance in the execution of your plan.

[09] Do with Hanoch with respect to the teaching of God, as you have done with the feudal princes, where you have been given to everyone a different teaching of God, to more easily distinguish between them by means of the different types of teachings and to make it easier for you to collect from them the lease tribute, and you will soon experience in Hanoch the same results that you have experienced with the vassals!

[10] So far you have convinced yourself that everything for which we have given you advice, firstly was very easy to implement and secondly that it was decidedly beneficial for the whole big city.

[11] We have not deceived you in anything but were always honest with you and have acted in your best interest and have never mentioned to you with only one syllable our own needs.

[12] Also our plan announced to you already a year ago, to acknowledge and honor God, was in the best interest to all of us; but you have right from the beginning taken exception to it and afterwards have quarreled for a whole year with each other about it, until you finally agreed on it in the most despicable manner.

[13] But for the execution of your plan we do not know the answer and can therefore give you no advice on how to go about it.

[14] Do thus what you think is right; in your midst we have finished speaking and completed our service to you! We thus leave you now and require no reward from you, so that you can recognize that we have always been concerned about your welfare.

[15] But who wants to come with us, should do so, before it is too late!"

[16] Thereupon the two left the large council chamber, took their servants and went back to the heights.

[17] But what then was accomplished in Hanoch, the following will show.

CHAPTER 145

[01] When the two arrived back on the heights, they told the still living Lamech, Noha and his brother Mahal, everything they experienced in the depths, and at the same time also asked them if about three years ago, no one from the depths had arrived here and settled here.

[02] And the old Lamech replied: "My beloved children, the question will be answered soon; for as far our several days travel district reaches on these outstretched heights, no one showed up! This serves you as the most truthful answer to your question!

[03] But an even greater consideration deserves your preamble; because from that it is clear that all the people of the depths within a short time will either pass into idolatry or it will surrender to complete godlessness.

[04] O Lord and Father, give us here, your weak children, advice on what to do, to bring the people back on the right path!"

[05] And the Lord said at once, so that all could hear Him at the same time: "Go to the midday area! There are still one hundred and seven families scattered; they are descendants of the seven which I have once sent down to Hanoch during the times of Lamech, to preach repentance to the lost city.

[06] Among these families you will find ten young, strong men who are not yet married; you Lamech, lay your hands on them in My name and I want to wonderfully endow them with the power of fire! And wherever they call fire from the earth in the depths, it will come and consume as many as the fire commanders want!

[07] Thus equipped, they should move to the depths and for seven years preach

penance everywhere. If someone tries to arrest them, they should surround themselves with fire, and it will always knock their enemies to the ground and destroy all their weapons.

[08] If the people have converted during the seven years, they should remain in the depths as priests; but if the people have not converted, they should surround My temples in Hanoch with inextinguishable fire and then move back to the heights! - This shall happen!

[09] But I will turn My face away from the depths during that time, so that I cannot see what will happen there! Amen!"

[10] Here the company got up, went at once to the midday area and searched for the ten indicated men.

[11] When they were found, the old Lamech did immediately to them what the Lord had instructed him and the ten at once tested their firepower and went under multiple blessings to the depths.

CHAPTER 146

[01] From the time of return of the two sons of Uraniel until the time of sending the ten fire-mighty messengers to the depths, about two years have passed, regardless if it appears in the narrative as if the whole event occurred in one day.

[02] This is said to facilitate the understanding of the whole, because in the spiritual manner of a narrative, often events are told as if taking place in a single day while in earthly time often several years are passing by in between.

[03] Thus, it often reads in the Scriptures: "And on the same day", while such an event is presented as one day, in outer reality such an event could take years of activity to take place.

[04] This for an easier understanding of similar narrative ways of expression!

[05] But how were our ten messengers received in Hanoch, and how did they encounter after this short time, this city and its people?

[06] When they approached the gates, they were stopped immediately and strictly judicially questioned about their proof of origin, and if they had no sort of written passport. (Because during that time a stern police force was established in the city of Hanoch.)

[07] But the messengers said: "We have been sent to your salvation from above, and the Lord God of heaven and earth is our passport!"

[08] We have been sent to you, to preach to you serious, stern repentance - or, if you want to ignore us, send you the inevitable judgment of God which will destroy you from the ground with the fullness of the flood of God's wrath!"

[09] When the messengers uttered such 'disorderly' words before the laudable gate

police-court, it was regarded as complete disobedience; they were immediately declared major insulters of the high council, and arrested as obvious agitators and crafty partisans of foreign princes.

[10] But here the firepower benefited them; for at that moment when the police gate guard tried to seize them, flames came out of the ground and drove the guards to a most shameful escape into town and our messengers proceeded freely into the city.

[11] However, it was still a little day's walk from the gate to the golden residence of the thousand councilors who in the meantime had been chosen as a puppet king from their midst, but who had no other power than to confirm at all times what the thousand councilors had decided.

[12] However, since our messengers could not reach the golden castle on the same day, they were forced to stay over in one of the many newly constructed inns and to approach the golden castle only the next day.

[13] But this stay over was already the beginning of a favorable reception which our messengers later experienced throughout Hanoch; since firstly they have been made notorious in this neighborhood by the fleeing guards with a precise description of their appearance, and secondly, it can be easily imagined with what civility they were welcomed in our guesthouse.

[14] When they asked for refreshments, the innkeeper, and staff fled and when they sought shelter for the night, they found all the doors locked; because it was feared that they would put the whole house on fire. Therefore, they were left alone to rest in the room which they had entered first.

[15] This was therefore the first reception in the city; but the following will show what happened next.

CHAPTER 147

[01] But that our fugitive police gate guards fled to nowhere other than straight to the thousand lords, can be very easily imagined and is palpable.

[02] In any other case it would certainly not be necessary to do so; since regarding the police culture of Hanoch, it was in the fullest sense already from its first inception a most perfect masterpiece, where in comparison all present spy operations can only be called botched work.

[03] For firstly was it the indispensable duty of every homeowner in Hanoch to permanently host on his own expense a policeman to monitor the entire household.

[04] Then the entire citizenry of each lane had to maintain one, two or three offices, where all the policing information of the whole street was collected and only from there reported to the court.

[05] All the streets were named, the houses of each lane were numbered, and each homeowner got two names, one of the house and one for his person; any other inhabitants had *ad personam* only one name, which means for each person their own.

[06] Then each street and every place had a prescribed color and a prescribed dress code, and the homeowner had the right to wear a piece of gold plate on his robe, on which the number of his house had to be engraved; every other person, however, had to wear the number of the house where he was staying on a piece of white cloth on his garment.

[07] This method of policing was instituted, so that every person who only slightly violated any regulation anywhere, could immediately be arrested by the street guard and then taken to the house where he lived, where the landlord had to pay the penalty, firstly to the local street office, and secondly also to that street office where the transgression took place.

[08] Since every street office was endowed with one third of the penalty and at the same time had the right to determine the regulations of that street, it is understandable how many regulations have been cooked-up in a very short time, so that hardly a homeowner could be found who would not have to pay a daily fine.

[09] He of course had the right to be reimbursed by his fined housemates; but if they had nothing, he was asked to sit on the waiting bench and the tenth time he got nothing.

[10] If an innkeeper especially hosted foreign guests and did not immediately inform the street office about it, then this was already regarded as a major offense accompanied by a heavy penalty.

[11] For this reason also our innkeeper ran immediately to the street office and reported everything that he had noticed about our ten messengers, and what he had heard from the fleeing gate guards about them.

[12] From there, the rumor of the firemen soon spread throughout the whole city, and the fleeing guards knew how to properly exaggerate the appearance of the ten firemen at the court, and already the very next day the military was convoked and ordered to the guesthouse, where our ten messengers were staying.

[13] In the morning of the next day several thousand of well-armed men with spears and lances besieged the inn and the innkeeper told the guests: "Go out and defend yourself against thousands of lances and spears!"

[14] And the ten were strengthened, got up, called fire from the earth - and in that moment powerful flames shot up from the ground all over the street, causing all soldiers to flee the scene in a most horrible confusion; and our ten messengers stood alone on the street and praised God's almightiness.

[15] But the innkeeper, in fear and horror, fell down on his knees in front of them, since he believed that they were either gods or fire spirits who had come to destroy the entire city.

[16] But the following will show what happened next.

CHAPTER 148

[01] But the ten said to the innkeeper: "Arise, and do not consider us for something that we are not! Because we are neither gods nor fire spirits, but we are from the heights and are humans just like you are and have been equipped by God with the power of fire only to your benefit, so that you can recognize us as true messengers of God and that you henceforth should act according to our words.

[02] If you do that, you will be spared by the impending judgment of God; but if you do not want to act according to our words, you will recognize from our firepower that the wrath of God is already breathing down your neck, - for the fire which obeys us, is equal to the wrath of God!

[03] Last night we asked you for supper; why didn't you give us anything to eat? Did you believe that we cannot pay you?

[04] O behold, we have treasures of the heavens of God with us, and with these treasures we would have rewarded you richly!

[05] But you have locked your larders for us; now we are going to bar you from the treasures of the heavens, and you may henceforth see if you will receive something from the treasures which we are determined by God Himself, to distribute abundantly in this city!"

[06] But the innkeeper said: "But I didn't know you, and our ignominious state laws require the greatest caution towards strangers, and if neglected the most bitter punishments are set; therefore you have to forgive me if I was compelled by such terrible laws to treat you like that!

[07] But I want to make up for everything and give you accommodation and will provide you with everything you need in this great city; for now I do not fear any judgement anymore since I have seen your power. Therefore, return to my house again and take board and lodging; because my best rooms and my very best foods will be available to you! Just don't forsake me according to your threat; I therefore beg you, dear men, for the sake of your almighty God!"

[08] And the messengers said: "God, the Lord, is full of mercy towards every sinner who confesses his sin, detests them and entirely abandons them!

[09] Thus also we are not irreconcilable; we forgive your behavior and do not want to withhold the treasures of heaven from you.

[10] But for the time being we can not stay with you; because we have to go to the masters of this city, who, through shameful laws, cause the people to forget God! These must be converted first!

[11] Once this is done, we will come back to you and make use of your invitation

and bless you!"

[12] But the innkeeper said: "O, dear men! This city is terribly big; there are several thousand streets and many thousands of homes! How will you ever find this street and this my inn again?"

[13] But the messenger said: "Do not worry about that; because the same way you find your street and your house, we also will find it! For God is our guide, and He knows your house quite well and also the street where it is standing!"

[14] With these words, the ten left their blessing in the guesthouse behind and then walked towards the center of town and within half a day arrived at the golden castle which was built by Uraniel.

[15] Entering, however, was out of the question; time at once; for everything was blocked and barricaded and manned by sharp archers.

[16] But the said Lord to the messengers: "Do not get too close to the bulwarks, and stay here until I will pave the way for you!"

[17] Here the messengers stopped, and soon powerful flames came out the bulwarks and consumed everything: Blockade, weapons and also people who did not flee quickly enough.

[18] And this was then the third fire miracle in the city Hanoch.

CHAPTER 149

[01] When the way into the golden castle was paved in this most miraculous manner the Lord spoke again to the messenger: "You can now move forward!"

[02] However, do not coerce anyone to convert by force but preach righteous repentance and preach in My Name! Demand the opening of the two temples and warn the councilors emphatically about the picture- and idolatry service and sharply preach My imminent judgement! This is all what you have to do here.

[03] If the court will listen, then stay here as priests, as I have told you on the heights; but if the court will only pretend to listen to your words, then reproach them strictly for their hypocrisy, but withdraw from the court immediately and go to the squares and streets and publicly preach serious repentance and My name!

[04] Do not fear the weapons of the powerless; for I'm going to destroy them before anyone can pick them up with deadly greed against you!

[05] And thus preach for three years in the city! If you will be scoffed there, leave the city and preach to the country folks for four years! If any group of people want to return to Me entirely, then let them move onto the heights, and I will take care of them and give to them everything they need in this world to live.

[06] But wherever the people will not repent, leave them at once and move to another village!

[07] Stay only for four years in the countryside; and if I'm going to call you, then return immediately to the heights without looking back!

[08] Now you know what you have to do and thus move in My name into the castle! Amen."

[09] Here our messenger began to continue their journey and went at once into the golden castle and in it came into a tremendously large hall where the thousand councilors with their puppet-king in their midst gathered for a quite important meeting.

[10] They were just busy discussing among themselves how they could rid themselves of those ten fire monsters.

[11] But when they were just busy to work on a very hideous hypocritical measure whereby they decided to outwardly pretend to listen with great devotion to their words, but on the inside to nevertheless leave no stone unturned to bring the fire messengers out of the city, - suddenly, to the horror of all the thousand councilors and their puppet-king, the ten entered the council chamber and said:

[12] "Peace be with you. According to your plan you will never be able to get us out of the city; but when our time has passed, we will be anyway leaving this city to your demise, - but not because of your wickedness, but according to the will of Him who sent us to you!

[13] Understand such in advance and be prepared for the message which we will bring you from God, the almighty Lord! - Therefore open your ears, and listen to us! Amen."

CHAPTER 150

[01] But one of the thousand council members rose and walked up to the ten, bowed according to the court's custom before them and said:

[02] "Mighty emissaries probably from an unknown prince and lord of all fire-breathing mountains, of which there are a large number around us! Come closer, yes go to our center and relieve yourself of your mission to us; for behold, the room is large, and we are many! Therefore, you have to stand pretty much in the middle of the room, so that we all can hear your certainly respectable speech quite well; for we are great friends of good speeches and also want to obey everything that we recognize as good.

[03] However, should there be silly stuff among it, you as most likely male beings of a higher kind, will recognize it even better than we are, that we can not accept these things, that is, according to our free will.

[04] Sure, with your terrible power as beings of a higher kind, you can force us; but thereby you have achieved little or nothing and also we have gained nothing by your

extraordinary mission!

[05] And thus be so kind to present your speech there in the middle; since we all, including the king, have predisposed our ears to your words, and expect from such extraordinary beings as you are, with the fullest right something extraordinary!"

[06] Following the wish of the councilors, the ten walked to the center of the council and one of them spoke on behalf of all ten the following words to the entire high council, by saying:

[07] "Friends and brothers, if you think back to your fathers, you must confess that they are all in all descendants of Adam and were actually children of God during the days when Lamech, a contemporary of the still living Lamech from the heights, as a blasphemous cruelly ruled the people of the depths in this city!

[08] To several of you it may not be entirely inadmissible and completely unknown what during the same time the Lord of heaven and earth has done, by firstly destroying some follies of the heights and then to cleanse the depths of all the filth of the ancient, evil serpent which is certainly not entirely unknown to you.

[09] Furthermore, you will know, how your fathers have left the pure, by God so highly blessed mountains and have moved down to the increasing impure becoming depths, while the still living high priest Lamech of the heights, have sufficiently shown to them how ungrateful, unworthy and mischievous such undertaking is to God, their holy Father.

[10] But your fathers turned their back on Lamech; lusting after the fine women of the depths, they left in droves, some even leaving their wives and children behind on the heights.

[11] This is an undeniable fact; you can confirm it with a thousand still living witnesses, if you do not want to believe us!

[12] But you are now the children of the children of God on the heights, you have made yourself the powerful rulers of the depths without being called by God in the least to do so.

[13] The rightful king Uraniel you have first seduced, then crushed and killed; his sons you had whipped once, and another time mocked when they tried to remind you about God.

[14] Instead of the commanded opening of the temple of the Lord, you have created a miserable city police and have already introduced idolatry on a wide scale and have banned faith in the one true God and have burdened the people with the most despicable taxes.

[15] Say, and judge for yourself, what reward have you thereby earned from the eternal true God and Lord!

[16] Speak now, we want to listen to you with all patience; and if you have finished speaking, we then will continue to talk to you! - therefore judge and speak! Amen.

CHAPTER 151

[01] And the councilors, when hearing this from the ten, overly turned up their noses among themselves and conferred secretly with one another:

[02] "What is it we can do here and everywhere other than to bite the sour apple, despite how sour, bitter, and astringent it may be, because putting up a violent resistance would be nothing more than outright adding oil to the fire.

[03] It is the same with politics! We can use it to go against the blindness of the people; but what can we do against them using politics, who fully looked right through us at first sight?!

[04] But what we still can do, lies therein, that we want to give these messengers particularly critical counter-arguments to taste before we completely accept their petition!

[05] We have not fallen on our heads and have not locked our understanding; this will make those ten suffer until the opening of the two temples! And this will have to do for the time being!"

[06] After this secret resolution one of the ten turned to the council and said:

[07] "You want to be wise and super-clever councilors, do you think your secret resolution has escaped us? - O, there you are greatly mistaken!

[08] The Lord of heaven and earth has sharpened the hearing of our spirit to such an extent that we can hear your most secret thoughts like loudly spoken words!

[09] What do you therefore want to do with your mischievous super-cleverness?

[10] Do you think we would not be able to counter your wretched mind criticism?

[11] O you fool, what is your mind now? - Nothing than the dullest night glimmer of the bright wisdom that once your forefathers possessed in such majestic splendor, tantamount to a rising sun!

[12] This same wisdom from God, however, we still possess to an unclouded extent - and you want to compete with us with your night glimmer?!

[13] O what folly does it take not to realize that the darkness can only prevail for as long as the light does not come; but when the light has come from the heavens, what do you still want to do with your darkness?

[14] Verily, just as the night flees from the rising sun and entirely perishes everywhere by the brightest radiance of the sun, thus also all your mind must suddenly give way and vanish completely when the light of God from us will begin to shine!

[15] However, it will in no way get so far that we will involve ourselves with you in long lessons and discussions, but we only have to demand from you, and you must submit to us!

[16] Our will that we have been given by God, we have made known to you, and that is all it takes!

[17] If you want to act accordingly, it will be well and good for you and for all the people; but if you do not want to act accordingly, be fully assured that we will not force you to anything, neither by our firepower and even less so by our wisdom!

[18] Therefore do not expect us to stay longer among you and will give you heart touching exhortations; this is only for the poor and weak.

[19] For you there is nothing else than either blind obedience, as you have demanded it from the people, or the judgement; for the Lord is doing to you as you have done it to the people!

[20] These were our last words to you; abide by it or do not abide! Amen! "

[21] Here, the ten at once left the hall and the castle again and went from there back to the innkeeper who had offered them board and lodging before.

[22] But the councilors were scratching themselves mightily behind the ears; because they had now been boarded up from all sides and did not know whether they were coming or going. Because if they abide by the words of the ten, they expose themselves to the people; and if they act to their own thinking, they have to deal with the threat of the ten.

[23] Thus here the councilors were up the creek without a paddle.

CHAPTER 152

[01] "What should we do now?" Was the general mutual question of the councilors, as well as their puppet king.

[02] But one of the councilors stood up and spoke loudly: "Brothers, listen to me; a terribly clever idea went through my head!

[03] In the presence of the horror men, you all agreed to challenge them with our mind before putting into work what they have asked of us.

[04] We thus based our case on the victory of our minds! Yes, our minds will also prevail over their wisdom! - But how?

[05] I say to you: The easiest way in the world!

[06] All of you, like me, surely realize that our dominion in this world has come to a complete end!

[07] What is left for us here to do: either wait for the apparent persecution which awaits us from the side of the people, once they have been agitated and incited against us by the ten messengers, against whom we are powerless, or wait for the realization of their threat which was so admirably promised to us by the ten?

[08] I mean, in this case the one will be as stupid as the other!

[09] Go and open for the people the two ancient temples and tell them that the worshiping of statues, as introduced by us, has to stop! What will the people then do? - They will ask us about the reason such is happening now!

[10] Question - a very meaningful question: What shall we say then?

[11] We are not allowed to lie; because the threat of ten warns us against that, by the preservation of our lives.

[12] We can not just open the temples silently; for the temples have their own secret guards who would ask us in front of the people first, why we did that. And then we must - if we like it or not - come out with the truth and by the loss of our lives we have to say:

[13] 'We have you, old inhabitants of this city, cheated by cunningness and violence for the sake of our greediness and despotism and have lied to you about the existence of the only, eternal, true God and Lord and have driven you away from Him by beating you and by using the cruel death penalty!

[14] But now this is your old, true God has found mercy with you in your destitution and has sent powerful punishing messengers to us your false leaders and allowed them to punish us with firepower and has forced us to re-open the ancient temples of the true God again and that we must now make up for all the deceit we have caused you!'

[15] Behold, this is the naked truth; but who among us is going to give this laudable speech to the people?

[16] If we don't make it, soon we shall see beautiful flames shooting up from the ground all around us; of this one of the ten has very secretly assured me about.

[17] But if we make this wonderful presentation, I then would really like not to be an eyewitness of the very prolific stone rain which will be poured out over our great tyranny by the very elastic hands of the people!

[18] But if we do nothing and stay here in the castle, continuing sitting and discussing, the people will eventually find us and will honor us in a way that we will not know what hit us!

[19] My advice for all these calamities would thus be: Since for us here obviously no wheat grows anymore, we rather leave everything nice and clean behind us before it is too late!

[20] The earth is big! We move with our wives and children and with our treasures as many as we need, out - we thereby have apparently triumphed with our minds over these ten wise men -, and are going to look somewhere else on this earth for a place to stay and live there undeterred from similar messengers and let the old God slide!

[21] What are you saying to this my advice?"

[22] Several were in agreement; but others felt that leaving could also lead to troubles. Incidentally, they also were of the opinion that if they did right, the ten would rather protect them from the anger of the people, than to abandon them.

[23] And so, for three days, the opinions remained divided; but the following will show how this matter has been decided.

CHAPTER 153

[01] But the first speaker of the councilors, whose only concern was to take to the heels, did not think long over the objections of the wanting-to-do-right-doers but was soon ready with the following interjection and said:

[02] "Do you know what? - Because you regard your intent more advantageous than mine, let's do the following: Those of you who agree with my surely more beneficial advice, take, as I am, their wives and children and treasures, load everything onto our tame camels and move with me as intellectual winners away from here!

[03] But those, remaining here, wanting to do the right thing and have a great desire to be welcomed by the people with stones, or at least flogged at best and be chased out of the city, can stay here harmonious to their will to await all the torments and can take from the sad consequences a lesson:

[04] 'It would have been better to have escaped unscathed with the victorious honor of the mind, than being chased off with a stoned or at least beaten back and under multiple shame, derision, mockery, and malediction!'

[05] But I'm the first to go! Whoever wants to follow me should come with me; but he who does not, should do what he regards more salvific and better!"

[06] Here, six hundred and fifty got up and said: "We will follow your advice; however, should we get into trouble at the gates, through which we will leave, then see to it that your assured victory doesn't come off badly!"

[07] Here, the group who wanted to leave, left, went to their dwellings, took their wives, children and treasures, loaded the camels and still the same day took to the road.

[08] And many people gathered in the streets and were not a little surprised about this caravan of it's otherwise stern lords. Nobody knew the meaning of it and everyone was full of frightful anticipation of what would come of it.

[09] But some said: "This is weird! The lords with their wives, children and all kinds of luggage and no guarding soldiers, are moving out! What is the meaning of this?"

[10] Because it does not look like a casual stroll, even less like a country visit; for on such occasions legions of soldiers would accompany them!"

[11] In short, the people were crisscrossing themselves with questions! They ran into the street offices and asked; but also they were not able to give the people an answer.

[12] And thus our councilors as intellectual winners departed without being stopped in the least; since no one dared to ask them where they were going.

[13] Their direction, however, took them to today's Egypt, and they settled in the upper part of this country, in the area of Elephantine, where they built a small town and lived there.

[14] And these were the first inhabitants of this country.

[15] The horrors of this country, however, urged them to turn to God again; and so this country soon became rich and powerful.

[16] But what were the remaining councilors doing? - About that in what follows!

CHAPTER 154

[01] But one of the remaining wanting-to-do-good councilors got up on the third day and said to the others:

[02] "Listen to me, you councilors who, including me, want to do good! Correspondingly to the message which was brought to us by the gate guards, we have seen that our six hundred and fifty brothers migrated without the slightest problem; nothing has hindered their steps and strides.

[03] We now know that they succeeded with their mind victory; but whether our well-doing will be successful, is not written anywhere! It still remains to be seen whether we will encounter matching the words of our co-councilor?! This is also written nowhere!

[04] I therefore believe we also should choose to take the safe way out and bravely follow the example of our brethren, then to await the highly questionable outcome of our intended well-doing exercise! It is with no doubt better, to leave as lords than to be driven out as contemptible deceivers of the people!"

[05] But another rose against the first speaker and said: "Friend, you are talking without considering the favorable circumstance for us, which consists therein that we are now standing before the people in a quite favorable position, being able to unload all the shameful and tyrannical arbitrariness in state administration onto our fled brothers and on top of it can turn this to our benefit and can without the slightest demur say that we would have driven the brutes out ourselves by our power of speech, to re-establish the old, divine order, as it had once existed under Lamech!

[06] And the fatal truth that we have to tell the people, we can now roll without negative consequence and without ill effects onto our departed brothers, and we are then standing before the people only as exceptional benefactors, but not as wicked tyrants who had so outrageously oppressed the people in every way!

[07] With such an effective explanation, the people will only have to cheer us on and will certainly not take up stones or rods! The means now is the most innocent and least harmful of the world, and the purpose is in complete accordance with the will of God; what do we want more? Therefore, let's act and everything must go well!"

[08] And the first speaker replied to him: "For this seemingly beneficial circumstance I wish you a lot of luck and quite extraordinary good weather on top of it; but that I will keep my distance from such you're seeming translucent speech to

the people, you can have in writing by me on a bronze plaque still today!

[09] Haven't you heard what the speaker who left already had said what every liar had to expect from the ten messengers?! But if you want to lie to the people in our favor, - question - have you already talked to the ten and obtained the assurance from them that they will not immediately turn you at such an occasion into a burning torch?

[10] Were not always only we the most malicious and domineering part?! Did not mainly we introduce idolatry, established the police and determined all the excessive taxes?! And now we want to roll all that onto those who left already and who were always better than us?!

[11] I congratulate you! Do what you want; but I will go, - and who else?"

[12] Here another two hundred and fifty got up and moved with wives and children and a lot of servants away.

[13] They met the ten in one of the streets and were asked: "Where are you going?"

[14] And they said: "With your permission the world comes to an end! - We are not allowed to lie, and therefore it is better hooey than phooey for us!"

[15] And the ten let them go unimpeded and did not turn to look at them anymore.

CHAPTER 155

[01] And the Lord said to the ten messengers: "Go now to the still remaining one hundred councilors, listen to them and then present My case to them!

[02] Give them an ultimatum of seven days and say to them: 'If you do not fulfill the will of the Lord within this time frame, you may follow the example of your predecessors; but if you fulfill the Lord's will, our fist will cover you!'"

[03] Thus spoke the Lord to the ten, and they went in haste towards the still remaining hundred councilors.

[04] When they saw the ten men of horror, they became so frightened that they were trembling as if standing already on the brink of the eternal abyss.

[05] But the ten said: "Peace be with you from above! Do not fear us too much; for we are no messengers of misfortune to you, but we are chosen by God to convey to you all His will.

[06] The purpose of our eternal true mission is your temporal and eternal well-being; therefore we exhort you to do what you recently have heard from us and for this purpose we have set you an ultimatum according to which you have seven days left to contemplate to do or not to do the Lord's word to you!

[07] If you do not want to comply you can immediately follow your predecessors or your fists and the fists of your colleagues will cover you; but if you will fulfill the word

of the Lord you will be covered by our fists!

[08] Thus is the Lord's will, thus the Lord's word!

[09] Fulfill it freely, and you shall also be free; if you fulfill it as servants, then also you shall remain servants; fulfill it under coercion, and you shall henceforth stay under compulsion like the beasts of the forests and freedom shall never be your lot! However, if you flee, you will remain refugees until the end of time!

[10] But woe to every liar of you; for whose lying, the Lord will punish with a flaming rod! Amen.

[11] Here the ten left the councilors again; when they had left, one of the one hundred councilors got up, saying:

[12] "Friends, brothers! Now we are standing and sitting there firmly boarded up on all sides!

[13] A seven-day deadline! Whatever we are doing, either fists or eternal flight or eternal slavery or constant coercion or even flaming rods will be with us!

[14] We therefore have nothing else to do than to choose from all the evils offered, the smallest, which in my opinion is apparently to escape! But let us also hear what you think, so that we are united in the best parts!"

[15] Here the councilors began to deliberate for three days; but the following will show at what resolution they have come at the end.

CHAPTER 156

[01] And another of the councilors stood up and said: "Brothers, I believe to have understood the words of the ten more correctly than anyone else and therefore do not think to be wrong, if I declare myself strongly against escape!

[02] For covering with fists apparently does not imply hitting someone but only to protect someone; but if the ten protect us if we do what is right, why should their escape be considered the only and best alternative?!

[03] If we are freely doing the right thing, we can rest assured that no hair is harmed on our heads; because the old God who is eternally faithful and full of love and forbearance against those who in penitence, completely return to His holy order, will also not be raining red-hot stones on us, should also we return to His holy order, which He established since eternity, with a repenting and faithful heart!

[04] Give me the golden keys, and I am not afraid to take off with a hundred heralds to loudly announce the opening of the temples everywhere in the city and then in the face of a countless crowd to open the lower temple and the temple on the hill!

[05] Who of you wants to join me, come; who does not dare to join me, should stay in the name of the Lord at home! But nobody should think about the ignominious

escape any longer; for the ten messengers have clearly declared it as a mere punishment!

[06] But I want to turn back to God again in all seriousness; therefore, I will never run away! I would rather be devoured by the wrath of God's flames on this very spot here, then to flee only one step from the almighty God who can catch and judge me anywhere!

[07] But to You, O God and Lord, I vow, and I swear here my full reverse and a lifelong loyalty! From now on I only want to serve You alone and love You with all my strength for the rest of my entire life! Amen."

[08] This energetic speech made all other councilors ponder and no one dared to oppose him.

[09] But he demanded the keys from the councilors and the councilors said: "Do you want to ruin us all?"

[10] And the speaker replied: "No, that I want and will not do! - But give me the keys and I will take the blame for all of you on me! Yes, here I want to be a liar and as the least guilty among you, I will accuse myself as the only guilty person before all the people, so that all the punishment comes upon me, and you shall be seen as justified and free! But give me the keys, so that I can save you!"

[11] Here, the councilors gave the speaker the keys, and he took them with great emotion of his heart, and also selected a hundred good speakers from the many court servants and then went and proclaimed in all the streets the opening of the ancient temple.

CHAPTER 157

[01] The councilor with his one hundred assistants announced valiantly for three days in the whole city, the opening of the temples and sent to this extent other in the city newly recruited speakers to the vast suburbs and let it be known there as well what is taking place in Hanoch.

[02] All street officers and all gatekeepers were immediately transformed into apostles by him and several well instructed were sent out to the distant provinces to announce to them, that is, the inhabitants of these provinces and especially the vassal princes, the opening of the temples and also commanded them to strictly return to the old God.

[03] Everywhere it was said that everyone who could make it, should indeed attend the opening of the two temples and to be taught and blessed by the newly present ten miracle working, mighty messengers of God.

[04] This councilor, despite the fact that he confessed everywhere before the people all the abominations (standing up for most of them) that he ordered to be

carried out, - was received with such jubilation and been carried around on hands in the streets that anything similar was never heard before and there was never any talk of a stoning; for wherever he came he poured oil and the most exquisite balm on the wounded hearts of the inhabitants of the big city.

[05] Many citizens asked him with the greatest gentleness and love: "But how is that possible, you exalted Lord, that you, for whom formerly every human heart was trembling, have become a salvific, consolation angel of the old God, this holy, eternal one true Father of all ? Are you led by your own spirit or the spirit of Jehovah?"

[06] Indeed, there doesn't exist a more sublime sight than an enemy turning into a friend; but it is even more gripping for everyone, if a persecutor of a good cause, finally becomes a zealous promoter of the same! And this is with you the most spirited case!

[07] Oh, how happy have we become through you! Verily, you alone should remain our leader and guide!

[08] But why did about nine hundred lords leave the city, now at this so endlessly and for all of us a blissful opportunity and are not coming back from any direction?"

[09] And the councilor said: "Regarding your first question, obviously the spirit of Jehovah is leading me, who was given to me from the mouth of the ten new miracle messengers of God from the heights, whom you will get to know at the opening of the temples.

[10] But what concerns your second question, the nine hundred lords left the city forever because they were better than me. They owed you less than I; therefore they left to save you the burden.

[11] But I as your greatest debtor could not leave the city until I would have repaid at least some of the great debt to you! But now I have come to you to redeem all the debt to you; therefore recognize me as such and follow my call."

[12] But the more our councilor took the blame on himself and apologized for the others, he was accepted with even greater love by the people who carried him on their hands.

CHAPTER 158

[01] The seven-day deadline ended and for the eighth day, a Sabbath, the opening of the temple was fixed.

[02] Thousands and thousands of people of all ages and both sexes gathered on the wide square around the circular atrium.

[03] The one councilor, called Ohlad, stood for some time at the ready in front of the golden gate of the court; but the ten messengers were not present and did not appear.

[04] "What is this? Where are the ten wonder messengers? Did something happen to them? Or is the day not right for them?", it was asked to and fro and nobody knew to give the other a proper answer.

[05] They turned to the councilor Ohlad and asked him likewise.

[06] But he replied: "My brothers and friends! Patience is the first duty of man; because without it he spoils all that is noble which he has planted!

[07] God the Lord Himself is of the utmost patience and can wait for a hundred years for us to improve; and if this has not taken place, only then He sends messengers and mighty teachers, who have to bring erring mankind back on the right path again with great patience.

[08] Once this is accomplished, the Lord withdraws very calmly and patiently His judgment and then again looks for a long time with patience and forbearance at how the people start to gradually forget about Him and turn outwardly to the world and to death.

[09] Thus it is also our duty to be patient at every opportunity! If it pleases the great God, the ten messengers will be coming; and should they not come at all, we do not want to complain about it, - since not for the sake of the messenger but solely for the sake of the almighty great God, the temples will be opened!

[10] In addition, I have also given to no-one the fullest assurance that the messengers will most certainly be present at the opening of the temple, but I just said that they would most likely be present, - which does not guarantee the fullest assurance!

[11] Therefore, I also will not be waiting for the messengers any longer but will at once carry on with the holy task; for as said: The opening of the temples does not pertain to the messenger but only to God the Lord!"

[12] With this speech all the people agreed and praised the councilor Ohlad.

[13] Ohlad now sang a touching paeon to Jehovah and inserted the key into the firm lock of the door and was on the verge to turn the key.

[14] But all of a sudden strong voices shouted: "Wait; it is not yet the right time!"

[15] Ohlad looked quickly behind him and saw the ten hasten towards him. When he saw them, his heart began to tremble with the highest joy, and he said to the people: "Behold, behold, they are coming, the sanctified of God!"

[16] And the people began to shout and praised God and blessed Ohlad, since they now recognized a completely truthful man in him.

[17] And the ten meanwhile came to Ohlad and blessed him and put their hands on him immediately.

[18] When this was done, only then they called on him to turn the key; only now was Ohlad able to open the temple without harm.

[19] But what further happened at the opening, the following will show.

CHAPTER 159

[01] When the door opened, the round dome of the temple was suddenly covered with a fiery cloud and thousands of violently cracking and the most powerful thunder exciting flashes bolted down from the same.

[02] All the people wailed and were mostly stunned by terror and were expecting a terrible judgement.

[03] Many would have like to have fled, but they did not dare; for they were afraid that God would become even angrier.

[04] Ohlad, however, also mightily impacted, said to the ten: "I have sworn to God the Lord my loyalty! Therefore, I do not fear the lightning, and it should pounce down on me denser than the most powerful hail falling from heaven and consuming me and the whole earth! It can bend my body to death but never ever my will!

[05] God, You Almighty! You have awakened me through these Your mighty messengers! My love for You awoke, my spirit has You, o great God, discovered and has learned that You're the only ever truthful, faithful and all powerful; I will then also love You and honor You in the fire of Your anger and Your wrath!

[06] Cover Your holy temple entirely with fire and I will still continue in my love for You to open your sanctuary and in it praise Your most holy name!"

[07] When Ohlad had finished this strong salutation, the ten were astonished about his righteous seriousness and one of them said to him:

[08] "Brother, you have vowed a lot to the Lord, and your words sounded serious and firm! But what would you do if the Lord would really put you to the test?

[09] For behold, our will is strong enough for each other, thus among us people, - but compared to the Lord all people are nothing and a spark of His will, can make a whole creation freeze, not mentioning the will of a man like we are!

[10] Therefore, rather take back your too great earnestness in good time - otherwise it could happen that the Lord wants to probe the tooth of your firm will!"

[11] These words did not bend the equitable sense of Ohlad in the least; on the contrary, he said to the ten: "You mighty friends of God may be right! If I had vowed my loyalty and love to a person, I could be persuaded otherwise; but I have sworn my loyalty to God which means that rather a fiery abyss should swallow me, before I will move only one atom away from my God sanctified intention! - Here is the sacred key! Thus let's go to the holy door! Amen."

[12] When Ohlad had barely spoken these words, the whole sky turned dark; hurricanes began to bluster, millions of flashes shot from the glowing billowing clouds and from around the temple suddenly powerful wildly raging flames shot up from the ground.

[13] All the people were paralyzed with fear and the ten asked Ohlad: "Well, what are you going to do now?"

[14] But Ohlad said: "My will is not trembling; therefore, forward! For lightning, fire and hurricanes are no barricades to him who truly loves God!

[15] Even if this body is destroyed, I nevertheless will penetrate the temple with my spirit for the flame in me is stronger than all this horror stuff! Thus forward! Amen!"

CHAPTER 160

[01] Thereupon Ohlad no longer hesitated and walked quickly towards the temple, which began to wrap itself increasingly in the most violent flames.

[02] When he came near the flames up to ten steps, he was met with such heat that he was no longer able to endure it and the golden keys to the temple were so hot that he could not hold them in his hands any longer.

[03] He therefore remained standing for a short time and thought by himself while exposed to the constant terrible raging of the hurricanes, the countless flashes and the huge fire:

[04] "What shall I do now? To get closer to the temple is impossible; because the heat of the flames is too intense. I can hardly hold onto the keys because they have become too hot; how glowing hot will they not become if I get even closer to the unbearable hot and terribly raging flames?!

[05] But I know now what I will do! Would it be the will of the almighty God to open this His sanctuary, He would not have put such terrifying obstacles in my way!

[06] Thus, it is most likely not His will for the temples to be opened! Therefore, I want to do the same as I did in the council when quite a few opposed my recommendations, namely: I withdraw very modestly and let the temple be opened by whomever likes to do so!

[07] It would be indeed the greatest folly, when a weak man wanted to take on the power of a giant tiger who is strong enough to tear off the head of a giant bull with lightning speed; but how foolish must a person be to engage in an explicit fight with God the most almighty being from eternity?!

[08] Oh, no! Oh, no! That I will never do; since the fire is hot, - it burns terribly! This element is no match for any human being; therefore I will no longer say: 'Only forward!', but very modestly: 'Back off, - and this as swift as possible!'"

[09] With that Ohlad thus turned around and quickly went back where the ten messengers were standing.

[10] Having reached them he was immediately asked if he had already opened the temple.

[11] And he replied: "Sublime friends of the Lord, the almighty God! You can do it, who are more closely related to the fire than me; for I already have gone through my school and have very clearly experienced that man should never dare the

impossible!

[12] Here are the still very hot keys! I hand them over to you and thereby my whole office dignity! Do with it what you want; but I will worship God in His power and return to a common civic life!

[13] Indeed, if there is such a mighty catch to God, one cannot serve Him! I recognize Him now and love Him, - but further I do not want anything to do with him!

[14] That I wasn't unwilling to serve Him with the greatest seriousness, I have proved to the whole world, as well as to you; but if He brings such tremendous spectacle to my face which mightily supersedes my strength, I have to retreat and leave this business to everybody else!"

CHAPTER 161

[01] And one of the ten stood in Ohlad's way and said to him: "Ohlad, whereto do you want to flee, so that you could hide yourself from God?"

[02] Look at the great firmament, the fiery clouds from which thousands and thousands of lightning are bolting down! Do you know where its end is?

[03] Don't you know that God the Lord can follow you for all eternity and that you can hide nowhere from Him?!

[04] But listen to me further: Through this firestorm the Lord, your God, does not want to let you know that it is not His will that you open His temples, but He wants to indicate to you and all the other people present here and far off, that He is very serious about you!

[05] He does not want to play with you, but either attain you for eternal life or wants to judge you to your doom; for God did not create free-thinking and free willing beings as a dalliance, but has created them because of eternal highest important reasons and gave them the wisest free laws which they have to keep, and also has always showed them palpably that these creatures are His children, whom He loves with an infinite eternal love!

[06] But if this is the case, it is clear that God through this firestorm only expresses His seriousness, but not His indignation against the opening of the temples!

[07] Therefore do not lose faith; just do not build too much on it! For behold, the Lord always test the strong of the earth with His strength, - but the weak, the meek and humble, with His love and gentleness!

[08] But you have formerly shown to the Lord great strength, to which we gave you a hint; but you meant to continue with your strength and seriousness to penetrate before and against God!

[09] That is why He made you feel a spark of His seriousness, to humble yourself. But you have been totally humiliated now and are thus ripe to open the temple. Thus

begin now, accompanied by us, with the most sublime work and nothing is going to prevent you in doing so!

[10] Behold, - that the Lord does not value a certain haughty power of seriousness among the people, but only the modest humility, through which man realizes and confesses before God, that he is nothing before Him, He has shown several times on the heights!

[11] At one time a certain Abedam from the midday region wanted, according to his own words, go into the fire or walk to the end of the world, out of great love for the Lord!

[12] And the Lord indicated to him that man should not make too big promises.

[13] But Abedam insisted, and behold, a persistent fly was enough to bring Abedam in a very short time close to exasperation!

[14] Thus the Lord only wants humility in people; for even the most righteous haughtiness is an abomination before the Lord!

[15] Such understand and follow us; and the key will not get hot, and the flames will not burn you! Amen."

CHAPTER 162

[01] When Ohlad heard such speech from one of the ten, his mood immediately changed, and he said:

[02] "O brothers, if this is the case, I am perfectly willing to act according to your will! But I will only ask you for one thing which consists of the following:

[03] If the work of the opening of the temple is completed, then let me go in peace and above all do not appoint me to become a kind of priest of the temple; because in such a position I would necessarily enjoy a certain preferred reputation before other people and would have a certain prestige and supremacy attached to me.

[04] In the course of forty years as co-governing councilor, I have become so very tired of being more in front of the other brothers, that I now incomparably rather prefer to be the very least person than being in any position of prestige or supremacy!

[05] It is truly a miserable pleasure, to be a master of the brothers and then finding delight if the poor brethren tremble before their commanding brother, who rarely commands to the benefit of the brothers but often more so for his own benefit and to promote his reputation!

[06] As I said, I do not want to hear or see anything whatsoever of a leadership position; for I now have been overcome by a sickening abhor for any human laureateship, and I am greatly looking forward to being the very last somewhere.

[07] Therefore, sublime brothers, in the name of the Lord, hear this my request,

and let me - as I have formerly already indicated - after the opening of the temple, go in peace!"

[08] And one of the ten said, "Behold, Ohlad, the flames around the temple have extinguished, and we go to the door and open it!

[09] Inside the temple you'll anyhow hear the Lord's will, and this will without the interference of our addition, most clearly let you know what you have to do - whether to stay or to leave!

[10] But if you want to be truly pleasing and humble to God, you must be like that concordant to the will of God but never by your own discretion! For if you are humbled by your own intent, then your humility is a child of your self-love and therefore useless and of no value before God; because behind such humility always lurks a meritorious translucent complacency, a self-praise and in the end a disguised arrogance!

[11] But if you say to all and at all times from the depth of your life: 'O Lord and Father, Your only holy will be done now as forever!', then you are truly humble before God, and your humility is valuable before the Lord!

[12] Nevertheless how far someone lowers himself conformable to his own will but without heeding God's will, he basically does nothing else than he who arbitrarily raises himself to become a ruler of the people!

[13] Only he who captures his own will and instead makes the purely divine will pertain and prevailing in himself, pleases God and his humility is righteous before the Lord.

[14] It is better to be a scoundrel by the will of the Lord - than a hero behind the Lord's back! It is better to always be conscious about one's own nothingness and worthlessness, than be convinced of one's blamelessness!

[15] Thus it is also better to be a sinner of one's own repentant fault, than to be a self-made righteous man!

[16] For the Lord seeks only what has been lost, strengthens the weak and cures the disease out of His mercy; but eternally He will not be anyone's debtor!

[17] Take note of these things in advance, until the Lord in the temple will provide you with more details; but follow us now to the gate! Amen."

CHAPTER 163

[01] Here Ohlad went with the ten towards the gate of the temple, took the key, put it on his chest and said:

[02] "My God and my Lord! Here I am, a sinful, helpless worm before Your sanctuary. I feel the greatness of my unworthiness to enter this Your sanctuary; but building on your infinite Father love and mercy, I still dare to fulfill what You, o God,

Lord and Father, has commanded me to do by the mouth of your anointed messengers!

[03] But, O Lord, O Father, should my foot be too unworthy to enter into this by You so highly sanctified house, then let me poor sinner only open it and then lie in front of the open door on my face, to love and worship You with all my strength!

[04] O my God, my Lord, my above all holy Father, - Your most holy will be done now as ever! Amen."

[05] After this good-hearted salutation Ohlad kissed the key seven times, inserted it and opened the gate.

[06] But when the door was opened, from all mountains visible from Hanoch, smoke and flames shot up; the earth trembled incessantly; wherever in the big city an idol was erected, devastating flames erupted from the soil of the earth and consumed the picture and did not spare the worshipers of such pictures, irrespective where they were.

[07] The ninety-nine remaining councilors, including their puppet king, fell into a death dread fever and waited under constant fear and howling their supposed destruction.

[08] Some bolder ones made the most bitter accusations to themselves that they had not followed the good advice of the first council who had left already.

[09] All the people of the city, as well as the ten suburbs and the whole vast empire saw nothing but the certain doom of the world. And there was not one soul in the depths that did not tremble before the dreadful things which were expected to impact the whole earth and still worse to come.

[10] To increase the fear, also the sun through the ever more and more accumulating cloud- and smoke masses of all the thousand burning mountains and hills, was so darkened that the earth had no other light than the appalling from the uninterrupted countless lightning flashes and the even more gruesomely light from the mightiest mountain fires.

[11] Here and there underground fire powers lifted large stretches of the plains and formed new mountains under the mightiest cracking noise and thunder and all this started when Ohlad had opened the gate of the temple.

[12] But the desperate people, driven by excessive fear and anxiety, began to take refuge in the court of the temple, and by looking at the overwhelming ghastly sight of devastating world-scenes, they began to ignore the continual lightning from the roof of the temple.

[13] But when soon thousands of fearful people of both sexes filled the courtyard, only then did Ohlad enter the temple because just after opening the temple, he immediately fell down on his face and with the greatest contrition of his heart he worshiped God. Together with the ten and with the highest reverence he now went inside the temple and there again he fell on his face before the altar, on which the name Jehovah was placed between the two fiery cherubim, and above it the white

cloud pillar, which, as is known, reached up to the ceiling and worshiped the holiest place for one hour.

CHAPTER 164

[01] When Ohlad had prayed with his face on the ground in front of the altar for an hour, a voice called out from the white cloud pillar:

[02] »Ohlad! I have looked at you! - Rise up, and stand upright, so that I come to you and anoint you with the oil of My love and mercy and gird you with My wisdom as testimony of the covenant which these people had made with Me, but did not uphold, but has shamefully broken and forgot all My blessings and My mercies!

[03] I want to place you as the right king over these people and the laws that you will give to the people are also substantiated by Me! Thus rise!"

[04] Here, Ohlad rose in full amazement at this wonderful call and immediately asked the ten: "Who of you has clearly in the name of the Lord spoken to me?!

[05] Or is one of you the Lord Himself? O show it to me, how things stand regarding this wonderful matter! Because the voice that spoke to me was more sublime than the voice of any man; I think it is the voice of God, or at least someone who is completely fulfilled with the spirit of God!

[06] O, therefore speak, you powerful friends of God, and tell me, who has spoken these so sacred words to me, the most unworthy!"

[07] And one of the ten spoke to Ohlad: "O man, what do you ask? What is it you want to know? Look, the Lord is standing next to you! The voice of God has spoken to you; the Father has called you! What do you still want from us?!

[08] If you can recognize the voice of God from the voice of a man, how can you ask us, while the Lord is coming to you and wants to anoint you as an authoritative testimony of the great unfaithfulness of all the people against Him?!

[09] Who has called you, to Him answer at once, and do not seek Him among us who are only humans like you; for the Lord Himself will anoint you with His own hand and not by ours! So please turn to the Lord! Amen."

[10] Here, Ohlad, full of reverence, turned around and looked where the Lord was.

[11] And the Lord said again to Ohlad: "Ohlad, come behind the cloud pillar, and you will see Him who has spoken to you; because I, your God, your Lord, and your Father is waiting here for you for quite some time! Therefore, come and convince yourself that it is I who has called you, and who now speaks to you: Come and see!"

[12] Overwhelmed by the greatest reverence and love, Ohlad went immediately behind the white cloud and found, to his greatest amazement, his own being just like a so-called double.

[13] And this his perfect likeness looked him firmly in the eyes and did not move

from the spot.

[14] This phenomenon overpowered Ohlad, and he began to become afraid.

[15] But the likeness said: "Do not be afraid, Ohlad; for it is Me, your Lord and your God and your Father!

[16] Do not be surprised by our fullest similarity; for I have created you according to My likeness. Therefore, do not be surprised about it, what was already founded in my order from eternity!"

[17] These words calmed Ohlad again, and he became attentive and asked the Lord in his own image that He should talk to him and make known to him His most holy will.

CHAPTER 165

[01] After these words Ohlad really recovered and began to comprehend in depth, from where the great similarity between him and the Lord originated and also mustered enough courage to be able to ask and respond to the Lord.

[02] He therefore asked, of course with the greatest reverence and in the deepest humility, the Lord: "O Lord, You the Almighty! You have said to me that I should become a right king for the people in Your name, thus also a lord! Since whom has the right to give sacred laws which every human being must strictly abide, is evidently a lord!

[03] But I'm just a human being just like any other person from the people, and only You alone are the Lord! How should I become a lord next to You for those who You created and who got their lives, including me, from You?!

[04] O Lord, spare me, the most unworthy before you, this dignity! Let me rather withdraw to the meanest citizen status; for I have indeed most unjustifiably enjoyed the glory for forty years and have until now fully convinced myself of how difficult it is to remain a ruler for the people as a brother and how hard it is to withdraw from the people's honoring which belong only to You, o Lord.

[05] Even if I give everything by myself back to You, O Lord, in my heart, it still seems to me on the other hand to be impossible, to bring about, that the people should never honor the king but always only You, O Lord.

[06] But I realize now that You are alone worthy to receive all honor, all laud, all praise, all the glory, all the love and adoration from us people. Therefore, I would like to ask You, O Lord, if it would be Your most holy will to grant this office which makes my whole soul shiver, to someone much worthier and much stronger and let me most graciously withdraw to the very lowest degree!"

[07] And the Lord came closer to Ohlad and said to him: "Ohlad, only now do I recognize you as My son and approach you as a Father!

[08] But if I, your Father, am a Lord from eternity, how can you, now My son, want to remain a slave and a servant? Or does the people on earth not honor the parents at the same time, if they pay respect to their children?!

[09] Thus is also the Father of eternity honored in his true children; because the right children do not retain for themselves what belongs only to the Father. And the Father puts His greatest honor in His children; because only in the children and by the children is the Father honored.

[10] Thus, if I as your eternal Father, make you, My son, a king and give you the legislative power, you do not represent yourself but only Me, your Father.

[11] However, just as I do not demand a vain honor for Me, but in all love only compliance of My will, and say: 'Who does My will for the love of Me, it is him, who honors Me in the spirit and in truth! Thus, I equally say:

[12] 'Whoever does the will of him whom I have set up, and listens to him with his heart, listens and honors Me; for I choose and anoint only my children, and they are completely one with the Father, which is Me!'

[13] Therefore, let yourself anoint to be king over all the people in the depth; for whom I anoint to be king, is righteous, - because I know why I am doing this!"

[14] Here the Lord laid His hand upon the head of Ohlad and led him to the altar where the ten were standing.

CHAPTER 166

[01] Arriving at the foreground of the altar where the ten were standing, the Lord said to one of the ten: "Go outside; at the gate of the courtyard you will meet a man! He has a gourd flask full of oil. Let him proffer it to you and bring it here so that I can anoint Ohlad naturally as well as spiritually to be king over all the people in the depths and to also anoint you to become his ministers and councilors and as custodians of the firepower from Me; because now you should not move back to the heights anymore since the people have turned to Me again! Thus go and bring Me the oil!"

[02] And he went and found at the gate the designated person with the gourd flask full of luscious nard oil.

[03] And the messenger said to the owner of the oil: "The Lord, the almighty God of heaven and earth has indicated that you have a bottle of luscious anointing oil with you! But precisely this God wants you to hand me the oil at once, so that I can carry it into the temple and that God, the Lord Himself, can personally anoint the former councilor Ohlad as king over all the people."

[04] And the oil's owner immediately handed over the oil and said to the messenger with the highest reverence: "O great ruler over all the fire in and on the

earth and in the air! I have dreamed it in the night that someone in very bright flames came to me and said: 'Do not forget your flask of oil tomorrow, if driven by great fear, you will go to the temple of God; for He, to whom the temple is designated, will ask for the oil from you through me!' And therefore I have taken the oil with me; and behold, now my vision is being fulfilled!

[05] To God, the Almighty, whose name is most sacredly written in this temple, all my praise, all my love and adoration for this infinite grace and mercy which He bestowed on me, the poorest sinner, by so graciously making use of my oil!"

[06] Here, the oil owner fell on his face and worshiped God with the greatest contrition of his heart.

[07] But the messenger at once returned with the oil back into the temple and handed it over to the Lord with the greatest love and respect.

[08] And the Lord took the oil and anointed the head of Ohlad. And when he had anointed the head of Ohlad He said to him: "Now you are a true king of your God's, your Lord's and your Father's grace! Receive now also My spirit and lead with the help of these ten whom I will now also anoint as ministers, the people in My name!

[09] If you ever need a higher council, then come here where I've anointed you, and you will always obtain the higher council!

[10] But now we want to step outside and present to all the people the newly anointed king! So be it!"

CHAPTER 167

[01] But the outer firestorm doubled in its intensity and the earth shook so violently around the temple that the people were barely able to stand upright, while the Lord in the temple anointed Ohlad and the ten messengers.

[02] And the people began to lose heart, since they believed that the earth would swallow them alive and God would not come and rescue anyone because He had become too full of wrath and indignation for the many misdeeds that have been committed in and around Hanoch.

[03] But precisely in the most gruesome moment when the earth even started to shear around the forecourt of the temple and from the cracks tower high fire columns shot up into the air with the most appalling din and the pavement of the court here and there began to steam and at places even turning hot, the Lord stepped with the newly anointed king Ohlad, accompanied by the ten messengers, out of the temple.

[04] However, the people did not know the Lord but only the ten messengers and Ohlad; therefore they fell to the ground before the ten and screamed loudly, that they should ask God for mercy on behalf of them.

[05] But the ten said: "Is God then not also your, like our Father? Thus turn to the

Father, and He will give you grace, if you are worthy of it!

[06] But we are just like you and have no prerogative to God before you and do not have a higher standing than you are; therefore we can not listen to your request and act accordingly, because thereby we would arrogate divine attributes to ourselves and would become even greater sinners before God, than there are the father-, mother- and brother murderers!

[07] But here is the king Ohlad who has been anointed by the Lord Himself! Talk to him and he will show you the way to the Father, who alone can and will show you mercy, if you in your heart earnestly repent your sins, turn to Him!"

[08] Here, the supplicants approached Ohlad and in a desperate manner asked him to show them the way to God, the Lord, and Father.

[09] But Ohlad turned to the Lord and said: "Oh, Father, reveal Yourself to the people, so that the honor does not fall on me, as if I could do more than the people regarding Your most holy will!"

[10] Only then did the Lord step forward, pick up His almighty hand and says: "Earth, you should be silent now, when I talk to My children! Retreat all monstrosities, and you, sun, let your rays again fall unclouded onto the earth's floor! Amen."

[11] When the Lord had spoken these words, all storms on and above the earth suddenly stopped. No cloud was to be seen all over the firmament and no mountains were burning anywhere anymore.

[12] And all the people suddenly fell down and glorified and praised God for this rescue; because this sudden utter annihilation of the storm was a too great miraculous phenomenon for all the people, and it was impossible for them to think otherwise, than to recognize the power and love and grace of God.

[13] But what happened next, the following will show.

CHAPTER 168

[01] "Children", the Lord said to the people, "come here and be not afraid of Me, your eternal Father, for I have stricken you, not to judge you, but to bestow My grace and mercy on you!

[02] But this time it cost a lot! Through fire the Father had to pave a way for Himself to your hearts and had to wound the earth in many places in order to reach the still here and there barely living intestines and in same with a new breath of life out of Me, your God and Father, aid the completely atrophied spirit!

[03] Through great mortal fear in you, I had to collect your totally dispersed soul and had to entirely remodel it, so that it again is made suitable to pertain again to the life of the spirit out of Me and allow itself to be led by the gentle force thereof!

[04] Verily, you have given Me a great deal of work! Your ever-growing sins have

put My patience and forbearance to a very strong test! It would not have taken much that the otherwise mighty thread of my patience would have sheared in the middle, because the big and heavy load of your sins have thinned and weakened it too extensively!

[05] But My love spun at once a new thread; through which I reconnected Myself with you anew and have awakened and anointed for you a new king, who will guide you on My ways, which are always straight and level.

[06] You and all the people of the depths have to strictly obey this king in everything. He will give you laws which you have to obey and who will oppose these laws, will be punished immediately in accordance with the holiness of the law.

[07] This is My will! But from now on I will give you kings successively; good kings if you will remain in My love, - but also tyrants, if you turn your hearts away from Me! Remember this well!

[08] But if you will turn against the kings, against the leaders and guides, then you will rebel against Me, and the Father will transform and convert Himself into a judge and will give you all a judgement, whose name will reach the end of all times of this earth!

[09] However, if you should become dissatisfied with a king, then turn to Me, and I will ensure that you will get the right king! But if you will begin to anoint your own kings here and there, I will withdraw my care from you, and will surrender you to all tyranny of the king chosen by you!

[10] You now know My will from My visible mouth. Act accordingly, and it will go well with you on earth and I will not let you fall; but on the contrary, the judgement remains inevitable! Amen."

[11] After these words the Lord asked the people to disperse, put the former oil dispenser in charge to guard the temple and then went with the king and the other ten on the mountain where the other temple was standing.

[12] What further - as follows!

CHAPTER 169

[01] On the mountain where the temple stood, the Lord spoke to Ohlad:

[02] "Behold, here I anointed Lamech with wisdom as a priest entirely, that is why he, out of great love for Me, has built this temple and consecrated it according to My will to praise the wisdom which he received from Me!

[03] I therefore remind you about it, so that you inwardly may become aware of it animatedly, in what spiritual sense this temple is standing here and what you and everyone else should do and look for in it!

[04] It is so that every man has a living temple of wisdom in himself! If he has given

Me the praise of wisdom in it, he can do without this temple.

[05] But I nevertheless have also built an external, visible temple as a memorial to the inner, living temple, so that every person who enters this temple, is reminded that I am the only Lord, and alone have all the power, in and above all heavens and also on, in and under the earth!

[06] Had the people of the depths been equal to My of course much fewer true children on the heights, they would not require a visible temple! But they are as coarse as this external matter from which this temple is made; therefore, they must also have a coarse sensuous sign and must bump against this outer, hard matter and shatter their own, so that their inner spirit can become free, and they can then enter from this coarse, outer, dead temple into the inner, living, temple, if they seriously want to!

[07] And in this sense, I also hand over to you this temple! Teach the people to enter in this disposition this temple and to search in it for the true, inner, living temple and to find it, - then you and anyone who will seriously follow such your teachings, will receive the true, inner, living wisdom from Me!

[08] But who will come to this temple prompted by a certain habit to appease his foolish conscience, would be doing better if he stays outside; because who does not bump on this temple and does not shatter his own matter, will not find any life of the spirit and its wisdom in it, but rather the judgement of his spirit in matter and through this death.

[09] These things I have made known to you in the presence of your ministers and My servants, and as such we now want to open this temple again by entering it in this spirit! Amen."

[10] Here the Lord, Ohlad and the ten went into the temple. The Lord blessed them all and the temple and then said:

[11] "Now the old order has been restored! Be alert and be active in My name; convert the people, and My love, grace and mercy will be your reward forever! Amen."

[12] Thereupon the Lord disappeared and Ohlad was filled with the spirit and went with his new ministers to the old royal castle of Lamech.

[13] But what happened next, the following will show.

CHAPTER 170

[01] Arriving at the old castle of Lamech, he immediately showed the ten ministers their homes and then went with the ten to the new big, golden residence of the former thousand councilors to give the still remaining ninety-nine councilors the *consilium abeundi* (recommendation to leave), if they do not want to observe the

divine laws.

[02] Ohlad, whom the ninety-nine regarded lost, just then, accompanied by the ten, stepped into the large council chamber, when the still remaining ninety-nine were gathered around their puppet king and discussed among themselves, whether they should fill the council with a thousand councilors again or not. Or should they remain with the one hundred and only fill the position of Ohlad with a man from the people? Or should they just remain at their current number?

[03] But the sudden appearance of Ohlad in the midst of the ten horror men, caused the ninety-nine councilors along with their puppet king the greatest embarrassment and no little anxiety on the side.

[04] They therefore immediately cut off their discussion, rose from their seats and initially received Ohlad and the ten with the highest apparent kindness - but nevertheless asked them with a very inquisitive spirit, how his good but highly risky undertaking on the side of such unheard of elementary calamities went and what will be the consequence.

[05] But Ohlad said: "Here are now My ministers! They will give you the right answer!"

[06] When the ninety-nine heard such words from the mouth of Ohlad, they already knew about how the matter would proceed and one of them said something a little funny:

[07] "If the ten are your ministers, we already have the answer, and it confirms my old principle that luck always chooses the dumbest individuals and lets the wise sit!

[08] For your undertaking with the reopening of the temples is so foolhardy, that a truly wise man should not waste a single word about it!

[09] But that you, like a blind hen, has managed to get away unskinned and at the same time made the ten fire-tigers like a wobbling ass, your friends, that belongs in the annals of the world under the heading written with golden characters: 'Highest culmination of a donkey's luck!'

[10] That you, as generally accepted, was among us the stupidest councilor, will hopefully not be unknown to you, and indeed for the very reason, because you and this is our current puppet king, who, just like you, did not invent gold making, have drawn lots for this dignity; because it was agreed that the most stupid should be king!

[11] In short, what the lot failed to give you then, you now obtained with your donkey skin! You are king and the ten fire-eaters are your ministers! In winter, they obviously will provide you with excellent service! But that we will not remain here under your kingship, goes without saying!"

[12] And Ohlad said: "Yes, you will leave with a hiding; But before that you will receive a few laws from me for your journey! They will have to be observed strictly everywhere, - failing to do so implies that God, the Lord will punish you with flaming rods!

[13] See, also this belongs to the luck of a donkey that the Lord is a flogger on my

side for every transgressor of my laws at every moment!

[14] And thus get ready to receive my laws! Amen."

CHAPTER 171

[01] But the speaker of the ninety-nine councilors said, rather than to prepare himself for the reception of the laws:

[02] "That is all we need! Just keep your certainly not too meaningful laws for yourself, including the divine penal sanction; because it is enough that we emigrate voluntarily and therefore leave you the autocracy!

[03] But to also adopt any sanctioned laws and thereby acknowledge your autocracy over us wherever we go and live, we will certainly not do and in case of a violent enforcement we also will know how to protest!

[04] Because if there is a God who helped you onto the ancient throne of this city, He must be just and wise, and if so, He then can not possibly enforce any laws on those beings who should be free according to His creation plans, by which they are placed in all slavery!

[05] A free creature under laws is surely the greatest contradiction, the greatest disorder, a wind contained in sacks! How can such a contradiction exist in God, who is the highest freedom Himself and must be eternally?!

[06] Yes, where large human societies, such as here in the city of Hanoch, are living together, certain divisions as morally civil laws are necessary; but their reason is precisely none other than maintaining the freedom of every educated human being, and on the contrary, for the not yet educated a school for developing his being for freedom.

[07] See, there certain laws are needed; because without them, the educated man among the uneducated would be exposed as if located among the tearing beasts of a dense forest.

[08] But if a group of very well-educated people would settle somewhere on a still open space of the earth, who, according to their high education, quite well know what they have to do, why should they be bound by laws to a person with whom they will have nothing more to do forever?

[09] Say, - can even the highest wisdom in a God-being provide only a halfway sensible reason for this?!

[10] We can provide for ourselves! Should we find it necessary to have laws among ourselves, we will do so on our own; but for as long this will not be the case, we remain free and live under the sole law of mutual friendship! And if we want to put something into effect, we will mutually advise each other; and what the majority views as good, will remain!

[11] Thus it is now our joint decision to embrace under no circumstances any laws from you, irrespective of whatever content they may be! - Yes, we even refuse any piece of advice from your now royal side!

[12] Let us therefore move away freely as we have allowed you to go and open the temples; this is all we ask from you and also the only thing we would accept from you!"

[13] When Ohlad had heard this, he became excited and said: "Amen, I say, and you will not leave this building until you will have subjugated your rigid will and your great pride under my scepter!

[14] I know your intentions; it is of a mutinous style! Therefore, this is now my first law to you, that you will be kept here until you will have learned that the culmination of all human freedom is humility!

[15] For it is not a matter of your physical but your spiritual freedom! This consists in humility and not in mutinous arrogance! Defeat this first, and it will then show whether my laws will disconcert your freedom or not! So be it! Amen."

CHAPTER 172

[01] After this objection by Ohlad the speaker of the ninety-nine really gathered his wits and addressed the following very serious words to Ohlad and at the same time to the ten ministers:

[02] "What are you talking about here haughtiness and a mutinous attitude? Do you see me as an impostor and a shameful liar and as a coward who should tremble before you, like the leaves of poplars before a storm? Oh, there you're mightily mistaken!

[03] Do you think I'm going out to call together, with the help of my brothers, an army, and will then move here with the same and drive you from your by God backed throne? - Oh, I tell you that, you have nothing in the world to fear less than that!

[04] Do you think I don't know how the spirit of the deity has visibly anointed you in the temple as king and given you these ten fire men as invincible ministers?

[05] Do you think that all the firestorm scenes caused by these ten have escaped me? - O, not at all; for I have watched you very closely through my servants!

[06] Therefore I know now what I have to do! Or do you seriously take me for so stupid that I want to get involved in a fight with them who command all the elements and even crusade against the old omnipotence of God?

[07] O you gross fool! Appeal first to Him who anointed you to become king, to enlighten your brain, so that you can recognize the people who are your brothers, that they are still your free brothers, although you now sit on the throne above them!

[08] God has given every human being reason, the mind and next to it a free will

and with these three pieces at the same time three major laws; namely: through reason man should hear all good and truth, through the mind he should arrange what he had heard and recognize what is pure, and by the free will that he chooses the very pure freely, hold on to it and becomes active accordingly.

[09] Is it not so?! Isn't that the divine order, why God created man and endowed him with these three highest laws so that he can become active accordingly?!

[10] But am I doing something else?! Do I not act according to these divine principles ?! Don't I act according to the divine order, if I act in accordance with those refined three principles, thus purely rational, perfectly rationally and voluntarily out of me and does not allow myself to be confined by any other law, because I recognize the primordial divine in me and regard it as higher than any man-made law, which is already no longer pure for a person who wants to enforce a law on a well-educated other man, can only do so because he regards the pure divine in his brother as nothing, what is the case now with you against us!

[11] You warned me about arrogance and mutiny; but I ask you: Which one of us is now more arrogant and who is the mutineer?!

[12] You want to subjugate us under your scepter, want to burden us with laws?! Are you then not a mutineer against the holy divine rights in the chest of every educated person and not arrogant, if you want to subjugate us under your scepter?!

[13] Therefore go and ask God to enlighten you about the three basic laws in you; only then come and judge whether ours are not of the same origin as those of you!

[14] First learn to respect the divine in your brothers and only then judge if they require in addition to the divine living laws also your dead ones!

[15] Such that I understand your distress, I have spoken to you in the name of all!"

CHAPTER 173

[01] When Ohlad heard such a speech from the speaker of the ninety-nine, he turned to his ministers and asked them what to do with these stubborn impugnantes. Should one let him and his companions move out without the divine duty-teaching, or should one force him with firepower to listen to the extremely well-intentioned duty-teaching?

[02] And the ten Ministers said unanimously: "You know where the Lord uses violence, He has judged already! Should we now do this in His name, He would have specifically authorized us to carry out His will! But we all have to rely on patience and stay with it until the Father will tell us otherwise.

[03] Give good for evil, be subtle for coarseness, honey for gall, oil for vinegar, gold for salt, precious stones for clay, and it will soon show what should be done with these strong opponents! Attack them with their own weapons, and you will defeat

them quickly and easily!"

[04] And Ohlad said: "You're right, that would be the safest way but for that I would need a better tongue! I hear in me lucid and clear what I have to reply to these tongue heroes, - but since I have practiced myself too little, to speak from the inside to the outside, it's a bit difficult for me. But you have already attained the greatest skill in it; Therefore, I beg you, dearest brother, say in my place a dignified word which surely will bring these stiff-necks to bow shortly!"

[05] And the key speaker of the ten at once conceded to the request from Ohlad, took the word and addressed the following words to the ninety-nine, saying:

[06] "Hear, you mighty representative of your comrades! Why are you resisting so much the adoption of a teaching from someone you know was anointed in the temple by the spirit of God Himself to be king?"

[07] You know quite well the power we have obtained from God, and we on the other hand are perfectly confident in us, that you're not ever able to oppose us by whatever power you might have, and therefore it is not at all necessary for us to be afraid of you in the least; for the power and the scourge the Lord has placed in our hands, and thus, even with the help of the whole earth, you cannot cause us any harm!

[08] But we, as your brothers, do not intend to chastise you in any way but to give you a teaching for your journey, according to which you only can become very happy, but never unhappy. This we also vouch with all our God-given power.

[09] Tell us now – under these conditions, do you still not want to adopt a teaching as a norm of life from us?"

[10] And the orator of the ninety-nine said: "Yes, under such conditions, we accept every doctrine as your free brothers; but we will not be made slaves, not even by God Himself through sanctioned laws! He rather should let us burn together with the whole world!"

[11] And as such we are always ready to listen to good and wise teachings from you and also to adopt them, if we like it!

[12] And so you may speak; but understand it well: without sanctions!"

CHAPTER 174

[01] Thereupon the speaker of the ten turned to Ohlad again and said to him: "Well, brother, you can go now and make the Lord's will be known to the ninety-nine; they'll hear you now!"

[02] But not a word about sanctions; for the revealed divine will, which goes forth from the eternal order of God, is sanctioned by itself! Do you understand?"

[03] Anyway, a law to which sanctions must be added, is for that very reason

already bad, reprehensible, unacceptable and empty, because it does not carry the sanction in itself as a natural consequence of its transgression. And it is such empty laws which these heroes fear most and rightly so; for such laws always turn people into true slaves.

[04] But those laws from above of the eternal, divine order, these heroes do not fear; for they do not know that these laws already from eternity carry the sanctions in itself, just as every human being carries a punitive spirit in his conscience in himself.

[05] Therefore go now and make known to them the will of God, and thereby they receive the leader as well as the judge under one skin at the same time; thus do it!"

[06] These words Ohlad understood quite well, and he forthwith went to the ninety-nine and directed the following words to the key speaker of the ninety-nine:

[07] "Since I have received through my minister your consent, according to which you will listen to me, I therefore want to open my mouth in front of you in the name of the Lord of heaven and earth and want to proclaim to you with a very few words what the Lord requires from you, and what you all need for your temporary as well as one day for your everlasting well-being. And therefore I ask you as your brother, that you will listen to me patiently and calmly!"

[08] Thus, this is the divine will to me, to you and to every human being: 'Recognize and love God above all, but all your brothers and sisters as your own life; avoid the unnecessary pleasures of the flesh and realize that there is only one Lord, but we humans are all brothers among ourselves, - and so you will be righteous and pure before God and all the world, wherever you will be, and the Lord will bless you and lead you towards your eternal happiness!'

[09] This is the pure, divine order, in which alone all things can be thought to exist; but without it there is forever no existence of any being! - Now you have it all!

[10] Do you want to move away or remain here, that's the same to me; only that you have to accept that you yourselves have to produce your own bread so that the citizens can be freed from a heavy load.

[11] By the way, I'm not going to put a lock on the hearts of the citizens and also not mine!

[12] But I will try to limit as much as possible the needs for me and my ten ministers and to ease the life of the citizens as much as I can.

[13] Do likewise, and you can stay and inhabit this castle!"

CHAPTER 175

[01] When the ninety-nine had heard this from Ohlad, their key speaker rose again and said to Ohlad: "Basically you are not wrong - of course only then, if you look at it more superficially; but if you probe it more deeply, you just have told us the most

contradictory nonsense of the world!

[02] So that you can see that I, on behalf of my brothers, did not have just counter-posed you with a mean intended sentence, I will explain it to you properly! If you can refute it, we all will instantly accept every law from you; but if you most certainly can't, we will leave, and you can keep your teaching, including this golden palace as a present! And thus hear me out good-naturedly:

[03] With regard to your recommended recognition of God, I say to you nothing else than that: Try to put a whole mountain at one time in your mouth and then swallow it with one gulp! - Do you think that this is possible for you?

[04] Or scoop the whole sea and all the large rivers into a small vessel! - Do you think you can do this?

[05] Now imagine the infinite large, eternal God in Himself and His endless large and countless many works and then add yourself as a dusted, most tight restricted and limited worm to it! Tell me, how do you want to go about it with the acknowledgment of the eternal, infinite God?!

[06] Will His endless everything have sufficient space in your utter nothingness before Him? Or can you gloat with the knowledge of God, if you at the most know of Him what I know?!

[07] Or do you believe to have seen the whole God, if He by an externally functioning spirit, thus only through a minutest ray of power out of Him, has presented Himself to you visually?!

[08] O see, how foolish you still have to be, if you believe this!

[09] Verily, I regard him as the most arrogant and biggest fool in the world who wants to boast of - either by his actions or his words - that he strives to either get to know God, or that he recognized Him already - what appears to be strongly the case with you, since you have recommended the recognition of God in the very beginning, as if you were - God knows how much - convinced already of the advantages!

[10] You hopefully will realize this nonsense, which nevertheless one can listen to!

[11] But where do we stand with 'Love God above all!?' - Brother, friend! If I only could lend you my head with my pretty much bright mind, you would cringe before your stupidity!

[12] See, what we call love, is the real life-force of man! The stronger his love, the stronger is his life! In old people love decreases and in the same relationship also his life. Death is the end of love and thus also the end of life; which teaches us the daily experience.

[13] But tell me, for how much of this life-force is there space in you? Behold, certainly not more than how much your volume allows it to be; for outside of himself no man has ever lived!

[14] With this life-force or love you can absorb perhaps relatives and beings of equal size to you. For one to ten women it will probably be sufficient for some years - but for hundreds or thousands with a united force not one hour! Completely

exhausted you will be collapsing and be extinguished in your folly entirely!

[15] From this it is clear that man can only love so much, as there is his volume. Anyone who wants to love more is like someone who, to become wise, engages in all branches of knowledge and at the end only knows insignificant little of everything but nothing on the whole and therefore is a completely useless individual!

[16] But you demand that we should love the infinite God - and on top of it, above all!

[17] But with what and how, I ask you. Are you able to illuminate and warm the whole earth at night with a torch in your hand? - No, you say your experience.

[18] But how do you want to push the whole, endless deity into your chest and then warm and illuminate it (the deity) and in the end even expand your love beyond it?!

[19] If you only have the mind the size of an atom, you have to see the folly at first sight indeed, which you have imposed on us!

[20] I ask you therefore, that you take to heart this my clear objection and thereafter arrange other dispositions for us; because you should not make us your fools."

CHAPTER 176

[01] When Ohlad heard the speech of the key speaker of the ninety-nine, he did not know how to reply to it; at the same time he was by nature also one of those persons who are not able to utter a single word when experiencing a little emotional anger, and thus it was even more difficult for him to give the very critical opponent a thorough response.

[02] But the ten noted the fairly strong embarrassment of Ohlad; therefore they went unto him, and one of them said to him: "Ohlad, do not be angry in vain; for behold, these are stock blind people in front of us, who do not even have sufficient light to distinguish the darkest night from the brightest day! It is thus a complete waste of time to say anything more to them!

[03] People who brought it so far with their reason and with their minds, that they want to pen in bags the free spirit and its love, which is its essence and is purely out of God, are no longer capable of higher instruction.

[04] For they resemble the pupa which once cocooned in their own tissues, have thus cut themselves off from all higher light in-flows!

[05] Even if these pupae would be enlivened in time and become beautiful butterflies, - what miserable picture would that be?! For it presents nothing else but an annoying number of all kinds of day-thieves, loafers and beauty-spirits, who put their ideas just like butterflies their eggs, in the young plants of the human race, from which very soon emerges a myriad of harmful caterpillars who very quickly gnaw and

destroy all the wonderful living germination of the spiritual life!

[06] Therefore, we now have to let these blindest people-like reason- and mind-pupae as soon as possible move away from here; because now the spirit's eternal and living sun shines among us! Through its warmth these pupae will soon hatch and then lay their pernicious brood into our new plantings!

[07] We will no longer exchange vain words with these people but will let them leave as soon as possible; and as their wind will turn them, thereto they shall go, - for every worm knows its herb which tastes good to it and which it then eats greedily!"

[08] But the speaker of the ninety-nine said: "Yes, where people thus talk to people, they can not stay- and live together! They preach humility - and at the same time are haughtier than a peacock, once his tail is fully grown! Therefore, we move away and indeed, we will certainly find somewhere our herb!"

[09] But the speaker of the ten said: "Yes, move away because here no herb grows for you no more!

[10] People, to whom we have granted everything, if they just had accepted our gentle law, are not fit for us, who know that God has arranged our hearts in the same manner as the eye, which indeed is a lot smaller than the visible creation but is nevertheless able to absorb and look at it! And as such it does not depend on the volume but only on the will of the life-carrying being!

[11] Go now; since there is no place for you here! You are granted three days to collect your things; but not a moment longer!

[12] Understand such, and thus it will be done!"

CHAPTER 177

[01] These words brought a great soul change about in the ninety-nine; especially the parable of the eye compared with the heart, went like an electric spark through all their limbs, veins, and viscera.

[02] Therefore, the key speaker turned around and directed the following words to his brothers: "Listen to me, my brothers! The mighty messenger's speech, who is now a prime minister of Ohlad, who God Himself has anointed to be king over us, has shown me my misperception.

[03] I know now where we are actually with all our reason and all our intellect, and that is enough to realize that we in earnest are more than stone-blind for spiritual and divine insights!

[04] For we are also at the same time stone-deaf and terribly conceited stupid! And thus it serves us completely right, that we are forced to leave this city rather disgracefully, in which we have played to be the lords for some time; and I deserve it the most since among you, I was always the most stubborn opponent against

everything purely spiritual and divine.

[05] Who among us cannot remember the story where the councilors, who came to us as laborers from the heights and soon became construction managers for all our great buildings and in the end left us after exhorting us to God, the only almighty Lord of heaven and earth?!

[06] But their glorious words struck no chord with us at all and especially with me, it fell on deaf ears; we were letting both of these most important men to us go, rather than having accepted their gentle divine words!

[07] With our reason and with our minds we always resisted the words that came in some way from God to us; thus we are no longer worth anything than to be driven out of this city!

[08] But I know what I'll do; as an awakened, remorseful repentant I will leave! But you can do what you want; the almighty God's will with me and with you!"

[09] After this speech, he again returned to Ohlad and the ten and asked them touchingly for forgiveness because of his stiff-neck behavior and thanked them for the lesson that had so aroused him, and wanted to go.

[10] But Ohlad said to him: "Danel, I tell you: The way you are now, you should stay; for the Lord has accepted you by bestowing you with such grace, and therefore you shall also be accepted by me!

[11] Since I do not want to banish you as brothers, but only your stubbornness; but if you ban this out of you, then it is not necessary to flee together with your sins - for it is enough that you gave farewell to the sin!

[12] But if one brother exiles another brother, he also banishes himself from his brother; but this is far from me!

[13] So stay and seek that also the other brothers remain because we still have plenty to do!"

CHAPTER 178

[01] Danel was overjoyed in his soul by the words of Ohlad and promised to do everything possible to also persuade the others to convert.

[02] He then immediately turned to the other councilors and presented to them the grace of God as clear and best he could; and except for one, all followed the words of Danel.

[03] The one, however, was none other than the puppet king. The desire to rule only now started to excite him when he became aware that this was the end of his rulership.

[04] For as puppet king he enjoyed all kinds of ceremonial distinctions which he relished above all. But now he had to resign from everything! This was just too much

for him!

[05] He therefore began to contemplate how he could return to his lost dignity.

[06] Danel noticed this quite well and was already loaded to throw some lightning flashes at the head of the puppet king; but one of the ten ministers stepped up towards Danel, saying:

[07] "It is enough that you ninety-eight have returned to God; there is nothing much to a donkey anyway! After all, who wants to lead his brothers without any natural, moral and spiritual power, but wants to rule purely for the sake of a certain tickling haughtiness lechery, is a donkey, for he can not see that his brothers have long since already recognized this with him and therefore have put the crown of stupidity on his head.

[08] Truly, floods of time will not change this man; for his stupidity stands as firm as a rock!

[09] Smash the mountains, make the earth tremble as the foliage of the trees in the storm, darken the sun and let the stars of the heavens fall to the ground, - and this man will stand unshaken!

[10] For the donkey does not fear the mighty tiger's powerful paw and not its crushing tooth; because he knows like a prophet that the stronger beings had to be ashamed, if they wanted to harm him!

[11] Because stupidity is even very much respected by the father of wickedness and falsehood and the donkey has nothing to fear of his malice! Since shame also squeezes Satan; he therefore may never associate himself with donkeys!

[12] Let him therefore remain on the throne where he can rule the flies and gnats between the walls; and even a gorgeous crown should decorate his gray head!

[13] And if he, with very few and always the same words, tremendously sounds the voice of a ruler in the palace, then he should be served an abundant fodder!

[14] This is the way we are going to handle it and so it should stay; the king should pass the time by guzzling, sleeping and repelling flies!"

[15] This satire brought the puppet king almost beyond his senses and he began to rave and to rage thereafter.

[16] But the speaker of the ten grabbed him by the ears and with his miraculous powers he stretched them to real donkey-ears and said: "Behold, this is the crown! The throne will follow!"

[17] This made an impression on the puppet king whose name was Midehal. But he was humbled thereby and also converted; but his ears he retained for a full three years.

[18] But this story became known throughout the region and even up to the heights that the puppet king received donkey ears and through all kinds of poetry it remained alive until the late descendants. {Therefore also related to the Greek myth of King Midas, who was also graced with donkey ears. - Another parallel is found in the works of the 'Three days Scene' (The 12-year old Jesus in the Temple); even at this

temple scene, Midas with the donkey ears was not lacking.}

CHAPTER 179

[01] Thereupon Ohlad turned to the Danel again and said to him:

[02] "Well, friend and brother, behold, also Midehal has been safely converted by the fact that the minister has extended his ears by the power of God in him and thus turned his inner stupidity to the outside; and so we already achieved a great goal through the will of the Lord!

[03] But now there are the people whose darkness is large and everywhere - here in the city, in the wide suburbs and in the cities of Lim, Kira, Sab, Marat, Sincur, Pur, Nias, Firab, Pejel, Kasul, Munia and Tiran, and also with the other vassals!

[04] It is on us, that these people in the cities as well as in the countryside and wherever people are living, are converted. Everywhere, as you and I will know, idolatry, as well as total impiety is entrenched!

[05] To a great extent we ourselves are to blame for this, and therefore it is even more so our duty to bring back the light to all these nations, which we have taken away from them for the most part.

[06] The Lord Himself has opened the way for us through the most terrible firestorm; but it is now up to us to use this opportunity wisely to the glory and praise of Him who showed us such great mercy by igniting the eternal light of life in us anew, which was completely extinguished in us.

[07] So that we are capable of bringing back this light to all the people, we want to visit the temples of the Lord; in them, we will receive the equitable strengthening and the necessary authority and power!

[08] The Lord's Spirit will come upon us and anoint us with new strength and will awaken in us the right spirit of love and all light of life from it; and with this light we want to go to the nations and will enlighten them with the light of the living grace of God and anoint them with a new spirit to become children of the one holy Father who has chosen us from the very beginning already to be His children!

[09] And as such prepare yourselves for the day of tomorrow; for even before sunrise, we want to enter the temples, and then engage immediately with the supreme business of a true government of the people in the name of the one God, because He has chosen and anointed us for it! So be it."

[10] When Ohlad had finished his speech, he received a huge praise, and all the councilors together with the very humiliated puppet king began to laud and praise God aloud, that He had given them such a loving and wise king.

[11] All accepted the recommendation willingly and rejoiced beyond measure, to be able to start working in the name of the Lord.

[12] And Ohlad together with his ten ministers blessed the ninety and nine, and then went into the old castle, where they strengthened themselves and brought a common praise to the Lord.

CHAPTER 180

[01] The next morning, two hours before sunrise, Ohlad with his ministers went to the ninety-nine councilors and to his great joy found them festively prepared for the entry into the temples.

[02] Men, women, and children stood together, gathered, and the servants waited in the spacious courtyard for their masters.

[03] Since everything was ready, they started to march towards the first temple.

[04] When the whole, quite large company arrived at the front-court, at once a thousand lightning flashes shot down from the golden roof of the temple into the large atrium. At the same time the ten ministers waved to all the surrounding fire-spewing mountains and at that moment sky-high columns of fire launched from their craters; and the associated masses of smoke soon covered the visible firmament.

[05] This phenomenon made a mighty impression on our ninety-nine councilors; for they saw death before their eyes, which means as they imagined it.

[06] Quivering and shaking Danel approached Ohlad and said: "O you mighty, by God anointed king! Spare us and do not let us perish so miserably; for terrible is your power and authority!

[07] Under these circumstances, who can exist alongside you? Who will be your subject and be able to live? For before he knows it, the flames of your power will embrace him and will burn his body to ashes!"

[08] But Ohlad said to Danel: "Do not worry about such foolish things! It is the seriousness the Lord is showing you and also to all your companions; because if the Lord would not have shown you this seriousness, you would not be worthy to receive here the mighty blessing, which you need to draw the people to the light of life from God!

[09] Therefore away with the foolish fear and completely away with the quivering and shaking; for it is God, yes an eternal, most loving Father, who is coming to meet you in the most violent fire of His infinite holy love for you!

[10] For it is not I and not these ministers who are able to call the lightning from the roof and all this fire from the earth; only God Himself does this out of love for you, to prepare you still deeper for His blessed arrival in the temple!"

[11] These words were enough to free Danel as well as his companions from the great fear and to instill courage in them to enter the atrium and then - after the true revival of the vibrant humility and love - also the temple.

[12] Thereupon Ohlad opened the gate of the court and then entered himself with the greatest reverence together with the whole, big company, praised the Lord and then went into the temple, where only the ten were allowed to follow him. All the others of the company had to remain in the front-court; for only the initiated were allowed to enter the temple.

CHAPTER 181

[01] When Ohlad and the ten ministers entered the temple, he immediately fell down on his face in front of the altar and prayed to God that He should be gracious and merciful to the ninety-nine brothers, including the puppet king.

[02] And the Lord spoke from the white cloud: "Ohlad! I have looked upon you and your brothers and I have been pleased that they converted and have turned their heart and soul to Me; but I still have something against them, and that is very important for their spirit!

[03] For the world it appears fair, just and entirely innocent; but it is not so to Me!

[04] What is it that I have against them? - Hear!

[05] They have a passion to visit certain families they like under all sorts of friendly pretexts which they make up themselves and also vice versa! From this evil passion even Danel, as the wisest, is not excluded!

[06] The men have great joy if they are visited by beautiful women and are very happy if they can make return visits to such beautiful women.

[07] But the women are duly panting for male visitors and the more there are, the more funny and quite foolish friendly they become.

[08] Although the women are visiting the men less frequently than their peers, but then the whole heaven often becomes fiery glowing from anger about the most appalling stupid gossiping which takes place!

[09] The more nonsensical and worthless and stupid the chatter, the more it pleases them; and the sillier, the more foolishly, the more stupidly and the more fun-like and ridiculous such gatherings turn out, the more pleasant and cherishable it is and therefore becomes a preferable place to visit.

[10] Especially the women - young and old - see to it that at such gossip gatherings, which I hate from the ground, always several young people of the male sex are present, who are really skilled in courtshipping and also know to arrange all kinds of funny games to provide a pleasant amusement for the women; and the more nonsensical and stupid and more empty and meaningless these games are, the more popular they are, and especially then if they are carried out by well-built young men!

[11] See, your ninety-nine brothers have such wives and such children; but the wife

of the Danel is the biggest gossip lover among them! Truly, this is most disgusting to Me!

[12] I would rather prefer to hold a carcass in My mouth for a thousand years than to only look at such a gallant party lover for only one second from afar!

[13] The reason for this lies therein, because this is one of the best ways to destroy and kill the spirit from Me; for during such gatherings the woman as well as the man learn in the best manner to forget about Me and are throwing themselves into the poisonous snake arms of the funny and flattering world!

[14] Who thinks about Me in such gossiping-, playing-, chit-chatting- and laughing society, while I still have to sustain his or her life at every moment?!

[15] Therefore, I curse all those gatherings where people visit each other to amuse themselves - and not that they want to discuss and teach each other about Me; irrespective if these visits are of an insignificant nature, they are nevertheless cursed by Me - particularly if children are dragged into it and where every better seed will soon be suffocated.

[16] Therefore go outside and preach such My will to your ninety-nine brothers, and they should do likewise to their dull wives and children; and tell them that I will not bless anyone until he has brought his house in order!

[17] If this evil is not destroyed from the roots, I will give to the world My judgement instead of My grace! Amen."

CHAPTER 182

[01] And Ohlad spoke with the deepest humility to the Lord: "O Lord, Your most holy name be sanctified, and Your will will be done always and forever!

[02] I, a poor, miserable worm in front of You in the dust of my utter nothingness, nevertheless dare from the bottom of my great need to put a question before You, and You, Father, full of the most infinite love, mercy, and patience will not be cross with me!"

[03] And the Lord spoke from the cloud: "Thus stand up and speak! I will put My ear to your mouth!"

[04] And Ohlad rose and said: "O Lord, tell me according to thy loving kindness: Shall we people never visit our neighbors and never - even in a respectable manner - enjoy ourselves with our brothers and sisters?"

[05] See, we poor people have little entertainment on this earth anyway! If we even have to entirely avoid our mutual social visits and meetings, then nothing is left to us than crawl into a hole and gnaw there at our own gloomiest boredom!

[06] Therefore, I want to ask You, Lord, on behalf of all my brothers and sisters, that You want to soften Your will a little in this regard! Would it not please You, to give

me a rule, yes even a law, according to which some gatherings might still take place?!

[07] And the Lord said to Ohlad: "I knew it, that also you are still a sick donkey; why do you ask Me such against all my order!

[08] Behold, you ox, on the earth are growing blessed and cursed plants, shrubs, trees and fruits; the blessed originate from heaven and the accursed from hell. The fruits of the latter are often more enticing than the first kind. Would you also not like to say: 'Lord, take away their deadly poison so that we can enjoy them just like the blessed?'

[09] I'm telling you: This I will never do; for I've already placed on every one cursed thirty blessed, and that should be enough!

[10] In addition you are free to exterminate the cursed plants and instead grow only blessed fruits. Is that not enough?

[11] Thus I also have given to man one partner and one helper, and behold, the first man Adam was satisfied with that! Do you then want to be more than there was the first human couple on earth?!

[12] Does not every father have his children and also every mother?! And does not every homeowner have his household, his servants, and maids who are also people?! What does he want more?

[13] Adam had only one wife and later his children and had no servants and no maids, - and behold, he was satisfied with that! Why do you want more than what was given to Adam out of My order?!

[14] O you never-sate, you want more, because I'm not enough for you! I am too little to you therefore you want the entertainment of the world! That is why you want to laugh, to clap and to play in feisty circles because I bore you!

[15] My company was enough for Adam and for Eve Adam and her children were sufficient; wherefore he lived nine hundred and thirty years satisfactorily without society games! Why do you want more?

[16] But I tell you, because I have already anointed you: If you visit each other in My name, as Adam did with his children, then every gathering will also be blessed; for where two or three are gathered in My name, there I am in their midst!

[17] Wherever, however, any gatherings take place for the sake of worldly pleasure, Satan shall be present and strangle his children to his pleasure!

[18] Therefore do not ask me again - if you do not want to have asked Me for the last time - but go quickly and fulfill My will! Amen."

CHAPTER 183

[01] Upon this reply, Ohlad hit himself on the chest, bowed deeply before the altar

and then went straight out to the ninety-nine waiting brothers, immediately called upon Danel and told him everything that he had heard from the Lord.

[02] And Danel replied in return: "Verily, if you had not explained this situation with such lofty earnestness, I could hardly believe that the large, sublime, holy God could involve Himself with such trifle matters!

[03] Nevertheless, there must be something to it, for if the Lord wants to withhold His mercy from us if we do not let go of this apparent vice and want to give us a bitter judgement instead!

[04] I will immediately make known the Lord's will! I can take care of me and my house; there certainly will be no more gatherings, and we also will make no more visits except in the manner the Lord wants it, namely in His most holy name only!

[05] But concerning the others, I can of course give no guarantees about what they will do!"

[06] And Ohlad said: "This for the time being does not concern you nor me; in this regard the Lord will be doing His part!"

[07] Thereupon Danel at once went to the ninety-eight, as well as to their children and women and informed them about the Lord's will, in precisely the same way as he had heard it from Ohlad.

[08] The men converted soon afterwards; but the women and the more adult children began to sob and secretly even crying and to revile and said:

[09] "God could not have said that! This is an invention of Ohlad, the ten magicians of the height and now also the famous Danel, who always knows how to turn his coat against the wind!

[10] Why should we not be loved in a society by several men?

[11] Why should we be there for only one man and to polish and make us beautiful for him only?

[12] Why should our daughters not have the opportunity to make all sorts of acquaintances with the young man's world, so that they can choose the one which they like most?

[13] And why should our sons not get to know the girls? Should they in the end remain unmarried? But where else, except in social circles, presents itself a chance for this?!

[14] We in any way only visit respectable, old aristocratic houses and are visited by them in return!

[15] God can not be wise, if he demands something like that from us! If we did something bad during such visits, it would be something else; but we only have fun doing so in the most innocent way of the world! How should, how can this be contrary to a wise God?!

[16] But Danel said to them: "O you women, you grumble about the arrangements of God! Don't you know how He always has chastised those who oppose Him?! This matter appears to you too trifle which, however, is important to God; therefore you

say, God could not be wise!

[17] O you blind fools! Who created the small gnat, who the leaf mite, who the countless worms in a swamp, who the hairs of your head? Are all these not seemingly petty things?! And yet, the great God takes care of them!

[18] Who but the work master knows best what avails His works?! But if the great Work Master Himself gives us rules on how to live, should we not immediately most thankfully accept them?!

[19] Even if the evil seems to you to be small and insignificant, because you already got accustomed to it, should it therefore be the case with God?

[20] Oh, the Lord will never ever align Himself with our great folly, but it is up to us, His creatures, that we follow His will, - for He alone knows what avails us!

[21] Does not only one drop of poison already poison ten buckets of water so that it cannot be enjoyed wholesomely and without harm?! But can one healthy drop of water also purify ten buckets full of poison?

[22] Thus death is more powerful than life, and we can very easily lose it! Therefore, it means to note the rules well and live accordingly, as it is the will of the Lord of life. Understand me and do not mutter. Amen."

CHAPTER 184

[01] After this speech of Danel, several youth and women came together and directed the following speech at Danel, saying:

[02] "Learned and highly respectable colleagues of our men and fathers! We have listened to your speech with rapt attention and have found some aspects of your words as true and good, but some are also incomprehensible!

[03] We ask you, therefore, what is the meaning of the drop of poison in the ten buckets of water and vice versa with one drop of water in ten buckets of poison, and in what way are we allowed to gather in the name of God! Enlighten us about these two main points so that we can understand them!"

[04] And Danel at once collected all his wits and said: "Thus listen to me; with the grace of the Lord which radiates brightly from His sanctuary over there to me, I want to make it as clear as the sun shines on the brightest midday to you, which of course does not shine now because it is covered by the densest masses of smoke which gushes from burning mountains!

[05] You are vessels from the still healthy, living water which there is your life from God; but the gatherings are the poison for your living spirit, and the reason for this is that during the same you forget God more and more through all sorts of silly gossiping and chinwag and let yourself be sweet stupidly honor mostly at the expense of a shameful humiliation and defamation of other, mostly harmless people -

and also through all manner of silly and your laughter tickling games; and in the end in your often excited haughtiness thrill you are beginning to think that the whole world is just there for you and as if the salvation of the whole world depends on your chit-chat!

[06] See, that is against all neighborly love, therefore against the divine order and therefore a poison for the life of your spirit, which originally has been breathed into you as a healthy, living water of God!

[07] One drop of this poison which is the even so small and harmless appearing visits in the name of the world in you - easily poisons the healthy spirit, so that it becomes powerless in your soul and thereby your soul is stimulated to become haughtiness trigger sensitive and begins more and more to seek ways to find the right recognition of its sublimity!

[08] And the soul does all this because, according to the paralysis of the poisoned spirit in her, it is lacking a ladder to get up and in the end sees itself as the ruling principle of life, but which is in the highest degree an erroneous perception based on a secret but nevertheless all important reason, namely, that our souls as living substances of our bodies are from underneath, and only the spirit is from above to redeem the fallen soul from its old slag during the time of this earthly life!

[09] Such can only happen through the grace of God, provided we do not do everything possible to destroy our spirit, but to arrange our lives according to the holy will of Him who has given us the spirit as an uttermost present forever.

[10] I think that it has been sufficiently clearly shown what is the meaning of a drop of poison in ten healthy buckets of water!

[11] But what regards the contrary, it is only too clear then to waste too many words about it! Once a person is completely spoiled, will one word of truth better him?!

[12] As little as you can extinguish a raging fire with a drop of water, nor will a good admonition bring back a worldly corrupt person! Go to a burning mountain and extinguish the fire with a drop of water, if you can do it!

[13] I already have sprinkled many healthy drops of living water on you; but your old passion is still blazing, and I do not regard it as extinguished, and it still will take quite a mighty downpour over you until your great foolishness is extinguished! - I mean, this has been spoken clearly enough?!

[14] But with regard to fair visits in the name of God, it is actually abundantly clear then for me to make many words about it!

[15] Thus take careful note of what I have said to you, and it will by itself become clear how we should visit each other in the name of God! Understand this well in the name of Him, whose grace allowed me to speak to you! Amen."

CHAPTER 185

[01] Thereupon Danel went back to Ohlad and said to him: "Brother, you anointed, true king full power and grace from the Lord, who reigns as one God and governs all things and beings, holy from eternity, all holy, - you yourself have now been eye and ear witness, as I, as far as it was ever possible for me, have made known the Lord's will to our wives and children in a loud voice! But whether this will be of any use, I can impossibly be a guarantor for it!

[02] The grace of our Lord and your bestowed royal powers, can bring success here!"

[03] And Ohlad, very surprised about the earlier speech of Danel, said to him: "Surely, the way you now have spoken to the women and children, as well as indirectly to all the brothers, hardly I myself could not have spoken!

[04] For your words sounded so true and weighty, as if they were almost directly issued from the mouth of the Lord to these people!

[05] Indeed, where such words remain ineffective, then nothing else could help than the judgement and the sharpest punishment!

[06] But I am in advance of the good belief that you, dearest brother, have not spoken in vain; for I have heard and saw, how in the end all began to mightily look into themselves, especially at the occasion when you presented the glorious image of the drop of poison in the ten buckets of pure, healthy water and vice versa!

[07] Let them now duly consider and digest your words in themselves, and I am fully convinced that they will adapt and act accordingly, as the spirit of the word will merge completely with their whole being!

[08] They are already leavened; if the love heat of the Lord is added, then this dough which you have mixed, will begin to rise by its own self generated force! You understand what I want to say by that?!

[09] But go now with me to the door of the temple, and fall on your face in front of the most holy presence of the Lord and thank Him from the bottom of your heart for the grace by which you were able to speak in such a way and ask the Lord for your words to succeed!

[10] But I will go into the temple in front of you and will in front of the most holy altar of the Lord do the same in the presence of my ministers; and if the Lord will call you, then get up, and with the highest reverence and the most humble love enter the temple, and the Lord Himself will give you instructions what you will have to do! And so let us go in the name of the Lord! Amen."

CHAPTER 186

[01] Arriving at the door of the temple, Danel immediately fell on his face and prayed, as Ohlad had advised him earlier on.

[02] But Ohlad went at once with the highest reverence into the temple and fell down before the altar and began to pray to God in his heart.

[03] But God, the Lord, and the Father, soon spoke from the white cloud to him: "Ohlad, I say to you, arise; because I have no need that you should roll around in the dust before me!

[04] For whoever confesses Me lovingly in his heart, is doing enough and who is truly humble in his soul, also does enough; anything else you are doing with the body, has no value before Me, for it is nothing but a dead ceremony and purely belongs to the vanity of the world and is peculiar of all blindness and folly of men.

[05] Thus get up and go to the door and tell Danel in My name to do the same! When he gets up, then bring him into the temple and I Myself will reveal to him everything that he has to accomplish in My name!"

[06] Ohlad immediately got up and went to disclose to Danel the will of the Lord. He also rose at once and followed Ohlad into the temple.

[07] When both of them now stood before the altar of the Lord, the Lord said to Danel:

[08] »Danel, I know you; you are an after-son of Kisehel, who at one stage in the past during the times of Lamech, mightily instructed Lamech to build this temple in My Name!

[09] Kisehel's third tribe moved against My will down to the depths, and you're a seventh member of the successors of Kisehel.

[10] Verily, if you were, like Ohlad, not from Kisehel, the way to the temple would never be opened for you; but because you are sons of my faithful Kisehel, well recognized by your initially recalcitrant spirit, just as it once was the case with Kisehel, I merely for the sake of you have found once again mercy for all the people and I want it one more time to be called loudly by you to Me.

[11] You Ohlad, I have anointed, and with this anointment you have brought to Me your brother Danel and also the other ninety-eight brothers in the shortest time; therefore your kingdom will be secured in this city for as long as you are going to act in this anointment complying to My words and the ten witnesses here shall always mightily support you, - for they too are children of Kisehel!

[12] But you, Danel, shall be anointed by this My word! Put your hands on your brothers in My name, so that they also may be anointed!

[13] After that move out to all the regions of the world and preach serious penance everywhere! If this takes place, move on and repeat your actions; but if penance will not follow, then proclaim My wrath and My promised judgement will not stay away,

wherever there is not a full return! -

[14] Here the Lord blessed Danel with a visible hand from the white cloud and then instructed him to immediately carry out his instructions. But the Lord specifically impressed it upon him that he should indeed use fire against the gatherings and visits.

[15] And Danel promised all this to the Lord and together with Ohlad and the ten ministers immediately went to work.

CHAPTER 187

[01] When arriving in the courtyard, all thanked the Lord from the very bottom of their hearts and praised His unspeakable goodness; and Ohlad locked the temple again and went with Danel and the ten ministers to the ninety-eight and conveyed the Lord's will to them.

[02] But when they, namely the ninety-eight, willingly accepted everything, Danel laid his hands on them, and they were soon filled with the strength of the spirit from the Lord and immediately began to praise Him with all their strength.

[03] Highly lauding and praising the Lord, they went out of the courtyard to the outside where their wives and children awaited them, and immediately familiarized them too with the Lord's will.

[04] But when the wives and the children learned that their husbands and fathers had to move, in their perception, into the endlessly large and wide world and would leave their wives and children behind for some time or maybe forever, the wives and the children began to lament terribly. Some wept, some cried, some were tearing their hair out and began to terribly revile against this provision of God.

[05] Then the ten ministers stepped before the women and the children and commanded them quite seriously to be silent, otherwise they would have to fear a mighty punishment.

[06] These commanding words poured like visible flames and with a thunder-like voice over the wives and grown-up children and soon silenced everyone.

[07] When the wives and children were silenced, only then did one of the ten ministers spoke to the women and children:

[08] "Be reasonable for a change! How do you want to oppose the all-powerful will of God?! What is more: God or your great folly?"

[09] If your husbands are going to fulfill the will of the Lord, will the Almighty leave you then?!

[10] In future you only have to worry about one thing and that is to please the Lord of heaven and earth; everything else is not of your concern - because in this regard the Lord will be doing the best anyway!

[11] But if your husbands do not want to fulfill the will of the Lord, for your folly's sake, the Lord would drop fire from the heavens on to the earth, and all of you including your husbands would viciously perish in the flames of God's wrath!

[12] Say, would you rather prefer this, than letting your husbands move out and mightily fulfill the Lord's will, and the Lord provides for you here?"

[13] These few words brought the women and children back to their senses, so that they blessed their husbands and fathers, and asked the Lord that He should safely bring them back, if it is His will.

[14] And a voice was heard from the air, saying: "My will - then and when, and here and there! Let it be done, what is necessary! Amen. "

[15] Thereupon all went home, and the next day already the ninety-nine moved out under many blessings; only Midehal stayed at home - because of his long ears.

CHAPTER 188

[01] In the course of three years the ninety-nine had already spread the word of God everywhere; In most places they encountered more or less small objections which they, however, easily conquered with their miraculous powers.

[02] In an even shorter time Hanoch and the wide extended suburbs were pretty much brought back to order again, of which some were quite hard-lined.

[03] In the fourth year the ninety-nine arrived safely back home again and brought Ohlad the pleasing news that everything was now in order again.

[04] And Ohlad and the ten ministers brought the Lord a great thank offering, to which all the people of Hanoch were invited.

[05] But the offering consisted of the following: On a large, open square outside the city Ohlad had a tremendously large triumphal arch built. Its height was one hundred ells (1 Austrian ell = 0.778m) and its length and width was equal to the height. The building materials were all immaculate white marble squares.

[06] It took one year for this work of an exceeding majestic appearance to be completed; and similar to the temple, on top of the triumphal arch a high altar made from the purest gold was mounted and on the altar a new, large gold panel erected, on which with large diamonds and rubies the most holy name Jehovah was set.

[07] Thousands and thousands of hands had worked on it. People of every rank alternately acted as assistants.

[08] And when this work, of which the construction in itself was part of the thanks offering, was completed, all the people, as already mentioned above, were summoned from all over the city, and Ohlad held in the face of a countless crowd with his ten ministers and the ninety-nine messengers, a solemn entry, loudly lauding and praising the Lord.

[09] After this entrance, which greatness and rich splendor surpassed everything imaginable at present by far, Ohlad, accompanied by the ten ministers and the ninety-nine, went to the temple and brought the Lord in his heart a completely lively thanks offering.

[10] But the Lord said to Ohlad: "Ohlad, you did what I did not demand from you, on your own accord!

[11] You have built Me an arch out of great gratitude; I say to you that you have done well! But you have exposed My name; see, that was not right - because My name must be the innermost!

[12] Therefore go and build out of repentance for this mistake a temple, similar to this one, above the arch, so that My name will come to stand in its innermost, - otherwise you yourself are turning the sanctuary into idolatry! Go therefore and do this! Amen."

[13] And Ohlad, quite contrite, went out of the temple and began the very next day with the new task.

CHAPTER 189

[01] After one year the new temple, which resembled the temple of Lamech, was finished and the rest of the plateau outside the temple on the triumphal arch was leveled and ringed with a golden railing, so that the visitors walking around the temple were not at risk to fall from the high plateau of the arch.

[02] This most magnificent looking building was visited daily by thousands and thousands of people a day, while the inner temple was visited by only very few, partly out of fear but also partly because it was located in a less appealing suburb of the city.

[03] During the course of ten years a new city had formed around the triumphal arch which consisted entirely of guesthouses and the many pilgrims found in this new guesthouse city for a very moderate fee their desired accommodation and this was right and proper.

[04] But in time another evil began to develop and this consisted in nothing other than a kind of creeping paganism, which arose out of a difference of opinion, namely, in which of the existing three temples was God the most gracious and the most loving.

[05] Certainly not in the inner temple of Lamech; since there was always lightning and thunder from the roof, so that no one was sure of his life!

[06] The temple on the mountain looked too airy, and therefore it did not have the appearance as if God was very generous with His grace in it.

[07] But in the new temple God was the most graceful and at the same time the

most generous; therefore He was to visit and to worship there the most!

[08] The fact that especially the residents of Hanoch who owned the houses and dainty guesthouses around the temple of Lamech, rebelled against such arguments, is abundantly clear; but they did not object for the sake of the real authenticity of the temple, but because of the meager income and therefore proved the sole authenticity of the temple, which Lamech had built at God's command miraculously within seven days.

[09] Thus also the innkeepers argued in their favor, who had settled around the mountain on which stood the temple of wisdom, by saying: "What good is all your piety during your frequent visits to the new temple, if you stay stupid?! On top there is the right temple which God often visited Himself to distribute wisdom. Go there! Verily, there you shall attain wisdom!"

[10] Although Ohlad and all his ministers saw this nonsense, they could do nothing about it, for the people who made pilgrimages from all parts of the world to the new temple, were very devout and always very moved and praised the name of the one God beyond measure. Therefore, he quietly had to watch this battle of the three parties; because to the outside each party seemed to be claiming the right thing.

[11] All that he still could do was, to appoint good teachers for the people at the new temple who instructed the people wisely, - but they were also not in the position to balance the parties.

[12] But the very poisonous fruit which over time developed from this interesting cleavage, the following will show.

CHAPTER 190

[01] For as long Ohlad and the ten ministers lived, and the ninety-nine assisted with maintaining the general order in all directions, things continued pretty well in general, although they never fully succeeded, to root out all the evil in such a big city.

[02] Even after the discontinuation of theaters, animal fights and the gallant meetings and the admittance of visits to the glory of God, the pious pilgrimages were a rich replacement, and one took advantage of these god-devout gatherings, and as it happens at such occasions with the added effort of Satan, they were used for all sorts of purposes which I do not want to describe in more detail here.

[03] But as said, this was now the weed between the wheat which always was carefully weeded as much as possible by the diligence and zeal of Ohlad and his ministers.

[04] But his son, who succeeded him in the government, was already a lot more negligent.

[05] When I admonished him to be more zealous in the temple, he said: "Lord, give

me the miraculous powers of ten ministers of my Father, who guided all the people of the earth for thirty years to happiness, and I will guide them to even more happiness for one hundred years! But If You, O Lord, give me miraculous powers, do not give them to me from today until tomorrow, but for my whole life and I will lead the people without minister!"

[06] So he kept asking me for miraculous powers when I exhorted him to be zealous and also promised him that I would assist him wondrously anyway, whenever he in his righteous zeal would need my support.

[07] But with that he was not satisfied and was thereat even incensed with Me and said: "If You, O Lord, do not want to give me miraculous powers but only want to use them Yourself in extraordinary cases, and where on top of it I still have to beg You for days to help me out, You should go and sit on the throne Yourself and rule the masses, and leave me unscathed!"

[08] But since this successor of Ohlad was always falling out with Me, for I could not give him miraculous powers because of his addiction to play, he also was very tepid regarding governmental matters.

[09] The pilgrimages became increasingly more prevalent and therefore the social gatherings also became continuously more prevalent, and the places of pilgrimage multiplied.

[10] And thus idolatry became rampant; for the people prayed now to the Jehovah plaques and not to Me alive in their hearts.

[11] I reproved the people and the king by all kinds of plagues; but who becomes lukewarm once, can not be helped that much anymore!

[12] After or even at any punishment the king came to Me in the temple, - but not to beg Me for mercy and compassion, but to fight with Me and confronted Me with all kinds of nit-picky reproaches!

[13] At one stage, when I was sending a small plague into the city because of the seriously rampant fornication, which killed two hundred thousand people in a week, though only in one section of the city (at that time Hanoch had a population of twelve million people including the suburbs), he came to Me and said:

[14] "Why do You, Lord, strangle so slowly? Kill in one swoop the whole city including me, then You could end all mischief at once!"

[15] And when I chastised him at similar encounters, he said: "Go ahead, keep hitting! Since it is indeed an honor, if a weak king of Hanoch is beaten by his God and Lord!"

[16] If I sent a disease over him, he had himself, together with his bed, be carried into the temple and wrestled there with Me for so long in the most gruesome manner until I had to take the disease away from him again. Sometimes he promised to follow Me; but sometimes he even threatened Me.

[17] Indeed, this king, whose name was Dronel, knew quite well to put My patience to the test! But I nevertheless let him rule for fifty years, because, except for his grief

hours, he still loved Me very much.

[18] But what further, the following will show us!

CHAPTER 191

[01] But Dronel had a son named Kinkar; to him, he handed over the government while still alive. Since he could not obtain miraculous powers from God through begging or coercing in the course of fifty years, he said:

[02] "Lord, for fifty years I've laboriously struggled with the great stubbornness of the people! Although You always saw my great distress - You nevertheless still did not want to help me; and if I asked You for assured support, which consisted in miraculous powers, You withdrew, did not answer me at all - or threatened, or even punished me!

[03] But I still did out of my own strength what I could and have never forgotten You! I loved the people more than my own life, why I always contended You, if You harmed them.

[04] But I am old now, have become weak and very tired and have a great yearning for peace.

[05] My firstborn son Kinkar is a strong man and has the head and the heart at the right place; to him, I hand the scepter, the crown, and the throne, and the glory of the temple, I put with my hands into his hands! Do also You, Lord, the same!

[06] For what I am doing now, I do not do in my, but in Your and Your people's interest; therefore You will not want to act against Your own interest?"

[07] And the Lord said to Dronel: "Listen, the people have outgrown Me! They do what they want and do not want to respect My council; therefore I will give them their freedom!

[08] According to your own decision you have made your son king! Therefore, he should be king without the slightest objection from Me; for you were never listening to My advice anyway, since you always understood everything better than I, the Creator of all things!

[09] Just as I'm now releasing the people, I also release the king and also the temples; and My angels and My cloud will never dwell in the same!

[10] But see to it how you will behave in your complete freedom!

[11] From now on I will neither chastise nor penalize you until the time which I have determined.

[12] Good for you, if I find you acting according to My will which is well-known to you; but woe to you on the contrary!

[13] Hanoch, you're lying deep; the first flood of My wrath will be poured over you! Amen."

[14] Dronel taught all this to his son Kinkar and with that handed the government over to him, - but nonetheless strictly instructed him explicitly, that he should not impose any other law on the people other than the Lord had given to Ohlad.

[15] Kinkar vowed such by the living Name in the temple.

[16] But when he had vowed to do what his father had asked him to do, the Lord's spirit left the temple, because Kinkar did a false oath, which he intended to break as soon as his father Dronel would die.

[17] Thereupon Dronel went to the temple and saw in it the bare altar. He became sad about it and called to the Lord; but his call fell on deaf ears. He therefore left the temple and went to report such to Kinkar.

[18] But he said: "The whole of nature is indeed also a work of God! If He doesn't want us to honor His name, we will honor His works! Isn't this the same?"

[19] And Dronel praised Kinkar for this and thus laid the foundation for all idolatry.

CHAPTER 192

[01] After a year, however, Kinkar consulted with his father Dronel and said: "Father, listen to me; a good idea went through my head!

[02] Behold, God has become unfaithful to us and this without any obvious reason understandable to us since we have not been fallen on our heads! However, we do not want to give tit-for-tat, but just want to do the opposite and want to remain faithful to Him, as He has never experienced such loyalty through all His eternities anywhere and by any of His creatures!

[03] For this reason I had the laws of God gathered in the course of this year from everywhere and have written them into a book!

[04] Yes, I have even sent messengers to the heights! They have found very old people there, - I tell you, people who in all seriousness have personally known the fabulous first person on earth! Indeed, there is still living a very old man, who is a contemporary of the same Lamech, who has built the two temples!

[05] The messengers found these mountain dwellers to be profoundly wise and got from them a whole book full of divine wisdom, and this book supposed to be written by a certain Henoah, who was believed to be extremely pious, and in the constant visible presence of God Himself acted as His high priest.

[06] See, I have managed to take possession of these truly sacred treasures and there in the hands of the carriers you see a book, three feet long, two wide and one foot high, consisting of a hundred strong metal sheets; the metal is a mixture of gold, silver, and copper.

[07] See, all these leaves are fully written with a sharp stylus engraving font, and there is not a word from me - but whatever I could find about God in the depths as

well as the heights which resembles even in the slightest any laws, I have very faithfully written in this book!

[08] You know that I am very skilled using the stylus; thus it was possible for me to complete this book in one year.

[09] This finished book contains therefore exclusively the will of God to the people of the earth; It should therefore remain an eternal government book, and never should any other law be imposed on the people which is not written in this book!

[10] This book, however, we want to put God in honor with great ceremony in the temple on the now empty altar, and it should take the place of the former sanctuary as the pure Word of God!

[11] And I want to assign priests who should study this book at all times, and then teach the people accordingly everywhere!

[12] And the book shall be called 'The Holy Scriptures (Sanah Scritt) and your salvation (Seant ha vesta)'.

[13] Whoever wants to take away something from the book or wants to add something arbitrarily, shall immediately be punished by death!

[14] But I'm also working on a second book, wherein all the deeds of God and His guidance will be recorded; and that book of which already a thousand leaves have been prepared by the metalworker Arbial, will be titled 'The sacred history of God' (Seant hiast elli)! What are you saying to this my undertaking, Father?"

[15] When Dronel heard this from Kinkar he was delighted beyond measure and said:

[16] "Verily, you have done for God in one year already more than I have in fifty! Therefore, God will surely bless you than He has not even blessed my father Ohlad; for neither he nor I had ever been troubled by the heights!

[17] All praise therefore to God, the Lord, and to you my most beloved son and now the most worthy king of such a large empire!

[18] Everything be done according to your will, you, my beloved son and king! Amen."

CHAPTER 193

[01] Such eulogy put Kinkar in a very vain-merry mood, and he therefore had the very next day already carried the law book written by him with great ceremony into the temple and had it laid on the altar.

[02] When the book thus lay on the altar, Kinkar summoned forthwith hundred of the most prudent men who were present at the book transfer ceremony and assigned them as priests and made it their strict duty, to diligently read and study this book to be able to speak to the people at all times according to the order of divine

wisdom.

[03] He himself, of course, made himself the high priest, and as such demanded an almost divine reverence.

[04] 'God's vicegerent on earth, explorer of the divine will for the people of the earth' and 'Explorer of the secret divine Wisdom', as well as 'Ruler of God' and 'Son of heaven', were alongside some other paraphrases his fixed priestly titles.

[05] Nobody was allowed to call himself after him (Kinkar) the first, but in the highest and closest case the hundredth, for from number one to number one hundred, he united in himself all the dignities, and it was therefore not enough to call him the most worthy, but one had to view and greet him as the only worthy and also the only wise and in relation to him call oneself as the most unworthy.

[06] In short, the placement of the book in the temple made Kinkar crazy, and when in the course of ten years he finished 'The history of God' and had it placed into a golden chest and had it also carried into the temple, he completely lost it!

[07] For the priests appointed by him knew his weakness and therefore added titles to him, of which until now nobody could have dreamed of.

[08] Thus his great high priestly name was written with small letters on an overly long strip of metal sheet eleven hundred ell (1 ell = 55-114 cm) long.

[09] The strip was rolled up and was in a rolled-up state also kept in the temple and highly revered.

[10] And at large celebrations this strip was unrolled and placed spirally around the temple, and the great name on the strip was read by one hundred priests so that every priest had to read an eleven ell section.

[11] Then Kinkar also had various shorter names, which were also written on similar sheet-metal strips.

[12] These smaller names had to be pronounced once weekly. To read these names three days were required while during large celebrations, if everything went well, it took a whole week to read; because the eleven hundred ell long and one ell wide strip was from top to bottom, as already noted, fully written with small characters.

[13] This was thus the state of affairs already in the course of almost twenty years in the city of Hanoch. It will thus no longer be difficult to conceive how Hanoch began to sink with giant steps.

[14] The following, however, will show this in the brightest light.

CHAPTER 194

[01] When Kinkar, because of his literary zeal, was thus elevated to over the stars by the people, he really got started to contemplate on what he should invent

henceforth, whereby he could grow his respect and founded worshipping by the people.

[02] He had a very inventive spirit and was by the writing of the two books full of learned wisdom; therefore it was also easy for him to bring forth all kinds of things and to invent all sorts of arts.

[03] And in the course of a few years Hanoch bristled of inventions and arts of all kinds; for the zeal of the king inspired all other people. Everybody thought only to invent something and then lay such a new invention at the king's feet.

[04] Machines of every conceivable type, of which the later posterity still today has no concept of, were contrived in Hanoch as well as in the other cities.

[05] Thus, particularly pull-, drive-, throwing-, pressure- and lifting machines of such magnitude were produced, by which things were accomplished, of which the present world has absolutely no idea - and it is also better that they do not know any of it.

[06] So they had catapults, with which they could hurl weights of a thousand quintals (1 Austrian quintal = 100 kg) with the most terrible force over miles (1 German mile = 7,430 m), whereby of course the invention of bonded electricity played the main roll, which they understood intensifying (reinforce) to such an extent that they were able to truly achieve terrible things.

[07] They also invented the powder and fire-arms, parchment and paper; also the force of water vapor was known to them, and they knew how to utilize it in many ways.

[08] In short, everything whatever the contemporary world possesses in inventions and the arts, Hanoch, as well as the other cities were a full hardworking thousand years ahead and this in a very short time!

[09] Thus the field of optics does not belong to the present time only; in Hanoch one understood constructing large viewing tools. They also understood utilizing aerostatics (the science of states of equilibrium of the atmospheric air) much better than now (the year 1844). Music was highly cultured, but which was common already during the times of Lamech.

[10] With nothing one could make Kinkar more happy than with a new invention; therefore it rained in Hanoch daily of new inventions and improvements of already existing inventions.

[11] Thus also the visual arts were very cultivated; and so Hanoch soon looked like an immense enchanted palace, and Kinkar viewed himself almost as a god, to which his still living father contributed the most.

[12] And Kinkar said every few moments: "If we had honored God in His inscrutable being, we would still be standing on the first step of education; however, since we honor Him in His works, we are already now almost God's equal - for we too are creators, and this of a nobler nature!"

[13] But what further, the following will show!

CHAPTER 195

[01] That by this kind of thousandfold inventions also the trade with foreign nations was hugely expanded, hardly needs to be mentioned; but that thereby naturally the city of Hanoch became exceedingly rich in earthly goods, will be comprehensible to everyone.

[02] But the consequences of this great wealth, should not be so easy to find from the outset and be made known.

[03] But what are the consequences of wealth in general? - Let's see!

[04] The natural consequences of wealth are: desire to dominate, callousness towards the poor and needy, an awakening of a powerful drive for increasing sensual gratification of the flesh, which are called lust, as well as usury, avarice, envy, hatred, anger, forgetfulness of God, gorging, gluttony, idolatry, thievery, robbery, and murder. These are the very natural consequences of wealth.

[05] Did they also emerge in Hanoch? - For as long Kinkar lived and ruled, these vices were still veiled; But when after forty-three years of government Kinkar caught a violent death in a machine accident and his son Japell took over the government, soon everything began to go haywire.

[06] Just as much his father was full of active inventiveness, as much Japell was a paragon of a politician. But what are the things a fine politician can use for his own purpose?!

[07] He, namely Japell, therefore tolerate anything, but under certain laws. Thus, one was allowed to steal - but only up to a certain value! But one had to steal smartly, because if a thief was caught, the victim had the right to punish the thief as he pleases.

[08] This law was quite suitable to bring about within a short time the most crafty thieves, but at the same time kept the inhabitants of the cities as well as the countryside in constant alert; but the death penalty was nevertheless set if a thief laid his hands on the wealth of the priests, the state officials and also the treasures of the king.

[09] Under such circumstances, also highway robbery was permitted by law; but the party being robbed had its own right of defense. But the robber was obliged to always deliver one third of the booty to the public treasury, failing to do so would have forfeited him the right to rob forever. For the robber was by the king himself legally authorized and had by virtue of this proclamation a certain status of nobility, similar to the robber barons during the early times after My birth; however, thieves were not declared, and therefore everyone had the right to steal.

[10] Then the king also introduced a law by virtue of which all girls from the middle

class were free. Every man had thus the right to sleep with a daughter from the middle class wherever he wanted. But the father had the right to buy himself an aristocracy title for a year; then his daughter was protected, - but only for one year! Thereupon, however, she was free again and a new nobility title had to be bought, if the father wanted his daughters to be protected henceforth. This monopoly brought the King enormous sums.

[11] Who had consecutively bought the small aristocracy title for ten years, could apply for the senior title in the eleventh year; but this also costed ten times the small.

[12] Who wanted to talk to the king, had to be brief, for only ten words were permitted for free; one word more resulted in paying for every word from the beginning with one pound of gold.

[13] But the following will show Japell understood it to seize wealth!

CHAPTER 196

[01] Public schools already existed in Hanoch under Ohlad, which his son Dronel perfected and Kinkar extended and expanded to other cities.

[02] But in addition Japell built several hundred high schools, in which all sorts of arts were taught publicly, for example, dance, music, sculpture, painting, swimming; flying by aerostatic means, riding horses, donkeys, camels, elephants; fencing, archery; and then also shooting by means of rifles invented by Kinkar.

[03] For all these mentioned and still a lot of unnamed arts and subjects Japell had schools built and teachers employed in all places of his great empire. This resulted soon in the emergence of all kinds of people entertainers who produced themselves before the people in the various theaters for money, of which they had to pay one-third to the state treasury, and this for the reason because the king had these useful institutions in which such arts were taught, built by the people and thereby provided for the youth the opportunity to learn such useful things, - for which learning courses, however, the scholars had to pay their teachers.

[04] Thereby Japell gained large sums and in political terms benefitted for the people forgot about the pressure because of the perpetually new spectacles and on top of it praised the king more than all the gold.

[05] In order to make the people as stupid as possible and insensitive to any pressure, no means is more effective than a thousand shows and ceremonies. Thereby the most external desire for gawking is awakened by which man sinks back into the purely animal state and then stands in the world like a stupid cow in front of a new gate.

[06] These were therefore the abundant fruits of the excellent politics of Japell.

[07] There existed indeed in the city of Hanoch, as well as in the other cities and

towns, some sober thinkers, who had not yet forgotten My word; but firstly they were not allowed to speak because Japell had set up a spy network all over the kingdom, and secondly they also liked all the different really highly developed artistic productions and could not often enough exclaim how all this redounded the glory of the human intellect.

[08] Of all the arts the dance, the music and especially the so-called aesthetic shows influenced the people most.

[09] The aesthetic shows consisted therein that the most beautiful girls and also the most beautiful youths in all kinds of sexy costumes and the most alluring positions performed on a grand stage and of course accompanied by music.

[10] After each performance the young artists were available to the lustful - of course for a substantial fee, namely the young men for the lustful women and the girls for the lustful men.

[11] This art institution brought the king enormous sums and contributed to the dumbing of the people the most.

[12] The main reason why Japell was so greatly favored by the people, was that he cared for the poor by means of hospitals, in which they were accommodated, and thus one never saw any beggars anywhere, but only prosperity.

[13] That the poor were not properly looked after in the hospitals and that they had to work there to earn their rather meager rations, can be seen from the fact that all the arrangements were just fruits of Japell's politics; because love and politics are the most opposite poles, where love belongs to the uppermost heaven, while politics is a piece of the lowest hell, if it is based on greed and lust for power.

[14] The following, however, will show the further actions of Japell!

CHAPTER 197

[01] Japell's spirit soon discovered that there still existed some nations on Earth which were not yet subservient to him. He thus consulted with his ministers and priests in what way those nations would be easiest to subjugate.

[02] The ministers advised the use of military force; however, the clever advice of the priest was to send emissaries to such nations.

[03] "They should" (said the priest) "preach to these nations the great advantages of Hanoch and should then in the most amicable way have envoys from every nation send to Hanoch! They will then in the most friendly manner possible received here, and shown all our inventions and artifacts, and once they gained a great taste for our advantages, we will then invite them and say that they should incorporate themselves with us to be united with us as one nation and thereby become participants of all our advantages!

[04] When these envoys of the nations will return to their nations and tell them about all the wonderful advantages of Hanoch, there certainly will not be one nation anywhere, that would not unite with us soon and acknowledge our supremacy!

[05] It is equally important that such ambassadors do not discover any downsides with us! These consist mostly now in the legalized theft and robbery rights. Initially these two peculiarities must be abolished entirely against foreigners, otherwise they will be put off already on the way to us and then turn around and curse us!"

[06] This fine priestly advice pleased the king, and he put it at once in effect.

[07] In a short time thousands of emissaries were sent out as caravans in all directions, so that they could find all the hidden nations, and to proclaim to them the good news of Hanoch.

[08] The easiest to find were the inhabitants of the heights, namely first the children of God, then the Horadalites and from there still many other nations.

[09] Only the Sihinites, the Meduhedites and Kahinites, as well as the councilors who emigrated to Egypt during the times of Ohlad, could not be found.

[10] By the most courteous politeness and by an exceedingly fine eloquence of the emissaries who were mostly con-artists and at the same time usually produced themselves in front of the encountered people in a wide variety of arts, within a short time all the nations were annexed with Enoch.

[11] Even the children of the heights surrendered, except for the house of Lamech, who died at the time when Hanoch sent out its laudable emissaries. And thus it was only Noha with his three brothers, five sisters and his wife, who was a daughter of Muthael and Purista, and his five children, who were not dazzled by the apostles of Hanoch but who totally remained faithful to the Lord.

[12] But Japell was extremely pleased with this victory; and because the priests had given him such wise counsel, he gave them the privilege of utter freedom and in addition the obligatory assurance that he and every descendant of him would comply at all times with their directives.

[13] Still in the same year the priests introduced castes and all the people were divided into certain classes in which everyone had to remain for as long, by penalty of death, as he was unable to redeem himself with money.

[14] Thereafter various castes were established, like a slave caste under the name 'human beasts of burden', a military caste, a citizen caste, an aristocratic caste, an artist caste, a caste for priests and many others.

[15] The slave caste was the most numerous. Why? - About it as follows!

CHAPTER 198

[01] Japell did not liked the ever-increasing power of the priests; since he

recognized that due to the stipulated benefits, he had to dance as the priests whistled. But what could he do?

[02] The priests had on the one hand entrenched themselves too deeply in the conscience of the lower man, but on the other hand they knew how to patronize the more far-sighted aristocracy, that the king could neither through the power of the masses, nor through the authority of the aristocracy, counteract the doings of the priests; because the lower people as well as the aristocracy favored the priests, and the king had neither the one nor the other on his side.

[03] However, what was it that the priests did, that they enjoyed such prestige?

[04] The priest entrenched the once approved caste system by the king more firmly.

[05] For as long the priests had not piled the treasures in over-sized heaps in their vast treasuries, for as long it was possible to buy one-selves with money into a higher caste.

[06] But once the priests amassed gold in uncountable quantities, completely different rules were applied to the caste systems, which consisted of:

[07] Only from the slave caste was it still possible to buy into the lower citizen caste; but all other castes were fixed in such a way that no one could buy into another caste, even with all the treasures of the world.

[08] Especially unattainable for anyone remained the secretive priest caste; for they no longer allowed even Satan to overlook their tricks. They knew to implement their plans in such a cunning and finely spun manner, that it was impossible for anyone to figure out and learn what they were up to.

[09] Therefore, also the king had become so suspicious about the priesthood, that eventually he completely imprisoned himself and allowed nobody to come near him.

[10] But that was just another good grist to the mill of the priests; because only now their rule was perfected.

[11] From the side of the priests one law after another was published to the people, of which the king did know only one syllable. One chain after another has been forged around the slave caste.

[12] But when they started to complain too much, the priests subjected them to the strictest penance and by the death penalty forbade them to talk and also curtailed their right substantially to buy into the lower citizen caste, however, every lower citizen could be by a very minor offense be condemned to the slave caste, because in this case all his possessions became the property of the priesthood.

[13] But how did the slave caste survive? - Just like cattle!

[14] The nobles and the upper middle class bought the slaves (of course completely naked, because a slave was not allowed to wear clothes) from the priests and built for them stables just as for livestock.

[15] These slaves were attached by means of a metal ring around their loins and a well-attached chain to the ring, to the food trough and were only detached from there

when they were driven to work.

[16] The prestige of the aristocracy and the higher middle class was based on the number of slaves they owned; it was therefore that the slave caste was increased extensively.

[17] Each aristocrat and upper middle class citizen therefore sought to buy as many slaves as possible and there was nothing more important to the priests than to produce ever more slaves.

[18] In order to accomplish this as easily as possible, they introduced a kind of confession and inquisition. Who therefore was called to a confession, was doomed to the slavehood.

[19] It is not necessary to say more. Twenty years after the first caste was founded Hanoch became hell for poor humanity.

CHAPTER 199

[01] Japell died in the twenty-fifth year of his reign of grief; since he wanted to crown his second son as king, because the firstborn was a sick, completely crippled and idiotic weakling.

[02] But the priests refused him this strictly and said: "The kingdom rests on the birthright and not on the ability and suitability to govern!

[03] If the great deity and all the little gods wanted that a wise king should rule over Hanoch, they would have made the first-born wise, but because they wanted to have a stupid cripple and weakling as king for Hanoch, they allowed him to be born and therefore neither you, King, as father, nor we priests as the always holy and faithful servants of the great deity as well as the little deity have the right to make other arrangements, as what the deity has founded!

[04] We priests have therefore been assigned by all divinity to teach the people the will of all deity and most strictly see to it that this will is observed by all mankind.

[05] But you are also a person, including your crown, and are therefore not free from our priestly authority, which is given to us by all the Godhead!

[06] We can bless you but also condemn you with authority; but if you are condemned by us, you are also condemned by all Godhead!

[07] Therefore, put the crown on the head of your firstborn son, if you do not want to be condemned by us, but be blessed!

[08] Your second son, however, must in compliance with the counsel of the gods either become a member of our sacred caste, or he must renounce before all mankind the throne by his life and then flee to the end of our kingdom!

[09] But if he refuses to do one or the other, then he is condemned and publicly strangled before all the people!"

[10] This announcement by the priests filled the soul of Japell with the deepest grief so that he became seriously ill and died shortly afterwards and left no provisions.

[11] His lot was therefore equal to the lot of all politicians, namely, that they in the end find their own downfall in the same fine yarn which they have spun to achieve their goals.

[12] Because politics is the fruit of distrust, distrust the fruit of a depraved heart, and the corrupt heart is the work of Satan, wherein there is no love. Therefore, politics is equivalent with hell; because it is composed of the shrewdest politics, and Satan himself is the grand master of all politics.

[13] Japell was a paragon of all politics and at the end became a victim of the same.

[14] When he died, his firstborn son became king - but of course only in pretense. Why? This can be guessed very easily!

[15] The second born son, however, secretly took flight and fled with his three sisters and some servants straight to the heights in a region which was previously inhabited by the children of midday, and lived there hidden for three years.

[16] Only after three years was he discovered by the sons of Noha. They told Noha about it, and he went to recruit the refugee in his house and taught him to recognize the true God and carpenter work.

CHAPTER 200

[01] The people in Hanoch, however, never got to see the new king; for he was soon under divine worship imprisoned in his castle and had nothing to do than to devour the best foods, to fornicate, and at most waive the death penalty of some stranger, - what he of course never could do with any of the locals, because they usually knew what the circumstances of the king were.

[02] But how was the waiving of the death penalty enacted?

[03] The stranger, who already had made himself worthy of the death penalty according to the new laws, by getting closer to the city of Hanoch than a thousand steps without money, was immediately arrested by the henchmen and brought before the stern forum of the priests, in whose chest there was not even one atom of love to be found.

[04] They asked him about the reason he dared to get close to the holy city of God and of all the gods without money.

[05] And if the unfortunate interrogated quite honestly confessed that he was very poor and therefore went to the great city to find some support, the priests explained to him that he thereby had himself made worthy of the death penalty; though it

depended on the divine ruler of this city, as well as the whole world, if he wanted to spare his life or not.

[06] Thereupon he was led by two henchmen and two under priests through an underground passage, to the king. Having arrived at the throne of the king, he had to lie down on his face and not say a word.

[07] But the king automatically knew then what he had to do on such occasions. After a while he had to rise from the throne, he then had to curse poverty three times, and then had to step quite roughly three times on the head of the mercy-seeker with the left foot, so that the mercy-seeker quite often began bleeding from the mouth and the nose. And this act was the happy liberation from the death penalty.

[08] The so favored was then brought back via the same route before the forum of priests with a bloody face. The priests then praised, of course only pro forma, - the great kindness of the almighty ruler of the whole world and then said to the pardoned:

[09] "You miserable beast of burden, since you received from the great all-powerful ruler of this city and the whole world such great grace, it is now your most conscientious duty to serve this holy city in gratitude for three full years as a real pull-and pack animal! You will therefore be sold for three years to some shopper, and the proceeds for you will serve as a little peace offering from your exceeding ignominy for the endless grace, which was given to you by the king!"

[10] After this comforting lecture, messengers were sent out to call upper middle class shoppers. When they arrived punctually, the stranger was immediately given to the highest bidder and was provided with instructions, how to behave as a pack animal.

[11] The instruction consisted thereof that as a beast of burden it was never allowed to speak a word sanctioned by bloody punishment, neither with its peers, nor with its high owner; it must never be sick and even less complain should it have a problem; furthermore, the beast of burden had to be satisfied with the food it receives and must be working tirelessly at work; and if it is chastised by its owners on certain occasions, it may on account of the death penalty not show any signs of insubordination and never weep or wail; and it is not allowed to wear clothes, but must always be naked.

[12] After the lecture of such gentle instruction the foreigner was then handed to the purchaser and at once taken to the stables, where it was often swarming with rats and mice, and placed among the other beasts of burden.

[13] This was usually the case with a poor man who had approached the city; only a rich man could enter the city, after proof of his treasure, but had to be very careful that he was not robbed.

[14] But if someone came to see the city out of pure curiosity and had not enough money or other treasures, everything was taken away from him, and as a spy was either beaten to death or, if he was a strong man, was sold as a beast of burden

without mercy and pardon.

[15] If a poor girl was caught, she was immediately sold to the highest bidder as a whore and had to comply with everything the buyer desired; if she refused, she was coerced with sharp rods to abide.

[16] This was the state in Hanoch and not much better in all other towns and cities which fell under Hanoch!

[17] What further - the following will show!

CHAPTER 201

[01] But the priest sent whole caravans from Hanoch on expeditions, so that these missioned caravans should seek out in the remotest regions of the earth, nations, or treasures which could be useful of the great treasure rooms of the mighty priests of Hanoch.

[02] At the same time they also sent out race researchers whose task it was to investigate exactly in all cities and towns, who was a descendant of Kahin and who was a descendant of Seth from the heights.

[03] For the priests, the nobles, as well as the king were all descendants of Seth from the heights, who were procreated with the daughters of the depths.

[04] This investigation took five years, and it was found that the descendants of Seth exceeded the descendants of Kahin by nine-tenths; there hardly existed one-tenth of pure Kahinites among the Sethites.

[05] The result of this investigation was that all the Kahinites were called together and irrespective of their current state, they were turned into eternal slaves; and all their possessions became naturally the property of the priests.

[06] The men who were still strong, became pack animals and the young and beautiful women and girls became whores of a large public brothel, where any man for a certain fee, which partly was used to maintain the brothel and partly to endow the priest fund, could make use of one or the other; but the old and weak were destroyed, male and female.

[07] The fruit of this study was therefore very profitable; but the fruit of the missioned caravans to find countries, nations, and treasures was not very yielding.

[08] They indeed found the Sihinites (China), the Meduhedites (Japan), as well as in Africa the already numerous descendants of the emigrant councilors, but they were served badly everywhere; for they either had to stay wherever they went and then were used for the most menial tasks, or death was their lot.

[09] A small caravan of a hundred men, on their way back home, unfortunately came by the house of Noha on the heights and immediately demanded a large tribute from him; for they said:

[10] "You hardly live a day's journey from the holy city of God, of which you are apparently its subject and have never paid a single coin tribute! Therefore, pay now for at least a hundred years, namely one pound gold per year equaling in total one hundred pounds! If you do not pay, you're going to be sold, including your household, and thrown into the slave ring!"

[11] But Noha lifted his hand up and said: "O You my God, You, my beloved, holy Father! See, now Your servant needs Your help; deliver me from the hands of these beasts of prey!"

[12] When Noha barely had spoken these words, a powerful lightning flash struck the midst of the caravan and killed three men, who - as already said - were on their way back from the wild regions of the present day Europe when they came across the house of Noha.

[13] And Noha asked the somewhat startled caravan: "Are you still standing by your most unjustified demand?"

[14] And the caravan affirmed such with a hideous screaming.

[15] And Noha raised his hand again, and ten lightning flashes struck the caravan, killing thirty men and as many camels.

[16] And Noha asked again those who were still alive: "Are you still standing by your demand?"

[17] Except for ten men, all the others confirmed their demand.

[18] And Noha, very excited, hit with his foot the earth, and the earth opened up and swallowed everyone, dead and alive, except for the ten men who had not repeated their demand.

[19] The remaining ten were filled with great horror, and they begged Noah for mercy and to spare their life!

[20] But Noha said: "Go and tell all the devils of the depths, what you have witnessed here, and tell them: The measure of your abomination is full! The Lord has decided to send His judgement over all their world! Only a short time yet, and they who sent you to me, together with their whole kingdom and nations, will be no more; with the judgment of God I will pay them the tribute! Amen."

[21] Thereupon the ten fled!

[22] What further - the following!

CHAPTER 202

[01] When these ten refugees arrived in the depths and approached the city Hanoch, at once a bunch of henchmen and soldiers stopped them and asked them from where they came, what their intentions were and how many treasures they had.

[02] But the ten said: "We are envoys of this city and are returning from an

expedition which we had to undertake about five years ago! We made a really important discovery which we have to report to the priests; therefore let us go forth unimpeded, if you do not want to be sold as beasts of burden tomorrow!

[03] As you can see, our ten camels are laden with large treasures; therefore you will do well, if you give us from here to the priests a safe conduct! For what the camels carry, belongs to the priests; but we carry our gold in the bags of our garment. Thus go and protect us from robbers and thieves, and you shall be praised by us before the powerful priests!"

[04] After this speech the henchmen and soldiers were appeased and accompanied the ten scouts to the priests.

[05] When the ten arrived at the priests, instantly a sharp examination was conducted, starting with the investigation of the treasures, which were on the backs of the camels.

[06] When the treasures were accepted as fully validated, the bags of the messengers were examined, to make sure that they had enough to protect them from the slave caste.

[07] It was found, however, that they had three times as much as was needed to liberate them from the slave class. Therefore, they had to surrender two-thirds; for meanwhile a law was released whereby every low class citizen was allowed to possess only the required amount of gold to simply protect him from the slave class. Since these messengers were also from the lower citizen class, the law applied also to them.

[08] Only after this exam were they asked what discoveries they had made.

[09] And one of the ten who was a good speaker and not unversed in politics, replied:

[10] »Great mightiest servants of all gods and faithful keepers of the books of Kinkar! We saw countries with golden mountains; but no soul inhabits the same. - But this is the least!

[11] We found streams and brooks in which wine, milk and honey flows, and found forests where fried apples are growing! - But that is also not the best!

[12] For we also found the path which leads to the stars, and found there so endlessly beautiful virgins that we lost our senses! - But this is still not the most!

[13] We also found near the path to the stars so terrible gigantic big people, that, if only one of them came here, with the greatest ease he would crush our whole city with one step! But that is still not all!

[14] Hear! From here hardly a small day trip on a mountain lives a very old man! Everything around us is for a long time already submissive to us, - only this man's house and people are not! Never has he paid only one coin to us!

[15] We found him and forced him to pay the long in arrear tribute.

[16] But - alas! This man is surely a God! When we insisted on our demand, he raised his hand and immediately a thousand lightning flashes came down on us and

killed all hands! He then stomped onto the ground, and it opened up and swallowed all those killed, including camels and treasures of an immeasurable value.

[17] But we fled and the awful man shouted behind us: 'Tell that to the devils in the depths!'

[18] Highest, great, mighty servant of all the gods! This is our yield from A to Z; make of it what you want, - but let us go home!"

CHAPTER 203

[01] But the priests said: "If the matter seriously stands as you said - especially the discovery of the gold mountains - you have made an infinitely important discovery, provided that the way to them is not too far and not subjected to too many difficulties! If only those giants do not dominate these mountains?!"

[02] But concerning the old man on the heights, we let him be as he is, if we are not capable of catching him in a slick manner; because it is not a good thing to deal with such wizards and there exists no power to encounter them!

[03] But we swear to you that you will become priests, if you're able to win over this wizard by trickery! Because through his spell power we very easily could get hold of the gold mountains, provided that he could also fight those giants with the power of the elements, as he has fought your colleagues, and especially assuming that your statement regarding this magician is true!

[04] For you are cunning foxes! It can easily be the case that your companions, of whom you said that they were killed by this magician, made off with the great treasures and have settled anywhere on earth to found a completely independent kingdom! - But woe to you if we will find out about it!"

[05] But the scouts replied: "If the truth of our testimony depends on the existence of this demigod and his actions towards our companions, then just send reliable messengers up to him, or visit him yourself, - and you can have us chastise to death with burning rods if the matter is different from what we have told you sadly and terribly enough!"

[06] But as this is true, and you will also confirm it, you can afterwards also judge our other statements! But we do not want to put either a yes or a no to it; investigate and judge for yourself!"

[07] But when the priests were given such a speech by the messengers, they said to them: "We have concluded from your speech that you have spoken the truth from beginning to end; therefore, according to our power of full- and omnipotence we appoint you to real envoys and lift you out of the lower citizen class into the middle class where you are allowed to carry weapons! But for that you have to see to it that the magician becomes a useful friend of ours!"

[08] And the messengers said: "We will do what is possible; but we can never ever warrant any success! For just as this man had our companions destroyed by lightning and splitting of the earth, he can do the same to us and to all of you, should he even in the slightest become aware of it!

[09] What if he stomps with his foot on the ground in the direction of Hanoch and the earth divides and engulfs us all and the city in an infinite abyss?! What then?

[10] Therefore, we are of the opinion that it would be surely more advisable to let this highly dangerous individual unperturbed, than in any way try to search for him, since we can not know whether he is able to see through our plans and what his reaction towards us will be!

[11] However, - if you insist on carrying out your request, we will comply; but it is impossible to warrant any success!"

[12] And the priests said: "Good, we accept your point; your judgment is good! We therefore want to call together a great council after three days, and what then will be decided we will act accordingly; but you shall be present at the council and will therefore need to put on priestly garments, and you will be incorporated into our caste!

[13] For now, though, go home; get everything there in order and come then with your wives and children here to the council!"

CHAPTER 204

[01] When the ten left the building of the priests, they were flabbergasted among themselves and said:

[02] "Now we can clearly see where the shoes of our priesthood are too tight! Their heaven, which they are preaching to all the people, consists of gold; to gain access to it, they take the most extraordinary measures!

[03] Who has ever experienced anything similar during the times when the priesthood has taken over all the power and rule, that someone is lifted from the lower citizen class into the highest caste of the priests?!

[04] We are now given this enormous luck! Why then? - Because we understood how to lie, except for the only true event on the heights!

[05] But we smell the fine roast already, namely whereto this matter with our forthcoming priesthood is heading! But just wait you gold-robed foxes, - your plan with us that we should pave you the way to the golden hills and make you partners, will become damned hot for you! Already with the first step you surely will want to withdraw your devil's feet! But it will be too late; for we will pour a sea of flames over you, from which you will not escape!

[06] We indeed will have to face a great fire pile and stand in front of an endless

deep abyss, which they constructed underground and filled with snakes and all kinds of poisonous vermin, and make the most gruesome trust vows until we will be thrown into priestly garments, - but this will not limit our case! We will indeed swear with our mouths, but at the same time cursing in the chest - and in this way the priesthood will have attached a tumor to their body which no god will be able to cure!

[07] We will clear a path to the golden mountains of our cleverness, and the entire priesthood will need to walk on it, - but in the background we will have the giants of our indignation and our anger lurking at them! And once the fine flock is approaching this burning background, then a sign - understood! -, and the giants will emerge with invincible power and crush under their treads this whole brood!

[08] And only then we will show the people the way to the stars, and it leads to a country in itself, where to find the most beautiful virgins of pure recognitions, and in a country where wine, honey and milk is flowing as a true enthusiasm for genuine truths and everything that is good!

[09] And the fried apples they will find on the tree of life and the true, pure knowledge thereof!

[10] We stick to it; but a curse on any traitor among us! For now, it is up to us, and according to our plan we can save ourselves and all the people from certain destruction. Therefore, let us all be like each one for himself among us, and the work must succeed!

[11] So far we have succeeded to deceive the priesthood to such an extent that they even made us priests, which will give us even more leeway to much easier lead these wretches astray, so that finally nothing will remain of them than perhaps a historical name!

[12] Such we have decided and such will be implemented by us punctually and faithfully! Amen, among us amen!"

[13] Only after this conspiracy did the ten go to their respective homes and arrange everything and then return with wife and children to the college of the priests for the upcoming large council meeting.

[14] But what happened there, the following will show.

CHAPTER 205

[01] About five thousand of the most senior priests were gathered in the large open hall, which was built in the manner of an amphitheater, and were waiting for the ten scouts with great longing and greed.

[02] When they also entered this open hall with somewhat anxious expectations, they were immediately surrounded by the priests and led to an underground passage where at the end a large fire could be seen.

[03] They were led closer and closer to this fire and soon discovered from a certain distance, that in the midst of this mighty flames were howling, fire-red people.

[04] But the fire was only a mirage fire, similar to what is accomplished at present in theaters by transparencies, a turning wheel and finely painted flames; only was here in Hanoth the illusion so perfect that anybody in a certain vicinity could not see anything else but a most real, mighty fire, which of course did not have the slightest heat.

[05] When our ten caught sight of this tremendous spectacle they began to feel very strange. They would have liked to ask: "What is this? Who are those howling in there?", but right at the entrances they were emphatically urged to keep quiet with everything they are going to see, otherwise it will be happening to them!

[06] From the fire they were led to another tunnel and soon arrived at a forty fathoms deep and ninety fathoms in circumference hole, fenced off with railings at the top.

[07] The priest lit here pitched bundles of straw and threw them down into the abyss; this lit the hole and a lot of vermin could be seen at the bottom as well as many gnawed skeleton, and it was of course impossible to discern whether these were human or animal remains. But they were all from animals, however, very large animals; for human skeletons would not have been so easily visible at a depth of forty fathoms.

[08] Because here everything was fraudulent and aimed at creating great fear. And so also the snakes and other vermin were artificially formed and had a mechanical movement; because the natural species would not be that easily visible at such depth, which could be accessed by a secret but very spacious spiral staircase in order to direct the mechanism of the snakes, dragons, and crocodiles there.

[09] This basin was built underneath a natural cave whose large spaciousness contributed to the size and reputation of the abyss.

[10] Now, if one considers these two deceptive appearances and the laymen next to it, it will not be difficult to understand what terrible fear came over our ten messengers, when they had to swear at the abyss, to comply with all ordinances of the high priests without the slightest demur, if they did not want to be thrown alive either into the hellfire or into this abyss.

[11] The ten therefore vowed out of fear with their mouths, but the more fiercely they cursed in their chests, saying to themselves: "Just let us get out into the open once again, and you get a taste of this abyss and your hell itself!"

[12] After this oath the ten were again led back to the large open hall and were clothed with under-priestly garments, after which the great council meeting started.

CHAPTER 206

[01] In the middle of the hall was a six ell high rostrum. The ten messengers had to stand on it together with ten high priests. The other priests stood in crowded circles around this stage; first, of course, the high priests and in wider circles the under-priests.

[02] One of the high priests on the stage stood before the ten, and said: "You know it, and we all know what you have spoken to us! You are now priests yourself, and it lies now in your interest as well as in ours that we seize the gold mountains and therefore build a safe passage to it, - whatever the matter will cost!

[03] To you alone the way is known; it is thus now up to you to accomplish this over important matters for our gold chambers and our general interest!

[04] If you could persuade the infamous magician on the heights with money and good words to serve our purpose, it will be well and good; but if you can't do it, we still have over two million fighters and in case of need more than four million slaves, who we can turn into fighters whenever we want. And like many ants can even master a lion, we will also master with our superior number of fighters the giants who might be watching over those golden mountains!

[05] This is our view; but let us hear what is yours!"

[06] And one of the ten came forward and spoke on behalf of all of his nine comrades:

[07] "Your plan, your intentions, and your advice, dear colleagues is commendable, and now as your naturally co-interested brothers we can only laud it; but if it can be as easily as you suppose be implemented, we doubt very much!

[08] Moreover, we ten have discussed it yesterday: Let's suppose that we succeed to conquer the thousand mighty big gold mountains, which lie beyond the large seas in a very strange world. We asked ourselves what benefit this creates for us! By this great mass of gold the value of this noble precious metal might become as valuable as the street refuse?!

[09] It will be said: 'That we will try to prevent and also be able to prevent, so that except for us no one else will find the way to the golden mountains!'

[10] 'But how?', we ask. Will we as priests ourselves go there with camels, chip off the gold from the steep mountains with sharp tools and haul the gold here in a three-year-long journey?

[11] If we undertake this alone, what wry faces will we pull should it happen to meet the giants who will not only take away all the gold, but also instantly crush us between their fingers like a bug?!

[12] However, if we take a necessarily large number of men with us, consisting of one million fighters, and they see the golden mountains, will they not kill us and take possession of these valuable mountains themselves?!

[13] Whatever we do we will go from bad to worse! As entrepreneurs, we will empty our treasuries to a minimum and will not gain anything; and should we succeed the value of all our treasures - as already noted - will fall below the value of street refuge.

[14] We are therefore of the opinion to simply let go of this undertaking and look for a more favorable opportunity! But that's only our advice; you can still do whatever you want, and we are your servants and will always obey you faithfully in everything!"

CHAPTER 207

[01] But the chief priests said; "We can see from this your speech quite well that you have our common interest at heart and that in all seriousness you have a profound subject- and world knowledge; but that you more out of fear for repeated travel dangers, than an actual fear for the giants are trying to dissuade us from reaching those gold mountains, was quite obvious from the very first beginning of your speech!

[02] For behold, if those giants would be such terrible beings who certainly must have seen you since you have seen them, certainly not one of you would have returned, like the other caravans which were sent out simultaneously with you but have not returned as yet, and it therefore must be assumed that they have perished badly.

[03] But you all would have returned safely despite the terrible giants, if you had behaved a little smarter at the magician on the heights!

[04] Behold, this is our opinion! Justify yourself against it if you can!"

[05] And one of the ten said: "High mighty chief colleagues of our humble self in front of you! You will have to forgive us in advance this time, if we have to counteract your objection and to straightly show you with a very few words that you have completely misunderstood us, and have not understood by a distance what we have spoken to you!

[06] Did we mention anything in particular to indicate that we must fall into the hands of these giants during such undertakings?! We only postulated the slight possibility, for these terrible giants are living just behind those gold mountains! We saw them from hidden lairs where they couldn't see us. We then loaded the gold onto our camels at night and also left them under the cover of darkness.

[07] Thus we managed to escape unharmed this once, and this perhaps our gold robbery was probably the first time it occurred at these priceless mountains! But if this first robbery at these mountains has been certainly noticed by now by these watchful giants, we ask if a second attempt will also be so successful!

[08] Or can we know whether these giants are already following our tracks and

pursue us?! Or they might have constructed such a bulwark around these enormous gold mountains, that even an eagle will get dizzy to fly over it?!

[09] Or have they violently pierced the narrow sandbank of land which connects this world with the other, to separate the two pieces of land by mighty waters which we will not be able to wade through!

[10] Behold, we only hinted at that when mentioning the dangerous fight with the giants!

[11] But ask yourselves if you have understood us in this way! We do not deny the possibility that we could go back to these mountains or at least get near them, but you also have to understand that this undertaking is subject to extraordinary expenses and with highly uncertain profits, while exposed to a thousand dangers!

[12] Should we therefore sacrifice our two million combatants for nothing at all and thereby lose all our power? That surely would be crazy!

[13] But if you do want to do something, then take the worthless slaves and send them under our leadership to the mountains. If they are lost then we have lost nothing; and should they succeed, we have won manyfold! - Think about that!"

CHAPTER 208

[01] But the high priests, somewhat outranking the senior priests, and who earlier on were standing in the front row of the hall, walked on to the pulpit and directed the following words to the senior priest:

[02] "Listen to us; because it is too important what we have to say to you! These ten, which you have made lower priests, are looking highly suspicious to us!

[03] In the background they plan evil against us all! They set it up very cleverly to lead us up the garden path, but do not consider that a high priest is omniscient and is able to look at the most secret thoughts of people.

[04] We have done that and have discovered evil over evil in them against us; therefore do not trust them! They are tigers in sheepskins!

[05] They may have experienced on their expedition everything they told us; but as yet we have no other proof than their own narrative to blind us! Therefore, we advise you to convince yourself at least of one fact, before entrusting any powers to them - otherwise we are beaten!

[06] Their refusal to accept our faithful fighters and their request for the slaves who hate us more than the bitterest ill-treatment, appears to have a very different reason than what they, a little embarrassed, presented to us! Therefore, be on your guard because we omniscient high priests have spoken to you! "

[07] This objection made the senior priests seriously rethink their position and even more so the ten who felt very much affected by it.

[08] And one of the senior priests turned to the speaker of the ten and said: "Have you heard the testimony of an omniscient person about you? How do you want to justify yourself?"

[09] The speaker, however, a cunning fine fellow, soon recovered and said: "High mighty colleagues! The omniscience of those high priests is just a smokescreen; for as omniscient they are, we are too! Politics has never been omniscient and never will be forever! Only bad guys are intimidated by those kinds of tricks, but never a righteous man!

[10] If they had been omniscient, they would not have advised you to be careful, but they would have damned us to the hellfire from the outset; for they would have known from the very beginning that we are tigers in sheepskins! Why then did they agree with you to promote us to the priesthood?

[11] Then: Would they be all-knowing, they surely would have told you what has happened on the heights at the magician; but since they are not all-knowing, they advise you to convince yourself by other means if our statements are true or not!

[12] In addition we also ask you the senior priests: Do you believe yourself that they are omniscient, then why do you not ask them, that they tell you, what happened on the heights? And why do you not believe them to the letter and at once cast us either into the fire or into the abyss?

[13] But to beat those omniscient on the head, we hereby declare that we will not move one step until you have not at least inquired on the heights yourself whether we have told you the truth or not!

[14] And even then we will only start the journey to the gold mountains subject to several of you accompanying us and half of the fighter force will consist of regular soldiers and the other half composed of slaves! And if this still looks suspicious to them, we will not set a foot over the threshold! - And this is our final position!"

[15] The high priests sat there with very pitiful faces. But the senior priests sided with the ten and approved their reason; because they realized that the ten were right and trusted them completely. But to the high priests they said, that henceforth they should not involve themselves in such matters that did not concern them; for their cause was only the ceremonial honoring of the king.

CHAPTER 209

[01] But the senior priests contemplated whom they should send to the magician on the heights to confirm the accuracy of the ten's statement but without getting harmed. But they could not make a choice, who would be suitable for this awkward purpose.

[02] For firstly, no one had the courage and secondly everyone who was given the

assignment said: "What is the use of this? You can send up thousands and millions; but if they are all together devoured by lightning and yawning earth crevices, what will be the fruit of all your envoys and all your troubles?"

[03] The senior priests recognized the truth of such reasoning and therefore again asked the ten what would be the wisest course of action.

[04] But the ten said: "How can you ask us who are suspected by you? Could we not as cunning foxes give you advice which would be water on our mill! Therefore, be wise since you have already been warned that we are tigers in sheepskin!

[05] The high priests have told you then that they are omniscient; they will know best what will be the best cause of action."

[06] But the senior priests said: "Don't be silly! You have yourself clearly demonstrated that the omniscience of these masters of ceremonies of the king are just a folly; and this is what it is!

[07] It is just an empty title and says as much as nothing! We are the men in charge, and they are only figureheads including the king, who also carries the title 'Supreme Divine Wisdom', but at the same time is more stupid than the darkest autumn night!

[08] You have therefore only listen to us for everything else is just figural and sham for the sake of the stupid people! Therefore, advise us to what should be done, and do not be concerned about anything else!"

[09] And the ten said: "High mighty servants of the Gods! If you want our advice and are not afraid that we lead you up the garden path, we ask you: why don't you trust our first advice, which we have given you well-intentioned according to our thorough expertise?"

[10] And the senior priests answered somewhat embarrassed: "We would have done that; but in your anger against the high priests you yourselves have insisted on it; and that is why we only want to comply with your wish and not that of the figureheads!"

[11] And the ten said: "Well then, if you want to trust us with this second advice, you just as well can trust us with the first proposals, defying the figureheads - as you have been calling them - who have been warning you out of their omniscience and have called us tigers in sheepskin!

[12] Whoever wants to go to the magician, let him go! We surely will not make this journey for a second time; for who once has tasted the fire is certainly not going to touch the glowing metal again!

[13] If you trust us then trust us completely - otherwise we are of no use to you but to eat from your platter!"

[14] These words were well received by the senior priests and they all voted for the slave option and for arming them under the command of the ten.

CHAPTER 210

[01] The senior priests now fully supported the release and arming of the slaves to conquer the gold mountains; but another fatal circumstance prevailed here, and this consisted therein, that namely this sad caste was the full property of the aristocrats and the priesthood had to re-purchase the slaves if they wanted them back. To reclaim the slaves by just a decree would be too risky, since the aristocrats were too powerful and regarded the priests for not much higher than itself and only tolerated and supported them for pure political considerations.

[02] Since the priests of course knew this, even if only very secretly, they were now again in a pinch and did not know what to do. To reveal to the ten such deepest political secrets, they regarded as not advisable; to thus promote them to senior priests and then divulge all other secrets to them, was a matter that was even harder to execute.

[03] They therefore argued this matter back and forth but did not know what they should do here.

[04] "Violence is not advisable!" they said, "Because we know where we stand! - Repurchase? What a shuddering thought! Four million slaves! Only two pounds of gold for every slave, equals eight million pounds! Add to it the equipment and the sum becomes unpronounceable!

[05] To ask the ten for their advice again? How would we expose ourselves in front of them! - Promoting them to senior priests? For this they are way too honest and exceptionally clever! If they were let in on our loose political network, they would become a louse in the fur from which we could never cleanse ourselves anymore!

[06] Verily, regarding this matter good advice is expensive! We cannot go back on our word; the slaves must be freed and armed! But how? This is an entirely different question, to which no Satan can find a practical answer!"

[07] But one of the ten had an extremely fine hearing and heard some of the things which the senior priests whispered among themselves, and therefore said quietly to the others:

[08] "Listen, we already have them in our hands! The matter is running a course where I wanted it to be anyway; now only steadfast and victory is in our hands!

[09] The old man on the heights said that we should proclaim these things to the devils in the depths! We have done that, and see they are already all confused! I knew the circumstances of the slaves quite well; that is why I asked for them! There is no other way out for them than to repurchase the slaves; they can impossibly renege on their word!

[10] This will be airing their gold chambers quite a lot and will terribly weaken them; for they will then no longer be able to maintain a force of two million fighters! But we will have a ferocious, terrible force in our hands and will quench their thirst for the

gold mountains for all eternity!

[11] Most likely they will come to us for another advice; that we will give them the very best they can be fully assured of!

[12] O just wait, you gold-robed beasts, we will still teach you to sing a tune which no devil will be able to imitate!

[13] But quiet now; they're already coming to us!"

CHAPTER 211

[01] When the speaker of the ten had barely stopped speaking, the senior priests were already in front of him with very embarrassed faces and asked him as follows:

[02] "Listen to us; for it is of great importance what we now wish to hear from you!

[03] Behold, the arming of the slaves would be quite right; but they are all in their capacity of beasts of burden the purchased property in the hands of the aristocrats of the cities and the whole kingdom! Naturally we could reclaim them with our omnipotence, and nobody could stop us; but next to our omnipotence we are also the righteousness itself and impossibly could carry out such an illegal act!

[04] You now know how things are standing! You're smart people, formulate an advice by which we could reach our goal in the easiest and best manner! For this we can see irrefutable that all the slaves must be armed; but how to obtain the slaves legally is an entirely different question! It is to this question we would like to hear from you a very clever answer!"

[05] And the speaker of the ten got up and said: "High mighty servants of the Gods! We have understood you well; but we also must draw your attention to what we have said to you at the outset, namely: The undertaking will certainly cost a great deal of money, for which the eventual big profits are still far out of reach and the question remains whether we can get hold of it!

[06] With the power of four million soldiers it is indeed highly unlikely not to succeed; but we still not have the winning gold in the bag and therefore cannot promise anybody to become a co-beneficiary if he would make a contribution to this grandiose undertaking.

[07] For if you would say to one or the other: 'Give us your slaves for the intended undertaking! If we are successful you will receive four pounds of gold for each slave!'

[08] Then the addressed person who is promised to become a co-beneficiary, will say: The undertaking is quite laudable; but it is too far away, too uncertain and the risk is far too great! Therefore, we can not risk anything in advance! But what we want to do, to not hinder such an enterprise, lies therein, that we want to hand over to you all the slaves for a price of two pounds of gold or twenty-five pounds of silver per head! If the slaves come back, we will take them back and reimburse you the

inset price; if they don't come back you have to give us either fresh ones in equal numbers, if you want your inset amount or the inset will remain ours!

[09] Behold, this is the infallible voice of all the great slave owners! Just try it, and we want to go into the fire, if they act differently!

[10] Therefore, there are only two alternatives left, to either let go of the whole undertaking or, on behalf of all the gods who rule the earth, to bite the bullet!"

[11] And the senior priests said: "Good! Letting-go of this undertaking is no option; but tomorrow we want to listen to some aristocrats of this great city! But woe unto you, if they will talk differently than what you just have told us!"

[12] And the speaker said: "You can be lucky if they will not insist on any bigger claims; but I think they will make the matter much more difficult for you! For us there certainly is no woe; but that you will not cry a little woe, if you will hear the surely higher demands, the day of tomorrow will tell us!"

CHAPTER 212

[01] And the senior priests said very grim-faced: "You already seem to cheer in advance about our unsuccessful attempt?! Be careful not to cheer too soon!"

[02] And the speaker of the ten said: "We do not rejoice in the least; but if you threaten us with 'woe you' for nothing at all and for giving you a sound advice, we think it is not inappropriate to add a favorable justification to your hasty 'woe' call, which overemphasizes what we hinted to you on a small scale!

[03] But now nothing further; we will be silent now and wait and see what the day of tomorrow will bring!"

[04] Upon this comment the senior priests were quite taken aback and left the stage, and the ten also went to their dwellings.

[05] But the senior priests immediately sent out a thousand heralds to summon all the great aristocrats of Hanoach to appear in the large open council chamber the next day.

[06] The next morning the large council chamber was teeming with mighty aristocrats of the city; but none of them knew yet why they had been called.

[07] Some thought that the priests had arranged for another big slave auction; others thought that a new law was going to be introduced, or even new taxes be enforced. And so they guessed in anticipation back and forth, what would become of this convocation; but no one knew the real reason.

[08] And after being given a sign, the ten with the other junior priests entered from the one side, and after a while also the senior priests, bristling with gold and precious stones, entered from the other side.

[09] In the crowd the ten were asked by the aristocrats what was to be expected.

[10] And the ten said: "Nothing else than merely repurchasing the slaves! Demand proper prices, otherwise you all go under!"

[11] This hint spread like wildfire among the aristocrats, and they were now well-prepared for what was coming.

[12] The ten now remained standing at the bottom of the steps of the great stage and waited for the shining senior priests. After a while they appeared with great ceremony and went onto the stage while repeatedly shouting 'Hurrah'.

[13] When this rampaging salute came to an end, a strong-voiced senior priest opened his mouth and said:

[14] "Listen to me, you great-glorious aristocrats of the empire! The messengers sent out by us have discovered mountains in a very distant land, mountains, which are made of pure gold, of which they brought us a rich sample!

[15] But these magnificent mountains are inhabited by monstrous giants who are likely to be very strong. To combat them and to assure us of the gold mountains, we need a strong force, at least as a precaution, because we can not know how strong those giants are!

[16] In order to set up this great force, we need all the slaves! But it is now a matter under which conditions you are going to give us the slaves. Do you want to cede them to us by sharing the profit or for a cheap refund? - This is the reason we are here and thus give us a good answer! Let it be done!"

[17] When the aristocrats heard such, they said, "Listen, the discovery should be very much respected for mountains of pure gold are indeed not a trifle matter -; but the good project is too far away, therefore we certainly can not share the assured profit!

[18] But to be no hindrance to such brilliant undertaking, we'll cede you on average every male slave for a cheap restitution of five pounds of gold, and every female slave for three pounds!

[19] If they come back, we are going to take them back for one third of the inset price! We believe that this condition is fair?"

[20] Here the ten cheered secretly; but the senior priests almost fell in despair and did not know what to say to such high prices. They therefore called the ten onto the stage.

CHAPTER 213

[01] When the ten came onto the stage they were immediately surrounded by the senior priests and addressed with the following question:

[02] "We now fully realize that you have a clear insight in all matters; because your words from yesterday perfectly resembles what the aristocrats demanded

unmercifully!

[03] We are going, because we have to, accept such conditions, although it will cost us two-thirds of our gold; but for that reason we are asking you now and demand the most conscientious answer, at how many pounds you estimate such a gold mountain is, and how many pounds, if the matter proceeds favorably, can be brought here in the course of four to five years!

[04] Due to your sharp mind, you now enjoy our full confidence and this means tremendously much; do not dare to abuse this and give us a completely true answer!"

[05] When the ten heard such a question from the senior priests they thought jubilantly by themselves: "Only now you are completely in our hands! You will receive an answer which should fit your stupid question, like a big turban on a small head; but what lies behind this answer, will bring you death and destruction! But such a message will remain hidden from your stupidity until such time when it will be revealed to your satan-faces in reality!"

[06] After this contemplation the speaker came to the front and said: "But, you highly powerful servants of all gods! What silly question is now again! You are senior priests - and still you ask, how many pounds a tremendous gold-berg is weighing?! Only try to partly weigh the smallest mountain, and we are sure you will run out of patience before finishing weighing its many thousand million pounds! But what then is such a small hill compared to an enormous mountain range, as there is none in our vicinity?!"

[07] Ask yourselves whether it is possible to determine its weight! In addition, we already told you at the very beginning that conquering these mountains must bring the value of gold down below that of street refuge! By that we surely have said enough?! For this world seems to be made from pure gold, just as the world we are inhabiting is made from bare soil! We now believe, according to our faithfulness to you, it will not be necessary to say anything further about it!

[08] How many pounds every one who is accompanying us can carry without getting hurt, you hopefully will be able to calculate as well as we do! About thirty pounds per person on averages will not be an exaggeration?! But if we can add extra camels, the weight can be tripled! Do you want even more?"

[09] And the senior priests said: "O no, no; since we are the good frugality itself! If only one transport can yield that much, and we become owners of these gold mountains, we will have indeed enough! After that we will maintain an annual transport, by which we hope to yield every year at least the same amount; and the matter will go well, especially if we bring our frugality into the equation! And in such assured hope we shall now turn to the somewhat bitter tasting task of redeeming the slaves!"

[10] The ten now cheered even more secretly.

[11] But the senior priests turned to the aristocrats, saying: "After proper

consideration we have decided to accept your offer; therefore make it known throughout. From tomorrow the buyback will begin and will continue for thirty days! Whoever brings his slaves until then, will receive the negotiated amount; after this time everybody will be punished tenfold with the additional loss of all his slaves. Let it be done!"

[12] With that this assembly was concluded, and all left the council chamber.

CHAPTER 214

[01] Already the next day many slaves of both sexes were brought to the priests; the number was likely to be more than three times a hundred thousand.

[02] Everything was in a big disarray and the senior priests did not know where to begin to redeem the slaves.

[03] And the ten said to them: "Let each aristocrat approach and say to him: 'Give us the list on which it is indicated how many slaves you have brought; put a sign on the forehead of each slave, and you will be paid according to the list! If the number on the list corresponds with the subsequent takeover number, you can go home with your proceeds; however, if this is not the case you will lose not only the whole number of your slaves brought here, but will also be punished on top of that by the same amount!'

[04] See, it is very easy, and it will have the best effect; go and implement such immediately, otherwise the buyback will take longer than a year!"

[05] But the senior priest said: "This is quite right! Your advice is good; but where to go with so many? Where to accommodate them, where to feed them and how to clothe them if necessary?"

[06] But the ten said: "What are the immense palaces for, of which we have within the walls of the city a thousand, of which each can easily house ten thousand people? These are standing empty and merely serve to increase our reputation! Put the slaves in there! Surely, if there would be three times as many, we could easily accommodate them!

[07] How to feed them? - Don't you have in all these palaces overfilled cereal- and fruit chambers?! What will it take to air them a little?! There is so much that the whole of Hanoch could survive from it for twenty years!

[08] How to clothe the many slaves? - What will it take to empty your immense military clothing supply magazines a little for a purpose, whereby you already within the course of a few years can fill the same magazines with gold, as they are now being stuffed with military clothes?!«

[09] The senior priests agreed to this but also calculated that every man would then cost them even more.

[10] But the ten said: "Whoever invests only a little can never expect to win big! However, we believe, where it concerns the recovery of a whole world of gold, no pre-expenses should be spared!"

[11] The word 'gold world' charmed the senior priests; they then consented to everything. They informed the aristocrats about the lists and the marking of the forehead of the slaves.

[12] Thereupon the aristocrats made their lists conscientiously and designated the slaves on the forehead, where each slave owner had his own unique sign; and the detachment went off very well.

[13] The detached slaves were then immediately placed in one or the other palace, clothed and fed, and were now also allowed to speak again, those who could speak. But many had to learn to speak first.

[14] And in one month all this work was completed without further interruptions.

CHAPTER 215

[01] For the already completely dehumanized slaves, this phenomenon was inexplicable, and they did not know what will come of it.

[02] The senior priests said to the ten: "Well, the first task is completed! All slaves, male and female sex, from all parts of our empire are redeemed. Our great palaces along the walls of our city are filled with the slaves and cared for there. But what happens now?"

[03] And the ten said: "Well, give us four thousand men experienced in handling arms! Accompanied by them, we want to go to the redeemed slaves and explain to them why they were redeemed. And secondly, we want to assign four weapon experts to every palace, to train in the shortest possible time all slaves of both sexes in the handling of the weapons, whereby the males will use heavy arms and the females trained to use light weapons; for without such training they are of no use at all!"

[04] But the senior priests said: "It's all right, but where do we get at once so many blunt weapons? For it would be really somewhat unwise and uneconomical and even dangerous to use the new sharp weapons from our large armories! For this caste is still very angry with us. If all of a sudden they are given sharp weapons in their hands, we might be in great danger!"

[05] Therefore, in our opinion, they first should be trained using ordinary dummy weapons of wood and straw; once they know how to handle these and obtained the right discipline of a fighter, only then should they be entrusted with real weapons! Do you not agree?"

[06] And the ten said: "Too much caution is as bad as too little! If you worry about

a possible revenge from this caste, with four million people it doesn't require any weapons! When they stand up against us, they already overwhelm us with their mass; and if the slaves had this in mind, they had already invaded us!

[07] Just leave the whole matter completely in our hands, and we stand in with our lives that in the course of one month you will see all slaves well armed and trained leave the city without harming a fly!"

[08] Upon these words the senior priests agreed to the use of real weapons and also assigned the four thousand weapon experts to the ten.

[09] Already the next day, accompanied by the weapon experts, the ten went to the awaiting slaves who were full of expectations, for they did not know, as already mentioned earlier, what was the meaning of their redemption.

[10] The ten deployed themselves so that each one was assigned one-hundred palaces, and the same day also the weapons trainers were allotted.

[11] When the ten allowed the slaves to come and see them, they were immediately stormed with anxious questions of what will happen to them.

[12] And the ten said everywhere: "Be patient; we are your saviors and liberators from your hard chains of slavery!

[13] You will now be trained in the use of weapons for a month at good food; then we will go out to conquer a great nation, which is worse than all devils, but otherwise very cowardly, stupid and effeminate! And then we will, as now the least, become the masters of the world! Once you will be fully trained in the use of weapons, only then you will learn more!"

[14] This message brought about that the slaves were almost beyond themselves with joy, and the ten were nearly worshiped by them.

CHAPTER 216

[01] Already the next day the strongest were picked in the palaces and armed at once and practiced in the use of the weapons.

[02] But the weaker ones were first fed for a couple of weeks so that they could recover their strength; only then also they were trained to use the weapons.

[03] The elderly slaves - of course of both sexes - were given lighter weapons, but they were not allowed to practice its use, but they had to take care of certain domestic tasks and to look after the youth.

[04] Daily, envoys from the senior priests were sent to the ten, to see what was happening but at the same time also spies who overheard what was said here and there, and if it was not of a treacherous nature.

[05] On the third day, the ten already knew about such secret missions on the part of the senior priests and thus knew how to conduct themselves, so that no word

occurred in the whole immense army, which could be regarded by the most mistrustful senior priests as suspicious.

[06] But the more the slaves were trained and showed their skills, the more spies were sent by the senior priests who looked and sniffed at everything what was said and done and undertaken.

[07] This angered the ten and prompted them to go to the senior priests, where they were received with great distinction. When they were asked by the senior priests what was their important concern, they said:

[08] "You know quite well that we ten are acting honestly, and you also know how far our ingenuity and our wisdom reaches! You know how the aristocrats had to dance to our insight and our advice and to their great disadvantage; because now everyone has a few more pounds of gold in his closet, but he now also has to work for himself and eat his little bread with the sweat in his face, or he must hire day workers whom he surely must pay an expensive wage.

[09] But we have an invincible force in our hands, with which we can always empty the gold closets of the aristocrats, if we wanted to; and all their gold is as good as totally ours!

[10] Behold, all that we have calculated and contemplated already with the redemption of slaves: 'Demand as much as you want! Today we will pay you; but tomorrow we will take the fourfold from you!'

[11] Is this alone not a plan to your advantage which cannot be paid in gold, not to mention the great undertaking which we have in front of us?! And still are we surrounded daily by thousands of spies from your side who do not understand our fine words and then often maliciously provide you with the worst kind of news about us!

[12] Behold, this we know quite well, and this is why we have come to you, to lay down our office before you because you do not trust us; for one suspicion awakens another! If you don't trust us, we do not trust you and therefore rather resign our duties so that the distrust against us will end!"

[13] Here the senior priests began to appease the ten again, gave them valuable presents and asked them earnestly to resume their duties - and now with the benefit to continue their military exercises for another three months, and then to move out for effective service.

[14] With that the ten were satisfied, because by that they achieved what they actually wanted, and then went back to their great army.

CHAPTER 217

[01] Thereupon the former slaves were trained for another three months and

thereby reached a great dexterity in the use of the weapons.

[02] When the ten saw that the slaves were now equally adept in handling the weapons, they dismissed the four thousand training masters and appointed captains and colonels from the ranks of the slaves themselves, to regulate the whole great army.

[03] But the senior priests were not entirely happy about the fact that the ten had dismissed the four thousand trusted men; they thus had the ten asked about the reason for their action.

[04] But the ten replied: "Because we do not want to move out into the wide world with people who you need for your own army, which would be against our plan!

[05] In addition, the four thousand men do not really have the actual spirit and are too much used to the good life; all this is incompatible with our undertaking.

[06] Therefore, we have dismissed them and sent them back to their army. By doing so, we believe to have acted correctly, as we have done it all the time; but should this again appear offensive to you, you are welcome to do it differently!

[07] Give us a plan according to which we should act, and the results will then teach you, what fruits your plan will bring forth! Have you not, five years ago, according to your insight sent scouts to all directions, simultaneously with us?! Why did they never come back and bring you treasures like us? - Because they have no love and loyalty to you!

[08] But we, who always have shown you the greatest faithfulness despite all the calamities we have to endure, may only stir, and you again find a new reason to mistrust us! If we ten ever experience another such move on your part, we will leave everything, and you then can do what you want!"

[09] This response was a serious sting to the senior priests, and they did not know how they should avenge it; for they did not dare to say anything further, because they were afraid to lose the conquest of the gold mountains.

[10] But such arrogant answer should not go unpunished! But how? - About that a three-day council was held among the senior priests. But it led to no result; since everything could be an insult to the ten and thus also the loss of the gold mountains. And so the senior priests had to eventually swallow the answer, irrespective if they wanted or didn't want it!

[11] But they said: "The issue will not be canceled entirely; postponed does not mean abandoned! If they return from the expedition, they will have to taste hell a little!"

[12] However, the ten learned about this remark from a very friendly junior priest and the ten reasoned among themselves: "Let's leave it at that and just ignore them! Tomorrow it will be announced that we will move out with the entire force the day after tomorrow and after a short while it will show who will be tasting hell first!"

[13] The announcement was made the next day, with which the senior priests were very much in agreement, and on the third day at midnight the exodus began and

lasted until evening; because four and a half million people make up a long train, especially if it included two hundred thousand camels and four times as many donkeys which, together with the camels were used to carry all kinds of equipment and comestibles.

CHAPTER 218

[01] When the great army was a two days' journey north of Hanoch, the ten halted the caravan and asked for a general camp to be set up.

[02] About five hundred thousand tents were erected in a beautiful, richly with fruit vegetated mountain valley, which was still uninhabited, and this for the reason that it was surrounded on all sides by insurmountable high mountains and had only one possible access, which, however, was also very difficult to pass because it consisted of a narrow, fairly steep ravine, of which the scrub and here and there very loose rocks had to be cleared away first before further travel was possible.

[03] The ten knew about this valley, since they already discovered it on their first trip, and had at that time adopted a secret plan to make good use of this magnificent valley on a certain occasion.

[04] The opportunity had presented itself now, and so this valley was fully monopolized, which together with other habitable mountain areas measured over seventy square miles (1 German mile = 7.5 km).

[05] When all the people were accommodated in the tents, the ten summoned all the chiefs and said:

[06] "Now listen to us! We now want to reveal to you the true plan which is the reason for our undertaking!

[07] You have tasted in the most inhumane way the most shameful, gold greedy government of the priests in Hanoch as slaves and beasts of burden of the aristocrats of the great empire, and with your scared skin you are still witnesses of the great nefarious cruelty of these immigrated former mountain dwellers against us poor children of Cahin!

[08] Now payday has arrived! Through our cleverness we have made all of you in the whole wide kingdom free and knew how to beguile the true devils of senior priests, to let them walk into this trap.

[09] The day of the most terrible revenge is here! Espouse in everything the ancient God and then us as His tools, and we will again become the rulers of Hanoch, and those who bought you as beasts of burden, will soon be compelled to serve you in the same capacity!

[10] But we will not move towards Hanoch and initiate a bloody, uncertain battle with the big, powerful city, but here on this place we will conquer them and will throw

their bodies to the many beasts of the forest to consume! And if we have caused them an incalculable great defeat, only then will we march into Hanoch under the most terrible name, to subjugate everyone who is not part of our tribe!

[11] But now we have to build houses here and lay out fruit gardens, carefully collect all the fruits, search for edible roots and to multiply them in the gardens! Then we have to accurately examine the whole wide encircling mountain range for any possible access! Should that be the case, the access must immediately be blocked with a wall, so that it is impossible for a cat to climb over it!

[12] When all this will be accomplished, we will give you further orders! Thus go now and set everything in motion; But your prime focus remains the main entrance! Let it be done!"

CHAPTER 219

[01] The top commanders went and diligently and emphatically relayed the instructions to the whole army and all began to stir.

[02] Two hundred thousand men went to investigate the entrances leading to this mountain valley, and wherever a ravine or any possibility existed to enter the valley over the high mountains, everything was done to make such sites as inaccessible as possible.

[03] The canyons were blocked off with high walls and at those places of the high mountains which were slightly less steep and thus were in an extreme case passable, were either on the one side or on the other side turned into high rising vertical rock faces so that a transition was quite impossible.

[04] It took this section of the army, assigned to fortify the valley, six months to complete the work.

[05] More than twice as many people were assigned to build fixed dwellings and completed in the same time two hundred thousand houses and cottages.

[06] A third and biggest group of people, however, were used for agriculture; and within a short time hundreds of thousands of gardens and fields were created, and already in one year this valley looked like an Eden.

[07] The most remarkable thing in this matter, however, was that in these many excavations a great number of extremely rich gold veins were discovered, which were immediately mined and processed so that within a short time many thousands and thousands centner (1 centner = about 100 kg) of the purest gold was yielded. Yes, this metal was found in such quantities there that the ten even had all kinds of home appliances made from shining gold - such as the plow, the spade, the hoes, and shovels! In the course of three years already, every resident of this valley had golden tools.

[08] In short, there was so much gold exploited from the mountains within a short time, and this in a very pure state, that the ten had large freestanding rocks of the high mountains facing Hanoch, plated with gold so that it looked like if they were pure gold.

[09] The high ductility of gold was known to them. They were also familiar with the use of various tree resins, and thus it was easy for them to gild some rocks of the high mountains.

[10] Likewise, they had the main entrance to this now beautiful mountainous countryside walled with huge, well-hewn square stones on both sides at forty ell high and three hundred fathoms long and had it gilded, so that it had the appearance as if the whole wall was from pure gold.

[11] In the course of five years this large mountain valley was so cultured that thereat the senior officers together with other community leaders went to the ten and said:

[12] "Listen to us, you dear, wise men! We are of the opinion to let Hanoch - be Hanoch; for we are now obviously better off than the whole of Hanoch!

[13] We have fruits, cereals, sheep, cows, camels, donkeys, deer, gazelles, goats, chickens, pigeons, hares, rabbits, and gold in great abundance.

[14] We live here in peace and in good harmony. We are well-dressed and have good and solid houses. We are here cut off from the whole world and live well in a fortress that only God can defeat! No one can ever find us and betray us!

[15] Therefore, let Hanoch be as it is and live here quietly; because once the Hanochians learn of our shining prosperity, they will never leave us in peace!"

[16] But the ten said: "That you do not understand! We are no fools and march towards Hanoch; but we will lure them in a most cunning way to our main entrance and defeat them there in a manner which they will not forget for centuries!

[17] Soon we will prepare messengers to invite the senior priests to receive the gold here! If they then come here, they will receive a load that forever they will not know what hit them? - Why? That, only we know!"

CHAPTER 220

[01] Everything, however, what happened in Hanoch and now also in the mountain country, was made known to Noah on the heights, and it was indicated to him to first send a messenger to the highlanders, to convince them to let go of their malicious plans against the Hanochians and to admonish them vividly to true repentance, humility, and a living trust in the living God and to love Him.

[02] Similarly, he, namely Noah, should also send a second messenger to Hanoch. He especially should tell the senior priests how they had been betrayed by the ten.

He then should advise them, not to look for these traitors and try to chastise them for it. Because they could only be punished by the Divine; but any human punishment attempt is bound to fail, because these people had fortified themselves to such an extent that it was not possible for any man of a hostile nature, to reach these people alive.

[03] Therefore, the high priest should reunite in the name of the one true God, should do serious penance themselves, destroy the idols and return to the only one true God, who then will show mercy to them and will bring friendship between them and the highland people, and they will then provide you with rich donations of all kind from their great superfluity of gold, cattle, and fruits of all kinds! God, the Lord, will then not inflict a judgement on the world but will bless her, and give her treasures in a priceless amount and fullness!

[04] Noah immediately went and looked for two messengers, instructed them, blessed them and then sent them out, as I have told him.

[05] The messenger to the highland people was tolerably successful and persuaded the ten, who had not yet forgotten the lesson of Noah, to make peace; he only had to give them the right of self-defense, if they were attacked by the Hanochians.

[06] The messenger explained to them explicitly that I will protect them for as long as they remain in My love and fidelity.

[07] But the ten said: "We also want this, if you can give us a benchmark by which we can calculate whether our love to God is within limits or not. Without this benchmark and without the right to self-defense, we are always uncertain if our love for God is sufficient so that we can always be assured of His assistance!"

[08] And the messenger said: "Every person has such a benchmark in his heart, which precisely tells him whether he loves God or the world more or trusts his own strength more than the divine!"

[09] But the ten said: "Friend, this is a too subtle (fine) scale, on which one can never rely; often a person is under the impression that he still stands strong in the right love and mercy of God - but then he is already terribly mistaken!

[10] For man has gravity that continuously pulls him downward; and he sinks imperceptibly! If after a certain period he then believes, that he still stands in the first degree of his love- and grace-height, lo, he has already fallen many thousand fathoms deep and already falls outside the area of divine grace!

[11] If he is now invaded by an enemy and does not have the right to defend himself, he apparently is done for, because God due to His Holiness had to let him down!"

[12] The messenger made here of course the most cogent objections as evidence to the contrary; but it was in vain, because the ten always knew how to counteract him quite vigorously. And so he had to cede to them the right of self-defense in certain instances, and did that because he was treated so distinctly well by all the

people and by the ten.

[13] But the messenger to Hanoch was not so favorably received. For firstly, he had to endure all fear tortures before the senior priests would listen to him, and when he was allowed to talk and completed his mission, he was immediately locked up in a dungeon until the senior priests had convinced themselves by sly spies of what he had said about the highlanders.

[14] After such confirmation he was freed from prison again, but had to become himself a senior priest and had to vote in the council of the senior priests, irrespective if he wanted or not; for the alternative was of being flogged and condemned to hell for several days.

[15] And so the messenger to Hanoch disappeared without a trace and without any effect.

CHAPTER 221

[01] A year passed under many discussions among the senior priests in Hanoch, how they should attack the traitors in the highlands; but any proposal was linked to insurmountable difficulties so that it had to be considered simply unfeasible to which enlightenment of course the newly appointed senior priest contributed the most. For wherever the fiercest senior priests imagined to attack the traitors in the highlands, the new senior priest led them there and showed them the most outright impossibility of carrying out their plans.

[02] But the senior priests urged him that he should give them a possible executable plan for revenge against this vilest of traitors.

[03] But the new senior priest said: "I have shown you the right way at the very outset; this is the only possible one. If you opt to go this route, the great treasures of the highlands will benefit you along the way of friendship, but if you do not want to do this, you will achieve less with these traitors than with the moon on the firmament!"

[04] What good is your wrath, your anger, your fury, what your cries for revenge, where clear common sense tells you: 'It is all for naught and in vain! As little, we can bite off a piece from the moon, irrespective of our mighty furious appetite for it, as little we will be able to tweak off from these traitors!'

[05] But if you do not want to believe me, then go there and be rebuked by a bloody lesson! Once you see a couple of hundreds of thousands of your best warriors slain before you, you will certainly see things in another light!"

[06] Now, the senior priests did not really know what they should do.

[07] But one of them, an otherwise very fine clientele, said: "You know what? The ten rascals outsmarted us by their finely calculated perfidy! How would it be if we would use the same weapon?"

[08] It would be more than a little strange, if throughout the whole of Hanoch there would not exist such a mischievous conspirator who could not outbid those ten main rascal's ignominy and roguery.

[09] Let us therefore call on all the most crafty swindlers to come here so that we can select the best one! We then promise him a great advantage, if he can outwit the ten on the heights. I'm convinced that we will make some progress!"

[10] But the new senior priest said: "Yes, you now have found the best thought to your utter destruction! Just make such weakness of yours known to the rogues of Hanoch and you will make it much easier for them to reach their promised benefit than you think!

[11] Do you think they will risk their lives for you? Just the opposite: they will deceive you and then take their advantage! And even if one goes to the ten, he will be no fool and will return to you, if he is better received by them and will on top of it be a second traitor to you!

[12] But now do what you want, - I have finished speaking; from now on experience will be your counselor!"

[13] Here the entire senior priesthood struck a blank and did not know what they should do. Thus, the meeting was closed without any decision and all went their way; but on the third day another major council meeting was convened.

CHAPTER 222

[01] When at the third day the high council of all senior- and junior priests in the large open council hall started, immediately some senior priests climbed onto the rostrum and one of them spoke:

[02] "Listen to me, you servants of the gods, with me! What a most shameful wicked deed - which the world from its foundation does not have the words to describe it - the ten extreme rogues have done to us, you all know too well, as it would be necessary here to explicitly dish up this outrage of all transgressions again!

[03] Since we all are well-informed about it, the only matter remains is to devise a means through which these ten beasts with all their followers can be chastised in the most horrible, painful, gruesome, unprecedented, egregious and exceedingly fiendish manner, never mind the cost involved; for if we leave this unpunished soon other rogues will try similar undertakings in our kingdom!

[04] Therefore all our concerns and all our mental powers must be directed to punish the wretches in the highlands in such a way that the entire globe will cringe and all the mountains begin to cry, because they provided refuge for those scoundrels! Thus, it involves an extraordinary and infallible means of revenge! Who of us will be able to produce such means, will receive the crown of the most powerful

autocracy over in all the world! - I have spoken, and now speak, who knows such means!"

[05] Here a very sly junior priest stepped forward and asked for permission to speak. It was granted to him at once, and he went with a feigned reverence onto the stage and began to speak:

[06] "Hear me, you high and mighty servants of the earth and all the gods and all the stars of the heavens, and you sole rulers of the sun and the moon!

[07] I, a last-ditch and most unworthy, a most dirty and stinking servant before you, the highest, have found in the despicable, stinking filth of my brain three grains which according to my unambiguous opinion compared to your insight which shines like suns, are gold! (A big applause followed here for the modest orator.)

[08] My thousandfold invalidity before you, the most high in all respects, believes in his deepest stupidity towards your highest wisdom: If these three grains are thrown towards the ten whose name I dare not pronounce with even my heinous tongue, their highland will become too low and will no longer protect them against your exalted righteousness! (Prolonged stormy applause.)

[09] We are familiar with the principles of aerostatics (airship)! Could we not prepare them in such a way that we could occupy with them the otherwise unreachable mountain peaks?! What advantage would that be!

[10] We are also the slickest miners! Could we not pierce the mountains and then quite unexpectedly invade through such shafts the beasts of the highlands at night and kill them all badly?!

[11] And finally, we are the greatest politicians! Let's entice the beasts in the way of feigned, intimate friendship to the open; and once they are caught in our trap, no devil will be able to snatch and liberate them from our power and wanton revenge!

[12] High almighty, these are the three grains which I, a thousandfold nothing, have found for you in the stinking dirt of my most hideous brain! What salvation would it be for me, the filthiest animal before your thousand-sun-clarity, if you could use only one of them halfway!"

[13] (Tremendous applause. And one senior priest cut a piece off from his robe and pinned it to the speaker's dress, which was already the greatest distinction.)

[14] And the senior priest said: "All three methods are excellent; but the last we want to try first! If it fails - what appears to be highly unlikely - we still have two of course more costly options left!"

[15] Here, the new senior priest was asked how he liked the proposal.

[16] And he said, "I say to it nothing else than: Do what you want; but I wish you all a lot of luck and a very nice weather on top of it - everything else will come together by itself!"

[17] With this answer the senior priests along with the royal high priests were completely satisfied and immediately started to plan a political friendship deputation.

CHAPTER 223

[01] During the planning of the political friendship deputation to the ten on the highlands it was eventually decided that naturally the sly under priestly counselor had to be the leader himself. Another thirty under priests were assigned to him who were completely grown into the senior priests, so that this very clever under priest did not during his mission wanted to also follow the footsteps of the ten.

[02] This mission of thirty under priestly escorts and the one leader were abundantly endowed with all kinds of friendship gifts consisting of gold, silver and precious stones. Twenty camels had to carry it.

[03] And the one secretly looked with great pleasure at such a rich friendship donation to the highlanders; for he already had calculated how he would use it.

[04] Upon departure the senior priests impressed once again on him very thoroughly that he should remain mindful of his oath of trust.

[05] He confirmed such under many artificial tears and even his highly senior priestly minded escorts spoke convincingly about him: "No, no! We warrant our lives for him; for in his chest does not prevail a bad thought. His tears are the surest pledge of his loyalty to us! Oh, to him, you can entrust heaven and earth!"

[06] After several such insurances, the deputation got under way, accompanied by any suspicion of the senior priests.

[07] But in the head as in the chest of the one under priest it looked quite different from what he showed outwardly; for he had planned the matter as follows:

[08] "First the friendship donation must be deposited before the ten! Out of sheer politics the ten will then retort the friendship! Why? This can be easily guessed, namely to draw the senior priests into the net!"

[09] The one priest had calculated all this in advance; Therefore, he knew how to lead his deputation.

[10] When this deputation reached the golden looking gate to the highlands mid-morning on the third day, they were immediately stopped and thoroughly questioned and searched before they were admitted, and were under a strong escort taken to the ten out who had their home-castle on a high spacious rock.

[11] But when the one leader saw such great things made out of pure gold, he said to his companions: "Friends, how does our friendship donation compare to this where whole mountains of the purest gold confronts us from all sides, - where the vast rock mountain on which the ten had built a golden shining castle, as it seems to be even here and there of the purest gold naturally? Does it not look as if we are carrying a drop of water to the sea?! - But the will for the work! A rogue who gives more than he can and what he has!"

[12] His companions agreed with him; but he thought to himself: "If this is the case here, I already have all the vermin of the upper priesthood in my net! Now only the

approving vote of the ten who are my friends, and the work is done!"

CHAPTER 224

[01] When the one and his company was led before the ten, he was very warmly welcomed by them and asked with the utmost politeness, what his mission was.

[02] But he showed the ten through a window, the richly laden camels and said:

[03] "Dear brothers! I am sent as a messenger of peace by the upper priesthood to you; they wish to build a certain friendship with you, likewise thus also all the people of Hanoch!

[04] Therefore the senior priests have sent you some friendship gifts, which you may want to accept as a sign of their friendship which they want to build with you!

[05] They want to completely forget that you have sinned treacherously against them; you only should become their friends again and even come back to Hanoch, where you will be received with full honors!"

[06] During this introduction he made known to the ten through all sorts of eye movements that he was forced to speak like that in the presence of his escort, but that he would like to speak differently if he was alone.

[07] But the ten understood the language of his eyes and said: "You have seen that it is absolutely not necessary for us to accept any gifts from the senior priests of Hanoch; because the owners of gold mountains despise gold, which was collected with bloody hands and forced from the poor by all sorts of lies, deceit, and pressure.

[08] Firstly, we therefore do not accept the gold, the silver, and the gemstones; and secondly, concerning their offered friendship, tell them we are inclined to accept this just as little as their presents! For we are no one-year old hares, that we did not know what the senior priest's evil intentions are against us! Therefore, we will not enter into any suggestions of the senior priests!

[09] If the senior priests want to win our friendship, they first have to cease to be senior priests, and must anoint and crown the one messenger who was sent to them from the heights as the sole king and high priest over all the people of the depths! For as long as this will not happen, they may not reckon on even a distant friendship with us; because we will never care to close a friendship with devils.

[10] We therefore also advise the senior priests, not to get close to us in whatever manner; for every approach from their side will be severely punished.

[11] Therefore go back to Hanoch with your treasures and give such a message from us to the high priests and the devils of senior priests!

[12] But you, who at one stage was of our disposition, will stay here; for you do not have any wife or children, and we may need you here! So be it!"

[13] The one was filled with joy. The thirty, however, returned with long faces to

their camels and went empty-handed back to Hanoch.

[14] What the senior priests had to say about this incident will be elaborated on with a few glances as follows, and it will show that the judgement was not far away anymore.

CHAPTER 225

[01] The one who stayed behind in the highlands, naturally told the ten, after his thirty colleagues had left, everything the senior priests wanted to undertake against them, and the meaning of their pretended friendship.

[02] The ten knew how to duly appreciate such and lauded this their former companion and main colleague.

[03] But the senior priests in the depths, as the thirty faithful under-priests returned with the laden camels, asked at once: "Well, have you received gifts in return? How did it go with Gurat (the one under priest)? Where is he?"

[04] And the under-priests replied: "O almighty servants of the gods! Of everything the barest opposite! The ten have not even looked at your gold, silver and precious stones; shamefully they just rejected us immediately, and we therefore have brought all the gifts back again completely untouched!

[05] But concerning Gurat, there has never been a more crafty rascal than him! Although he presented exactly your will in our presence - but at the same time expressed such a body language which stated precisely the opposite of everything he presented with his mouth! Upon this most condemned double speech the ten gave us the following endless vilest and under all condemnation most wicked communication:

[06] They certainly could not accept the bloody gold which has been taken from poor humans through blackmail and all kinds of lies, deceit and pressure; for they were already in possession of gold mountains (which is true) and therefore had the God blessed gold in exceeding abundance. They therefore even less so could accept the gold which is covered with the blood of poor humanity!

[07] They certainly will also not accept your friendship, with the only exception, namely, if you stop to be senior priests and place the messenger from the heights as the sole ruling king over all the kingdoms of Hanoch; but you should become equal to common citizens or whatever the new sole ruling king will make of you!

[08] They also advise you, not to come close in any way to their richest highlands, or you will be punished badly!

[09] Now we're done; this is the true meaning of everything the ten had said which we had to listen to with the most terrible anger!"

[10] Here the senior priests began to hit their chests and swore by all the gods that

they now wanted to do everything in order to take revenge on the ten in the most terrible manner.

[11] Thereupon they cursed the earth for three days, which dares to carry such abominations; then they cursed for seven days the sun which provides light to such abominations; they then cursed the air, the water, the fire, that it not immediately destroys those outcasts of the earth. A whole month went by under loud curses.

[12] Thereupon the messenger from the heights was robbed of his senior priest robe and was publicly flogged with rods and then driven from the city with a bleeding back and then stoned to death, because he had said that the senior priests should accept the advice of the ten.

[13] The senior priests even released a commandment that every citizen must curse the ten for one hour each day.

[14] At the same time they offered the greatest reward to the man who could devise some diabolical means to hideously punish the ten in the highlands.

[15] But from this course it clearly can be inferred already that the judgement of at that time was close by. But the following will bring forth even better results for hell.

CHAPTER 226

[01] However, through this very cursed commandment, within a short time the distant provinces of Hanoch got informed, that the senior priests in Hanoch themselves were in trouble because they had been so badly cheated through the costly redemption of the slaves. Therefore, such provinces rebelled and completely disengaged from Hanoch.

[02] When the senior priests in Hanoch got word of this action, they lost it completely! Because they were told that such disengagement of the distant provinces were caused by the machinations of the highlanders, and such reporting was enough to put the senior priests in a state of the most terrible wrathful rage.

[03] For a whole day they howled and roared through all the streets and alleys, and one could make out only one call from the otherwise howling, and this was: "Get up all the citizens of Hanoch to a hundredfold revenge against the highlanders and against all those countries, who rebelled against us by the machinations of the highlanders!"

[04] The next day was recruited, and every man - if he was not from the highest aristocracy - had to take up arms. Even the female gender was not excluded.

[05] In a few days, a fighting-ready army of five million warriors was equipped. The weapons consisted of spears, swords, bows, and fire tubes in the way the old Turks used them during the time of their first wars, when they were still fired with stone balls; for the powder was already invented under king Dronel, a son of Ohlad and

was quite refined under Kinkar (in terms of becoming more effective). The women were given only light weapons; these consisted mostly in light sabers and daggers.

[06] When the army was fighting-ready assembled, the senior priests appeared entirely dressed in armor and issued the following command: "Half of this army will march under our personal leadership towards the insurgent provinces to inflict the harshest punishment! No life shall be spared; everything must fall through fire and sword!"

[07] Upon this command the immense army parted, and two million five hundred thousand warriors marched against the insurgent provinces. An equal number was ordered to march against the highlanders. But how? That was an entirely different question!

[08] The commanding senior priests decided finally that the mountains had to be pierced. To this effect a number of one hundred fifty thousand men were ordered to take mining tools and drive shafts through the mountains. Engineers had to immediately apply their measuring art and the work was set in motion with terrible vigor.

[09] At five hundred locations the mountains were torn, and two to three thousand fathoms deep shafts were cut (not vertically, but horizontally), but they never emerged anywhere.

[10] The engineers measured again and found that they had their shafts set much too low. They therefore dug new shafts on higher level entry points which then reached the valley of the highlands.

[11] But the highlanders observed through their spies, where the Hanochians started their shafts, allowing them to calculate exactly where they would break through. Such sites were piled high up with wood and set on fire once the Hanochians broke through.

[12] Smoke and fire steam then filled the shafts and suffocated thousands and thousands of Hanochians; even some senior priests acting as generals lost their lives during this expedition.

[13] Three times an attack was launched on the main gate, but decisively defended and the remaining part of the army had to leave empty-handed and with shame for home after a two-year fruitless struggle.

CHAPTER 227

[01] The few senior priests who returned from the highland expedition reported of course to the few senior priests who remained at home, how their expedition has failed miserably to the highest degree; and when hearing such saddest news from the general priests, they almost tore their heads from their bodies because of the

disappointing news. And they also began to revile over the imprudent attack.

[02] The general priests, however, said, "Reviling is easier than fighting! A third of the entire army is still available; get up and fight yourself! And if you then like us will return unsuccessful, then you will be surprised how we can revile about your failed mission!

[03] Sitting here in the dry it is easy to talk, to curse and to make very pernicious plans; but just go out there, and you will very quickly find out from which side the wind is blowing!

[04] We have driven about five hundred shafts through the otherwise impassable mountains and victory should have been ours; but can we help it if the highland rogues were watching us from their damnable hiding places above what we are doing, then calculate with devilish accuracy where we are going to break through, and then set large fires at those points, so that when breaking through we were overcome by fire, smoke, and vapor killing us by the thousands and thousands in the long, dark shafts?!

[05] And when thereupon launching a triple most fierce attack on the main gate, we were always greeted with countless stones raining down on us from the high walls causing thousands and thousands to lose their lives!

[06] Through this lesson we learned to recognize that the cursed highlanders are impossible to defeat, neither by ruse nor by whatever means of violence.

[07] If we had only listened to the councilor whom we had flogged and stoned in front of the city gates, we would be much better off now! The only thing we need now is for the other part of our army to experience a similar fate, and we are done for!"

[08] Upon this reply the senior priests who stood behind sulked even more and even began to threaten the field generals.

[09] But the field generals said: "What are you talking about? We have the power in our hands! If you do not immediately fall silent like a wall in front of us, you will feel our weapon handling skills in your fat paunches.

[10] Here the two upper priestly parties attacked each other and touselled and disheveled each other like dogs and cats. And from that moment on, the upper priests divided themselves into two hostile parties, and the people of Hanoch did not know now who was the cook and who was the waiter.

[11] They waited for another three years in this division on the effects (successes) of the other army - but in vain; because they had walked over to the provinces and killed their own generals and everyone who were loyal to them.

[12] What emerged from that the following will show.

CHAPTER 228

[01] There was still one messenger of Noah present at the ten in the highlands, and served them well as a good counselor.

[02] In certain matters even Gurat, the former junior priest, was asked for advice by the ten.

[03] And the ten summoned a council and discussed what they should now undertake about Hanoch.

[04] But the messenger of Noah advised them and said: "Let Hanoch be as it is; because from now on it will never worry you, for through your resistance they fully have realized the total impossibility to ever conquer you! The Lord God Zebaoth will anyway know how to chastise this city, even without your intervention, in a way that they will wear out like a rotten tree in the forest!

[05] Stay as you are now, and the Lord will bless you in future and will enhance your wonderful country and will make it fertile so that it will produce food in abundance for a hundred million people! And even if He will judge and kill all evildoers of the whole earth, He will still spare you, if you shall remain in His order according to this my advice.

[06] But if you go out and make war with the people of Hanoch and with the people of many other cities and countries, you will badly perish when God will judge by His old anger all the evil world!

[07] This was my last advice to you; since my time has come to an end and I must go from where I came from. Always remember this my advice, and you shall find grace before God; but if you act otherwise, you will then recognize it in the judgement that I was a true messenger to you by the eternal Lord!

[08] But your free will should not be restricted thereby in the slightest manner; for no one has the right to restrict the free will in his brothers in whatever way; because this right the Lord has left to every man for himself alone. And so every person can limit his own will as he pleases; the more he will accomplish this, the better it will be for him! For this reason I only gave you the advice, but you can do what you like!"

[09] After this speech the messenger was caught by the power of God and was quickly carried to Noah on the old heights.

[10] The sudden disappearance of this highly respected messenger by the ten and all inhabitants of the highlands, left a mighty impression on the ten, and they recognized in him a truly divine messenger.

[11] All his words which he spoke unto them during the course of many years were soon written on polished purest gold plates and was elevated to law status for all the highlands.

[12] For five years all went well; but after that the Lord wanted to strengthen their trust in Him through a small trial and this was enough to make numerous of their

former virtues disappear.

[13] But the trial merely consisted of nothing else than that the highlanders caught a thousand spies, sent by Hanoch to the highlands, near the main entrance.

[14] These spies were supposed to start negotiations with the ten to establish ties between Hanoch and the highlands. This was their open intentions; but secretly they were supposed to explore the strength relations of the highlands, and to find out whether the highlanders were the guilty party regarding the desertion of the distant provinces and the army sent to them.

[15] But because the ten were sly, fine heads, they soon discovered the secret reason for these spies, and they did this the easiest way in the world.

[16] For they said to the thousand: "You have been betrayed to us for a long time already; therefore do not hide anything from us that you secretly want to undertake against us! Anyone caught lying will immediately be thrown over the edge of this high rock and will find his grave in the abutting groundless lake below!"

[17] (For the high rock on which the castle of the ten was built, at the bottom level with the highlands, flanked a very deep lake with a circumference of three hours walking.)

[18] Ten of the main spies reported loyally and truthfully that they had no secret agenda. They were asked three times, and since they stuck to their first statement, they were taken to the edge of the rock, which was located above the lake, and asked again and sharply threatened.

[19] But they still reaffirmed their first statement in the safe opinion that this threat is merely a political stratagem on the part of ten; but their assumption was wrong and the first was thrown off the cliff.

[20] Now the other nine were scared to death, and they began to confess the truth.

[21] When they were finished, they were guided back to the interrogation room and were forced to betray every minute detail of Hanoch.

[22] Some held back on some issues; but one of them was once again guided to the rock and thrown over the edge. This immediately opened the mouth of the rest.

[23] Only when in this manner Hanoch was completely betrayed all others except for ten were toppled over the edge of the rock; but the remaining ten were sent back to Hanoch to tell the senior priests that this is the manner how spies from Hanoch are rewarded in the highlands.

[24] What happened further the following will show.

CHAPTER 229

[01] When the ten arrived back in Hanoch and informed the senior priests what had happened in the highlands to all the thousand-strong mission, and what the ten

rulers of the highlands had said to them, the senior priests of one party became angry.

[02] But the senior priests of the counterparty, who themselves had the honors to taste the strategic wisdom of the highlanders several years ago, cheered at the failure of this attempt; and because they knew that Hanoach was fully betrayed and that the ten in the highlands were well-informed about the invidious divide between the senior priests, they recalled the council of the messenger from Noah and decided among themselves to comply with this advice.

[03] They held a meeting among themselves and said: "What will it be? The main power until now is still in our hands! We know the secret reason what the thousand wanted to achieve on the heights, who are our enemies. They wanted to explore the power of the highlanders and other conditions more; openly, however, they wanted to form an alliance with the highlanders against us.

[04] They thought that firstly they could outwit us by this move and secondly to weaken the highlanders at the same time and thus kill two birds with one blow. But the ten in the highlands were smarter than those moldy upper priestly zealots and made their effort end in shambles!

[05] Now, the matter is up to us! But we will follow the advice of the highlanders, as far as it still can be followed! Even if we cannot make the messenger from the heights who was stoned to death, king over all of Hanoach anymore, we nevertheless want to assign this supreme ruler dignity to any of the ten - or, for that matter, to someone who they want to appoint! We will continue to remain his generals just like now; the zealots, however, will in all the fury scratch their faces themselves!

[06] We now have to select a deputation! How would it be, if someone from us with a fair number of deputies get up there and hands over to the ten in the highlands, the large golden keys and the thousand crowns of Hanoach, which we have fortunately in our hands?" (The thousand crowns came forth from the erstwhile thousand ruling councilors.)

[07] This proposal was generally well accepted and a very eloquent senior priest took over this mission. One hundred deputies of the senior priests from the war participating party who previously stayed at home, followed the one senior priest to the highlands, and had the nation's treasure symbols carried on hundred camels.

[08] Once in the highlands, the whole caravan was led under heavy guards to the ten.

[09] When the ten caught sight of this one senior priest, the old wrath began to stir and one of them said: "Do we finally have a gilded one in our power so that we can cool our old revenge on him?!"

[10] But the high priest said: "This is not the way it should be! Because also to us as to you, a conciliating messenger from the old heights was sent; he gave us some advice, and we are here now to follow his advice!

[11] Unfortunately the messenger was killed mainly by our domineering zealot

senior priests, at the time when you demanded that he should become the sole ruler over all of Hanoch.

[12] But at that time we separated from the zealot upper priestly party, rallied all fighting forces, divided the great army to fight with one half the apostate provinces and to satisfy the zealot priests used the other half to launch a feigned attack against you, which of course ended in a disaster for us.

[13] But we nevertheless have thereby achieved a good goal by getting the power in our hands and are now for some years the rulers of Hanoch; but the actual senior priests are now our greatest enemies and are secretly recruiting forces to attack us.

[14] But since we are now completely in charge of Hanoch and have the keys and the crowns in our power, we have taken them according to the counsel of the messenger from the heights and have them delivered to you! It is now up to you to appoint a king over Hanoch, who will be the sole ruler; but we want to be his most faithful servants!

[15] Here are a hundred deputies at my side to reaffirm the full truth of my statement, and on the backs of camels you will find the thousand to you familiar crowns and the golden key of Hanoch; but we all are standing in with our lives for the truth of it all!"

[16] Here the ten started to sing a different tune and at once called for a large council meeting. - The following will show what happened next!

CHAPTER 230

[01] When the council, consisting of the many community leaders of the people, was assembled, the ten discussed whether one of them should take over Hanoch, or whether one should grant Gurat such an assignment with the reservation of supremacy of the highlanders over Hanoch and its land.

[02] According to a general vote the decision was taken that firstly the ten princes of the highlands must stay together inseparable for all times; and if one of them dies, his eldest son inherits his crown. In the absence of a son also the eldest son of another of the ten may take up the crown, which has been left behind by one of the ten deceased princes of the highlands who does not have a son.

[03] And secondly that the kingdom Hanoch should forever stay in the family Gurat; only if a descendant of Gurat does not have a son, then such had to be reported to the supremacy of the highlands, who then would determine the right king for Hanoch.

[04] Nevertheless, henceforth every king will be tributary to the highlands - even if he was not selected by the same - because indirectly he is it anyway by being a son of a previous king and thus possesses the royal inheritance right; for every inheritance right must seek its validity in this current highland resolution as if it was a

new appointment.

[05] The recognition of the supremacy of the highlands consists therein that the king of Hanoch is responsible, except for gold, to annually deliver a tenth of all other metals to the highlands as well as the tenth of sheep, cattle, donkeys and goats, and that he first had to obtain the advice from the ten princes of the highlands for all important undertakings.

[06] For the correct delivery of the predetermined tithe he must tolerate officials in Hanoch, who would nevertheless be remunerated by the highlands because of his faithfulness.

[07] Above all he has to regard it as the most imperative commitment to the highlands that he will give to all the people of Hanoch and attached countries, precisely the same constitution, as it is commonplace in the highlands and always will be, so that thereby the nations of the earth would finally achieve the desired amicable unity.

[08] For keeping these useful rules, the highland princes undertake to tangibly support and advise the king in Hanoch in any proven case of emergency; and this will remain valid for all times of time!

[09] After this council resolution Gurat was asked whether he agreed to it.

[10] And Gurat replied: "I totally agree with everything and everyone, and how should I not?! For indeed, if you had not just made these conditions, I would have done it myself, and would have asked you to kindly accept them!

[11] For what is a king on his own in Hanoch without such support? I say: an empty name, which makes a person prisoner of the whole world, as it is at present the case with the figura of the miserable sham king in this very city!

[12] But a king under such wisest guardianship is a free, powerful lord and can in the firm belief that he is always acting correctly, control and govern as a true lord the nations entrusted to him!

[13] From this my statement you will hopefully deduct that I am exceedingly happy with your resolution?!

[14] There is only one thing I want to add to the inheritance right, and that is in case of a king having a foolish son, or a sluggish, a spendthrift, or a tyrant, or a moron, or even an idiot, he - namely such a son - be forfeited the inheritance right, and there should be either a second son or if his suitability is also in default, someone is appointed by you to take over the crown of Hanoch!

[15] Each heir should first attend your school before taking over the crown, so that you shall approve him as capable."

[16] This annex of Gurat was received with the greatest applause. And thus Gurat was therefore anointed and handed the keys and the thousand crowns, of which each at present would be worth a million fine guilders (1850 Austrian guilder); but just as valuable were also the keys. - What further the following will show!

CHAPTER 231

[01] All of these provisions were engraved on golden, one line {1 line = 2,195 mm} thick pages and then read also to the deputies of Hanoch.

[02] When they expressed their satisfaction they were asked to sign everything with their names, but only with their short names and not with their several ells long (which were still vainly used by the aristocrats in Hanoch) names.

[03] These signed documents were now held by the ten in safekeeping and were called 'The holy Deed'.

[04] Only after this process the sanctions were addressed and the penalties for violating this holy deed were determined; - the penalties were however as such determined, since the highlands had to be always regarded as completely infallible, and the reason for this was that they had not killed the messenger from Noah.

[05] Thus only Hanoch alone could therefore be transgressing and become worthy of the punishment, because the Hanochians had beaten and killed the messenger of Noah.

[06] Gurat said very secretly to one of the ten "Friend! As long as you shall live, the highlands will certainly remain infallible! But what if completely different heads will take over the government of the highlands, who in time will tread your laws with their feet? Should also then the highlands be considered infallible?"

[07] And the asked prince of the ten said: "See, we all know that even a father can err against his children! But he then errs only in his own sphere, but not in the sphere of his children, and the children never have the right to question their father and say to him: 'Father, why are you doing this, or why have you done this to us?' Even less so do the children have a right to punish the erring father!

[08] And, behold, the same relationship as between father and child, also prevails here now between us and you! We are your fathers, and you are our children for all times of time! And this prevailing relationship is fair, because it is equal to the divine, where also God eternally is an all ruling Father to all of His children; and we all have to live with this, because God has established this order from eternity.

[09] Moreover, with the ten rulers who are completely one-minded, fallibility is anyway unthinkable, because in case of death the new crown heir must firstly fully follow the footsteps of his predecessor, and secondly he never can introduce a new order because he always had nine old or at least older regents at his side, who will certainly not lend the newcomer an ear, if he was thinking of reforms!

[10] With sole rulers reforms are conceivable, but with ten rulers (democracy) never! For the sole ruler can govern according to his whim and is therefore also fallible, if he is not filled with the highest divine wisdom; but in a democracy that is not likely to happen because there is always one prince who controls the other with his wisdom and his necessarily high sense of justice.

[11] Therefore also the number ten is the divine number of order because all of His laws are basically ten, as the old wisdom teaches us! And therefore also our number of princes is already a guarantor for our complete infallibility. We can err as individuals but never with a general resolution!"

[12] With this explanation Gurat had to be satisfied, took over the jewels and went, as the confirmed king of Hanoch by the ten, with the one senior priest and the hundred deputies to Hanoch. - What further will follow!

CHAPTER 232

[01] When the deputation with the new king arrived in Hanoch, he was most ceremoniously received by the war heroes party and was immediately introduced as king and sole ruler to the high society of Hanoch. He at once accepted the homage and occupied the old throne of Lamech in the old castle, while the puppet king still resided in the new golden castle.

[02] He drew the hero senior priests with all the military power to him, and then immediately gave new laws that were very functional - of course for worldly citizens.

[03] All thievery and the right to rob was stopped and those who had any slaves and did not immediately free them, was for the first infringement punished with a substantial gold penalty and for a second transgression given life imprisonment.

[04] But what did the other senior priest party say to them about these quite unexpected events? - Among themselves they started to shout about this atrocity, and in all haste gathered their reserves consisting of thirty thousand men and wanted to attack the wrongdoers.

[05] But a sober under-priest, who was on the verge to be appointed senior priest, stepped in front of the enraged crowd of senior priests and said:

[06] "Hear me, you mighty servants of the gods! Before you do one step of revenge, calculate the relationship between thirty thousand and one million! If they only look at us sharply, we are already beaten!

[07] Don't think about revenge here, where it is no longer possible, but either think about escape - or at an amicable peace pact!

[08] For who has the power in his hands, is the lord; and those over which he rises, have no other choice than to either obediently surrender, or - if there is still time - to flee! But I think in this case it will be wiser to choose the first above the last; for as far as I know, all the gates are heavily guarded, and it will be difficult to get out over the big city walls.

[09] But in comparison it is very easy to make peace with the new king. I myself want to attend to this business! Gurat was my biggest bosom friend; he will still know me, and I'm convinced that he will listen to me, will reappoint you in your positions

and will let you have some more benefits.

[10] But if you rebel against him, while he is already being paid homage and sitting with full approval on the throne as the sole ruler, we all will lose our lives; and I ask, what was then the use of our revenge attempt.

[11] What good is it to flare up in wrath over a gushing torrent, if it has flooded its banks and devastated the land and its fruits?! Who will be so foolish and angrily plunging himself into its powerful waves and floods in the opinion to be able to stop and chastise the current with his muscle strength?!

[12] And see, it is the same here! How can we resist the great power of Gurat? - If we are going to do this, we will cause him to guide all his mighty current of power over us, and we will all perish!

[13] This is my advice and my justified opinion; but you can now do what you want!"

[14] These words spilled like a cold shower over the fiery senior priest and cooled them down considerably; and instead of starting a revenge fight, they called together a council meeting and discussed how they could pay Gurat a tribute in the best way possible.

[15] And the one junior priest counselor said: "Do not worry about it and let me handle this! Tomorrow I'll go to Gurat and will negotiate with him, and you can rest assured that he will confirm you with very small changes in your dignity!"

[16] With that the senior priests were satisfied, and the counselor went to see the king.

CHAPTER 233

[01] When the envoy junior priests appeared with some difficulty before king Gurat, he was very friendly received and asked what it actually was that had led him to see the king.

[02] And the junior priest said: "You know that in Hanoach, since the unfavorable failed attempts to defeat the highlanders, the upper priesthood has divided into two hostile groups, of which one party appointed you king, while the other party ignited in all anger against you!

[03] See, this party wanted to mobilize a force of thirty thousand well-trained warriors and with the greatest bitterness march against you and to destroy you if possible!

[04] When I had heard such a decision by the enraged senior priests, I thought by myself: 'My former friend, now the lord and king of all Hanoach, has indeed a power of fifty times greater; but this force is spread a couple of days travel over the whole city and would therefore hardly be able to hold their positions on separate points against

a compact force of thirty thousand well-trained warriors!

[05] When I calculated your risk, I thought to myself: 'No matter what the cost! I want to act as a counselor and in a friendly way warn the senior priests against such a dangerous undertaking!'

[06] I did that, presented to the senior priests with the most lurid colors of the world the great and certain risk, as well as the inevitable failure of their plan, - and behold, they began to calm down, became cooler and cooler in their revenge zeal and were in a short time brought to the point to negotiate with you through me, which I also told them would be most appropriate under the given circumstances.

[07] And now, I am here for three reasons, namely, first, to inform you what was decided against you, secondly as a negotiator between you and the high priests and thirdly as still your old friend and counselor!

[08] As such, I advise you, therefore, that you keep the senior priest as servants of the gods for the people with a few suitable changes, because they still have a strong following among the weak-minded people; but we know it anyway, what these follies mean and know that nature is the true God!

[09] I think you will understand me what I want to say by this; for you know it as well as I do, that only the blind, common people must be turned to a god or even better to multiple absolute supernatural god-beings and must fear them and obey the king willingly, to avoid the supposed punishment of the gods.

[10] And therefore the senior priests are placed as if on cue and are also ideally suited to uphold the illusions for the people; therefore they should not be set aside so easily!

[11] We, the insiders of course, do not need them for we know the forces of nature and its laws according to which they perform perpetually! - That is my advice; follow it, and you will be successful!"

[12] These negotiations were also heard by the royal senior priests, who were in full agreement with the advice.

[13] And the king said: "Brother, you my dearest, old friend, you have made me a big debtor! So it will be done according to your advice! But since you are such a perceptive man, I assign you to implement the appropriate changes of the senior priest caste, to inform me about it, and I will then at once add my 'Let it be done!' to it!"

[14] And the counselor said: "Thus let me now go back and meet with the senior priests! That they will dance to my tune, I warrant with body and soul; but it must have the appearance as if they had made the amendments themselves, if they should become loyal to such a new constitution!"

[15] With that Gurat was satisfied, and the counselor went back home.

CHAPTER 234

[01] When the consulting under-priest arrived back at the high priests, he was immediately assailed by a thousand questions; and fortunately he could talk as quick as a rattling windmill to answer with walloping words the hundred inquisitors.

[02] But no one understood only one syllable of what he was saying. Therefore, he was exhorted to speak clearly.

[03] But he replied and said: "Give me some time! Let me catch my breath, and do not inquire all at once, and I will be able to convey the favorable message from king Gurat's side! But if you stormily ask me all at once, then I am forced to answer as quick as possible so that in this way each questioner is satisfied as quickly as possible; whether he understands the answer or not, is then not important!"

[04] And the chief priests then calmed the under-priest and asked him very composedly that he should clearly convey the message from the king to them.

[05] Only then did the counselor address the main issue and says: "Thus listen to me, you servants of the gods!

[06] The peace offer was in a most friendly manner accepted by the king and upon my recommendation he has confirmed your dignity as high priests! You just naturally have to let go of your governing functions; for he is the sole ruler and king over Hanoch and over the whole, great empire. This is therefore one condition which was determined by him.

[07] Then, the high-priests of the puppet king must also become senior priests, or they, including the puppet king, will lose all their dignities; because the king only confirmed the positions of the senior priests and the under priests.

[08] Furthermore, it is the king's will and law, that all caste classifications must end; and he alone appoints all the positions, the secular, and the spiritual.

[09] The gold and treasures of our palaces he takes full possession of for his state affairs; in exchange he assures to each official of his empire a befitting remuneration, to the spiritual as well as the secular. But we of course have to bite the bullet now, because things can no longer be changed!

[10] He also knows, just as we are, that our idolatry is nothing but an illusion for the people! He therefore reserves the matter of idolatry, or more correctly speaking, the matter of illusions for the people, for himself to conduct as head through secret orders to you; but you then must become his well-advised executors of his will!

[11] Finally, he will appoint a general senior priest, under whose leadership we all will reside! - Now this is his firm will. Are you satisfied with that?"

[12] At first all were completely silent on this declaration; but after a while all the senior priests shouted a common curse and out of sheer fury did not know what to do.

[13] But the under-priest said: "Now, what is the use of all that? Can we change it?!"

Initiate an uprising against the powerful if you desire to be first impaled and then be roasted alive! For this is how he threatened me, to deal with all rebels!"

[14] When the senior priest heard this they surrendered and had to write down the conditions point by point as if they had voluntarily chosen and determined them.

[15] When this document was finished, the under-priest took it and went to the king. What next, as follows!

CHAPTER 235

[01] When the consulting under-priest arrived at Gurat, he immediately asked him what progress he made with the senior priests.

[02] And the under-priest said with a very happy face: "My king, my lord, and my friend! I say: the best in the world! You are now completely their lord! All their treasures are yours; they consist, as you also know it, of the thousand palaces, where in each is stocked at least one hundred thousand pounds of gold, twice that of silver, gemstones, and still many other priceless treasures and valuables, weapons and provisions. - I'm asking you whether you're happy with that?"

[03] And Gurat said: "If the matter stands like that, and if you have brought it about by your eloquence, you are already now my chief counselor! But keep on talking and tell me blatantly, what you have achieved with all the senior priests!"

[04] And the under-priest said: "My king, my lord, and my friend! It would be a pity to strain my tongue in vain here!

[05] Behold, here I have all the negotiations on gold sheets in writing and signed by all the senior priests; this is certainly more than my own tongue! Take this very important document, and read it, and you will find in it everything that I have discussed in your name with the senior priests! - I mean you will find sufficient cause therein to be pleased with me!"

[06] Here, the under-priests handed Gurat the document, and he read it aloud in front of all the hero senior chief priests.

[07] They clapped their hands for joy and laughed and cheered about it, for having achieved such an opulent victory over their enemies, and this by the sole wisdom of this sly under priest.

[08] But Gurat asked the negotiator, saying: "But friend, you told me before that it was necessary for the senior priests to make their own conditions, of course, with the reservation of the royal interdict right, if the conditions are not suitable for the king's plans; but from this document I can see very clearly that in fact only you have dictated, and the senior priests were compelled to accept the conditions as set out by you! We now have of course the title in our hands; but what about the actual satisfaction of the senior priests?"

[09] And the under-priest said: "Yes, - if you want to look at the actual satisfaction of the senior priests, then you may just as well resign your kingdom and have all your friends here murdered, only then you will be able to satisfy the senior priests, but not through anything else!

[10] Friend, the winner may never ask the vanquished: 'Are you satisfied with my victory over you?'; since the vanquished will never be satisfied with the victory over him! Therefore, the winner must immediately dictate and say: 'This is the way it will be and that is how I want it to be!' But for the vanquished only 'please' should remain!"

[11] Great applause from all sides followed this speech and Gurat immediately promoted this under-priest to General Chief Priest and his first main-, court- and secret advisor.

CHAPTER 236

[01] The king had immediately a general-senior-priestly dress made for the under-priest and provided him with a royal power appointment, written on a golden plate by himself and then signed by all the heroes who previously were senior priests.

[02] With this document and dressed in the general senior priest clothes, the under priest went back to the senior priests.

[03] When they saw him so terribly honored, they enraged and shouted: "So it is?! Also, you were a rogue among us?! Verily, whatever happens to us, - for this outrage you shall be punished by us senior priests with death! - You, still to us faithful under-priests, arrest this beast and throw him together with the general clothes into the abyss where the living fire blazes!"

[04] Upon this invocation the General shouted with an imperious voice: "Stop! Back, you devils! This invocation and this judgement was still missing to your utter destruction!

[05] Behold, here is the title of the king and the signatures of all your enemies and destroyers! According to this document, I am what I am: a fully empowered General over all of you!

[06] Here, under my dress is the king's sword as a sign that the king has also put your miserable life in hell in my hands, as the document shows! - Do you, devils, understand me?!

[07] But outside there are standing four thousand armed warriors! A sign from me, - and you all lie within a few moments dismembered in this hall, where you have had so many abominations executed and have made many most hellish plans!

[08] As under-priest I had to unfortunately look at your diabolical mischievousness for long enough; but this time has passed, and now you devils have finished playing

your satanic scrolls and sheets! From now on it will be different!"

[09] Here, the General suddenly drew his sword and gave a sign, and at this moment from all sides, armed warriors with shiny, mighty swords and spears invaded the hall.

[10] And the General asked with a mocking tone the shocked senior priest: "Well, where are your faithful under-devils now, so that they can take me prisoner and drag me into the living fire?!"

[11] I ask you now: Don't you want to take revenge on the rogue among you? Has your desire to do so evaporated? - You hesitate? Am I not here?!"

[12] But the senior priests foamed with rage and dread simultaneously; for they regarded themselves as lost.

[13] But then the General said: "Surely, if you were not that bad, I would have let you hacked to death; but you are too evil for the noble sword! - But I will reverse you and make you under-priests and your faithful under-priests to senior priests! And so it will be done!"

[14] Here the senior priests began to howl; and the under-priests cheered and crowned the General. The senior priests had to exchange their clothes with the under-priests and immediately move into the homes of the under-priests and vice versa.

[15] And thus this scene ended.

CHAPTER 237

[01] After this operation, the General, and some warriors went at once to the castle of the puppet king, where also the 'omniscient' high priests lived, but at this stage not knew, along with their god-king, what was going to happen to them.

[02] When the General arrived there, he immediately asked to be admitted to the king.

[03] But the high priests opposed this request of the General; because they, including the king, did not know anything of the changes which had taken place during the past few days in the city of Hanoach.

[04] But the General shouted at them and said: "If you do not let me visit the king at this very instance, you will be hacked to small pieces by these warriors!"

[05] When the high priests who guarded the king heard such threats from the General, they became enraged and pulled out their hidden daggers from underneath their clothes and shouted: "Revenge to the wicked at the divinity of the king!" On this call they wanted to attack the General in all anger.

[06] Here the General retreated and instructed the armored sword fighters to hack the high priests to pieces.

[07] And the sword men at once cut down into the small crowd of high priests and rived three from head to foot and wounded seven very heavily.

[08] When the thirty remaining high priests saw what the General was doing, they fell down on their knees and begged for mercy.

[09] And the General called back the warriors and said to the suppliant: "Firstly, give up your weapons at once, and then open the gate for me so that I can get to the king! What will happen to you further, you will get to know in the king's chamber!

[10] Upon these very sharp instructions the pleading high priests at once threw their daggers away and opened the hall where the king in golden robes was just busy climbing the steps to sit on the throne, in order to receive the visitors and to ask them about their concerns.

[11] When the General got to the steps of the throne, the astonished king asked him about such perkiness: "Man, you mortal animal, what is it you want from me so cheekily, your big and strong god, your everlasting lord, whose throne is golden since eternity? Do you want mercy or punishment from me?"

[12] And the General spoke with an ironic voice: "O god, lord, and king! Behold, I want nothing more and nothing less, than that you shall now renounce your eternity and divinity and should become a bourgeois human animal such as we are! But concerning this castle and this eternal golden throne, it already belongs to someone else! Thus, just come down a little! Here you will then exchange your golden dress with quite ordinary bourgeois clothes, and then you can leave with all your subordinates to get some fresh air!"

[13] And the god crunched in anger: "Leave, leave, otherwise I make it rain fire from the sky!"

[14] And the General said with a smile: "O, o, - please don't do this! For you could also make the sea burning and then also the earth; and that would be forever a pity! Behold, behold, you little god, the terrible things you could bring about! Therefore, just come down willingly, otherwise I will have you carried down by these bad spirits!"

[15] Here, the king stamped his foot, and some hidden nature magicians behind the throne made some smoke and threw burning coals into the air.

[16] But the General just laughed and ordered to carry the bad little god from the throne. This took place at once and the lousy pyrotechnicians fled with their fire pans quite nimbly.

[17] This dethronement soon became the general laughter of the city.

CHAPTER 238

[01] When the king was taken care of in this manner and dressed in bourgeois clothes, the General turned to the thirty high priests and said:

[02] "Behold, your god is already taken care of and your king has been crowned with a civic crown, which suits him much better than this sham and deceit crown, under which he believed to be a lot but in fact was less than nothing!

[03] Now we need to take care of you, you old unscrupulous people scammers! What shall it be? - I'm going to ask you a question; its reply shall demonstrate what you can expect! And thus listen to me!

[04] This is the question: Were you knowingly or unknowingly deceiver of the people, as well as this of you created king? Do you believe that this weakling is in all parts a god for mankind, - what you make believe the people and this king? Do you in yourselves believe seriously in one or more gods? Or have you never believed such and have just taken it as an old myth from the books of Kinkar - against your own faith! - have reworked and disfigured it and used it to shamefully deceive the people?

[05] Answer me this question very conscientiously! Every hesitation and any willful reluctance will be punished with this sword! And thus begin for the first time in your lives, to openly confess the truth with your mouths! Let it be done!"

[06] This question made the thirty appear in all colors; and since any hesitation was punishable by death, one of them immediately began to speak and said:

[07] "Mighty lord General! You as a former under-priest know it as well as we, who our masters were! Were we not compelled by force to entertain all these illusions?! To what use is our conscience here?!

[08] The pressure on the stomach is more sensitive than that of the heart! With the most miserable conscience one can still live; but not with an empty stomach! That is why we also appeased the heart, so that we thereby get something for the stomach! And you as an under-priest had to do the same, since the daily filling of the stomach - just as ours - is impossible to ignore!

[09] You knew it for a long time already just like us, how much truth there is in our mythology! You knew that this doctrine was the most utter and shameful deceit of the people! Why didn't you as a true philanthropist go to the senior priests and question them about their blatant injustice?

[10] See, even you had to remove your conscience, so that firstly your skin remained unharmed, and secondly your stomach did not feel the pressure of emptiness! We all spoke very often among ourselves: 'It is shameful how people are being deceived by us!' But to what use? Could we change it?!

[11] But if you have now succeeded, to break the power of the senior priest, and raise yourself to become the lord, then remember that we are also human beings, and that what we did, we were forced to do!"

[12] And the General was satisfied with this answer and said: "Well, you have spoken the truth; thus I will spare you! I have made the senior priests to under-priests and the under-priests to senior priests by the powers vested in me by the new king Gurat, and as General Chief Priest I also demote you now to under-priests of the first

rank! So be it!"

[13] With that the death expecting high priests were satisfied and were immediately transported with bag and baggage to the dwellings of the junior priests.

CHAPTER 239

[01] When the high priests were taken care of in this way, the General turned to the puppet king again and said to him:

[02] "Now, in these simple clothes you're a citizen, and thus for the first time in your life something real; for as king you were nothing but a most shameful deceived human being, an idle sham tool in the hands of the priests, and never ever had even the right to be allowed to go out into the fresh air!

[03] But since you are now a real person, a free citizen of Hanoch, it depends on you, where you want to have your own house, whether within the walls of this city, or in one of the day-long journey alleys to the ten suburbs! Or do you want to own a house with a garden and fields in the suburbs itself? Explain yourself in this regard in front of us!"

[04] And the puppet king said, still very angry: "What right do you perpetrators of my holiness have to ask me such a question?! Doesn't heaven and earth belong to me - and I should choose for me only a shabby looking citizen house?! I, for whom even this gold palace is a most disreputable dwelling?!"

[05] I, creator of heaven and earth, who lived from eternity in temples built of suns, should live here on my earth in a common citizen hut?! No, no! That a god will never do! He will leave you entirely and will retreat back to his eternal sun castle and from there launch a large judgment against you, you infernal evildoers; only then you will recognize that the first deceit was better than the second!

[06] I thus do not accept any citizen dwelling, as well as any other house, neither inside nor anywhere outside of the great wall, but I will leave you completely forever and leave you to the most ruthless judgement!

[07] Do you think if you need an iron sword to implement your plans, a God also needs weapons to execute his plans? - Oh no! Just a hint - and the sky is no longer and the earth is no longer!"

[08] Now the god king had finished his laboriously learned speech; for such and other similar speeches could be found in the books of Kinkar, and our god studied several of them, and at certain occasions used them, since a god must speak a little wiser than any other man.

[09] Although this speech was one of the best which he knew by heart, it did not help him this time.

[10] Firstly the General only laughed the divine orator in the face and said: "You

should not be so wicked; because if you are so adamant and do not want to follow me, I would be forced to have you beaten on your bare buttocks which would be very painful! Therefore, follow me willingly; for behold, otherwise it will not be different, as it is now!"

[11] And secondly the General ordered the warriors to grab the almighty god and carry him away if he does not want to go willingly.

[12] But the god-king resisted terribly to leave the palace. But it did not help much.

[13] Three warriors seized him and carried him out into the open to join the senior priests.

[14] But when he carried on to rage and curse, the General in all earnesty had him flogged on his bare buttocks, and this patch had a soothing effect on the god-king, who then resigned himself to his fate.

[15] For three days the General had the golden castle swept and cleaned, and then went to Gurat and handed him the keys of the castle, and told him everything that he had done for him. - That Gurat was extremely satisfied with that, need hardly be mentioned.

CHAPTER 240

[01] Then Gurat determined one day to investigate all the priestly arrangements which the General had implemented. The seventh day was determined.

[02] As this day was approaching, Gurat called all members of the court together and went, accompanied by the General, to the immense castle residence of the priests which had so many rooms that it could comfortably accommodate five times a hundred thousand people.

[03] When Gurat entered this great castle which was well known to him, he was as a former comrade of the now new senior priests, received with the greatest honors and congratulated beyond measure; but when he came to the under priests, no one moved, and everyone turned his face away from him.

[04] Gurat noticed this, and he put a serious question to the obstinate and defiant under priesthood, why they met him in this manner, since they knew that he was the sole ruler of all of Hanoch as well as the whole, great empire.

[05] The under-priests said, "We do not recognize you as a ruler over us, but rather as a rebel against our rightful and by all the gods determined supremacy! We have to obey you because you have seized all the power, but we never ever can respect you - and even less so anoint and crown!

[06] We will do what you are going to command us to do - but our faces will remain forever turned away from you, and our hearts will always be filled with contempt against you!

[07] But as we will conduct ourselves against you, in the same manner also the old chief God and the new gods, who are nothing else but His outwardly affecting forces, will act against you!

[08] We ruled the people in His own order, we took the gold away from them which would have been a major poison for their inner life and humiliated the arrogant with slave chains and tongue paralysis. But we committed one mistake, and that was that we kept the yellow poison for ourselves! It had poisoned and blinded us, and we could never see through the plans of our enemies; that is why we now languish here as poor guardians of the eternal interests of the old God!

[09] But this serves us right, and we are glad that God has afflicted us so graciously, and that we can recognize that God has afflicted us; but you have completely distanced yourself, from us as well as from God and you will never find a re-tie with Him!

[10] It is not a matter of losing our power, however, it matters that we have been killed halfway, when we would have brought the people back to the old order again!

[11] But now it has happened! You now have killed all the spirits in the people; nothing lives in them any more than the forces of nature that you think are the only God!

[12] Therefore, the vessel has become full, of which once Cahin received a message and Farak prophesied, and the judgment of God is already sitting on our neck! That is why we give you here the curse instead of a blessing! - These are our last words to you!"

[13] Gurat did not like the reception; he became angry and had all the under-priests flogged and had them moved out to the shore of the wide sea and then appointed completely different under-priests, who were loyal to him.

[14] With this expedition, every trace of Me, the only true God, was eradicated and the totally inane and darkest paganism had its beginning.

[15] At least these old priests still knew Me by themselves; but now no one knew Me anymore. Because the hero senior priests were still novices and had not yet been initiated into the wisdom of the ancients and knew little or nothing about Me!

[16] But what further, the following will show!

CHAPTER 241

[01] After this expedition and after the appointment of the new under-priests, Gurat convened a priests meeting, where it should be decided what the new religious doctrine for the people should look like.

[02] When the council meeting in the castle of the king began, the general chief priest rose immediately and said: "My king and my lord, let me speak in this

important matter, on which alone your and our common welfare depends! For if we are setting this teaching up clumsily and do not give it the greatest pomp and splendor, it would be as if it doesn't exist at all!

[03] For this reason, the gods known to the people must be maintained and still many be added, but with the important difference that we build them at different, sinister-looking places great temples with a very mystical appearance and in the same display the divinity in the most colossal size possible; because everything colossal exerts on the beholding people a powerful impression and shakes their soul.

[04] For each deity we must also appoint priests who need to be familiar with all aspects of spiritual politics and must be able to let their deity produce the appropriate miracle by means of natural magic. Such priests must be educated in mechanics and chemistry and the smarter he can produce miracles, the better he will be off!

[05] Because it should be far from us to remunerate those priests from the treasury; but everyone will be told: 'Behold, the temple is a gold mine! You will be placed there as a miner; if you want to eat, you must know how to mine!', and we can be assured in advance that within a few years our kingdom will be bursting from the most profound miracles of every conceivable kind, and the people will know what hit them out of sheer devotion and submission!

[06] But above all, we must see to it that every priest of a temple must observe the greatest reticence with regard to this particular deity, that he, by penalty of death must always be polite towards every person of the people, that it must be difficult to talk to him; and if he speaks with someone, he must speak as incomprehensible as possible, for what the common man understands, he does not consider to be divine!

[07] But with every temple also a versatile speaker must be employed, who properly understands it, to praise the miracles of the temple and the deity to the people; the schools for training such priests and speakers, however, must only be located here in the city of Hanoach!

[08] I mean, if this is my suggestion is implemented, we have thus provided for, for all times of times and does not even need to impose direct taxes on the people; because the temples with the gods and priests will anyway elicit the treasures from the people in the most innocent way of the world, and the government will have the appearance as if it were a government for doves and lambs. But that the world wants to be deceived, is an old well-known fact; thus let it be deceived!

[09] But now another issue! You, king, should recognize the supremacy of the highlanders? - I can't agree that this should be good! I say, we are standing on the ground and should therefore be more firm than the highlanders!

[10] Do you know, King, what we are going to do there? - See, we are going to take away the staircase, and the highlanders should then see how they can come down to us, which means we are going to excavate all the possible access points to the highlands to one hundred man-heights, and the highlanders can then grow themselves wings if they want to come down to us!

[11] For the time being I will not say anything further and leave the rest to you, o King!"

[12] The king and everyone else was exceedingly happy with this advice and this resolution was then also put into practice immediately and the next day all the architects, sculptors, and miners were summoned.

CHAPTER 242

[01] The miners took twice a hundred thousand men, each equipped with the tools necessary for their tasks.

[02] The engineers examined the possible access points to the highlands and identified about fifty, which in an extreme case could be made passable from above. If anyone wanted to go up from the bottom, he could reach the bottom of the ravine walls, but it was not possible to climb over its towering heights. However, the highlanders could climb down the walls by means of rope ladders and from there reach the plains.

[03] On the heights there were indeed more than fifty walled passes; but the canyons and ravines joined each other further downwards and twenty canyons and ravines formed only one main trench. If this has been made impassable, also all the other ravines higher up became inaccessible.

[04] The fifty access points were in the course of three months vertically excavated to the height of two hundred man-heights and a width of between forty to one-hundred fathoms. Thereby, it was now made virtually impossible for the residents of the highlands to ever reach the plains of Hanoch; and so this work was completed effectively within such a short time for which at the present time (the time of Lorber! 1844) several years would be required.

[05] These primeval people in general had this peculiarity, that they pre-calculated any work in great detail, but then put so much energy to work, that it was completed in the shortest possible time.

[06] For they argued: "It costs one and the same whether we use a few workers for a long time on a project, or whether we use many workers for a short time on the same project; with the latter, however, we are gaining time and thus profit from the earlier usefulness of the completed project - which is then a major advantage!"

[07] Secular speaking and speculated they were quite right; who would regard this rule spiritually, would also be much better off, than following the way of balmy tardiness.

[08] In this way, two million workers were ordered for the construction of the temples, and in one year a thousand fully equipped temple with outbuildings were built everywhere.

[09] But for how the deities were distributed and its wonder performing construction, a few sketches will be provided!

CHAPTER 243

[01] Here are some sketches of the wondrous representations of the tin gods in the temples:

[02] In a deep mountain gorge, where a wild mountain stream raged and atomized over high cliffs in sudden falls, in a rather spacious rock basin, a large semi-circular temple was built.

[03] The front wall was straight, and was joined at the rear by a semi-cylindrical building, to which the residential building of the relevant priesthood was connected.

[04] On the front wall of this temple at the top were two large circular round windows resembling the eyes of an ox.

[05] A few fathoms deeper, but just in the middle between the two upper windows, two lenticular windows, but close next to each other were constructed; but their lenticular shape was perpendicular relative to the horizontal line between the top two windows corresponding with the eyes of an ox.

[06] Finally, at the bottom a four fathoms wide and one and a half fathoms high gate was installed supported by three black columns, which from a distance resembled the snout of an ox.

[07] And since the whole front wall was thus painted around the upper and lower windows and the gate, to have the appearance an ox head, and on top of the wall above the eye windows two spurs similar to two horns and on the two sides of the front wall parallel with eye windows two large tin ears were attached from which constantly exited through tubes a thick smoke, so that this front had the horribly grand appearance of an ox head.

[08] The interior of the temple was painted dark red, and in the background of the temple, in a mighty big niche, a colossal ox, made of copper sheets, was erected. Its round was so wide that one could quite conveniently enter the big belly of the ox by means of a ladder and from there create all kinds of illusions.

[09] But the illusions consisted of the following: During pilgrimage visits to this miraculous temple and idol, the enormous large head was continually moved up and down by means of an inner lever. Then a strong bellow was installed internally in the abdomen. Through the smoke not seldom also flames were driven out to the mouth of the ox, after which it began mightily to thunder in the enormous ox.

[10] And when the terrible thunder came to an end, only then the speaker sitting in the belly of the ox took a big, tinny mouth piece and directed a few incoherent words to the trembling people.

[11] Thereupon the ox calmed down, and the high priest appeared through a back door, lit some smoke producing materials and determined the offering for the people and the next sacrifice time.

[12] Whoever had cattle, had to sacrifice here, otherwise soon the cattle became ill and died, which of course was caused by the servicing spirits of this temple.

[13] More sketches as follows!

CHAPTER 244

[01] A strong one day's journey from Hanoch towards noon on a completely bald rocky mountain was one of the most suspect temples constructed in which the sun was venerated.

[02] But why was this temple so suspicious? - The detailed illustration thereof will clearly show why!

[03] The temple was perfectly round. One half of the temple was a solid wall; but the other half was open and consisted of six columns supporting the conical round roof.

[04] To the fixed wall side which pointed towards evening, the priestly residential buildings were very firmly attached and could accommodate a hundred priests; the living quarters had the same height as the temple which had a height of ten fathoms and as much in diameter.

[05] Exactly in the middle of the solid wall of the temple, a by two fathoms in diameter, most smoothly polished concave mirror was installed, made from a thick gold plate, which, by means of a sophisticated mechanism could be turned through all degrees of a semicircle back and forth and up and down.

[06] In exactly ten fathoms focal length towards evening, between the six columns, round altars were built, measuring five feet high and four feet in diameter.

[07] From the priest's apartments an underground passage ended right under the central altar, which of course means the middle altar from the five altars standing between six pillars.

[08] This altar was hollow. Under it a hoist was installed; it lifted a stone disc, which fitted exactly into the inside of the altar.

[09] Now, if the offer priest wanted to appear in his golden dress in the temple which was surrounded by the people, he stood on the stone disc and was wound upwards by the machine, naturally lifted the golden lid of the altar with his head and in this way stood like conjured on the altar with a golden hammer in his hand.

[10] If then the people drew nearer and convinced themselves that the altar was made of a solid rock through which no natural person could penetrate, he was then looked at as a supreme being. Thereupon the priest covered the altar again,

muttered some unintelligible words, then knock three times on the cover of the altar, and at once the lid is lifted again, and a second priest, provided with smoke works, appeared.

[11] This operation was repeated three times successively. Then the central altar was firmly closed, the four other altars were covered, and the four offer priests put their smoke works also on the white flagstones.

[12] Now, when the smoke works were placed, the priests started to worship the concave mirror, which had the shape of the sun. But the high priest tapped with the hammer on another disk, and immediately the otherwise concealed concave mirror was displayed and by an internal mechanism was rotated by a skilled operator.

[13] The mighty focus point was now pointed directly onto one of the four sacrificial altars and in a moment consumed the highly flammable incense.

[14] Once the incense was consumed on all four altars, a speaker stepped on to the central altar and made a terrible speech to the people and showed that the sun was fully in control of this temple. That's why the people had to give enormous sacrifices, if they wanted to have nice days and a good year.

[15] More I do not need to say about this satanic work; for every thinking person can easily see what effect this deceit had on the people who were kept in the very dark.

[16] Next more of this kind!

CHAPTER 245

[01] To the east of Hanoch, at a distance of a three days' journey, was a moderate mountain range.

[02] The highest part of this mountain range consisted of four equally high hills which were all rather regular cone-shaped; but these four hills were not standing in a row but in such a way that the tips formed the corners of a slightly shifted quadrangle.

[03] On the fairly significant plateau between these four hills was a not insignificant lake which had a circumference of about three hours. This lake had four pretty strong outflows, located of course in the four valleys between the four hills.

[04] On each of these hills was built an open column temple; and a little lower - almost at the lake - were the residential buildings of the priests located, but which did not have any visible doors, for from the opposite side of the hill a tunnel was dug which was the only access to the buildings; in the same manner an underground passage led from each of the residential buildings to each of the temple on the top of the hill.

[05] In the center of each temple a mighty pillar was built. At each of the four walls

of the pillar a colossal hollow metal head of clumsy work was immured. Each of these heads had an open mouth like someone blowing at a piece of coal or anything else; the mouth opening of course had a diameter of about two shoes.

[06] From the pier an underground tube with two shoes in diameter led to an artificially made, completely hidden cave about two hundred fathoms down from the temple. In this cave, as large as a modern day prayer house, was a powerful fan installed which was driven by a water wheel, and had the capacity to blow ten thousand cubic feet of air per second through the said tube into one of the temples. Naturally, each temple had its own fan constructed in the valley gorge.

[07] Four times a year a great sacrificial feast was held in this wondrous place which, of course, was dedicated to the four winds. For these four winds anyone had to sacrifice abundantly from everything he had, - otherwise he was exposed to quite horrific storms. On the specific sacrificial festival days the place was swarmed with thousands and thousands of pilgrims, who were all loaded with plenty of offers of all kinds.

[08] When the temples were surrounded in numbers, all of a sudden the priests appeared as conjured from one of the columns through a hidden door which was artificially constructed in the column; the priests gave a sign with a flag to the area where the secret fans were located, and soon the mechanics brought the fans to the fullest action, and from the mouth openings of the four colossal heads on the pillars began to blow so powerfully, that in a distance of twenty fathoms the air flow was still so strong that it wielded the power of a hurricane.

[09] By that the people now recognized the masters of the winds and sometimes had to provide them with great sacrifices, if they wanted to win their favor, but could never fully rely on their loyalty; for the lords of the winds had to be very flexible indeed!

[10] The same air flow could also be directed at the surface of the lake through other tubes, whereby the lake was caused to swell significantly, particularly in the area where the tubes joined the water of the lake.

[11] The effect of this kind of great illusions exerted on the stupid people, is easily to imagine!

[12] More sketches are to follow!

CHAPTER 246

[01] In a likewise mountainous area, which was located a two days' journey north-east of Hanoch, a temple was built for the water god. But how - the following brief sketch will show!

[02] In the said area, which was enclosed by steep mountains all around, there

was a very large lake, which had a circumference of thirty miles or sixty hours' journey.

[03] In the middle of the lake, however, was an island which had a surface area of at least four square miles and was filled with cliffs and other small but quite steep, fountain rich mountains, through which the more flat part of the island was quite well irrigated and thus very fertile.

[04] This island was chosen by the water gods, and they built in the center of it a very attractive castle around which a broad moat was drawn, which received its water from a hundred artificial spouting fountains.

[05] In the middle of this quadrangular castle a majestic open temple was built, in which there was standing in a large shell, which was carved out of stone, a colossal water dragon, which, however, was not made out of stone but artfully crafted from an alloy of copper sheet mixed with gold.

[06] On the back of the dragon rode a colossal man figure which was made from the same materials, which, driven by an inner, very simple mechanism, continually turned its head back and forth and from time to time raised its right hand.

[07] As often as this figure raised its hand, a powerful jet of water shot about twelve fathoms high into the air from a pipe mounted on top of the circular roof of the temple, what was for the stupid people of course a most wonderfully surprising spectacle.

[08] There were still a lot of other water works of art built here, and the whole island was in time littered with all kinds of spouting fountains; to describe them all in detail would require an entire book. So let's move on to the main issue!

[09] Annually twelve festivals are dedicated to the water god. And whoever wanted to dig a well anywhere in the kingdom of Hanoach had to first make a sacrifice to the water god. Whenever one washed himself, he had to think of the water god and set aside a small offering every seven days. Who bathed had to already bring a substantial offering and had to hand it over to any of the established water god's water guards, - otherwise he could not count on any luck concerning the water!

[10] Thus also launders, boatmen and fishermen and all sorts of people who used water, had to sacrifice to the water god regularly, or they could expect unforeseen calamities, in which they were usually brought by the water masters who were stationed everywhere near the waters.

[11] So that all the people from the Hanoach kingdom willingly contributed to such sacrifices - as already noted - twelve festivals were held on the island annually. During such festivals swarms of all kinds of water crafts appeared on the lake; the pilgrims sailed back and forth on the lake.

[12] On the island there were also a lot of inns where the guests were milked and deceived as much as possible; and also the priestly fishermen and boatmen of this lake had a good income. Although everyone was transported to the island for free, he had to pay substantially more for the return trip.

[13] I mean, it is not necessary to know more about this atrocity! Therefore, we want to move on to an even more laudable event!

CHAPTER 247

[01] In another area between mountains where there were many rich naphtha fountains, also a large temple was built.

[02] The temple was completely without windows and thus entirely closed, and one could only get in through an underground winding passage with a spiral staircase at the end.

[03] The temple was very spacious and on its galleries and its level space could hold comfortably about twenty thousand people, without causing any crowding.

[04] The roofing which consisted of many round domes were supported by many massive pillars, and in each dome was a slanted opening to allow the generated vapors in the temple to escape.

[05] In the elongated niche-like back-ground on an equated, ovoid frame an immensely colossal naked man statue was erected. This statue was sitting on a tremendously large stone cube which had a diameter of four fathoms, thus had a surface area of sixteen square fathoms, and a volume of sixty-four cubic fathoms. The statue, however, was made only of copper sheet, was therefore hollow and could hold in its inner space about five hundred people, who performed all kinds of spectacles at the festivals, which occurred only two times per year.

[06] Around the enormous scaffolding of the statue, at a distance of three fathoms, namely forming an ovoid circle, two-hundred one fathom high and two shoes in diameter round altars were set up, under which a rich naphtha fountain was routed.

[07] The altars were copper cylinders which were filled with crushed pumice to the top. The oil now flowed upwards according to the laws of attraction through the pumice pores in the whole cylinder abundantly, and one could only swipe a little light on the oily surface of the altar, and at once it burned brightly with a very white flame, which equaled the so-called Bengal light.

[08] These burning altars illuminated the interior of the temple to such an extent that it was more brightly lit than daylight. These altars were burning day and night continuously and were never extinguished.

[09] But there were still a lot of copper tubes installed on the piers and all along the galleries. Wherever the tube had an opening, one only needed a small light, and at once the very ethereal oil of the earth started to burn.

[10] Whenever there was a festival designated to this 'fire god' and its servants, hundreds of thousands of pilgrims came from all parts and brought this idol many and rich sacrifices.

[11] The priests of this idol produced all sorts of fire spectacles; one firework outdid the other in size, splendor and manifold magnificence. Especially at nighttime the whole mountainous area was so enlightened that one did not know when the day began.

[12] In the temple the idol spoke to the people like a thousand voices of his power and boasted of himself beyond all proportions, and on the outside the priests preached.

[13] What an effect this had on the stupid people, need not be described in greater detail; only this can still be added that the highest aristocracy always attended these festivals because of all the main spectacles.

[14] Even Gurat and his general and their entourage never missed these occasions. Nothing more is needed to recognize the highest level of idolatry that was performed here.

[15] Following even some more of the sketches!

CHAPTER 248

[01] In Hanoch itself a miracle temple was built, which was open every day; every visitor just had to be acquiesced to give a substantial sacrifice to the beautiful priestesses, the half-goddesses and especially the full-goddesses.

[02] Yes, how was this temple arranged and to whom was the divine worship bestowed? - The following short presentation will show this in the brightest light!

[03] The temple was built outside the gate that led to the children of God, and behind which the mountains began.

[04] In the books of Kinkar a fiery description of Naeme was found, who was according to the description so beautiful, that even the stones would have run after her.

[05] For this Naeme thus a most glorious temple was built, which was round and open and consisted of thirty outward columns and ten pillars within the thirty columns in a good order, so that behind each three columns one pillar stood to carry the round roof, with a spacing of three fathoms.

[06] Around the temple three palaces were built; the one for the priestesses, the other for the half-goddesses and the third for the full-goddesses.

[07] In the middle of the temple itself, on a heavily gilded pedestal, Naeme was artfully presented in white marble, completely naked, in a somewhat colossal size, and on the pillars naked statues of men in full excitement on lower frames and their faces directed towards the naked Naeme, were featured.

[08] Around the temple and around the three residential palaces, tremendously large gardens were laid out which had no equal in splendor and artful construction.

[09] It consisted of three sections. The one and the most excellent was an elaborate maze; but the corridors of this labyrinth were not a closed wall, but consisted of dainty stake fences, which were arranged in such a way that one could look from one passage into a hundred others.

[10] And if here and there a most beautiful full-goddess teasingly showed herself, the worshiper of such a goddess could nevertheless not reach her, even if only one stake fence separated him from her, he still had to make the biggest detours to get to her.

[11] But the difference between the priestesses, half-goddesses and full-goddesses consisted therein:

[12] The priestesses were daintily dressed and otherwise had a beautiful face and stature.

[13] The half-goddesses wore only a span long golden apron over the private parts and bracelets with gems and golden sandals on their feet; but otherwise they were completely naked.

[14] But the full-goddesses were completely naked except for the golden sandals on their feet and had to be of the greatest beauty. Their hair had to be golden blond; the whole body was not allowed to have only one single spot and had to be white throughout and absolutely immaculate. Except for the head, no other parts of the body were allowed to have any natural hair, for its removal, however, Hanoch's art had many means.

[15] When the full-goddesses strolled in the covered labyrinths, they were always accompanied by a priestess and a half-goddess. The priestess had to walk in front to clean the path for the full-goddess, and the half-goddess had to wear off flies, gnats and wasps from the full-goddess's body with a wolf or fox tail.

[16] In the other two sections of the garden, which consisted of avenues, flowerbeds and summer-houses, the priestesses were also able to conduct business; but in the labyrinth which was also provided with a lot of closed little temples, only the full- and sometimes also the half-goddesses were allowed to do business.

[17] The deity of beauty had no dedicated festivals; but therefore the temple was open day and night with good lighting.

[18] Initially, the temple was only provided with three thousand females; but only within three years, the priestesses, half- and full-priestesses had to be increased tenfold. Because they brought Gurat more treasures than any other temple; for the maze bristled day and night of admirers of the half- and full-goddesses.

[19] To say more about it, is not necessary; because the obvious vice is clearly visible to everyone. Let's thus turn to another sketch!

CHAPTER 249

[01] Not far from Hanoch, where the metal works were located during the times of Lamech, of which Thubalkain was the inventor, also a particularly rich and glorious temple was built.

[02] This temple was also open, and a large circular roof was carried by many metal pillars, of which this temple had several hundreds; but the temple was not perfectly round, but more oval.

[03] In the narrower background was erected a massive tripod. Its feet were three by two fathoms high pillars, and the massive round disc they were carrying, measured three fathoms in diameter.

[04] On this round disk a colossal half-naked blacksmith was standing, artfully crafted from a thick copper sheet. Before him a mighty anvil was placed, on which lay a big lump of ore.

[05] The colossal blacksmith had an enormous hammer in his right hand, which, however, was also hollow like the blacksmith himself. In his left hand he held a big pair of pliers with which he held the lump of ore on the anvil.

[06] At the edge of the disc, on which our blacksmith was standing, many smaller statues were displayed, also made from copper sheet, each embellished with a different metallurgical tool, thus presenting the attributes of the metal god and first metal master, who of course was none other than Thubalkain himself.

[07] Behind the large temple, towards the mountain, a large priestly castle was built, in which lived a hundred priests and who lived from the opulent sacrifices offered to this god.

[08] But behind the castle the holy shaft was located, which Thubalkain himself had dug into the mountain. For a sizeable offering anyone was allowed to drive into the same.

[09] At a depth of one hundred fathoms was a large cave, which Thubalkain had constructed. Here the priests displayed many old holy artifacts which all stemmed from Thubalkain. Of course, just like everywhere else, there existed a lot of lies and deceptions.

[10] This god had only three festivals annually. At such festivals an ox was slaughtered by the priests, namely on the large round disc in front of the god.

[11] When the ox was slaughtered, the priest came down from the disc, and in a moment a mighty fire ignited under the three-foot, increased constantly and soon made the whole disc red-hot. And the fire persisted for as long as the whole ox was reduced to ashes on the disc.

[12] During the course of the fire, the god started to hammer diligently, which action was of course accomplished by a hidden water transmission system, as was by the same means set in motion a strong bellow, through which the coal fire was fanned

mightily under the three foot.

[13] Upon this always same sacrifice, strong sermons were held, in which the benefits of the metals were praised, and of course the god of the metals most.

[14] After such preachings the sacrifices were collected, and the pilgrims were allowed to visit the nearby royal large mines, but where it swarmed of beggars asking for tips.

[15] That this temple was also heavily attended does not need to be mentioned in more detail; therefore enough of these horrors!

CHAPTER 250

[01] Similarly there still existed many gods and temples. Nature had a temple in Hanoch, and then in every city a somewhat smaller one; the clouds had also a temple; also the moon, the stars, certain animals, trees, springs, streams, lakes, oceans, mountains and various metals had their particular gods, temples, and priests. Everywhere one came across another temple.

[02] But all these temples were still subordinated to the ones already described. Only in Hanoch there still existed for the sake of traditional use and wrapped in secrecy the temple of Lamech according to the books of Kinkar; but except for the king, the general chief priest and the other high priests, no one was allowed to come near this temple punishable by death, which was dedicated to the old God of lightning and thunder.

[03] Only the temple of wisdom on the Snake Mountain was free; but no wisdom could be acquired in it anymore, but in its place only a most mystical sorcery was performed, and in the center of this ancient temple an oracle was built where anyone could be lied to for money and other sacrifices whenever and as often as he wanted. Of course, the common man took everything at face value.

[04] In this way the government of Gurat has grown within five years to such an extent, that he was able to exempt the people from all taxes; because these temple works contributed enormous sums and caused that even many previously seceded provinces again asked for the protection of Hanoch and most joyously sacrificed to the gods. Yes, there were those so zealous for the nature of the temples and gods, who made it a supreme grace when they were allowed to also build a new temple somewhere and start collecting for the king!

[05] In the course of ten years, each village had almost as many temples as other houses, and one house competed with another house, a village with another village, and a town with another town, to bring the king the richest sacrifices because the king in a certain way represented all the gods, and therefore was also called the servant of all the gods.

[06] This was thus the status of the kingdom Hanoch!

[07] But what did the cut-off highlanders do when they discovered what Gurat did to them instead of recognizing their supremacy?

[08] The ten princes had the whole, wide mountainous area investigated in great detail for a possible way down.

[09] A year passed with all the studies of the terrain. But all in vain; for Gurat had the whole area permanently guarded and continuously had the mountains vertically excavated wherever the mountains joined the highlands, so that one could see nothing else but bare walls of vast expanses.

[10] Traces of this work of Gurat are here and there still visible today in the present Tibet.

[11] But the ten counseled what should be done. How is revenge possible here?

[12] Ten times a great council was held; but no cogent decision could be made.

[13] Therefore the ten said: "We therefore must set up other laws with regard to the procreation of children among us, otherwise our although great and fertile land within a short time will become incredibly small for us!"

[14] But when they wanted to proclaim such laws, behold, another messenger came from Noah and prevented the ten from this legislation!

[15] But how - the following will show!

CHAPTER 251

[01] The messenger of Noah was received with great distinction by the ten and was asked what should happen now, - whether the decided law should be implemented or not.

[02] But the messenger of Noah said: "No, this you should not do; for not all roads out of this country are cut off! Am I also of flesh and blood and still could find a way to you! How should you not also find this eternal indestructible way out of this land, if it would become necessary?!"

[03] But this country is anyway so large that it can feed you, and even if you would be a hundred times more than your population is now!

[04] Who of you knows all its boundaries?! You've sent some scouts out here and there and every one has seen a part; but no one has yet seen and measured with his own eyes the vastness of this country!

[05] But it has been shown to me and I found it by fifty days' journey long towards the morning and about ten days' journey wide towards midnight!

[06] It is true that this country has been made almost inaccessible to all sides by Gurat with the aid of two million people, what has cost him large sums already during the past ten years and will cost him even more in the future; but notwithstanding this

country still has a free exit, namely through the heights of Noah, my lord!

[07] From there, large pieces of land stretch towards evening with only a few or no inhabitants at all! Thus, there is plenty of land and enough exits, even if you should multiply many times over!

[08] However, that I bring you this comfort is not why I was sent to you, but rather that I should proclaim to you the nearing judgment of God to all the people of this earth, who will not return to Him and not keep His commandment which He has given at the beginning to the fathers of the heights and the kings of the depths.

[09] Thus are the words of God, and thus the Lord has spoken to my lord a hundred years ago: the people no longer want to be led by My spirit; for they have become pure flesh; but I nevertheless want to give them a deadline of one hundred and twenty years!

[10] And again, the Lord spoke and said: 'Noah, send messengers to all parts of the world, and let all creatures be threatened with My judgement!'

[11] This, my lord Noah did, from year to year; but many messengers had themselves beguiled by the flesh and never conveyed the message.

[12] Now, it has been ten years since my brother was with you and another in Hanoch. From you the brother has returned; but the other was killed in Hanoch.

[13] From then on, Noah annually sent a messenger secretly to Hanoch and thirty to other cities; but the messengers were blinded by the idols of Hanoch and became flesh.

[14] But therefore God's patience has run out and three days ago He again spoke with Noah and said: 'Noah, move with your people to the forest, and have a thousand slender and straight fir trunks cut, and have them finely cut to squares, and place the cut logs together and let them lie there for five years! I then will tell you what you should do with it!'

[15] The carpenters have already laid the ax to the root! One hundred years have elapsed fruitlessly; now are just another twenty years left!

[16] Therefore, return to the Lord in all seriousness, if you want to avoid the judgement! For as the twentieth year from today will have expired, the Lord will open the floodgates and the windows and with great floods kill all flesh of the earth!

[17] Such I have spoken unto you, and such my brother is speaking now in Hanoch; blessed is he who will take note! Amen."

CHAPTER 252

[01] When the ten princes of the highlands heard such from the messenger of Noah, they were surprised and said:

[02], "Friend, your words sound terrible; you proclaim us here a doomsday! What

can, what should we do, then, to avoid such judgement? For what, do you think, is Noah going to use the thousand cut trunks?"

[03] But the messenger said: "Concerning your question's first point, I know very well that you know the old God, who talked with the fathers and quite often has taught in Hanoch and anointed the kings, which Kinkar has very accurately recorded in his great books! These books you know and once have finished reading one of them when you performed the temple guard duty.

[04] In addition, you have heard a thousand oral traditions from the freed slaves, who consistently told you whatever they knew of this only true old God and Lord of heaven and earth; and in addition you have also known as well as I what precisely this God wants with us, and what to do is our duty!

[05] About all that my predecessor had anyway a decade ago made known to you everything there is to do for you! Thus, I say: Act accordingly, and you will not be afflicted by the judgment of God!

[06] But if you do not comply and instead will only give inhuman laws to the people against all divine love and eternal order, you shall unavoidably fall prey to the judgement!

[07] This is a response to the first point of your question; but regarding the second point of your question, you have indeed heard it from my statement that God will make known to Noah the use of the wood at the appointed time. Therefore, I cannot give you any other answer! - Now you know everything!

[08] But when Noah will get the instructions from God for the use of the wood, I will visit you again and tell you the reason. But now I must leave you again! Do think of this message and be active accordingly! Amen."

[09] After these words the messenger left so quickly that no one noticed how and when he vanished.

[10] And the ten contemplated what they should do. But they did not reach an agreement; therefore they called together a strong council meeting and discussed, pondering the message of the messenger.

[11] But the leaders said: "We are of the opinion that the issue of the old God has always been ambiguous and that politics invented a God under all kinds of forms!

[12] The old wizard on the heights has lost all his people; he wants to become a powerful ruler again! Therefore he now also relies on politics for his magical tricks to frighten us; but we are too enlightened now to be duped in this way.

[13] Therefore, we stay with the first resolve, proclaim the law and the matter will go ahead even without God and Noah! But regarding this rapid disappearance of the messenger, we know the magical powers of the swallow herb; enjoy some of it and one becomes invisible! If we could find this herb, we could do the same!"

[14] The ten liked the opinion of the leaders and the law was proclaimed, and they had the swallow herb searched by a thousand herbalists.

CHAPTER 253

[01] Such was thus the effect the messenger had on the highlanders. But what progress did the messenger make in Hanoch? - This will be shown immediately!

[02] The messenger to Hanoch was directed straight to the General Chief Priest; thus he went to him and as a messenger from the heights he was at once admitted.

[03] But when he arrived at the General, he was immediately received with great courtesy and politely asked what his mission entailed.

[04] And the messenger conveyed without reservation the same message as his companion told to the highlanders.

[05] But the General said to the messenger: "My valued friend! You are probably still very naive in your wisdom, and you do not seem to own a deeper way of thinking!

[06] See, you're talking here about God and a judgement and a total destruction of the world and say that God had spoken to Noah a hundred years ago and had now again spoken to him! How stupid you must be that you may believe such things! Just think for yourself!

[07] Behold, you tell me that you, according to your mission, are in a certain way a judgement messenger of God, and you speak as if God Himself has spoken to Noah, your master! Now think for yourself: If there was a God who was exceedingly wise and omnipotent and omniscient, it would have been an utter shame for such a God, that He could not realize that such a messenger, like you, is to us what a dewdrop is to the endless sea!

[08] In addition, a wise god must certainly have had a greater interest in a tremendously great nation than any single man who lives somewhere in some rock fissure! But your God comes only to him who has no power and no reputation in the eyes of the world, and therefore cannot achieve anything!

[09] Thus what silly God is this, who does not even know the rulers of His people and comes Himself to them and teaches them better ways, so that they then give to the people a different direction?!

[10] But I tell you, my estimable friend, your old Noah has just as little as I am never seen or heard any God - but in the possession of some old magic tricks he wants just as his ancestors gain some supremacy over the people of the earth again and therefore takes refuge to the old politics! But the old politics doesn't work no longer where the mature and new politics has taken root!

[11] Have you ever seen or heard God yourself? Or did you hear God speak to Noah? Or did God equipped you with some worthy miracle powers? - You negate this!

[12] Now behold, would a wise God send such a poor messenger, like you, to the people of Hanoch and threaten them with a doomsday?! Would a god not know a

thousand years in advance that such a messenger will only be laughed at most compassionately by five hundred million enlightened people?! Does your God seriously not know that a fly can never overturn a mountain?! - See, see, my dear friend, how stupid your message is!

[13] If there is a God, who is most wise and omniscient and omnipotent, He will apply completely different, more effective and a great nation more worthy means to convert us, than such old political measures which are completely outdated in our society!

[14] See, we are now living in the most beautiful order! We have no wars, we collect no taxes; throughout the empire there are no slaves; our laws are as soft as wool; we live happily, as if the millions of people had only one body and one soul. This is the result of our laws! Tell me, can a god impose a better order?!

[15] All our laws are derived from the best of human nature, and therefore the people conform to them, and everyone is happy and very cheerful under such laws. Nobody is pressed by distress and poverty! Tell me, my righteous friend, can there still be any better government and order?"

[16] Here, the messenger was taken aback and did not know what to say.

[17] But the General said to the messenger: "Behold, you are quite a good young man and seem to be not without talent; therefore I'll make you a proposal to remain here. I myself will take care of your education and will help you earn a substantial piece of bread; this you can expect!

[18] But I do not want to force you! If you rather want to go back to your mountains, you can also do that; but first you should convince yourself more thoroughly how excellent our government is organized! And thus follow me to the king! "

CHAPTER 254

[01] The messenger gathered himself and followed the General to the king Gurat.

[02] When both arrived at the king, the messenger was also received by the king with the greatest distinction and only then asked very politely, what his mission was.

[03] And the messenger bowed deeply before the king and said: "Great king and lord, I only had a mandate to speak to the General! I have shown him the content of my mission; but with amazing wisdom he showed me the invalidity of my mission, and therefore I do not want to repeat the same again!"

[04] From this answer the king realized that the messenger was intelligent and thus said to him: "Now listen to me, my son! Because I can see that you're a well-behaved, young man and seem to have some other talents, I want to adopt you in my house and want to give you teachers who can instruct you to read, write and do arithmetic and also in various other arts and sciences.

[05] Once you are equipped with such knowledge and skills, I will make you a great man in my great empire, and as such you will enjoy a high standing everywhere, and you will have a good life, and the people will carry you on their hands, if you can prove yourself useful to them! Are you satisfied with the proposal?"

[06] The messenger replied in the affirmative with obvious joy and said: "O great king, because you're so good, so gentle and wise, I would like to bring another request to your ears!"

[07] The king approved, and the messenger said: "O king, hear me! See, my father's name is Mahal who is a brother of Noah! But my father is already five hundred years old and is still very strong, as if he was only fifty. I'm his youngest son, and I'm also already seventy years old and have many brothers and sisters.

[08] However, I do not want to speak of all that, but only of my sister who is a year older than me. She has grown into my heart! Can I also ask her to come here so that she can be with me, and I will be a thousand times more glad to remain here, than staying here without this divinely beautiful sister!"

[09] And the king smiled and said: "What? You are already seventy years old and still seem to be more of a youth than to be a man?! Tell me, is this also the case with your sister?"

[10] And the messenger said, "O king, she is still so delicate and beautiful, as if she counted barely sixteen years!"

[11] And the king said to the General: "Verily, the matter interests me! Arrange therefore, that this sister comes here to her brother, and the brother should assist you in this; that there will be no lack of a reward, you know already!"

[12] Here, the General immediately engaged the messenger, talked to him, and already the very next day a very crafty hunting expedition for the sister was undertaken.

CHAPTER 255

[01] But how was this hunt arranged? - The messenger, the brother of the sister to be hunted, had to borrow his clothes to a criminal who was sentenced to death because of a severe crime he committed; but this delinquent was told that the death penalty would be waived, if he succeeded to bring the sister of the messenger, from whom he got the clothes, to the king in Hanoch.

[02] But this delinquent was a cunning scoundrel and received the death penalty because he had the audacity to lay his hands on the royal treasures with his slick schemes, when he was caught and immediately sentenced to death.

[03] But when the death penalty for this delinquent was waived under such conditions, he was exceedingly glad and said: "Not only one, but if their would a

thousand, I would trust myself to bring them here all by myself; and as such I will easily manage the one! How far is it from here to the dwelling of the old wizard at the heights?"

[04] And he was told: "For a strong walker it is a two days' journey up; but back the distance could be covered in one and a half days!"

[05] And the delinquent said: "Give me one or two guides, so that I will not be delayed due to walking astray; and I will be back with the loot within three days, perhaps even earlier!"

[06] This request of the delinquent was immediately warranted; three armed guides were assigned to him and at once he left for the hunt.

[07] But on the way the three guides said to the hunter: "What is it we will achieve? If we get in the vicinity of the dwelling of the old wizard, will he not soon notice us and destroy us?"

[08] But the hunter said: "Just leave that to me! I will lead Satan astray when it matters! If we get close enough that the shouting of a strong man can be heard, you start to call 'Waltar!'. This is the name of the brother of the sister we want to catch!"

[09] She loves her brother, and when she hears someone calling his name, she surely will be the first to go and see who is calling! But I will then run away from you for a while towards Hanoch; and if she recognizes me as her brother because of the clothes, she will follow you without resistance!

[10] But then she already belongs to us and the old wizard cannot touch us because the sister is not forced, but followed us voluntarily to go and see her brother; for this I know, that no magician has any power, where the free will of one of his consanguineous is involved!"

[11] Thus the hunting plan was made, but was never executed because Agla herself was on the way to Hanoch, for the sake of her brother, and met the deputation already halfway; they recognized her by her exceptional beauty and by the cry: "Waltar! Waltar! My brother!", when she saw the hunter.

[12] But the hunter explained the matter to her and full of joy she followed the four men to the big city.

CHAPTER 256

[01] When the sister was brought to the king in the castle, and he looked at her from head to toe, the king was astonished beyond measure of her beauty and immediately had Waltar called to introduce him to his beautiful sister, so that he could confirm that she was his sister.

[02] But when Waltar saw Agla, he immediately was in tears for joy, fell round her neck and kissed and greeted her as his beloved sister.

[03] When the king by this scene realized that this was Waltar's right sister, he went to him and said:

[04] "Listen to me, you my dear Waltar! Your sister is a wonder of the world; her beauty surpasses all my previous notions, and when I think that this girl is seventy-one years old, she is not standing before me like a human being, but as a purest sky goddess who never ages but is of eternal youth!

[05] You know what: Until now I have not taken a steady wife and I have put no maid a royal crown on her head; but this your sister I immediately want to take as my abiding wife and want to give her royal clothes and put a most beautiful crown on her head!

[06] Tell me, Waltar, are you satisfied with this proposal and do you realize the great benefits accruing to you, if your sister becomes queen of the immense empire Hanoch?"

[07] Here Waltar was taken aback and for a while he thought back and forth and did not really know what he should say.

[08] But Agla who on the spot liked this proposal more than her brother, said at once to him: "What are you going to do in the house of him who commands millions? Bless me for the king, and do not tread your benefits with your feet!"

[09] When Waltar heard such talk from his beloved sister, he spoke very incensed: "I'm not going to bless, but curse you in my chest, since your love for me, who would have died for you, was so quickly extinguished!

[10] O king, take her, the faithless! I bless her for you and leave her to you with every fiber of my life; since for me, she is no longer worth the dust of my feet.

[11] Truly, if she held on to me and would have been glowing for my love, I would not have withheld her from you and would have found great joy therein to have brought you such a great sacrifice! But in this way Agla has cheated me out of everything, and as such, o king, I cannot give you anything since the faithless has given herself to you!

[12] I therefore bless her for you; but in my chest she is accursed! - But let me now move back to the heights and cry out of grief!"

[13] And the king said: "It should not be like that, my Waltar! I will also have you wear royal garments and will then take you myself to the temple of my goddesses. Should you find a liking in one of them as a formal viceroy, you stay here; if you do not find one to your liking, you can then return to your eerie mountains!"

[14] That gave Waltar a new idea. He agreed to the proposal of the king, which Agla was not too happy about; for her love for Waltar was still quite strong, and her hasty earlier approval was more of a female love trial trick than an actual particular commitment.

[15] But Waltar welcomed this even more so because he could now take revenge on Agla.

[16] But Gurat had immediately brought royal clothes for both with which they

dressed themselves.

CHAPTER 257

[01] Gurat called upon the general chief priest and went under royal escort of all his court officials and servants and with the royally dressed Waltar to the certain temple.

[02] Since a harbinger was sent to the temple of the goddesses through a sign to the general for the predetermined purpose, on arrival of the king everything was ready in the most seductive and lushest order in the large maze garden of the goddesses of female beauty.

[03] Hundreds and hundreds of such main goddesses swarmed, accompanied by the under-goddesses in an already known manner, through the maze; some danced, some made other sex appealing positions, some were singing, and some just walked calmly their way.

[04] When the warm-blooded Waltar saw this seductive spectacle, he was totally confused and did not know what to say or what he should covet.

[05] But when Gurat noticed this to his great delight, he said to Waltar: "Friend, as it seems to me, it will not be too difficult for you to forget your beautiful sister!

[06] Tell me - have you already picked one of these goddesses? Show me one soon and I will at once give her to you as a wife, together with her sub-goddesses! Or, if you like more than one, then tell me about it and they shall be yours! For here in my kingdom every man is allowed to have more than one wife - although I think that you will have enough with only one goddess and her sub-goddesses!"

[07] Here, Waltar looked carefully at the goddesses swarming by in front of him which pleased him exceedingly, for each one looked at him so sweetly, that after a while he said to Gurat:

[08] "O king! I'm not only asking for one, not a hundred, but I ask you for all! For they are all too gorgeous that I could select only one! Therefore, give me all, so that no one gets offended should she not become elected!"

[09] But the king smiled and said to Waltar: "My most valued friend, listen to me what I will tell you now; which for the time being will be final!

[10] See, for the time being I will give you only seven women, with whom you should live for a year in my palace! Should you find it necessary after a year that you need more, you can have as many as you like!

[11] Should the seven, however, be sufficient for you, you can stay with the seven which would please me more; since all these goddesses are available to you as a viceroy daily anyway for a modest sacrifice."

[12] When Waltar heard this from Gurat he immediately agreed with this advice, took the seven women together with the sub-goddesses and, when the goddesses were dressed, went overjoyed with his new wives and Gurat back to the royal palace

again.

CHAPTER 258

[01] But when at home in the palace of Gurat, Agla saw what her brother had done, she became angry in her heart and even more so demanded the hand of Gurat and the crown that she as queen and co-leader of the great empire could take revenge on her brother, as well as very specifically the goddesses of beauty.

[02] Gurat, however, who liked Agla above all, complied very willingly because he thereby wished to put himself as early as possible in his imagined most happy state. And as such Agla, after the third day already when her brother received the seven women, became queen of Hanoch.

[03] This Agla then became extremely tyrannical, and everyone who crossed her way had to bow before her to the ground.

[04] This, however, displeased her brother Waltar, so that he therefore demanded from the king to be dismissed, in order to settle somewhere in the mountains, where he never would hear anything from his appalling sister.

[05] But Gurat, who was virtually obsessed with Agla, did nothing without her consent and therefore asked her what she had to say about the resolve of her brother.

[06] When Agla learned such, she was incensed of her brother, separated him immediately from his wives and had him brought to a deep prison. And when this happened she was far from being queen for one year and equally so did her brother enjoyed for the same period of time his marital happiness with his seven goddesses.

[07] The general chief priest, however, was also displeased that Agla had her brother thrown in jail for no reason and cause; for Waltar could be quite valuable to the upper priestly general because of his very awakened spirit. Therefore he lobbied secretly with the king for the liberation of Waltar, however under the seal of the strictest secrecy before Agla, because she otherwise could inflict harm on her brother.

[08] But the king said: "Everything would be all right; but how are we going to open the jail since Agla alone has the keys and on top of it has placed her most trusted guard in front of the prison?"

[09] And the General said: "This is, after all, very bad; but leave this problem to me, - I'll bring the matter in order again! I will raid at night with a small fighting force of the prison guards and blast open the prison gate by force, and the trusted guard will be compelled to accept the matter!"

[10] Gurat agreed to this advice, and in the same night and in all after a two-month detention, Waltar was free again.

[11] After Waltar was freed, the senior priests wanted to place him under their protection; but he only wanted to flee, and thus he was allowed to escape.

[12] But when Agla learned what had happened, she sent captors after him, to recapture her brother and kill him wherever they could get to him.

[13] And the captors, anticipating a good reward, walked quickly in all directions, overtook Waltar on his way to the mountains and killed him.

[14] And this was his end and his reward, because he left the ways of God. And this was the beginning of the cruelest government that has ever existed in Hanoch.

CHAPTER 259

[01] The captors, however, to assure themselves of their reward from the queen, cut off the head from the slain Waltar, wrapped it in a cloth and brought it to the queen.

[02] She was shocked at first at the sight of the head; but soon recovered and said to the captors:

[03] "Your loyalty has been proven! You have destroyed my greatest enemy; the enemy of my love you have killed and have deserved your reward! Here are a hundred pounds of gold; take it as your well-deserved reward!

[04] But take the head with you and bury it somewhere in the garden of the beauty goddesses; there he can gaze forever at those who were more to him than I!

[05] If you have buried the head, then go to the seven women who still live here in a lower part of the palace and bring them here, together with the fourteen sub-wives!

[06] What then has to be done, you will be told at the hour! Do your job well and the reward will not fail!"

[07] Here, the captors took the head and did what the queen had commanded.

[08] But the beauty goddesses who saw the burial of the head, were mightily terrified and said among themselves: "This is a bad omen for all of us! It will be better to quickly escape from this place, rather than follow this head and be buried in the ground!"

[09] But some wished to speak to the general chief priest. He, though, was too busy with plans to make the king distrustful towards Agla, and therefore was not available; for his anger towards the queen was too great. Thus, the goddesses had to wait anxiously for the things to come.

[10] Already the very next day the captors went and brought the seven women of Waltar together with the fourteen sub-wives, to the queen.

[11] When they came before the queen, she asked them: "Are you not mourning Waltar who has been killed by my power?"

[12] Here the women began to cry and lament.

[13] And the queen said: "Thus, your love for Waltar was great, because you mourn his certain death?! Behold, also my love was great for him; because out of

love I had him killed, so that he should not be yours!

[14] But I can see now that you suffer because of his loss; therefore I want to put an end to your suffering! Strip all the women and tie them naked to the columns of this my royal hall!"

[15] And the captors did so at once.

[16] When the women together with the sub-women were tied naked to the columns, Agla herself took a sharp pointed dagger and walked to the tethered wives and spoke to one as to the other, probing their bodies in the region of the heart: "So there throbs the heart that loved my brother?"

[17] Then she pushed the dagger into the heart of the bound woman and said: "This is your reward, you wretch!"

[18] Thus Agla herself killed with her own hand the wives of her brother out of revenge.

[19] And the king, although learning about it the next day already, did not dare to say to her: "Woman! What have you done?"; because he loved and feared Agla.

CHAPTER 260

[01] Thereupon Agla ordered the captors to wrap the stabbed women in black cloths and to also bury them in the garden of the beauty goddesses; but prior to burial they should display the stabbed women fully exposed for one day in the temple of these goddesses, so that the goddesses could revel at them.

[02] The captors said to the queen: "Great, mighty ruler! We do not dare to do this, for the people regard these goddesses as very important and if we frighten and offend them too much, and they then complain to the people about it, it could have dire consequences for us, as well as for your Majesty, the great, mighty ruler!

[03] For who wants to be cruel, must take the political route, so that his cruelty is not noticed; otherwise he soon runs into great danger and his actions will certainly encounter barriers! This time Your Majesty should follow our advice and allow the corpses to be buried secretly somewhere, and the matter will vanish without a trace for the people!"

[04] Upon this well-intentioned plea by the captors, Agla reacted like lightning and swayed the dagger in front of anyone who would not immediately pay her the most punctual obedience.

[05] And the pursuers had to do what the queen wanted.

[06] The bodies were therefore untied and each individually wrapped in a black cloth and in broad daylight were transported on twenty-one camels to the large garden, where they were exhibited completely naked in the temple of Naeme.

[07] The captors, however, when they had put the bodies on display, hurried away

like thieves, leaving the camels and everything else behind and said to themselves: "We have been lucky this time to have escaped unharmed; for the next similar job the fury of a queen can go and look elsewhere for other henchmen! We will never serve her or the king!"

[08] But the general chief priest has learned about everything already what Agla did through secret informants and ordered immediately a strong troop out to the goddesses.

[09] However, the fleeing captors ran straight into the arms of the soldiers and were immediately arrested. As prisoners, they had to turn back at once and lead the troopers to where they had placed the corpses.

[10] When the soldiers together with the captors arrived in the temple and saw the dead bodies of the goddesses which were not yet seen by any other goddess, the captain asked the captors whether they had stabbed these gorgeous women.

[11] But the captors told the matter, as it happened.

[12] And the leader of soldiers exclaimed: "By all the gods and the primordial God himself! This queen is the incarnate Satana herself, which is mentioned in the books of Kinkar; for such cruelty is unheard of!"

[13] How can we get rid of this snake of snakes? She sits on the throne; all hell is at her disposal! Shortly this will turn into a life in this city, of which tigers and hyenas will take flight!"

[14] Thereupon the leader turned to one of his troopers and said: "An example will be performed here! Call the embalmers! I want the bodies to be embalmed to preserve them, and will put them in glass coffins here in the temple for display with the inscription: 'The Queen's work of hell!'"

[15] And you captors, go at once and dig up the head of Waltar which will also be embalmed, and I will then put it in a separate glass urn above the coffins of his wives with a suitable inscription!"

[16] And all this happened immediately after the leader's firm will.

CHAPTER 261

[01] In the course of eight days the bodies including the head of Waltar were embalmed and then placed in the already mentioned glass coffins in the temple of Naeme, as well as the head of Waltar in a of course properly closed glass urn on a heavily gilded frame in the middle of the coffins.

[02] When this work was completed, the captain of the troopers went to the startled goddesses in their big dwelling and told them what had happened and invited them to look at the embalmed corpses.

[03] And the goddesses, this time not naked but dressed in mourning clothes, went

into the Naeme temple and were not a little horrified at seeing the corpses.

[04] After a long pause the upper goddess asked the leader of the soldiers with a trembling voice: "If this is the queen's work, what can we expect in the near future? What will this fury do to us?"

[05] And one of the arrested captors replied unsolicitedly and said: "Allow me to speak, my beautiful goddesses! In these coffins also your fate is written; for we have heard it from the queen's lips, what she contemplates! Nothing can save you from the queen's rage but to flee!

[06] Just don't believe that the general chief priest will be able to thwart such her plans! For the queen has surreptitious ways and means that no one knows except her, and knows everything that gets in the way of her satanic plans; she certainly knows already for several days, what has taken place here with the corpses against her bidding, and I advise anyone not to wait too long who values and loves his own life!"

[07] The captain of the troop took this speech to heart, and he said to the goddesses: "The chief captor seems to be right; therefore get ready so that we can take you under safe escort to a place where you will be safe from the fury's anger! Your subsistence will be taken care of wherever we will take you; because to do such with you, we have specific instructions from the General!"

[08] The goddesses agreed at once; each took her treasures and left in haste with the soldiers and the captors.

[09] However, not an hour went by and the queen's most trusted servants arrived with a strong force of soldiers, who were equipped with many ropes, swords and lances and with orders to destroy the protective force of the General, gag all the goddesses, and then to also murder them and display them alongside the women of Waltar.

[10] However, this time the Queen did not succeed to execute her plan; but how she responded to this, the following will show.

CHAPTER 262

[01] But when the most faithful servants of the queen with the strong detachment, to their great astonishment found the dwelling of the goddesses of beauty completely empty, they turned back and reported this immediately to the Queen.

[02] The Queen, however, on learning this, raced like a thousand furies and began to seethe of rage, and vowed to pursue the most bitter revenge on the general chief priest.

[03] The captain of the servants of the Queen, however, since he was a very handsome man and secretly admired by the Queen, asked for the grace to speak a

few words with her in private.

[04] The queen welcomed this request of her darling and asked him to follow her into a small side room.

[05] Exceedingly happy, the captain followed the Queen; and when he was alone with her, she immediately wanted to know his intention, why he wanted to speak with her alone.

[06] The captain, however, instead of answering, took quickly off his clothes and completely naked said to the queen:

[07] "Most highest mistress over my life and over my death! Only in this state can I talk to you in all truth; for as naked as I now stand before you, just as naked is also the truth I'm going to say to you now! And thus listen to me in my infinite love for you, loveliest Queen:

[08] O Queen, you thousand victorious over my heart! You, o Queen, only to die by your hand would already be the greatest pleasure, you who are everything to me, I beg you for everything that is most pleasant and most dear to you in the the world, for your and my salvation, do not continue any longer with revenge plans against the General of the priesthood; for there you can do what you want and everywhere you will be always too late!

[09] Do you think, my life, o Queen, your husband has the power in his hands? Oh, there you are greatly mistaken! I tell you: Gurat is only a name carrier and as a king stands in great esteem only as a heartfelt bosom friend of the General. But woe to us all, if we would succeed in turning things around and make the General our enemy!

[10] As naked I'm now standing in front of you as true and certain we, including the king, are going to be lost within a few minutes! Even now there are already five hundred thousand battle ready warriors placed around the great palace of the General; only one nod from him and within the hour we are no more!

[11] For several days now he has not visited the king and also does not allow the king to get to him, although the king is just making another attempt to win the General's favor. Yes, he even wants to make you a gift for the General, if he only could regain the friendship of the general!

[12] From this, o Queen, you can recognize the power and greatness of the General and how dangerous your plan is against the General!

[13] O Queen, kill me if I have offended you by this my naked truth; but I could not resist the power of my love for you, to warn you about what could bring total destruction to you!"

[14] For the first time the queen was terrified and said: "My dear Captain, I thank you for this warning! But now I also ask for your advice, what should be done, so that I do not fall under the dominion of the General!"

[15] And the captain said: "Oh, Queen, allow me the time today to take care of you, and tomorrow I will show you a way out!"

[16] Thereupon he hugged the Queen, got dressed again and then went back to

the great hall; but the queen remained in the room and asked for her maids.

CHAPTER 263

[01] But the captain of the faithful servants of the queen went to the king and presented to him the circumstances of the queen quite categorically and what the general Fungar-Hellan contemplates to undertake against the king and against the queen, and how it will become a pure impossibility to oppose the mighty Fungar-Hellan, since all the power resides in his hands.

[02] And Gurat said to the captain: "Yes, my friend, you are right! I know very well where I am standing now with Fungar-Hellan; but - what can be done about it?! For ten days now he is strictly inaccessible, and this for no other reason than my refusal to deliver Agla to him to cool his revenge on her because of her committed atrocities against her brother and his women.

[03] His last exclamation in front of me was: 'Well, then! What you do not want to give to me with a free hand as a friend to a friend, your most bitter enemy will know to obtain by force!'

[04] Thereupon he left me, running off hastily, and until now I was unable to obtain any news from him, what he really is up to.

[05] Eventually there will be no other way to turn him friendly against me again, than extradite Agla to him, this beyond all comprehension most beautiful woman! - Tell me, my dear Captain Drohuit, what can be done about it?"

[06] And Drohuit said: "O king, here are only the two ways possible, to either let the queen escape under my protection, or extradition; but the one is no less dangerous than the other!

[07] But I've come up with a crafty plan! If it succeeds, Fungar-Hellan will be your friend again, and you remain king as before; but if I do not succeed, then no other means is conceivable but to flee, in order to save Agla, as well as your kingship!

[08] But the plan is this: Let Agla dress as charming as possible, and I myself will go to talk to Fungar-Hellan and say to him:

[09] 'The most beautiful Agla, on whom you've thrown so many looks already, has received news that you, as her dearest friend, have become angry with her! She thus asks you that you should only once more lend her a sympathetic ear, and you will receive from her the most satisfactory and your heart completely reassuring enlightenment about her enigmatic cruelty!'

[10] Upon this invitation he certainly will come, though under heavy protection! But what Agla then will have to say to him, I will instruct her duly; you only have to allow me to carry a letter of accreditation with me, so that Fungar-Hellan fully believes my

mission to him! And I'm convinced the matter will be put to rest again!

[11] That Fungar-Hellan at the sight of the most beautiful and charming Agla will be open to negotiations, I am convinced in advance!"

[12] When Gurat heard this from Drohuit, he at once gave him the mandate; and Drohuit went to Agla to inform her of everything and she accepted everything he said and consented to everything.

CHAPTER 264

[01] But after Drohuit had fully instructed Agla what she had to say in case Fungar-Hellan showed up, he immediately went to the palace of the same - but it took him no little effort to be allowed to see the General.

[02] But when it took him all the effort of the world to finally see the General, he asked him with a fierce expression, saying: "Where are you coming from, you daring despiser of your life, and what is your mission? Speak quickly, if you do not want to be dead before you have opened your mouth!"

[03] Drohuit, although shocked at first about the very unfriendly reception, for he did not imagine the General to be so angry; but after a while he took courage and also said with a very incensed voice to Fungar-Hellan:

[04] "Friend! - If you receive me like that, since you are the one who actually gave me my position at the court, and were always my most intimate friend, I will not speak one word despite the immense importance of the subject which I have to report to you, - although your and all the world well-being will depend on it, as well as the life of the heart! But take your sword and kill me right away together with my most important secret which no mortal being in the world knows except me!"

[05] After this explanation the General said more gently: "Friend, calm down, it was only my first excitement; but now I recognize you again as my friend who has provided me with some good service in the past and perhaps even more so in the future. And as such I beg you, say what you have said, and I will put my ear to your mouth!"

[06] Thereupon Drohuit straightened and said: "Well, then, so hear me out!

[07] See, you're now very angry about Gurat, your first friend, and even pursue the life of the Queen! But listen what I'm going to reveal to you now:

[08] For as long this earth has been inhabited by humans and animals, never has there existed a greater injustice and ingratitude, than through your current conduct towards the Queen and against the King!

[09] Tell me, what does a rescued person owe his lifesaver? For now, I do not ask anything else, only tell me this!"

[10] The General looked at Drohuit and spoke in excited suspense: "What are you

talking about? Speak more clearly! Explain yourself, so that I can run to my lifesaver and worship him!"

[11] And Drohuit, shouting inside himself victoria, straightened again and said: "For now I tell you nothing else than this: The Queen, who loves you as her right eye, and whom you strive to destroy, the same Queen is your lifesaver in a way that the whole world has never experienced before!

[12] I do not say more to you; but go, and you'll learn from her what she has done for you! Then you may well kill her, if you have the heart for it!

[13] But if you are suspicious about my statement, then take an escort with you; and here is this letter of accreditation which the queen herself gave to me for you, you will easily recognize that I'm certainly not a traitor against you!"

[14] Here the General shouted: "Agla, I have misjudged you! You, the great queen of my thoughts! Through your incomprehensible cruelty you have saved my life?! - Let me go to her at once; about this I must know more!"

[15] Here the general left everything standing, took his guard of honor, and hastened to the Queen.

CHAPTER 265

[01] But the King and Queen were in the most intense expectation and looked through the windows whether Fungar-Hellan was coming or not. How amazingly large was now the joy of both, when they saw the General with Drohuit on his right side, accompanied by a large guard of honor, approaching the palace!

[02] The Queen immediately went to her room, and the King to his, and each expected by himself the man, on whom the weal and woe of half the earth depended at that time.

[03] On reaching the gates of the palace the General spoke to Drohuit: "Now I'm here; but let me tell you this: If I have the slightest suspicion, the living hell is your lot!"

[04] And the Drohuit replied: "Truly, I shall not fail to jump in, if you are not received with the greatest, unfeigned love and respect by both sides and find not to confirm every point I made!"

[05] And Fungar-Hellan said: "Well, let us therefore go up and convince ourselves of everything!"

[06] Here Fungar-Hellan at the side of Drohuit and under the escort of his honor guard, went up to the second floor of the colossal palace and went first to the king who received him with open arms under the exclamation: "My brother - my salvation!"

[07] This reception stirred the General's heart, and his mood already changed for

the better - and he asked the King whether his friendship would not be better than his hostility.

[08] And Gurat replied: "Oh, brother, if you're my enemy, then I am no longer a king! For I owe you everything; you're alone in the order and therefore the support of my house! How could I not be stingy with your friendship?!"

[09] Here Fungar-Hellan hugged his old friend again and said to Drohuit: "Come closer, for I now realize that you meant well to both us and so you can become the third in our friendship league! But now let us go to Agla and see how she will become one with this covenant!"

[10] Thereupon the General went between the King and Drohuit, followed by the shining guard of honor to Agla, who also ran towards him with her most charming open arms and embraced him with all the strength of her love.

[11] This most unexpected reception left such a soothing impression on the General that he was hardly capable of uttering a word from his mouth out of this sheer feeling of bliss.

[12] Only Agla said after a while, also trembling with love: "Fungar-Hellan, how could you go after my life, when my love for you brought your life sacrifices which I would have never sacrificed to a god?!"

[13] It is true, I had to appear to you inhumanly cruel; for my actions were of such nature for which the earth until now can show no example! But the earth until now does not know of a female heart, that would be filled with my love for you, Fungar-Hellan! But the great carrier of life also does not know a female mind who knows how to appreciate the grandeur of a Fungar-Hellan! But I can boast with such a mind, and therefore my endlessly great love for you, and the deeds which I committed for you, Fungar-Hellan, are explainable!"

[14] This explanation made the General quite soft, and he said: "O Agla, what do you ask as a reward for such love?"

[15] And Agla said: "Your heart, your love is my reward! But listen to me first, so that it becomes clear to you why I did what I have done; then you will realize that I love you more than my life!"

CHAPTER 266

[01] Gurat was not too overly excited by this declaration of love of his heavenly Agla to Fungar-Hellan, but of course only very secretly within; for openly his non-compliance would not have been at the right place here.

[02] But what else could he do here other than watch such a declaration of love with highly amused eyes?! For he would miss it anyway. Two sour apples, one left and one right; in one he had to bite, and it was much better to bite only one than to

have to bite them both proficiently!

[03] But also Drohuit was displeased by such declaration of the Queen to the General and would have loved that it was directed to him. But there was nothing else to do than smile at an evil game; for here only one wry look could mean the loss of life.

[04] And as such both Gurat and Drohuit made very friendly faces and pretended to wish Fungar-Hellan all happiness, and also Agla.

[05] However, she at once began to present the reasons for her cruelty, as she formerly mentioned, so that the General thoroughly would see how endlessly dear he was to her, and why. And she therefore said:

[06] "You my most beloved Fungar-Hellan! You know that I loved my brother more than my own life, that's why I left the heights and went, not heeding my own life, to look for my brother in this still completely unknown city.

[07] But I found him much easier than I thought. How? That you all know. I was brought here, and the King immediately began to negotiate for my heart, and persuaded my brother that he should sacrifice me to him, for which the King offered him the beauty goddesses as compensation plus the title of a viceroy.

[08] At first glance I saw that my brother was wavering. This upset me beyond measure that he could have a wavering heart for me, for I have risked my life for him.

[09] I defeated myself, stepped up to him and in order to test his love for me, I myself advised him to swap me. And he, who in any case loved me only a little, instead of risking his life for his poor sister because of her inner, higher value, he swapped me, the purest being, for some venal whores, who never recognized an inner life value!

[10] This despicable act of revenge on my brother was heavy for my heart; however, I could not change what had been done.

[11] In such my inside afflictions I met you, Fungar-Hellan, and soon recognized in you a great spirit, for whom it is possible, to lead millions with his insight, one way or another! Only too soon I realized, that only you and not the King, has been the lord of Hanoch and the whole, great empire!

[12] Then I thought: Oh, man, if I could reveal to you my eternal truth about the true destiny of man from God, as I have it in me, and if I had your love, what endless good could you bring about!

[13] But when I saw you, Fungar-Hellan, pretty close to my heart already and realized that my brother's standing began to increase with you on my account, I suddenly discovered a shameful conspiracy of my brother against you! And I therefore had him thrown into the dungeon myself, since his life was still dear to me, which he would have lost otherwise, when his treachery would have been recognized!

[14] I visited him daily and tried to convert him, but with little success; when with great difficulty I was halfway to recovery with him, you found out that he languished

in prison and thus freed your greatest enemy. He fled to destroy you with the help of the highland people, to whom he would have shown a way out.

[15] It was now a matter of life or death! I thus sent captors after him with orders to slay the brother wherever they met him; because if he had been brought here alive again, you would have made a high ranking personality of him and he would have left in secrecy and would have betrayed you to the highland people. They would have then attacked you like fierce tigers and would have butchered millions! And if I would have betrayed him to you what would you have done to him - and perhaps also to me?

[16] To avoid such great evil, I made the heavy sacrifice! Now judge whether I am therefore thus cruel, as you suppose it! - But I'm not finished yet; therefore hear me out!"

CHAPTER 267

[01] And Agla continued: "The brother, however, when he fled, had secretly instructed his wives that they should turn the whole temple of beauty goddesses against you, and if possible even try to kill you and king Gurat, so that Waltar, if he would have come back with great power, could get on the royal throne of this city without any resistance.

[02] For Waltar this evil path was cut off, as you well know! But what were the women up to when they temptingly through my intervention learned about the death of their husband? Listen, they made a hideous oath, to destroy without grace or mercy, you, Gurat and me!

[03] But when and how though? - Follow me to the secret room where the seven main wives dwelled and convince yourself of everything!"

[04] Here Agla led the whole assembly to the secret but quite large room, had a hidden closet opened and then said, pointing with her hand to a crystal cup:

[05] "There you see this terrible bowl; it is full of highly poisoned needles! Bring me an animal, very carefully take one of the needles, and just scratch the animal's skin a little and convince yourself how it will perish!"

[06] Immediately a large calf was brought in and scratched just slightly under the belly with one of the needles, and the calf was killed instantly.

[07] All were horrified about this amazing effect.

[08] And Agla said: "Try it on other animals and the effect will be the same! Or if you have a rare criminal who is doomed to certain death, bring him here and do the same to him! Most certain, no moment is quick enough as to how quickly and completely painless such a needle would kill him!"

[09] But Fungar-Hellan said: "Agla, how did you know this, and how did you get behind all this? How did you obtain the exact information about the terrible effect of this completely unknown poison to me?"

[10] And Agla said: "Look here, our great friend and lifesaver Drohuit told me about all these things and as an undercover co-conspirator got everything from the women, what they in particular wanted to undertake against you!

[11] But when he revealed such to me and I soon convinced myself of their great wickedness, my whole soul was overcome by a mighty vengeance. As a friend of all these women I had brought them here to my room by my dressed up minions, where they had to undress immediately. I then had them tied to the columns and as queen and mistress over life and death of the subjects, I cooled my most ardent vengeance on them!

[12] But when were you destined to fall? Your next friendly visit to these snakes would have cost you your life just as you have seen here on this calf! But just go out to the dwelling of the goddesses, and you will surely find also the little murder weapons and recognize from this how far this conspiracy has spread already, as well as the reason I pursued these goddesses!

[13] But if you want to know from where these goddesses obtained the poison, just search the garden and in an arcane corner thereof in a glass house, you will find a sapling which has pearly drops on its stem; but these drops are precisely this terrible poison!

[14] I mean, that will be enough to see why I, as your greatest friend, acted with the mobilization of all cunningness and caution against these women!"

[15] Fungar-Hellan and the King were quite pale and no one knew what was really happening to them.

CHAPTER 268

[01] When the first surprise and quite terrifying amazement of the three had settled somewhat after a while, Fungar-Hellan looked wide eyed at Drohuit and said to him: "Drohuit, either you are an emissary of the good gods and the old wrath God, who is also good as long as one precisely does His will; but if one only slightly acts against it, He becomes full of wrath and wants to destroy the whole earth!

[02] It may be that you are an emissary of this God! Or you are an envoy from the lowest and most dreadful hell which is the prime residence of Satan; for otherwise it would be completely impossible that you alone came behind all these secrets, which would have remained unknown to me!

[03] See, in this large city, which counts more than a hundred times a thousand homes, nothing happens and nothing can happen which is not known to me almost

at the moment of it happening! What devil, what Satan must have orchestrated this conspiracy which remained hidden from my senses until this dreadful time when I had to learn about it from the hot mouth of Agla?!

[04] And how did you get behind this truly most horrific satanic hellish conspiracy? Only that explain to me and I will be at ease with everything; but if you can't then all lions, tigers, hyenas, wolves, and bears will become your company!"

[05] But Drohuit said: "Friend, what are you talking about as if you know everything that is going on day to day in this large city?! I tell you: Only masks fall into your senses, but never the deeper circumstances!

[06] Who can tell you my thoughts? Can I not talk and act deceivingly, so that my words and actions must appear suspicious to you, while in my thoughts I have quite other plans for your benefit?!

[07] Or I can speak and act very righteously before your eyes; but can you also look into the secret chamber of my thoughts, if there doesn't lie a finely thought through betrayal for your downfall because of your tenacity to trust your exaggerated omniscience?

[08] As such you did not notice from the talk and actions of your beauty goddesses that they grow poisonous trees in covert corners for your downfall, and how they prepared a lot of the most inconspicuous, but the most effective killing tools for you!

[09] But why? - Think of the new tax imposed on them and the order that none of them, sanctioned by the death penalty, may ever become pregnant, and you very soon are going to recognize the reason for such a conspiracy!

[10] However, as Agla told you, so I say too: Go, and convince yourself of everything, and only then tell me if I am ripe for the company of lions and the like!"

[11] Fungar-Hellan was very puzzled about this speech and demanded to go to the garden of the beauty goddesses, to convince himself of everything. And thus the whole group went there.

CHAPTER 269

[01] Once in the garden, Fungar-Hellan meticulously examined everything - the abandoned large home of the beauty goddesses, the temple and the garden - and found the statements confirmed everywhere; in the residential home a large number of poisoned needles, which he had immediately confiscated by his administrative staff who followed him here, thus also the infamous glass summer-house, where the extremely poisonous tree grew lush in the center of it. The tree had the designated shape and its trunk was covered with drops of poison.

[02] Fungar-Hellan immediately wanted the tree to be exterminated and therefore ordered his men to destroy the glass house along with the tree at once.

[03] But Agla seized the hand of Fungar-Hellan and screamed: "My dearest friend, I beg you in the name of everything that you value and is most dear to you in the whole world, under no circumstances let this house be open by breaking it down or in any other way and do not in the least touch it; for the nature of this plant is so highly active that its exposure would not only kill us and all the workers, but everything in a radius of at least three hours walking, which has life, would have been killed!

[04] But if you want to destroy this tree, you must build a large stake of a very resinous wood around the wendy-house and burn it simultaneously on all sides; this is the only way to destroy this plant without lethal consequences!"

[05] This explanatory prevention of the destruction of this poisonous tree by Agla made Fungar-Hellan enormously suspicious. He looked Agla sharp in the eyes and said:

[06] "Woman, what are you talking about? - Explain to me how do you know the effect of this tree so well as if you yourself have created it!

[07] Verily, despite wanting to protect me if this is the nature of this plant, your explanation also makes me suspicious about you! Who knows whether you yourself have not been the planter of this plant from hell?!

[08] I give you therefore a short period of time; use it and try to roll off my head this my very well-founded suspicion, otherwise there will be not a good outcome for you! Therefore, undress yourself, so that you can confess nakedly the naked truth to me! For henceforth you should not deceive me; for my suspicion about you is only too well established! Therefore, you will have to work hard for turning a Fungar-Hellan around your little finger!"

[09] This challenge, however, did not cause Agla to lose her composure in the least!; she only said: "I'll undress myself - however, not here in the vicinity of this pest house, but in any of the living rooms of the former goddesses!"

[10] Thereupon, the whole company went into the house and there in a very large room!

[11] Having arrived there, Agla immediately undressed as Fungar-Hellan commanded her to do.

[12] But this undressing was most dangerous for the strong sensual General. For only now all the hidden charms of this most beautiful woman came to light, which this woman possessed to such a high degree that some of the men present, when seeing her naked, started to rage and became insane; but five instantly fell dead to the ground.

[13] And Fungar-Hellan forgot about all his suspicions; for like the rising sun consuming the fog in the valleys, the same effect did the great beauty of the naked Agla had on Fungar-Hellan.

[14] He now demanded of her nothing else but her love and promised her to do and grant her everything to increase her love for him.

[15] That this victory was for nobody more pleasant than Agla herself, is easily

conceived, because she otherwise would have been caught here.

[16] Gurat and Drohuit looked at this scene like losing players; but there was nothing else to do than to congratulate Fungar-Hellan?!

[17] With this event, however, the examination came to an end and Fungar-Hellan led Agla to his palace as his wife with all honors. But also Drohuit and Gurat left for home with long faces.

CHAPTER 270

[01] When both, namely Gurat and Drohuit, arrived back at the king's royal palace, soon their other concubines came out and asked them how the matter with the terrible Agla ended.

[02] And Drohuit answered and said: "Beloved wives, bad, bad for all of us! For Agla broke the bond of marriage between her and our gracious King and gave her heart and her hand, as if she had been single, anew to Fungar-Hellan! And he, as the actual mutineer of the sacred rights of the king, has thereby achieved his long-awaited desire. May today's acquisition carry him the same interests as it has borne our good King! Otherwise, I have no other desire for him!

[03] But I was such a huge ass that I almost gave my life for this Infernal beast! If I only had her denigrated against Fungar-Hellan, she surely would not be alive anymore; I was stupid enough to embellish her and present her as innocently and righteously as possible before the General!

[04] And this is now my and the King's reward that she has turned her back on us, and that we are all most likely within a short time will have the honor to either very humbly and innocently bite the dust by a completely innocent poisonous needle swap; or we will be forced with gentle words, to leave the city of Hanoch forever, to then find a dwelling among the tigers, hyenas, and bears - what do you think, Gurat, - am I right or not?"

[05] And Gurat said: "My friend, if it was up to me, I would be of the opinion that we should still today gather our treasures and under the cover of darkness leave Hanoch, rather than tomorrow, for I think at least it may be already too late!

[06] Therefore, gather at once all my servants, and under the strictest seal of secrecy for their and our own good, give these instructions! A hundred camels shall carry our treasures, one hundred our provisions and another one hundred ourselves with all our entourage to some remote area of ??the earth; because from now on it will be impossible to survive in this great world empire!

[07] The people are stultified to the highest level, and the better ones are composed of deceit, guile, hypocrisy, and politics; the actual ruler is anyway our enemy and will it even more since he will surely dance strictly to the tune of Agla,

who most likely will hate us now because we did not start to rage out of desperation due to her loss!"

[08] Here Drohuit looked out of the window and saw, to his great astonishment, Agla with Fungar-Hellan nearing the palace and indicated such to the king.

[09] When the king noticed this, he screamed: "In the name of all spirits, - we are lost!"

[10] But Drohuit, who had dismissed all the women, said to Gurat: "Friend, listen: Craftiness against cruelty! Let us swiftly tear our clothes, then throw ourselves on to the ground and weep and mourn terribly, - and everything will be good again!"

[11] Gurat and Drohuit did this at once, and hardly crying for a few minutes, Agla with the General came through the door and quite moved, went to both, namely first to Gurat and asked him what was wrong.

[12] And he, slightly recovering, shouted: "O Agla, Agla, you heavenly being! I miss you; the pain consumes me! I had to leave you outwardly; but alas, my heart, my heart, can never be separated from you!"

[13] Here Agla consoled the King, saying: "Don't weep so much! Behold, I am with you again and will stay with you and love you with all tenderness; and Fungar-Hellan remains our dearest friend!"

[14] Here Gurat rose again and hugged both Agla and Fungar-Hellan. And then also Drohuit was helped to stand on his legs.

[15] Next the following!

CHAPTER 271

[01] When also Drohuit had recovered from his ostensible grief, of course along the comedian way -, he also went and quite shyly kissed the skirt of Agla, greeted with the deepest reverence Fungar-Hellan and then said to him:

[02] "I have said it to Gurat, who was on the verge of complete desperation, as a soothing consolation: 'Friend, let me comfort you; trust the gods, and highly trust your most honest and noblest friend, and build as on a marble base on the love of the heavenly Agla, and you'll soon convince yourself that this matter has a completely different face than you imagined it in your immense sorrow!' But these words were of no avail to him, and he raged as before.

[03] After a while I took his hand and said to him again: 'Friend Gurat, King of the great empire, listen to me! You are completely mistaken if you put the character of the heavenly Agla on the same level as ours! For behold she is the daughter of a man on those holy heights which were inhabited by the first people on earth; but we are no longer human beings, but only barely a faint shadow of humanity!

[04] Therefore, we must compare ourselves to Agla also like shadows; for she

alone is still human reality, and we are hardly a shadow in the evening sun and pretend to be great in our characters, while we all together, with regard to character, are nothing compared to the heavenly Agla!

[05] But if we just to some degree want to claim the high honor of being human, we have to walk with Agla like a shadow walks with the body and never think that she ever is capable of sinning against our nature!

[06] When I had said this to Gurat, he calmed down a little but still suffered a lot and soon fell back into his boundless sadness and cried: 'Agla is my heart - and Fungar-Hellan my head! Neither can I lose with no loss of my life, and yet one is lost, Agla or Fungar-Hellan!'

[07] When I heard this from him and realized that all my well-founded consolations remained completely fruitless, I myself was befallen by a deep melancholy, and I also fell into a great sadness!"

[08] Upon this speech, or better, upon this utter impromptu lie, Agla, completely moved, went straight to the still very upset appearing orator, took his hand, pressed it to her heart and said:

[09] "You have always proven yourself as my friend and always stood with me in great graces; but as much as this time, you've never proven yourself as a friend of mine, the King and Fungar-Hellan! That is why I want to reward you, as nobody has been rewarded until now in this city before!

[10] Behold, I have two sisters who are not inferior to me in beauty! I will have brought them here, one for you and one for Fungar-Hellan, so that I can stay with Gurat; and I think that this price will forge a bond around us which no power will ever be able to tear apart!"

[11] With this proposal all were satisfied, and immediate arrangements were made to fetch these sisters from the heights.

CHAPTER 272

[01] A whole caravan of a thousand men was ordered to bring the two sisters who were called Pira and Gella.

[02] When the caravan had covered half the distance, they found a very nice mountain pasture, on which several shepherds grazed a large herd of sheep and goats and protected these herds from ravenous beasts. These shepherds had huts and were armed with swords, slingshots, and spears.

[03] And the caravan leader asked one of the shepherds whether they knew the daughters of a certain Mahal, called Pira and the Gella.

[04] And the Shepherd said: "From where are you asking about the beautiful daughters of my lord? My lord, indeed, had three daughters and two sons; he had to

send one son to the depths, to preach repentance and remission of sin before God, or the nearing judgement, if the depths would not convert. And so the son left and until now has not returned.

[05] Thus a beautiful daughter whose name was Agla, was also lost; to this hour we do not yet know what became of her. Who knows if she fell into the hands of a similar caravan and thereby became a prey to the depths! Thus therefore tell us first from whence you are, and who has sent you here, and then you will receive information about Pira and Gella!"

[06] And the caravan leader said: "Thus listen to me, you honest shepherds of your lord! Agla herself sent us here that we should bring her two sisters to her! But Agla is now a great queen in the depths and rules over half the globe with unlimited power, and we ourselves are her servants. But Waltar, her brother, had died. How, - we do not know; but we have seen his head, embalmed in a crystal urn which is displayed in the temple of the great goddess Naeme!"

[07] When the shepherds heard this, the first of them said: "From your conversation I inferred that you have spoken the truth! Thus, you may remain here until tomorrow; Mahal will then come here with his two daughters, and you then can negotiate with him directly regarding his daughters.

[08] When he conscientiously learns from you that his Agla is a queen of the depths, where there is supposed to be a big city, of which we certainly have no concept of, he is likely to go with you to visit his daughter, for whom He cried so much when she was lost!"

[09] When the caravan heard this, they stayed with these shepherds and the next morning waited for Mahal and his two daughters.

CHAPTER 273

[01] When the night was over, in which as usual these shepherds had to fight quite a lot with the wild animals, and the sun was just above the horizon, all the shepherds fell down and praised and glorified God, because He mightily assisted them so protectively and to fight the wild animals during the the night, and asked him for His continued succor.

[02] But a voice, like a mighty thunder, came through the air and spoke to the shepherds: "Drive home the fat herd, and put it in the barn My servant Noah! For his brother Mahal will not require henceforth this fold; because today he has decided to move with his daughters to the depths, which is cursed, to seek his fortune there.

[03] And Noah will give you a job which I'm going to show him. If you faithfully comply with My will to Noah, I will not let you taste My wrath on the day of judgment; but if you grumble when fulfilling My will, you will taste My wrath in the last fear when

death will come upon you! So be it!"

[04] When the shepherds heard such a voice, they fell to the ground and gave glory to God.

[05] But when they rose again from the ground, the caravan leader went to one of the shepherds and asked him what the thunder had been and if the shepherds understood the thunder because they listened to it with obvious attention.

[06] And the shepherd said: "This was no ordinary thunder; for an ordinary thunder does not come out of clear air! This thunder was the voice of God to us and commanded us to do this and that, and showed us that Mahal, our lord until now, will henceforth not be our lord any more; for he shall move to the cursed depths with his daughters in order to seek a new happiness! If you wait here, you will surely meet him and his daughters soon!"

[07] After these words, the shepherds began to summon the flock and started the way to Noah and thus left the caravan; but they waited until close to evening, but Mahal did not show up!

[08] And the leader said: "How could we have been so stupid to let the shepherds go?! Who knows what they might have done to him after meeting him?! Let us therefore go and move to meet him; perhaps he urgently needs our help!"

[09] Upon these words the whole caravan rose at once and moved upwards.

[10] When they had traveled for three hours, behold, they came across a company with in their midst Mahal his two daughters and a son; the caravan however, after questioning the company, explained to Mahal everything he needed to know.

[11] But when Mahal had learned such positive news from the caravan, he said good bye to his entourage and joyfully moved with the cheering caravan to the depths.

[12] Following his reception in Hanoch.

CHAPTER 274

[01] But the way from the mountains, which was probably the worst and least trodden, led straight through the garden of the beauty goddesses passing near the open temple, and our hikers from the mountains therefore had to pass through this suspicious garden and come close to the temple.

[02] In no other time was the temple more visited than just now, when the news had spread everywhere about everything that happened here recently; and as such also our group, in which at present nothing was more alive than their curiosity, noticed the many visitors at the temple and therefore themselves wanted to investigate what was going on.

[03] But the caravan leader said to Mahal: "Venerable man and most noble father

of our great queen Agla! Behold, there is a strong jostling crowd! We would need an hour to get anywhere near the temple; but to get into the temple itself, is obviously an absolute impossibility!

[04] Therefore, be content for the time being with this sight from a small distance! But if you want to watch all this in more detail, you will be able to view everything very easily in the company of the king; for if the king is coming, all the people suddenly give way and most reverently leave the place to the king!"

[05] Upon this declaration Mahal complied and moved on with the caravan.

[06] When he came into the city, his amazement found no end. At each palace building he stopped and admired it exceedingly.

[07] Likewise, his children were also totally flabbergasted. The son, named Kisarell, frequently asked whether this was built by humans.

[08] As such the shining arched shops mightily attracted the eyes of the two daughters, and one as the other asked at any new shop, whether such beautiful things could be obtained and to whom they belonged.

[09] The leader talked himself almost hoarse with all the explanations and was very glad when after four hours they reached the great square of the palace.

[10] But when the caravan arrived in front of the palace, the king, the queen, Fungar-Hellan and Drohuit came out at once with an exceedingly shiny royal household and received the whole society in a most friendly manner and led them to the palace.

[11] Mahal struggled to get hold of himself of sheer joy for finding his beloved daughter, for whom he has wept so much, under such happiest circumstances.

[12] And Fungar-Hellan immediately went to Pira, who had charmed him from the first moment he laid his eyes on her and asked her about various matters for which the beautiful Pira gave him naive answers, which pleased the General exceedingly.

[13] Likewise also Drohuit found extreme happiness in Gella.

[14] But Agla lay in the arms of her father and her brother Kisarell, intoxicated with bliss and could barely speak.

[15] But Gurat immediately ordered a big meal and at once had royal clothes brought in for the newly arrived relatives.

[16] Thus this family was received in Hanoch.

CHAPTER 275

[01] When the royal garments were brought in and the male and female dress-masters stood there, Gurat went to Mahal and asked him to exchange his hard mountain clothes with soft royal garments.

[02] But Mahal thought here about his God and said: "My high son-in-law! Behold, I

am of old age, and have survived many kings of the depths!

[03] My brother Noah still knows the times of Lamech, and I have known Uraniel who has followed Thubalkain, and then the thousand councilors, and then Ohlad who has emerged from the councilors and has reopened the Temple of Lamech.

[04] And see, this dress, which now covers my nakedness, has served me through the centuries and is indestructible; because it has been still woven with the throw shooter, which Jehovah has given to the first people of this earth! What ingratitude would that be to God, if I would take off this indestructible dress which protected my body close to five hundred years from heat and cold, and put on this soft royal gown!

[05] See, this dress is not glamorous and has no gloss; but it is nevertheless more precious than all your dresses ornamented with gold and precious stones! For all your clothes become dirty and must then be cleaned again; but this my dress, which hangs on my body for nearly four hundred years now, never gets dirty and yet keeps the body clean.

[06] Therefore I will never put on clothes which get dirty, but will remain with the one that is not only getting not dirty, but also consumes all the dirt of the body and thereby gives the body an enduring health!"

[07] Gurat was astonished about this perseverance and turned secretly to the Agla and asked her what can be done here.

[08] But she said: "Let him prevail! I know him; what he doesn't want today, and you respect his will, he does the next day! He still holds strongly onto the old God; but when it comes down to it, to exercise too much self-denial, he is capable of sin just like we are!

[09] However, do not say anything more today about redressing, otherwise you'll make him completely inflexible; but in the evening put the white clothes in his bedroom, and he will put them on tomorrow himself, although not fully but surely over his indestructible dress!"

[10] And Gurat also asked her secretly, if all this was true, what her father had said of his enigmatic long life and his garment.

[11] And Agla said: "You can believe every word he says; because he was already close to four hundred years old when he took himself a wife. And on us, his children, you can clearly notice it, since we are all of your old age already but still have the appearance as if we were still your tenderest adolescence!"

[12] "Yes", said Gurat, "that is true; now I believe it! But it is truly extraordinary! But would that be the result of the dress?"

[13] And Agla said: "This is only caused by the old God, who is the only God and has no other forever beside himself! - But now nothing more about this; for the meal is ready! Only tomorrow you shall get to know your Agla's true side! But let us go now into the dining room!"

CHAPTER 276

[01] Thereupon the whole company went to the table which was covered with the most precious dishes, of which, however, Mahal ate very little; for his palate was not accustomed to this kind of dainties, and even less so his healthy mountain stomach.

[02] But the more so did Pira and Gella enjoy the food; for their curiosity drove them to at least taste a little of each dish.

[03] After the meal they chatted about indifferent matters, and passed the time with sweet idleness.

[04] Only Mahal asked Agla a couple of times about Waltar, but always received an evasive answer and thus was left in the dark about it.

[05] But Agla secretly sent several of her servants into the garden with the instructions to hide the head of Waltar, namely by immuring it in a niche of the garden wall in a remote part of the garden and by penalty of death under the seal of the strictest secrecy.

[06] This command was completed punctually by the next morning; for the assigned servants of Agla said among themselves: "We have to obey her very precisely; for if she did not spare her own brother she will spare us less so! Therefore, total silence about it!"

[07] When the workers returned the next morning they immediately reported back to Agla everything about how and where they had hidden the head of Waltar.

[08] And Agla rewarded them, and once more commanded them to secrecy, even before the king, the General and before Drohuit.

[09] And the servants promised this most sacredly and then went their way.

[10] But when the main company reconvened in the main hall of the king, Mahal was missing.

[11] At once he had been sent to see what he might be up to so that he did not appear.

[12] When they entered his room he was found busy trying to put the royal garments above his indestructible dress.

[13] He was praised for it, and then was guided under thousands of blandishments to the main hall, where a good breakfast was waiting.

[14] And as such on this very next day already the whole family from the heights liked their royal dresses very much.

[15] The following will show what happened further!

CHAPTER 277

[01] After breakfast Fungar-Hellan rose and spoke to Agla: "Agla, you ornament of beauty of all women on earth! Except for you, only your two sisters are in your beauty class! I like Gella as much as Pira, and verily, it will be a difficult choice for me here!

[02] But if I may speak very honestly from my heart, I say that I'd rather take both of them as steadfast wives, than only one of the two! If Drohuit agrees to it he would find a mighty friend in me; but it is up to his free good will!"

[03] When Agla heard such from Fungar-Hellan, she at once turned to Drohuit and secretly said to him: "My beloved Drohuit, have you heard the wish of Fungar-Hellan? What do you say to this?"

[04] And Drohuit said: "Unfortunately, yes! But what should I do here? Nothing else, than putting shackles on my own heart for the sake of politics and bow to fate and turn a good face to the evil game! Just the thought that assures me of your love, heavenly Agla, can console me for such a loss; otherwise I would have to perish from sheer grief!"

[05] But when Agla had heard such a pleasing talk from her captain, she said to him: "Yes, Drohuit, in my heart you shall find a thousand-fold substitutions! But go now to Fungar-Hellan, and grant him his wish - and it will be alright!"

[06] And Drohuit rose and walked over towards the General and said to him: "Friend, though you demand a heavy price from me, yes a price for which I would otherwise have given a whole world; but to show you that also you are more to me than a whole world, I want to bring you, my biggest, deepest and most powerful friend this sacrifice! And as such, from the very bottom of my heart, I relinquish the chosen one to you and bless you with her and thereby also with all my already intended assured future happiness!"

[07] Here Fungar-Hellan hugged Drohuit, kissed him and then said to him: "Drohuit, as sure as my name is Fungar-Hellan and have all the power in my hands, as sure this sacrifice will carry a yield for you, of which until now the world could not have dreamed of yet!

[08] For the time being I tell you nothing more than: Drohuit, you are king and Gurat is nothing but a vain figurehead! Agla is therefore yours, and you can allow Gurat, who has become very stupid and weak, to live quite well and let him be figuring for the sake of the people; but in terms of power, it lies in my and your hands.

[09] See, this is my advancement; what will follow later on, the future will instruct you!"

[10] After these words the two friends kissed again, and Drohuit was now completely satisfied with such a benefit for his sacrifice and at once went back to Agla and told her the good news.

[11] And Agla immediately seized the hand of Drohuit, pressed it to her chest and

said: "Now my wish is fulfilled! You are now mine!"

[12] What further - the following will show!

CHAPTER 278

[01] But also the old Mahal heard a few things about the arrangements that were made, and therefore also that his two daughters were awarded to Fungar-Hellan as wives of one man. He thus went to Agla and requested a better explanation from her.

[02] And Agla said: "Listen, my dear father! On the rugged heights you naturally would have been asked if your daughters are allowed to take a man and what kind of man; but here an entirely different order of things applies, and by virtue of this everything must be all right with you, what the first rulers of this great empire want and are determining:

[03] But the rulers are the man over there who takes your two daughters as wives - what is for you and them an unspeakable good fortune - then I, your daughter Agla as queen of this city and of the whole, endless great empire, and finally Drohuit, this young, handsome man who just now talks with the general chief priest Fungar-Hellan himself.

[04] With these three rulers you must always try to be their constant and best friend, and you will among them have the most carefree and best life; on the contrary, although my father, you will have to endure great vexations and adversities! Therefore, be silent and show Fungar-Hellan how glad you are that he has chosen your daughters as wives; for through this choice also you grew in stature!"

[05] When Mahal heard such from his Agla, he slowly began to realize from which side the wind was blowing and very quietly he began to scratch himself behind the ears, and said softly to Agla:

[06] "I can see very well that this is the case here, and for your sake I will put up a good face for every occasion; but tell me: What is therefore the king, if you, Fungar-Hellan and Drohuit are the highest people in the kingdom? And what will become of my son Kisarell here?"

[07] And Agla said: "King Gurat is a weak friend of Fungar-Hellan and is stupid! Therefore, he is dressed in the clothes of the king and figures as such, - but he has no power! But Drohuit is the real king and I am his wife; you thus have to listen to him and comply with everything he has to say!"

[08] And Mahal further asked Agla and said: "If everything is thus arranged here, what is thus the power of God with you? Is God never consulted by you?"

[09] And Agla pointed with her hand to her forehead and said: "Behold, there sits the council of God! This is what man has to develop and act accordingly, then surely he acts on the counsel given to him by God for all times of time! Or do you know a

better one?"

[10] Here Mahal fell silent; because he now clearly realized that hell has established its rule in the depths.

[11] But Agla went to Fungar-Hellan and secretly talked to him about something.

CHAPTER 279

[01] This, however, what Agla secretly discussed with Fungar-Hellan, was whether he could not accommodate her brother Kisarell somewhere in the manner that he was given some official assignment, - whereupon Fungar-Hellan suggested to her that Agla should appoint him as resident court sergeant, from where many ways would be open to him to move up to higher ranks if he would acquire suitable skills in this first appointment.

[02] When Agla heard such from Fungar-Hellan she at once went to her father and said to him: "Since you have asked me earlier about your son's future, I can tell you that he's been appointed to resident court sergeant which is a very honorable position here! And if he distinguishes himself through diligent reading and studying to acquire higher knowledge, he will soon rise easily to higher office! Are you satisfied with this highly advantageous proposition for Kisarell or not?"

[03] And Mahal said: "Daughter, I'm happy with everything; but one thing I must tell you from the heights which have become very meager, since you surely will have not completely forgotten the God of Adam, Seth and Henoah, and this one thing is the following:

[04] All of you powerful rulers of this kingdom should not make too long and beneficial future plans with respect to your present constitution; for as things are standing with you right now, it is impossible to continue for very much longer, since you have completely departed from God and have gone over entirely to a pure idolatry of human worshiping of people and thereby have fallen into a most distant, the darkest worldliness!

[05] I say to you: Not more than seventeen years, and of your size and your city no trace will be found! Therefore, I'm going to leave you again and will be going back to my brother Noah on the heights; but I first want to see and speak to Waltar!"

[06] By that Agla was a little taken aback, but recovered soon and said: "Do what you want; from our side no impediment will be placed in your way! But as regards Waltar, it will be difficult to ever see him again, for he began traveling to discover new worlds and thus has left us forever and the reason for that is that I as his sister could not give him my hand to become his wife!"

[07] Here Mahal became very excited but bit his lips and after a while said nothing more than: "Thus - Waltar is dead! - Agla, Agla! The Lord will punish you severely!"

[08] Thereupon he covered his face and wept.

CHAPTER 280

[01] However, Fungar-Hellan noted that the old Mahal wept, and he went to him and asked him about the reason for his sadness.

[02] And Mahal said: "O you Mighty of this kingdom, which at all times enjoyed such great graces and mercies from God the Lord, if you knew what I know at this very moment, also you would cry with me and want to mightily wail!

[03] For behold, the Lord has now given me an inner light, and in this light I see your great infirmities before God and also see the doom of all of you! How could I not cry?!

[04] My son Waltar, sent to you by God as a prophet, has been killed by you in the spirit, - who knows if not also his body!

[05] However, if you had him killed a thousand times in the body, I would laugh about that, - for my son would still be alive before God in the spirit; but since you have killed his spirit, he is dead and lost forever!

[06] And so it will go with all these children! Agla is already threefold dead, and Kisarell and Pira and Gella will soon also be there at such your constitution, if you not again follow the footsteps in which the former kings of this realm have walked, who were called Lamech at His time, Thubalkain, Uraniel and Ohlad, and were righteous before God!"

[07] When Fungar-Hellan heard such words from the God enlightened Mahal, he thought it over for a little while and finally said with the greatest calmness and composure: "You may be right, - because I know this very well that the inhabitants of the heights of the earth still have an ancient wisdom, which we unfortunately no longer possess; but nevertheless, we are not that stupid as you always imagined us to be!

[08] We have, in the strict sense speaking, more idolatry than any pure recognition of God; but therefore the actual essence of God, is not excluded. Because through the exhibitions we only visualize for the people the ligand forces of an all-ruling deity and worship them because they are divine powers. And even God Himself cannot regard this as unjust!

[09] But if we attach names to such forces and visualize them through corresponding artful shapes for the people and had them be worshiped by the people, say, can this appear to God, who is most wise, as an abomination?!

[10] If you look at a large and magnificent building and admire and praise it, say: Are you thereby not also lauding the builder?! Are you lauding the builder if you only praise his person, but criticize his works? Surely, the builder will not be pleased with

such glory!

[11] According to this our recognition of God also our leadership of the people corresponds! I want to take you back and forth throughout the empire, and you can kill me if you're going to hear any complaint of injustice on our part!

[12] Behold, the nations are living happily! There is nowhere poverty among them; everywhere arts and sciences are blooming. Say, what does your God still wants from us? If He wants to kill us, he should do so, - we are at his mercy! Whether he will do right, however, in my opinion, we can leave for the time being undecided!

[13] But go now with me and I will show you everything that we are and what we do; only then speak what you think is wrong with us!"

CHAPTER 281

[01] But when Mahal heard this from Fungar-Hellan, he said: "My God and my sole Master! You will not abandon Your old servant to such an extent that he regards the night of the depth as a light?!

[02] Fungar-Hellan, is it your opinion that the external human mind can compete with the inner light of the spirit and can challenge its power?!

[03] Your speech sounded quite reasonable in the ears of the world; but nevertheless it is an abomination in the ears of the spirit!

[04] Yes, if you would be serious about it and it be therefore the full, pure truth, the matter could still be justified; but since the reason of such your constitution for the sham wellbeing of your people is quite another than the one you presented to me here, no justification can be found for such your constitution before the court of the spirit!

[05] You can show me nothing or everything what and how you do it, it nevertheless will not be able to change the truth in my spirit; for I can see in my spirit through the dense, righteous-looking, beautiful mask of your constitution, the rotten skeletons!

[06] How possible do you want to try, to show me a just and well-ordered life, where I discover nothing but decay and rotting carcasses?!

[07] But that you can learn how I in my spirit can clearly see how your constitution is set up, I say to you: You, Gurat and Drohuit, and many thousands of the elite, believe in nothing - neither in an old, nor in a new God, also not in a life after death, and therefore all your religion is thus an illusion for the people!

[08] Yes, if you would teach what you believe in yourself, then you would not deceive the people; because then you would at least treat the people honestly, and the people would know where they stand!

[09] Your motto reads: Illusion and politics! You speak differently than what you

think, and by your actions you are always looking to achieve hidden purposes, which are not even remotely connected to your outwardly appearing intentions!

[10] Well, friend, I ask you: Can such a constitution appear as righteous to a highly wise God, - Him, who is the eternal love and wisdom itself and thereby the eternal truth, order and justice?

[11] Therefore it is not necessary for me to see what you do and how; because I see the reason in you!"

[12] This speech of Mahal made Fungar-Hellan quite formidable falter; for from it, he too clearly realized that his politics was exposed like a clearest day. He therefore said nothing else than: "Basically you may be right; but nevertheless, come with me and see, and you will speak differently!"

CHAPTER 282

[01] And Mahal said: "Well, friend, I will go with you; for I am not afraid of you, because the Lord is with me! But woe to yourself, should evil thoughts ascend in your heart; for then you shall soon become aware that the Lord of heaven and earth is with me! And as such I will now go with you!"

[02] After these words of Mahal, Fungar-Hellan summoned at once his very shiny and very large guard of honor and he himself got ready to move out; but at that moment it occurred to him that he should also take along the two daughters of Mahal and Kisarell, for otherwise they could easily suffer harm from some secret wrath of Agla. He thus asked Mahal.

[03] And Mahal agreed to this proposal and said: "That you may do; for it is not safe, to leave other siblings in the care of a fratricidal sister to plot their death."

[04] At these words Fungar-Hellan was startled and he asked Mahal: "Mysterious man, who told you what Agla did to her brother to protect this kingdom? How can you know what is still to ourselves a mystery for the most part?"

[05] And Mahal said: "I can know this because the Lord tells me; but you may know nothing, for you all are stuck endlessly deep in all the night of the world and thus hell, in which no divine ray of light reigns, but only God's wrath, the night of the spirit and death!

[06] However, let us move out now, but first to where my spirit will guide you, - whereupon I will follow you wherever you're going to take me!"

[07] And Fungar-Hellan said: "Well, show me the way, and I want to see where you, mysterious man, will take me in this overly large city as a stranger!"

[08] After these words Fungar-Hellan, Mahal, Kisarell, Pira and Gella started to walk, and Mahal led Fungar-Hellan straight to the garden of the former beauty goddesses, by which the General was highly surprised, that the strange man found

his way in this city through hundreds of streets.

[09] But when they arrived in the garden, Mahal led Fungar-Hellan straight to the point where late at night the previous day, Agla had the head of Waltar together with the glass urn stonewalled.

[10] On arrival Fungar-Hellan asked: "Well, friend, - what should I do here?"

[11] And Mahal said: "Break down this fresh wall - but carefully - so that you may convince yourself that the divine light in the heart sees more than all your secret city-, citizen- and informants spy system!"

[12] Fungar-Hellan immediately did this and when the niche was freed from the new covering wall, the urn with the head became visible.

[13] Fungar-Hellan was amazed and shouted: "In the name of all devils, how does this head gets here?"

[14] And Mahal said: "How can you ask me that? As the all-informed, should you not be privy to all the secrets of your kingdom?! Did you not know what Agla yesterday instructed her servants to do?"

[15] Here Fungar's eyes widened; but Mahal asked the General to follow him further, where there were still many other secrets. And Fungar followed Mahal.

CHAPTER 283

[01] They entered the temple. And when Mahal arrived there with Fungar-Hellan, Mahal said to him, pointing with his hand to the coffins of the women of Waltar:

[02] "There, see the real and only true cause of the death of my son! The jealousy of Agla, my wayward daughter, had the brother killed because of these unfortunate women and then killed them with her very own hands with a poisoned dagger!"

[03] When Fungar-Hellan heard such from Mahal, he was horrified and said very angry: "If Agla has done all this as you told me now, she will still die today a most agonizing death without any mercy!"

[04] But Mahal said very calmly: "Oh, friend, do not get worked up until you have seen everything about the dealings of Agla; therefore just continue to walk with me!"

[05] Thereupon the group continued to follow Mahal inside the residential building, and Mahal led Fungar-Hellan through a corridor on the third floor. When he came to the end of it, he showed the General a door - yes a door of perdition! - And he then asked the inquiring General chief priest: "Do you know what is going on behind this dainty door?"

[06] The General shrugged and said: "How should I know? I have not made this door myself, when I had this house built for the most beautiful women of Hanoch! - What is behind this door? Speak and show it to me!"

[07] And Mahal said, "Have this door opened cautiously by your people, and see!"

[08] At once Fungar-Hellan had the door blown open by force and at first found nothing but a narrow, delicate chamber with an inner space measuring less than one square fathom and in the background a quite petite comfy-bed.

[09] At this sight Fungar-Hellan said: "I see nothing special!"

[10] And Mahal took a spear shaft and pressed with it on a button mounted to the comfy-bed; and in that moment the floor of this small room opened with two wing doors and a deep and dark abyss stared at the astonished beholders.

[11] "What is that?", screamed the General.

[12] And Mahal said: "A well-planned downfall for you, a most recent work of Agla! She wanted to lure you here, and if you had come here, she would have pressed the button with her heel, and you have fallen prey to this abyss! How do you like this arrangement?"

[13] Here the General began to foam of rage and could not speak because of anger and wrath.

CHAPTER 284

[01] Only after a while when Fungar-Hellan had seen enough of the abyss, which was prepared for him, his tongue started to loosen, and he said in great excitement of his soul:

[02] "O Mahal friend! I ask you now to speak and say what should be done with the daughter from hell, Agla! Tell me, is it not possible to kill her a thousand times, the most agonizing death?! Yes, I know what I'm going to do! For a thousand times I will threaten her with the most gruesome death and only then have her killed in the most cruel way possible!"

[03] But Mahal said: "Friend, I tell you in the name of my God and my only Lord: Let go of your anger and wrath, and do not judge until you have the whole mass of deeds before your eyes, which have been committed by Agla or at least prepared! Only if you have been initiated into everything, will we see what judgment we can bring about over the perpetrator!"

[04] But now go further with me; for we are far from finished looking at all the things which Agla executed and prepared with the help of her captain Drohuit, whom you have made king today! Thus follow me!"

[05] Thereupon Mahal led Fungar-Hellan back into the garden, namely to one of the many summer-houses. On one of them an inscription could be seen: 'Here is the king's pleasure, here the king's highest bliss'. In the summer-house, however, a very delicate throne was erected, namely for the king, and next to it another comfy-bed - of course for the concubine.

[06] And Fungar-Hellan asked Mahal, what devil's work was this.

[07] And Mahal led the General to the throne and said: "Do you see here in the upholstery of the throne the thousand fine needle tips lurking, each bringing certain death?!"

[08] You know the effect of the needles! Behold, they are also a work of Agla! Its purpose is to transport all the people the queen does not like out of this world, and therefore also you, who are her greatest obstacle!

[09] The inventor of these needles is Drohuit himself, as well as the most experienced planter of that little tree in a glass house, which you have seen already.

[10] How did he obtain the seed for this plant?

[11] See, the seed is a product of hell! On the journey Drohuit made to visit the temple of the bull, which is built in a well-known mountain gorge, he met a strange being who gave him the seeds and taught him how he should put this into the ground, and what the effect would be of this plant.

[12] And Drohuit put the grain into the earth, and in a few days an ominous plant sprouted! He taught Agla the effect of it, and she was delighted. And that is the reason for the small pointy murder weapons.

[13] How do you like this set up? - I see you are already quite dumb with horror and anger! But I tell you: Just continue with me, and you will see even better things!"

CHAPTER 285

[01] And Fungar-Hellan said: "Why should I go with you and look at all the most abominable measures of Agla to destroy me?! It is more than enough what I have seen so far and it is sufficient for her certain death, - and if she was a thousand times your daughter! Therefore, rather go with me now, so that I can show you some of my arrangements."

[02] And Mahal replied: "Especially this time you have to inevitably go with me; for what you will see now, will be of the greatest importance for your rescue!

[03] What you have seen so far, are unsuccessful arrangements for the destruction of your person; but what you will see now threatens to destroy all your power with one stroke!

[04] Therefore, follow me quickly, so that we may not be too late to go there; for what I have to show you now, is not in this garden but in a slightly more remote part of the city. Therefore, let us quickly move on!"

[05] Upon these words Fungar-Hellan at once summoned all his entourage and the whole, large company moved away from the garden, following Mahal. And he walked through detour alleys and streets of the city and after two hours came to a large, open space within the large city walls, of which, very strangely, Fungar-Hellan knew nothing about.

[06] On arrival Mahal asked Fungar-Hellan: "Friend, do you know this place?"

[07] And Fungar-Hellan replied in astonishment: "Verily, I have been born in this city but cannot remember ever having seen this place or having heard anything about it. What is it with this place which is large enough to assemble a million warriors?"

[08] And Mahal said: "Friend, just a little patience, and you will soon begin to see what is happening here! Just look at the farthest corner of this area which would take a hour's straight walk to reach, and you will see the movement of many people!"

[09] And Fungar looked more closely and soon saw a whole, great army marching on to the area.

[10] Here, Mahal again asked Fungar-Hellan: "Friend, who pretends to possess such a bright mind and knows everything that happens throughout the empire, - do you also know that one million warriors are exercised here in the use of weapons against you and king Gurat?"

[11] Here Fungar-Hellan became quite pale and again was unable to speak of sheer fury.

[12] And Mahal said: "We must not be detected by them; because then we would be lost! But lets move further back into town and I will show you a few other things that are of even greater concern! Therefore, let us immediately turn around so that Drohuit, who is the head of all this, does not recognize us!"

[13] Fungar-Hellan clapped his hands above the head and followed Mahal.

CHAPTER 286

[01] Once again Mahal led Fungar-Hellan through several remote alleys and streets and arrived at an old building of great extent. When he reached it he stopped and asked Fungar-Hellan what he thought was going on inside this building in front of him.

[02] And Fungar-Hellan said: "Friend, how should I know? I, myself, hardly know this building and must openly confess that it is probably the first time in my life that I have seen it! For who should be able to know all the buildings in this city, of which there are myriads?! Therefore, I ask you, who has the knowledge of all things in your soul: tell me what is going on here!"

[03] And Mahal said: "Thus listen! See, this is a remote and therefore very convenient meeting place of two hundred thousand mutineers against you and the king Gurat. This large building was once a vile beautification institution for women; but now it is a house of mutiny.

[04] At present, there are seventy thousand aristocratic citizens in the many and large chambers of this building and under seventy presiding delegates and deputies

of Drohuit and Agla, they are holding an ignominious meeting against you and king Gurat.

[05] You want to go inside and convince yourself of everything yourself; but this is not advisable!

[06] Therefore let us go into this dilapidated building opposite this huge castle, and in a good hiding place we will hardly have to wait longer than half an hour, and you'll soon see the congregation coming out of this building and many acquaintances in their midst!"

[07] Upon these words of Mahal the whole, great company was hiding in the recesses of the ruin and waited there for the conclusion of the meeting. After nearly half an hour, the large gate opened, and for one and a half hours people streamed out of the building, among which Fungar counted many well-known citizens, even several high priests!

[08] And in passing the General noted how some high ranking officials spoke among each other: "We still have only one point to defeat: The power of Fungar, which is still very strong but which must fall. The sly fox until now has not fallen and died in any of the traps set for him; but this does not matter! Because now we have him anyway! The wise Agla brought him so far that he made his greatest enemy king; he now assembles a main force and within ten days the matter will be decided!"

[09] When Fungar-Hellan heard this, he held Mahal by his arms and said: "Only now do I recognize you as my greatest friend! Now I know everything and no longer say: 'Come, and see my state constitution', but I ask you to provide me with the best advice on what should I do now!"

[10] And Mahal said: "The advice will follow; but first you still need to take a closer look at this! Therefore, follow me quickly, and convince yourself of everything!"

[11] And Fungar went at once wherever Mahal took him.

CHAPTER 287

[01] But where did they go? Whereto had Fungar-Hellan to go before receiving the promised good advice from Mahal? - To the dwelling inside the castle of the senior priests themselves, and there also to the large apartment of the General!

[02] When the whole, big company arrived there, Mahal asked Fungar-Hellan: "This building, in size not much smaller than an extensive mountain range, you most likely will know about it?!"

[03] And Fungar-Hellan spoke with a thin smile: "Yes, it should be pretty familiar to me! But what is it here in my house?"

[04] And Mahal said: "Let us now first go to the dwellings of the priests, namely first

to the under priests, and you will immediately recognize what it is all about here!"

[05] At these words the whole company walked to the large communal dwelling of the under priests, and found them to be very active.

[06] But what were they doing? - They sharpened the tips of swords and lances, heated the same over a charcoal fire and then dipped the heated tips into the already known poison!

[07] But when the under-priests, who earlier - as is known - were the senior priests, saw Fungar-Hellan, they were overcome by a great fear, causing them to drop everything.

[08] And when the general asked with a thundering voice: "What's happening here? Who commanded you to do this?", no one was able to speak one word; for everyone saw himself as betrayed and lost.

[09] And Fungar immediately asked Mahal what should be done here.

[10] And Mahal said: "Start here to act! Ask at once for soldiers to come here and arrest the whole gang; for they are the main support for Drohuit and Agla, and they knew how to make both of them your greatest enemies, based on the old hatred for you, for which the reason is well known to you!"

[11] These very under-priests have already turned many senior priests against you and are the secret main reason of the current mutiny! You can apply the full severity of the law to them; but hold back the death penalty!"

[12] Upon these words the General had immediately a thousand soldiers deployed; they at once fettered the under-priests and threw them into the lowest and most secure dungeon.

[13] And Fungar also had all the poisoned weapons collected and brought to safe custody.

[14] Thereafter Mahal led him to his own apartment and said to him in front of the door leading to the first large chamber:

[15] "First ask for some sweepers and cleaners to come here, to carefully clean the floors before we enter, otherwise each step will cost us our life! For some senior priests associated with the under-priests have strewn poisoned glass splinters all over the floor and the smallest cut in the soles of our feet will cost each of us his life!"

[16] Fungar-Hellan followed the advice of Mahal and called for the sweepers and cleaners to come to his dwelling at once; they came with wooden shoes on their feet, and cleaned all the rooms of the General.

[17] But the General asked the sweepers and cleaners: "Why did you come here with shoes on? Did you know about the filth which has been scattered in my rooms?"

[18] Here the sweepers and cleaners began to tremble before the General.

[19] And Mahal said to Fungar-Hellan: "They acted in compulsion; therefore treat them graciously!"

[20] And Fungar-Hellan said: "With the greatest fidelity tell me everything and I will spare you!"

[21] Here they began to talk, and what they said made the General's hair stand up on the back of his neck.

[22] The following will show what they were saying!

CHAPTER 288

[01] But the sweepers and cleaners were filled with fear, because through the command of the General, they were now faced with a double trap.

[02] Therefore the head sweeper and cleaner came to the fore and said: "Great, almighty lord and lord and master! We want to tell you everything if you can protect us from the fury of your enemies; but if you can't do this, we are lost like you are! For if we do not tell you everything, you are going to kill us; but if we tell you everything, you will be able to look at how your enemies are going to strangle us, because we have betrayed them to you against their most terrible bid!"

[03] And Fungar-Hellan said: "Worry about something else; your supposed masters who threatened you with death, if you would betray them to me under whatever mask, are already lying in the deepest dungeons! Therefore you can tell me everything what you know without fear!"

[04] When the two heard such from the General, they said: "If the matter stands like that, ah, then we can speak without fear and hesitation! And thus listen to us graciously!"

[05] The under-priests have already been your greatest enemies from the time you have made them under-priests with a pretended authority of the king, and have now found in the appalling queen and her favorite Drohuit the best tools to take revenge on you!

[06] The queen seeks autocracy, and Drohuit, a horndog, strives to possess the most charming woman, what this queen is supposed to be - but what we can not vouch for, since we have not seen her yet -; and the under-priests have promised them everything under oath, if the queen would be able to destroy you and to recognize them as the old, true senior priests! For this reason both parties now did everything by whatever means to destroy you.

[07] If you do not want to fall in the arms of certain death, then do not drink any water from your golden fountain; because it is poisoned! Likewise, do not eat a single bite from your pantry; for everything is strongly poisoned! Also do not lie on your comfy-bed nor on your couch, and do not sit on any one of your chairs and benches; for everything is full of poisoned needles! The floors are now clean again, but do not trust any furnishings of your home because it is likely that everything could bring you death! Now you know everything we knew; now act right and just!"

[08] When Fungar-Hellan heard this, he was filled with the most terrible wrath.

[09] But Mahal said: "Friend, calm yourself; because in anger no being can do something clever! You now have learned about all the dangers and therefore can act well!

[10] Have a feast meal prepared from all the poisoned food, and invite all your enemies! If they are coming, tell them that they are now eating from your pantry! Those who will refuse to eat, take prisoners at once, but those who do not refuse, do not let them eat!

[11] What then has to be done, I'm going to tell you at the right time! Let it be done!"

CHAPTER 289

[01] According to this advice of Mahal, Fungar-Hellan immediately sent for his cooks and food masters to come and see him, and he instructed them to prepare a meal for a thousand people, and said to the servants: "Go and lay the large tables in the large dining-room with the golden tableware and put the comfort chairs and comfy-beds to the set tables!"

[02] Here, the chefs, food masters and servants became pale with fear and regarded themselves as lost.

[03] But Fungar noticed the great embarrassment of his otherwise very faithful servants and asked them quite firmly: "Well, why are you hesitating? Why are you becoming so fearful and unable to move?"

[04] And the chief cook said: "Lord, lord, lord! We all are not to blame! But we had to watch how the under-priests under the direction of several senior priests poisoned the gold fountain, all of your pantries and all of your tableware with a new poison which was given to them by captain Drohuit.

[05] They then tried to give the poisoned food to the animals, and they died the moment after swallowing such poisoned food.

[06] If you or the invited guests will eat it, they will all perish! And we do not even dare to touch the poisoned food and even less so to prepare it!"

[07] And Fungar-Hellan said: "I know about everything that you just have told me; therefore I want to give this meal to those who have cared for me so well and faithfully! This my only best friend, who has come from the heights, however, will tell you how to prepare the dishes, that it will not hurt you!"

[08] Here, the chefs, food masters and servants turned to the old Mahal and asked him for some advice.

[09] And Mahal said: "Thus go and bring oil and vinegar, and wash yourselves all over the body with it before starting to prepare the poisoned food and other things! And you cook, cover your noses with a wet cloth when preparing the food, and it will

not harm you!"

[10] This advice was immediately put to action and all called upon began their work.

[11] Then the General summoned the heralds and commanded them to invite the certain guests to supper.

[12] And the heralds went and invited the guests.

[13] Then Fungar-Hellan also summoned the military commanders and gave them the command to keep the whole great army at the ready.

[14] And everything took place like the blink of an eye!

[15] But the invited guests had smelled a rat and apologized for not attaining it.

[16] And Mahal said: "Now send out well-armed soldiers, and they should arrest those who were invited and drag them here!"

[17] And Fungar-Hellan followed the advice of Mahal at once, and within an hour approximately a thousand guests were rounded up, including Agla and Drohuit. Only king Gurat came voluntarily.

CHAPTER 290

[01] When Agla caught sight of Fungar-Hellan, she confidently stepped up to him and asked him in a very firm tone: "Fungar-Hellan! What is it you want to do to me, that you had me dragged here like a lowest slave? Is it then customary with you here to gag a queen and lead her to court?!"

[02] And Fungar-Hellan spoke very calmly and good-natured and said: "Dearest, sweetest queen Agla! You know that I took your sisters as wives and want to celebrate my marriage today; and it is at least here customary for all the relatives and other friends to be invited to the wedding feast! I have sent out my shining heralds to invite the guests; however, quite inexplicably to me, all the invited guests apologized for not being able to attend and give me the due honor!

[03] So I thought: 'What is going on? It just looks as if all my most intimate friends are conspiring against me, and as if they wanted to be mutineers to my rights?!"

[04] And see, that was then the reason I sent after the first friendly invitation a rude second invitation! And as such I mean, that as general high priest, I surely am worthy of this honor from your side, since your prosperity and adversity depends for the time being extraordinarily strong on me!

[05] In addition, my kitchen was always the best in the whole empire, and my friends have never despised it! And verily, I cannot see why this time, my kitchen falls prey to such a mockery?!"

[06] If you, the most beautiful queen, knows a reason for it, then tell me, and I will indeed do everything to remove any apparent suspicion I have from your beautiful

eyes!"

[07] This speech did not went well with Agla and likewise also Drohuit; she therefore said to Fungar-Hellan: "Would you have only some respect for me, you would not have me dragged here to eat; and I now have to tell you that I'm not feeling well and cannot enjoy anything, even if you had the best food of the world placed before me!"

[08] And Fungar-Hellan said: "Ah, - then I must ask you for forgiveness! If I had known earlier, I would of course not come with the second invitation to you! But why didn't you inform me about it through the first heralds?!"

[09] At least you can now go into the hall and rest during the meal on one of the very fine comfy-beds, after which I'll have you carried home in a litter!"

[10] And Agla said, trembling all over now: "Dear Fungar-Hellan, do you want to kill me today already?! I'm not allowed to stay in any room if I do not want to suffocate soon!"

[11] And Fungar-Hellan said: "Oh you poor Agla how I feel sorry for you for such of your weakness!"

[12] Here Agla deceptively fainted.

[13] And Fungar-Hellan said to his servants: "Bring quickly some water from my golden fountain and refresh the queen!"

[14] Here, Agla jumped up and shouted: "No water! That would kill me instantly!"

[15] And the Fungar-Hellan said to the servants: "It let be good! But bring me the big, golden cage instead; which will make the queen healthy again! And then the iron cage for Drohuit; for also he seems to be a little sick!"

[16] The two cages were immediately brought in and opened.

[17] And Fungar-Hellan said to Agla: "Go now willingly into this petite cottage - otherwise we need to use force! And you, Drohuit, do the same!"

[18] Here, the two began to hesitate and were heavy-handedly forced into the cages and brought into the dining room and placed in the center on the table.

[19] The following will show what happened further!

CHAPTER 291

[01] When Agla and Drohuit had been taken care of in this way, only then did Fungar-Hellan turn to the senior priests and said to them:

[02] "Now, my friends and brothers, the dishes are on the tables; thus let us go into the large dining hall, so that your two pupils who are now in the cages, are not without company! Just go willingly, otherwise you will be forced!"

[03] Upon this deadly invitation one of the senior priests said to Fungar-Hellan: "Supreme friend and brother! Listen to me! See, - to be misled by all kinds of threats

and yet still other enticements and eventually fall for it is still human; but to obstinately, self-willingly remain in default, forms part of hell!

[04] In the same way we have been misled by the very sly under-priests by mainly threats of the most appalling kind. We were told of a force which topples yours tenfold, and were assured that you already have been arrested, and that your enemies are now the masters of the city and of the whole empire.

[05] Upon hundreds of statements of this nature we had to open your rooms and then watch how your enemies poisoned everything in your chambers with the new poison, causing the death of a hundred workers already, who were taken away in covered carts.

[06] See, this is the truth of the matter, therefore forgive us our coerced missteps against you, and accept our most faithful assurance, that we henceforth will remain your most faithful and firmest friends!"

[07] After this speech Fungar-Hellan turned to Mahal and asked him what should be done here.

[08] And Mahal said: "Those take prisoners - but not in your dungeon, but in your heart - and forgive them, so that it will also be forgiven to you! But the imprisoned under-priests in the dungeons, have them brought here, so that they may eat the food and then die in their iniquity! But Agla and Drohuit leave during the meal in the dining-room, so that they can see how iniquity punishes itself!"

[09] Thereupon Fungar-Hellan arranged everything as Mahal had advised him to do.

[10] About a thousand under-priests were herded into the dining hall and had to sit down at the table; for now any resistance was of no use anymore! Most of them already died by just sitting down under the most terrible and painful convulsions; only a few were killed by being forced to eat.

[11] But the two cage witnesses of this meal fainted because of the shuddering sight and were therefore brought out into the open, where they recovered again with the help of vinegar.

[12] What further the following will show.

CHAPTER 292

[01] When this scene was over and the two cage dwellers had fully recovered from their fainting, Fungar-Hellan again asked Mahal, what should happen now, first with those who have expiated their crimes with death, and secondly with those inhabitants of the cages.

[02] And Mahal said: "Have immediately all your treasures be removed from this castle and have it, namely the castle, be set on fire at every nook and cranny! But I

tell you: The clearance must be completed within three hours! Everything that cannot be salvaged in this time from the castle, must be left to the flames - otherwise tomorrow the judgement of God will come over this house! What will not have been consumed by the flames after a ten-day burning, you can then use again.

[03] With regard to the two cage dwellers, have them brought to the castle of the king! For the whole duration of the castle fire they should stay in their quite spacious cages and practice themselves in patience and humility; and the judgment over them will then depend on the manner they have used this humiliating trial for the true welfare of their souls!

[04] But this I say to you: Woe to you, Fungar-Hellan, and also to you king Gurat, if you ever again make Agla, my unnatural daughter, a queen; for then you will have to endure a mighty judgement!"

[05] After these words of Mahal, Fungar-Hellan immediately ordered all his servants and the many servants of all again freed senior priests - where both groups of servants of both male and female sex, counted more than ten thousand heads - to carefully evacuate the castle for three hours and to carry the treasures to the great royal castle, but after three hours to burn this castle of the priests at all thousands of nooks and crannies.

[06] Particularly large fires should be thrown over the corpses in the large dining room. However, everything in the apartment of the general upper priest - whether gold or silver -, should not be saved. Thereupon he commanded some carriers to bring the two cages to the castle of the king.

[07] Everything was immediately punctually executed; within the scheduled three hours many thousand quintals of gold and silver and a lot of other treasures were taken out of the castle and into the great royal castle.

[08] When the three hours had passed one could see thousands of arsonists rushing with burning torches and pitch garlands into the castle of the priests, and it took not longer than half an hour, and the immense castle, which had a circumference of two hours and had more than thirty thousand apartments, was ablaze with the most furious flames and put almost the entire Hanoch was in a state of horror, which had not its equal since the days of the ten fire prophets from the heights.

[09] What further the following will show!

CHAPTER 293

[01] Around the burning palace of the priesthood, guards were placed and nobody was allowed to extinguish something. However, firefighters were ordered to make sure that the fire of the palace would not spread to the adjacent small and large

dwelling of citizens, despite the palace's substantial separation the neighboring buildings were still exposed to great danger from embers raining down from the mighty fire.

[02] And Hanoch's citizens racked their brains to the meaning of this event. Some thought that Fungar-Hellan had been destroyed by his enemies. Others said that Fungar-Hellan had lured his enemies into the palace, and when they were in it, he had the castle locked and set on fire so that his enemies would be reduced to ashes; for such a strategy was typical of the smart general chief priest. Again others, who still had some knowledge of the ten fire prophets, suggested that perhaps another such fire prophet came down from the heights and was again performing destructive fire miracles to convert the priesthood who deviated from the old God.

[03] Due to such opinions there were a lot of inquisitive researchers to the actual reason of this terrifying event; but the questioned guards were ordered to be silent, and so no one else who was not directly involved in the matter, learned anything.

[04] But because of that, an actual uprising started among the citizenry of the city, who wanted to use force to find out what was behind this fire.

[05] But Fungar-Hellan appeared at the head of a strong force and said to one of the main upper class citizens: "What is it you want to achieve with force through your tumultuous behavior? Withdraw orderly otherwise I'll have you all thrown to the wolves! Am I not lord over my own house and can do with it what I want?! Why are you suddenly concerned why I have it burned down?! - Therefore withdraw immediately if you not want to find your own death in similar flames!"

[06] This speech of the General had the most resolute effect. The whole uprising was settled, and during the course of the fire only very few onlookers could be seen.

CHAPTER 294

[01] However, since Fungar-Hellan during the ten-day period of the fire stayed in the castle of the king and from there together with the king conducted his business, and this in the same room in which there were the two cage dwellers, it happened quite often that especially Agla besought him that he should free her from this most humiliating prison or at least kill her; because to languish in it was too unbearable.

[02] And the General answered her always with the gentlest voice: "You're a really wonderfully beautiful little bird, - but still very bad and evil; therefore I will not kill you because you're so wonderfully beautiful. But because you're so bad and evil, I will keep you in this precious cage in a way how one keeps otherwise beautiful birds which are often also bad and evil, if they are free; but if they are in the cages, they are becoming quite gentle, tame, and good. Who knows if this beautiful cage will not produce the same effect with you."

[03] See, when you were free in the most glorious life of the world, you thought of nothing but the destruction of people you could not stand! For I also was someone you could not stand, you have tried everything possible to take me away from this world; but the true God must have wanted it differently so that you, pretty little bird, did not succeed with your evil plans against me! And behold, I am still what I was; but you're no longer what you were, but, meanwhile, merely my dear, beautiful little bird!

[04] Behold, I could now very easily have your beautiful head cut off, or tickle you with a poisoned needle a little on your beautiful, delicate body! But I'm not as bad and evil as you; therefore I will not do it and probably will never do it! But I can release you not sooner than I'll be completely convinced that you have become very gentle and tame!

[05] But you should not have anything lacking in this beautiful summer-house! You should have enough to eat and to drink! For your necessities you have the small side cabinet which has to be cleaned three times daily and can be properly locked so that no bad smell can enter your nostrils. Likewise, you also have a soft bed in it and a fairly comfortable comfy-bed. You can even walk around a little in this small house. What do you want more? Therefore, stay in it nice and quietly; you will have nothing lacking!

[06] Drohuit is of course not as conveniently equipped as you are; but basically he also is not lacking anything!"

[07] Whenever Agla asked the General to free her, as often she received the same answer and was secretly mightily annoyed thereat; but she hid her anger in order to deceive Fungar-Hellan. But Fungar-Hellan was now very careful and always listened to what the old Mahal advised him to do.

CHAPTER 295

[01] But when after ten days the fire of the priestly castle ended, Mahal said to Fungar-Hellan:

[02] "Now send masons and carpenters to the already everywhere extinct conflagration, and have it searched for any valuables! Had them collected, also from your previous large dining-room and previous large living rooms!

[03] All your gold and silverware will be found in a molten state, - alone, this does not matter! Even as molten metal it must be collected carefully, not so much for its value, but rather for an entirely different reason which you cannot understand for now, and which for the time being I can also not divulge to you; but follow my advice, and everything will go well!"

[04] And Fungar-Hellan immediately followed the advice of Mahal and still on the same day sent a thousand masons and as many carpenters to the conflagration; and

in ten days they found and accumulated more than twenty thousand quintals of molten gold and silver and in addition also an incredible amount of the most precious stones - such as diamonds, rubies, and emeralds - and everything was naturally brought to the great royal castle.

[05] Fungar-Hellan was mightily astonished over the great mass of salvaged treasures from the conflagration and said: "By the God of Mahal! I never would have believed that there is still so much gold and silver and precious stones left behind, since in the first three hours before the fire an immense amount has already been removed from the castle!"

[06] And Mahal said: "But I tell you, send the workers back in again, and when clearing away the debris caused by the fire, they will still find the same amount!"

[07] And he, namely Fungar-Hellan, sent the workers back in again to clear the rubble from the fire site; and behold, in the course of another ten days they found an almost even greater amount of fine ore in a molten state, and brought it to the royal castle, of which Fungar-Hellan was even more surprised.

[08] And Mahal then said to him: "Now you can rebuild the castle because the walls are still in a good condition!"

[09] And the General gave immediate instructions to the builders, and they began to work at once on the restoration of the castle.

[10] But precisely on the same day a call went through the city, saying: "This is a futile effort!"

[11] And no one knew where the call came from; and this call even made Mahal wondering, but even more so Fungar-Hellan.

CHAPTER 296

[01] And Fungar-Hellan came quickly to Mahal and asked him, what was the meaning of this strange call.

[02] And Mahal said: "Friend Fungar-Hellan! This call did not come from the lips of many people, but - believe me! - this is a call from the invisible mouth of God! And this call means the following: Not long from now on, God will send upon the world a judgement which has not seen its equal for as long as this earth is inhabited by people! - For that reason the rebuilding of your castle will be of little use.

[03] Here Fungar-Hellan said quite incensed to Mahal: "But tell me for once, what the old, grumpy God wants! Are we humans not to His liking as He created us and as we are, He should make us differently, so that we then behave as it pleases Him!"

[04] But in all seriousness I have to confess to you that your God, by continually threatening us with some kind of judgement, shows a high degree of weakness and reveals to us His creatures, an imperfection of which indeed no honest person is

conscious about! Even if He has created us as free beings, why is He then ensnaring us with certain laws which are against our nature more than death itself?

[05] And if we impossibly can keep these laws because of various circumstances, or we make visual images of Him and His acting forces and let them be worshiped by the people, who have no conception of Him who never shows Himself to them, He immediately is at hand and begins with his old threat of a judgment, which He already has made to Cahin! Don't you think this is quite silly of a God?!

[06] If my government is not to His liking, He should come and show me how He wants I should govern, - and I will change it according to His desire! But for a century He says nothing as if He doesn't exist or be asleep, or as if he would be totally satisfied with everything and everyone! Thereby, over the long course of time, a few things of His at sometime revealed will and its fulfillment are lost! But who is to blame for this, other than the Creator Himself, because He is not consistent at all times?!

[07] Can he show Himself as a wise teacher to one nation, then why not to another?! Is the one nation then less created by Him than the other?! He then should come and create us differently, or He should destroy us - but in an instant so that this to me highly annoying threatening of a judgement can come to an end; for verily now I'm already tired of all this!

[08] You will say: Quite often the Lord has sent messengers to us! But I say: Such messengers are truly no honor for a God, because in the end they are weaker than we are, to whom they were sent!

[09] Take for example your Waltar! Question: How can a wise God send such a prophet to a nation like us in Hanoch, to convert us?! Did he not exceed us all with his weakness by far, and yet he should have been a prophet, a teacher sent to us by God with the power of God!

[10] Tell me - how does this rhyme with your supposed to be old, almighty and most wise God?!

[11] Mahal was quite confused by this speech, and did not know what to say to the General.

[12] But the General began now quite seriously to insist on an answer from Mahal.

CHAPTER 297

[01] But Mahal, when he saw that Fungar-Hellan increasingly became impetuous against him, finally raised his hand in the air and said: "Great God! Behold, Your old servant is in a great danger; therefore have mercy on him, and deliver him by Your great grace and mercy! Oh, put words in his heart, whereby he can powerfully fight a feeble rebel against You, great God and Lord of glory!"

[02] Here a ray of divine power came into the heart of Mahal, and he thanked God,

and then directed the following words to the General:

[03] "Oh, you quite impotent worm of a man on this earth! You want to argue with God and want with your fallacious mind reasoning to accuse the Most High and Most Holy of human weaknesses, and wish to avenge yourself at the wisdom of God by means of your weak worldly mind?!

[04] I say to you: Fear and tremble because of your outrage at the inviolable holiness of God! For the earth is now no longer a firm ground for your feet anymore, and the air of God will rise up against you, because you have defiled the holiness of God in My face!

[05] If you had said that God was merciless and has no love for His creatures, this would have been a human charge which can be forgiven; but during the course of your quarrel you attacked the divine wisdom and eternal order and declared God a senseless fool, whose wisdom is already exceeded by a very simple man.

[06] Behold, this was an attack against the divine holiness and thus an unforgivable sin, and this your sin will even sooner and more certainly bring the judgment of God to you all to an unavoidable execution!

[07] For if one man's heart throughout the empire would be better than yours, for the sake of this on better heart God would spare this empire for another hundred years and wait for its betterment!

[08] But because until now you have been the best, though you proved with any hair to be more in the divine order, and now you've completely separated yourself from God by your quarrel, and the judgement is just around the corner! And I tell you: Not more than two times ten years shall pass and this, your world, will be no more!

[09] Adam sinned against God, and God judged the whole of creation through fire! The torn rocks of the earth are the most undeniable proof for it.

[10] During the times of Ohlad when this kingdom had also entirely fallen away from God, God again sent a judgement of fire over all the earth, and again the mountains and the valleys were for the most part torn by the force of fire! The transverse cracks in rocks give you testimony of that event.

[11] But with all that the Lord had spared man and only wanted to show him the divine power, and how nothing is man against God; but God will now attack the human race and will destroy it for so far, as there reaches the flood of your sins!

[12] See, this is now the answer you wanted, and I can give you no other, because God has given me no other for you and all your people!"

[13] These words troubled Fungar-Hellan mightily, and he fell into a great fear; because he thought very highly of Mahal and he began to contemplate how he could appease God and Mahal again.

CHAPTER 298

[01] But when Fungar-Hellan had thought long about what he could do to appease the God of Adam, Seth and Henoch again and thus also his old Mahal, suddenly a powerful voice sounded in the large throne hall, where Fungar-Hellan, Mahal, then the king Gurat and a lot of the first ministers of the kingdom were present, and the voice said:

[02] "Who really expresses repentance in his heart for his sins for the love of God, must not hesitate; for God is not like a human being unforgiving, but very forgiving!

[03] Who approaches the Father with remorse and love, should not fear to receive forgiveness for his sins!

[04] If the whole kingdom would be as of course only a few people are in Hanoch right now, God would certainly wait one thousand years for a full recovery; but go to your vassals, and go to the twelve other cities, and you will find atrocity over atrocity of which you never get any news!

[05] You have indeed remitted all determined taxes for the people, and instead have introduced undetermined and so to speak voluntary taxes; but precisely this introduction gave all your vassals the opportunity to set up the undetermined taxes in such a manner, that now no-one is no longer protected for only an hour against a powerful manner of begging. And if he does not give such a beggar what he wants, he at once begins to make the subject the most terrible threats; and if the subject ignores this, the beggar then leaves swearing and cursing most appallingly.

[06] And, behold, not a day goes by and all the curses to the subject are already carried out by omnipresent masked nature- and hell magicians! At this moment thousands of subjects are tortured in the most outrageous ways, and the next hour already awaits thousands more!

[07] Should God under such circumstances still spare the human race and await its recovery?

[08] Verily, hell is the eternal place of improvement for these devils in human skin!

[09] Today, the Lord, God of heaven and earth, instructed Noah on the heights to build a correctly planned water ark and Noah has already begun with the work!

[10] Who of you wants to be saved, should do just repentance before God and should seek to also convert others to true repentance, and he will find grace, and God will guide him at the right time out of this land of perdition, so that he will not be judged together with the devils!

[11] And you, Fungar, go out with your military force and destroy all pagan temples, if you care about the forgiveness of your great sin before God; but refrain from excessive cruelty! Amen.

[12] This speech, as proceeding from the air of the room, filled all those present including Mahal with the greatest fearful astonishment; and Fungar-Hellan immediately ordered all his military commanders to mobilize within three days the great army.

[13] And Mahal said to him that he would accompany him everywhere in the name of the Lord.

CHAPTER 299

[01] When the military commanders who witnessed themselves the extraordinary voice and speech in the great throne-room, had even more quickly and zealously hurried away to organize the army, Gurat stepped towards Fungar-Hellan and said to him:

[02] "Friend and brother! You will now arrange the large army and will perhaps for years be absent from Hanoch, and I'll have to govern it alone! Oh, this will be a tough task for me! Don't you want to leave me some of your most reliable officials, so that they can assist me to guide and overlook the great nation? This is impossible for one person!"

[03] And Fungar-Hellan said to the king: "Brother, see, you too count in your castle over ten thousand officials of high and low rank! Are they not enough for you? I tell you: Do not feed them for nothing, but drive them to work, and they will indeed do what you will command them to do!"

[04] And Gurat replied: "Yes, you're right, if they had something in their heads; but this is where the problem lies!

[05] You know, when we both were initially compelled, to secure our throne, to attract all the big players in the city and from the whole empire, to give them some shining rank at the court!

[06] See, these people were earlier already very stupid, and for certain reasons we even have encouraged them in their stupidity, although we also understood appreciating the brighter minds accordingly!

[07] Should these fools by my side take the helm of the state! Friend, verily, this would soon be a government of which Satan himself would be disgusted!

[08] For this very understandable reason you will probably easily realize that I need some capable officials during your absence!"

[09] Here said Mahal to Fungar: "Thus give him one hundred good heads from your school; with whom he will manage during our absence!"

[10] And Fungar-Hellan immediately gave Gurat one hundred senior priests from his school, who, together with Gurat, took the helm.

[11] But there was still one question, namely: What should be done with Agla and Drohuit.

[12] Here Mahal spoke again and said: "They stay as they are, until we return! Only in the event of illness or in the case of conspicuous improvement may one or the other be released from the cage; but no one is allowed to leave the room until we come back!

[13] But above all, the two must soon be separated; even as cage dwellers, and

this must still take place today before our very eyes! - Let it be done!"

CHAPTER 300

[01] When Gurat as well as Fungar-Hellan heard this from Mahal, they at once went into the other room, where the two cage dwellers were properly guarded.

[02] On arrival they were immediately addressed by Agla with these words: "O you first rulers of the kingdom, and also you, my father Mahal! I am the greatest sinner before God and before all of you; for I have misappropriated the rights of God and also all of your rights and therefore deserves nothing else but death! I realize now that this cage punishment is way too lenient for me; an ardent cage would be more appropriate for my sins!

[03] But where lives an imprisoned sinner who does not long for freedom, whether it avails him or not?! Thus it is the case with me too! I now realize the whole extent of my crime before you and before God, as it is perhaps not realized by any second sinner; but I nevertheless recognize and feel the powerful urge for freedom, which makes this dungeon an unbearable torment for me!

[04] O take a dagger and stab me in the heart, and you will make me happy! Only, do not keep me any longer in this most ridiculed captivity; for it can drive me to despair and madness! Do with me what you want; but do not keep me here any longer, where I am continually being teased and insulted by the guards!

[05] O Father Mahal, and you, my brother Kisarell, and you, my dear sisters, have mercy on me, who am multitude unhappy! Consider me as a captured, deluded and seduced being by hell, and you will at least have that much compassion with me, to give me the longed-for death!

[06] Do not think that I could ever become dangerous to you ever again; for she who is asking you with uplifted hands for death, will never ever ask you for the throne again!

[07] O great, almighty God, if my sins would not be so great, I would have ask You for my salvation! But I realize my great unworthiness before You; therefore, I do not dare to ask You, You most holy, most righteous Father, for mercy! But yet soften the hearts of these Your rulers here, that they may kill me, that I may no longer be exposed to the most humiliating ridicule of the guards!"

[08] After these words Agla fainted and fell down in her cage and started to groan.

[09] Fungar-Hellan had immediately opened the cage and had her carried out of the cage and refreshed with good herbs whereupon she recovered again.

[10] When she regained her life forces again, Fungar-Hellan said to her: "Agla, are you serious to rather die than to go back to the cage again? See, here is a sharp dagger, and there is the cage! Choose now seriously between the two!"

[11] At these words Agla at once revealed her chest and said, with a somewhat

trembling voice: "See, here is beating the heart which so often has been deceived and caught; redeem it with the steel in your strong hand!"

[12] Here Fungar-Hellan threw the steel away and said to Mahal: "With that I have forgiven your daughter everything; God and you can prescribe what should further happen to her!"

[13] And Mahal said: "If you have forgiven her everything, also I will forgive her for everything! But she cannot stay here, and she must come with us into the field!"

[14] With that Fungar-Hellan was satisfied; but Agla knelt before her father and wept for such grace to her, that she became very weak thereat.

[15] But all were delighted at the betterment of Agla.

CHAPTER 301

[01] When Agla was freed in this way, Gurat went to Fungar-Hellan and asked him if something similar should happen with Drohuit should he improve like Agla has improved.

[02] But Fungar-Hellan said with a very firm voice: "No, Drohuit remains definitely in his cages, until I, or - should I die during the campaign - my successor returns!

[03] But he should lack nothing; he should get to eat whatever he demands, and thus also to drink!

[04] If he wants to have one or the other of his wives with him in the cage, it can be granted to him, - but such only under the indispensable condition that he talks nothing else with the wife who is with him at the time other than what one usually talks in bed with a woman; or if he wants to talk better things, he can talk to his better wives about the old, true God, from which he together with all of us, have long since deviated miserably!

[05] During the visits, and in general during visitations of one or the other of his wives, he must always be watched and overheard most strictly! And since Agla is now free, Drohuit can remain in this hall.

[06] But I say to you; make notes for me of everything that he is going to do in his cage, so that I can use it for his future treatment either to his weal or woe! Should he perhaps even want to read books from our large collection of books, he should be satisfied in this respect too!

[07] But now you also have for Drohuit the proper and just instruction! If you follow them closely, you will take good care of him, for you and for all of us; and that is certainly also the will of the only and true God!"

[08] And Mahal said: "Amen, this is right and perfectly just and it will remain like that!"

[09] When Gurat had heard this, he was glad; for Drohuit was indeed just the man,

who through his cunningness had virtually torn the crown from the king's head. He swore therefore to punctually follow all the instructions.

[10] Very secretly Mahal also asked Agla, tempting her, if she was satisfied with such arrangements for Drohuit.

[11] And Agla said: "Oh, Father, why are you still tempting your above all tried, unfortunate, poorest daughter further? Am I not unhappy enough for you, both in the world, as well as in my soul? In the world, I am the most despised and feared more than all snakes - and in my soul before God, the most depraved, because before God the blood of my brother continually cries for revenge on my soul!

[12] O, no longer try me; no person on this earth was ever more unhappy than I am! Even if you have forgiven me for everything, my brother, whom I have killed, will never forgive me; and God will also not forgive me for such an act! Therefore, I'm so endlessly unhappy! Therefore, father, do not tempt me, the most miserable, any longer!"

[13] This speech of Agla aroused a great sensation, and Mahal himself regretted that he had asked such a question to Agla. Therefore, all began to comfort her and to strengthen and refresh her as much as possible.

CHAPTER 302

[01] However, Drohuit who had heard the instructions with respect to himself, also wanted to free himself - but of course through an artificial weeping and wailing about himself and about his sins against Fungar-Hellan and against God.

[02] But Fungar-Hellan said: "This bird's singing is very well known to me; for this is not a natural song, but a learned one! Since, one only knows all too well which birds can be trained to become art singers, it is not too difficult to guess when hearing such an artificial bird song, whether it is coming from a stare, a blackbird or a gold lark!

[03] Thus I recognize also here at an instant the song of this bird, who is neither a star nor a Blackbird, much less a gold lark, but the more recognizable as a real death- and bird of prey who mimics the voice of small birds to lure them closer to his claws! But we are no longer fools and will not let us be tempted into some dense shrub by him!

[04] Therefore, he may now be weeping and wailing as much as he wants, yet he will remain in his lattice home as it was formerly pronounced by me!

[05] I can see well that this punishment is much too lenient for his sin, for he deserves to be killed a thousand times; only to the great Mahal, this true prophet of God, he owes it, that his sentence had been so endlessly mild!

[06] Truly, if it were up to me, I would dictate to him on the spot another penalty!

But here it all depends on the will of God, whom I have begun to respect above all from today on; and as such this bird's most lenient punishment has also been approved by me, because it has been indicated to me by the prophet of God! - And now nothing further about that!"

[07] When Druhuit heard such words from the General, he stopped complaining and was no longer crying and no longer confessed any sins before the ears of the big company who were assembled in the hall, - which caused many to laugh because they recognized how Fungar-Hellan had accurately judged the cage convict.

[08] But Agla was still dressed in royal garments and she went to Fungar-Hellan and said: "O you by me so deeply misunderstood, noble man! Behold, I as a greatest sinner before God, before you, before the king, before my father and before all the people, still have royal clothes on my most unworthy body! I beg you, to take them off me and to give me a most common hair-cloth robe, fitting a penitent sinner; for these shining clothes are burning my soul like a most powerful fire!"

[09] But when Mahal including Fungar-Hellan heard this, he said to the General: "Brother, give her what she asks you for!"

[10] And Fungar-Hellan at once complied with the advice from Mahal.

[11] And Agla went with her father to a side chamber and changed and then reappeared with her father dressed in a gray hair-cloth garb.

[12] And Fungar-Hellan found great joy in such conversion of Agla; and also the rest of the company commended Agla for such an act.

CHAPTER 303

[01] But after a while Mahal asked his greatly reconstituted daughter Agla what it was that she had done, which she now regard as her greatest sin before God and all the people - whether the commanded fratricide, or whether the murder with her own hands on the twenty-one women of Waltar, or finally the strong participation in the conspiracy against the power of the general high priest.

[02] And Agla said: "O father, you know it best which of all my sins before God and the people is the largest; for to measure these things I do not know! But that I know that each of my committed sins had killed me before God in my spirit!"

[03] Oh, if I just have not committed them! Oh, if I'd rather have never seen the depths, I would have been before God still so pure and innocent as I was always on the heights! But now it has happened, and I can never undo what has happened! I therefore believe that it would now be on top of it all a great folly for me, to explore, which sins with regard to my conscience are the greatest!

[04] I mean, before God every sin against His holy order is equally bad, and its

effect is the same, namely bringing eternal death to the spirit of man! But once man is completely dead in the spirit, as it is certainly with me now the case, I really do not know what sin has killed me the most; for I believe that it doesn't matter whether one is more or less dead, for total death, can in my opinion, not become even more dead!

[05] Behold, I have given the command to kill my brother, and this has killed my spirit completely! After that Agla was no longer alive; only her physical powers functioned out of the death of her spirit, and as such each of her actions had to be an atrocity before God and before all spiritually living people! How else could they be different? For death can only produce death!

[06] Thus my subsequent actions are now less oppressive for my conscience, because they are a consequence of the first act! Oh, if I only never had committed the first offense against the divine order, all others would not have happened!

[07] At the first step down into the depths, I should have turned back at once, - and I still would have been as I was from my birth, and all would still be alive, whom I've killed! But now it is too late, and I have nothing left to regret about my first step down to the depths!"

[08] Thereupon the speaker began to cry and bitterly accused herself.

[09] But Mahal said: "Oh, great God, I thank You with all my strength, that You have allowed me to find this my daughter who was lost!

[10] Agla, come back to the chest of your father; because now I have recognized my daughter again in you! But turn in your heart to God, and you will again find grace before Him, the good, holy Father!"

[11] Here, Agla hurried to the chest of Mahal and relieved her heart with many tears, which she dropped on the faithful chest of the father.

CHAPTER 304

[01] However, they were joined by Fungar-Hellan where Agla was still crying at the chest of her old father, and Fungar said to her: "Agla - verily, thus I like you better than in the royal dress which soon would have made a perfect servant of hell out of you! Henceforth stay in this disposition and you will certainly be more pleasing to God and also to me, than you were ever in all your royal splendor; for also I confess here publicly that I will not only here with you but also with me and everybody else, become a declared enemy of all gloss and remain as such for the rest of my life!

[02] Who from now on wants to be my friend, let him distance himself from everything shining, and walk in simple clothes and I will look at him as a person who is concerned about the true welfare of the people as it is important to myself!

[03] The gold and silver should be turned into useful coins with the portrait of the king and me! Thus, it will be beneficial to all the people; but if we sew it onto our

clothes making it thereby often so heavy that it almost drags us to the ground, of what benefit is this to us and what use to the people, and what service do we thereby show God, the old Lord of all glory?

[04] Truly, for as long as we cannot decorate our garments with real stars of the heavens and our chest with the real sun to the glory of Him who has created us, for as long shall all other false jewelry remain far away from us! For who does not shine out of himself like the sun and like the stars of heaven, is only a light-thief and flaunts only so long with the stolen light, as the great holy light shines in the sky with its light from God; but if this went down, then the by us so highly cherished light thieves are becoming the vilest dirt and mildew and are equally dark!

[05] However, everything usefully applied, is certainly pleasing to God because He created it for human benefit; but if we use these things to very foolish, arrogant, absurd purposes, for which they have been certainly not created, then such use must be necessarily an abomination before God, because God is surely the eternal sacred order Himself! - Thus away with all the shimmering dirt off our robes, here and in all other countries!"

[06] Here Fungar-Hellan took off all his jewelry, and he was followed by the king and all the other high officials; and all gold and silver was brought to the mint and coined into viable coins.

[07] Thereupon Mahal praised Fungar-Hellan exceedingly and said: "Fungar-Hellan, it seems to me as if the spirit of the Lord has taken hold of you already, verily, I believe to have heard the old Henoah speaking through you! For behold, such wisdom does otherwise not dwell in man!"

[08] Thereupon Mahal thanked God that He was so merciful to this man; and all were astonished at the wisdom of Fungar-Hellan.

[09] And the senior priests said: "Only now you're fully worthy to be our general!"

[10] And all added a loud Amen to this.

CHAPTER 305

[01] In this disposition of their hearts the three days passed, during which time the top colonels organized the soldiers and had to prepare them for the coming campaign.

[02] In the evening of the third day, the first field colonels came to the royal castle and indicated to Fungar-Hellan that now already an army of two million soldiers was camping outside the city on the large training grounds and were well-equipped for any military purpose, and waited for further higher commands.

[03] And Fungar-Hellan said to these first field colonels: "Thus go and give the following command: Three hours before dawn we move out and the whole army will

first move to the temple of the god of ore and forge! There the workers will move forward and at once destroy everything which only slightly resembles an idol and of course especially the main temple!

[04] Should the miners and the priests of this temple want to prevent the workers from executing their commanded work, then at once a powerful division of soldiers should be present to drive the priest and miners with sharp force to obedience and all stubborn hardliners have to taste sword at once!

[05] Should, however, the priest and miners agree to the destruction of the temple and all idolatry without resistance, they then should be immediately brought to my tent, so that they may receive instructions from me, what they should henceforth do and teach, and how they will be provided for.

[06] The main force, however, must everywhere and always encircle the temple with three circles and take care that nobody can flee beforehand from any of the temples!

[07] All the gold and silver at the temples must be collected and then brought to me, and I will take numerous coin-makers along and will immediately turn all the gold and silver into viable coins, with which firstly the army is remunerated through which then such money is distributed to the people.

[08] Let it be done! This is a command from Fungar-Hellan and king Gurat!"

[09] After this given command the first field colonels withdrew again and gave the orders of the general high priest and also the king, to the great army.

[10] But Gurat had immediately one thousand camels prepared and selected a thousand minters who had to take their tools and accompany the army, and had another seven hundred camels prepared for Fungar-Hellan and all his entourage.

[11] And the next day three hours before sunrise all were already on their feet; the camels were mounted, and the mighty procession joined the main army.

[12] What further - the following will show!

CHAPTER 306

[01] But before the large court entourage could join the great army, the biggest part of the same was already on their way to the not very far from Hanoch located temple of forge of God, which, as already known, was built in honor of Thubalkain, the inventor of processing metals.

[02] When the vanguard arrived at the strong bulwark of the temple, they stopped and demanded immediate access from the gatekeepers.

[03] But they replied: "At this time no one is admitted into the garden of the sanctuary; only the most crafty perpetrator may require such impetus! What do you want so early in these sacred walls?"

[04] And the great vanguard answered sarcastically: "We want nothing more and nothing less than to destroy this sanctuary and these sacred walls from the ground up for all times of times according to the commandment of Fungar-Hellan, and to beat to death a little or kill those who oppose our mission - or whatever you prefer! Therefore, do not create any problems; for behind us marches an army of two million soldiers!

[05] When the gatekeepers heard such, they responded with much softer language: "Yes, if this is the case then we have to inform the high priest of the temple so that he can worthily receive you as emissaries of the great, almighty Fungar-Hellan!"

[06] But the vanguard said: "The high priest must not be informed before the temple is completely destroyed; therefore just open the gate, otherwise we will open it by force!"

[07] When the gatekeepers heard such talk, they shouted: "O you infamous rogues, you outcasts of hell! So this is your plan? You only want to rob and steal the sanctuaries of the temple! The beautiful gold and silver you want! O, just wait a little; you will be spared this effort! We will immediately tell the high priest about these mutineers, and their path will be shortened in a way which until now no devil has ever dreamed about!"

[08] And immediately a few gatekeepers ran off to the high priest and informed him accordingly.

[09] But the high priest became more angry than a tiger, engaged his whole army and at once began to put all his hellish fire arts in the most energetic action.

[10] The mountains began to spray fire on various locations; the whole temple soon began to glow and from the large garden wall fire was spraying everywhere, and all this was accomplished in one hour.

[11] When the vanguard saw such raging fires, they retreated back to the great army, who also halted, because they, too, did not dare to invade this true sea of fire.

[12] But in the meantime, also the court's entourage reached the army, and Fungar-Hellan himself was surprised about this fire spectacle around the temple of Thubalkain.

[13] But Mahal said to him: "Let them keep on producing their fireworks for only one day; but tomorrow we will begin our productions!"

[14] And Fungar-Hellan immediately issued such a command to the whole army; and everybody looked at this hullabaloo for an entire day.

CHAPTER 307

[01] The next morning, however, when the fire revolutions had already completely subsided towards the evening of the previous day, Fungar-Hellan himself,

accompanied by his entourage, went to the big, metal gate and demanded access.

[02] But since it was still very early, he was as unrecognized rejected, with the words: "At night every fool can say: 'I am the general chief priest Fungar-Hellan and demanded instantaneous access!'; but if you are the great Fungar-Hellan, then come during the day, and we will open the gates for you, once we have positively recognized you!"

[03] And Fungar said: "Good; thus I swear to you on my life - if I will enter here during the day - all of you together with the chief priest and under priests will be killed by the sword! For you delay me to do what the old God of Adam, Seth and Henoah has commanded me to do; therefore it will bring you all certain death!"

[04] And the guards of the gate said and shouted: "Such terror threats we know already! Therefore, just leave; because you will also not be allowed to enter during the day - and even if you were Fungar-Hellan - you will never be admitted, even if you waited here for years to get in!"

[05] This reply made Fungar-Hellan angry in his whole being. He withdrew to the army and immediately ordered the miners to dig six shafts from ten paces in front of the curtain wall to under the wall, and then put large bags full of the strongest explosive grains under the wall and then light them by means of the running fire on a burning thread which burns safely and does not extinguish until it has done its duty.

[06] On this command six-hundred miners immediately started their work, measured the distance accurately and opened the earth; and when the sun rose, each section was already underneath the wall. Thereupon the explosive grain sacks were placed inside the shafts and the fire threads were laid and ignited; and in a few minutes after a terrible explosion, a large part of the wall was spread in ruins over the area, and for the army a wide gate was opened.

[07] But when the priests and their numerous servants of this temple saw this terrible attack on their sacred wall, they fled into the mountains, but ran straight into the hands of the guards of Fungar-Hellans, where they were immediately arrested and brought before the General.

[08] He secretly asked Mahal what he should do with these rebels.

[09] And Mahal said: "They are all of a purely infernal nature; therefore stay with your threat, and let them all cut to pieces!"

[10] And immediately Fungar-Hellan commanded a division of soldiers for the task and at once they started to cut down the prisoners, whose number was around five thousand strong; and not one was spared.

[11] When this operation was completed, only then did they start with the destruction of the temple and on the coinage of the gold and silver which was found there; and all this lasted only three days.

CHAPTER 308

[01] When, after this operation of destruction, the news about it spread to the scattered mine sites, the miners became horrified and immediately sent deputies to the camp of Fungar-Hellan and with the proper honors asked him what was the meaning of this horrible incident.

[02] And Fungar-Hellan taught them the true God and revealed to them that all the idolatry must be destroyed now, since otherwise the old, true God will inevitably let His threatened judgement from ancient times, come over all the creatures of the earth, because all idolatry before Him, the eternally only true God, is an abomination of all abominations.

[03] And when Fungar-Hellan himself had explained such to the representatives, then also Mahal admonished these same representatives to return to God, and how they should also under the severest threat inform the miners about the inevitable judgement, but also to faithfully tell them, how they can find mercy before God again, should they return to Him, and how He will save them from the coming judgement.

[04] With such instructions the representatives returned and faithfully informed their masters accordingly.

[05] They, however, began swearing and scolding violently, saying: "Now then, just look at the whims of the elite! Every other year they give other laws and other gods! What must have cost the king the construction of all these temples; what was the fuss in the whole, great empire and all the miracle noise from all sides?!"

[06] Now that everything exists for nearly ten years - they already abandon it because it most likely yields them not enough, and the elite cannot do without the gold and silver which has accumulated in this space of time in the temples any longer!

[07] Now it's the old, futile God's turn again for He does not need temples and also no money, and this for the reason that He exists nowhere and is nothing! Yes, He does not even need in the very least a costly picture of Himself because He is nothing, but only needs to be thought of as a God from thin air!

[08] Just wait, this year the temple will be destroyed and the old thought-God reintroduced; but next year the tax messengers will reappear and in the name of the king demand a substantial tribute!

[09] It is a real devil's life in this world! Can these big loafers on earth not consume their best roast in a continuing peace and order?! Must there always be some kind of scheming going on?!

[10] The moment we have some quietness, then all of a sudden from somewhere a hungry scammer of a prophet appears, equipped with some magic tricks and some

smooth-faced whores! And this guy then begins haphazardly quite boldly to play a tune for the big fools and these donkeys at once start dancing accordingly!

[11] But now they can eat the dirt from our assholes! We will not be their fools anymore! And even more so are we shitting on the vain old God's threatened judgement!

[12] We therefore will remain what we are! And whoever does not want to join us, can join whoever he wants, and we will not interfere with him; he only should move to those whom he has joined!"

[13] This decision was the fruit of the promulgation of the true God with the many industrialists.

[14] The fruits of the next operation will be shown in the following.

CHAPTER 309

[01] But when Fungar-Hellan had the representatives of the industrialists dismissed, who - as already said - were not successful on their return, he at once gave the command to the entire army to get ready and move to the area in the quite distant mountains, where the temple of the great bull was located, and to proceed there in just the same manner as it was the case with the temple of the god of ore and forging.

[02] Soon the whole great army got moving and moved in two-hundred long columns, of which each counted ten thousand men, not counting the strong entourage of the court. In three days, the whole army made a halt in an open area about five hours away from the temple, and waited there for new instructions.

[03] When Fungar arrived with his suite, he had a large tent erected and made this his base camp. And when the colonels came to him to receive the more detailed instructions, Fungar-Hellan said to them:

[04] "Did I not say before the march to here, to proceed here in the same manner as was the case with the temple of the ore- and forging god?! Why then should there be more detailed instructions necessary?! You know where the temple is standing, and you know the pretty high-altitude mountain gorge, in which the temple is built.

[05] Thus surround them in three large circles, and some then go to the temple itself and destroy the same from the bottom up, collect the gold and silver, and take all priests and other temple servants prisoner and bring them all here to me and it will then emerge what we have to do next! - Therein lies the whole command; thus go and execute it!"

[06] And the colonels went and conveyed such a command to the army, and they in turn got ready to carry out the instructions.

[07] Within ten hours the temple was surrounded, and the large demolition division

went to the temple and demanded to be admitted.

[08] Since they arrived so late at night, they were denied access.

[09] The commanding officer, however, said to the gatekeeper: "If you do not open the gate immediately, no one of you will get away alive!"

[10] Here the priests arrived and asked for the reason of admittance at such an unusual time.

[11] And the commander clearly explained the reason.

[12] But this unleashed a fury among the one thousand strong inhabitants of this temple. They immediately climbed on top of the curtain wall and began throwing stones on those who demanded admittance.

[13] They, however, retreated and began to lay mines at once. Within a few hours the shafts were dug and loaded with the explosive grains and before the morning dawned, the whole semi-circular wall was destroyed.

[14] The army then penetrated into the courtyard, destroyed the temple and took all the priests and all their treasures into custody.

CHAPTER 310

[01] After the total destruction of this temple, the priests and other servants of this temple were brought before the tabernacle of Fungar-Hellan by the returning military force and its entourage, and when the carriers of the acquired treasure of gold and silver had handed it to the minters, only then did the General began his sharp interrogation and examination of the prisoners and said to them:

[02] "Who was the builder of this temple? Was it not me? - But if I am the builder and the owner of such a temple, do I not always have the full right to destroy such my property whenever I want?!"

[03] But if I incontrovertibly have such a right, I ask you: For what reason and by what presentable right did you oppose my given instructions and have attacked my deputies with stones and thereby have thus killed ten people and several more or less seriously wounded?"

[04] And the prisoner said: "Lord, if we had seen you, we would have believed that such a command was issued from your mouth; but since we did not see you among the warriors and also did not hear your quite well discernible voice, we thought that the pronouncement of your name was just a shameful war strategy of some foreign power which attacked us in mutinous and predatory manner to get hold of your gold and silver which we have collected for your chambers.

[05] Likewise, we were also not able to distinguish at nighttime the markings and armor whether it belonged to Hanoach or if from somewhere else. That is why we then took to the stones and defended your property in any which way it was possible for

us! And we believe that we have not made us liable to prosecution before you; for a faithful servant of his master should always be worthy of a reward rather than a penalty!"

[06] When Fungar-Hellan heard such a clever excuse from the prisoners, he said to them: "Good; since you have done this out of loyalty to me, you should also receive the reward rather than the punishment! You are now free; go from here now, and for three days do your best! After this time come back to me so that I may confirm your cause, and give you a new office!"

[07] Thereupon they were all released and allowed to go wherever they wanted; and with the sign of freedom from the General they immediately returned to the mountains.

[08] But Fungar-Hellan at once sent his best spies after them who had to watch the freed men very closely.

[09] What further - the following will show!

CHAPTER 311

[01] But where did the freed men go? - They went straight to the point where the former temple was standing. When they arrived there they went to a rock wall, into which a very mis-shaped hole was dug, which was large enough for one person to enter if he bends down a little.

[02] All who were freed finally disappeared in this hole and our fine spies waited here until nighttime to see what finally might emerge from this hole again; however, neither a man nor any other animal could be seen.

[03] In the evening they therefore called the following numerous guards and had them strictly guard the hole from a certain distance, and every watchman had to watch the hole very closely whether someone would come out of it; However, this was a wasted effort for all three days; for from all of those who entered not one soul came out again.

[04] After three days some of the spies returned, and informed Fungar-Hellan about it. He instead became wide eyed and did not know what he should make of it.

[05] But not an hour went by and all the freed men came quite safely back.

[06] The eyes of the spies widened, and they were filled with anger when they realized that they were mightily fooled by these ox priests.

[07] But Fungar gave the spies a secret sign to go and bring the left behind spies and guards by courier to him.

[08] Immediately the best sprinters were called and sent to the still watch keeping guards with the instructions that they should return.

[09] After seven hours all were gathered in front of the General's tent and he

emerged and spoke to the freed men:

[10] "You have come back here at the specified time; but that is not enough for me to give you a new office! You also have to tell me faithfully where you were during those three days, and what you have done there; for only then I will clearly recognize whether you, three days ago when my soldiers requested admittance in the evening, have attacked them with stones out of true, great loyalty to me! Therefore, speak now and be mindful that every lie will bring you certain death!"

[11] But the threatened said: "Didn't you give us a three-day free time? How can you now demand accountability from us? Were we not allowed to do what we wanted?"

[12] But the General said: "It is through this freedom I've been trying you; and that was necessary in order to entrust a new important office to you! That is why after this school the main test follows, in which you either will survive or may fall forever! Therefore, answer me at once my earlier question to you without demur - otherwise I will at once have ten thousand swords play over your heads!"

[13] Here the threatened were taken aback considerably and one said: "Lord, if you then have to know everything, then know, that we practiced hard penance in these three days, to reconcile us with ourselves, for our ignorance by which you have been so severely offended!"

[14] Here, the General could hardly suppress his laughter and said: "Ah, that is worth listening to! But where is the sacred place of your repentance, so that I myself go there and build a great monument for such your loyalty to me?"

[15] Here, the false penitents were already biting their lips and only one said: "O lord, this is a very horrible gruesome cave in the mountains, and is a poor locality for any memorial; thus do not demand this from us!"

[16] And Fungar-Hellan said: "Oh, that doesn't matter; we will make the gruesome place beautiful! Therefore, let us go to the sacred place immediately!"

[17] Here the penitents became pale and had to make the very hot journey.

[18] What next, the following!

CHAPTER 312

[01] When the whole procession of repentants, the spies, the guards and Fungar-Hellan himself with his entourage reached the place where earlier the temple stood, and where in a small distance from it the known hole in the rock face was located, the chief spy came to Fungar and said:

[02] "Lord, lord, behold, here is the hole that I told you about; in this hole the men who were freed by you disappeared and never reappeared again!"

[03] When Fungar received this hint, he turned to his Mahal and asked him if he

did not want to describe the nature of this cave and the story behind it more closely to him.

[04] And Mahal said: "O friend, nothing easier than that! See, firstly, this is not a hole made by nature, but it was made by human hands through this not too very hard stone mass, and this by means of a chisel, of which the traces can still be seen all too well!

[05] But because it is a work of man, it is secondly certainly not the entrance to an underground, by nature formed mountain hall, but it is either a passage to a mountain land surrounded by rocky mountains, or it is the entrance to one or more underground, artificially made shafts by human hands, where these hard-penitents have probably still stashed some serious lumps of gold!

[06] It is certainly one of these two alternatives, perhaps both, - which it has to be since the hard-penitents who disappeared into this hole, came along another route to you!

[07] It now depends on the investigation on your part! But first question the hard-penitents about it! Will they confess the truth to you before the examination, then spare their life after the successful investigation; but if they will lie to you in advance, then kill them by immuring them in this their work of hell!"

[08] After these words of Mahal, Fungar-Hellan immediately turned to the hard-penitents and asked them, who had heard nothing of the revelation by Mahal, what was inside this hole in which they disappeared for three days.

[09] And the hard-penitents said: "O lord, this hole is nothing but a sad entrance to a dirty penitents cave which has an even narrower exit to an even more desolate rocky area in which nothing grows but wild berries, which serve the penitent as a meager food!

[10] From this area one can reach the plains again via a very arduous path on which one has to combat a thousand life dangers! And this path we used today, so that our repentance is perfect!

[11] Lord, lord! You can investigate this hole closer yourself, and if you're going to find it otherwise, then you can do what you want with us!"

[12] And the General summoned the miners at once and said to them: "Take at once ten thousand torches, and we will start an investigation of this hole immediately!"

[13] And the miners went and at once fulfilled the general's command.

CHAPTER 313

[01] When the ten thousand torches were collected, Fungar-Hellan summoned thousand of the strongest and upright men, gave each ten torches and said to them:

[02] "Attach the shaft guide rope here, then ignite each one of you a torch, and climb with great caution and circumspection in this hole!

[03] Examine everything most accurately, do not pass one side shaft unsearched, and should on the walls show any traces of an artificial blockage of any side shaft, - what should be clearly visible by the light of a thousand white flaming torches -, then break through and let no small matter become unworthy of your examination!

[04] If you have examined everything very closely then come back and inform me accordingly, so that I can convince myself of everything and reward you richly and these hard-penitents according to the best advice! Thus go and execute my command!"

[05] Upon this command the thousand miners started with their work and did everything most carefully as they were instructed. But in the beginning of this investigation they seriously found nothing else than what the hard-penitents had testified: namely first a narrow, low and by two-hundred fathoms long passage which snaked through various curvatures and ended in a rather spacious chamber, which probably could hold two thousand people.

[06] The walls of this chamber were solid, black rocks on all sides and had only one exit on the opposite side, which was an equally narrow opening, as there was the first one; and through this second opening they soon came to a barren, rocky area in which there really seemed nothing else than some wild berry bushes.

[07] After the miners examined everything and found nothing that could arouse their suspicion, they returned and informed the General accordingly.

[08] But he said: "No, no I can't believe that the hard-penitents are so honest! Give me a torch and the thousand miners to follow me along the shaft guide rope, and I will convince myself of everything!"

[09] Here, the General took a torch and went together with the miners into the cave and soon came into the chamber where he carefully investigated the walls and found nothing suspicious than the very same black color.

[10] And he therefore said to the miners: "This color seems to have its reason! These walls are solid everywhere; but I find this chamber is very high! Therefore bring me a good ladder and we will also examine the higher parts of this stone wall!"

[11] Thereupon a pit ladder was brought in at once, and the upper wall parts were examined and to the astonishment of all at an altitude of three fathoms a quite spacious opening was discovered and one could hear like from far away the voices of many people.

[12] And Fungar-Hellan said: "Let us quickly go back; for a longer stay could be dangerous for us here! But I now have what I really wanted; from here the hard-penitents will be our guides!"

[13] Thereupon all left this artificial grotto in a great hurry.

[14] And when Fungar returned quite safely, he at once called the hard-penitents to him and asked them to provide further details about the high opening in the rock wall

of the chamber.

[15] The hard-penitents began to falter and one spoke in his fear: "Now all is lost!"

[16] Henceforth what further!

CHAPTER 314

[01] But when Fungar-Hellan recognized how his question had produced a really powerful precipitating effect with the hard-penitents, and when he also heard the involuntary 'We are lost', he said to Mahal:

[01] "Listen, my most valuable brother and friend! I think we should make here with these thousand hard-penitents a very short process! Their guilt is as good as proven; what do we need more?"

[03] I have these wretches cut down immediately; I then have two hundred sacks of blasting grains stuck in this artificial cave and ignited, so that the whole mass will be destroyed and in this way we will get the quickest to the bottom of the secrets of these main rascals! What do you think, am I right or not right?"

[04] And Mahal said: "Dear friend, you're right; but as long as we can solve the matter without bloodshed, we leave the sword in its sheath and act without it! But the grotto definitely needs to be destroyed as you suggested; there you will come across some significant secrets that will be of considerable great importance!"

[05] When Fungar-Hellan heard this from Mahal, he himself commanded at once the miners; and they carried at once two hundred sacks of the strongest acting blasting grains that they had, into the black chamber, put the fire threads in place, and when everyone had withdrawn to a safe distance, ignited them, and then retreated to a safe distance as well. Why? That will be clear without explanation.

[06] Within a small half an hour the running fire reached the sacks; an ear deafening bang took place and a whole mountain was reduced to rubble.

[07] After the explosion, a new investigation was launched but nothing of particular interest could be found under the mountain rubble. Some gold nuggets and multiple torn people was all they could find.

[08] After such investigation lasting for three days the General had the hard-penitents summoned again and said to them: "Truly, I still want to spare your life and give you your freedom, if you tell me the reason you continually have acted as impostors against me, while I always have given you so many advantages! Why have you made this cave and why gold hidden in it?"

[09] Here, one stepped forward and said: "Lord, lord, this we did out of excessive fear for you! Because for quite some time already we had a strong notion that you may soon do something like that; and therefore we wanted to provide for ourselves for the future when our office would come to an end, and we would be left without

any income.

[10] See, this is the main reason for this artificial grotto! But the men you heard speaking from the suspicious high opening were our brothers! They now lie buried underneath the rubble; I wish we were there with them already! Now you know everything; just remember that we are also human beings!"

[11] When the General heard this, he kept his promise, he spared their life and gave them their freedom.

CHAPTER 315

[01] Fungar-Hellan, after assigning the thousand hard-penitents to the army, ordered the whole army to ready itself to march onward.

[02] When in the course of one day and one night the whole army was assembled and ready to march again, Fungar-Hellan directed them to move towards the temple of the sun, whose capture and destruction, however, did not provide something noteworthy, since its priests soon surrendered and even cooperated with the destruction of the temple; they only requested to keep the large concave mirror for other scientific purposes, which they in the course of ten years learned during sacrificial rituals, - which was readily granted to them by Fungar-Hellan, since he himself was a great friend of all kinds of arts and sciences.

[03] After a three-day stay, which the army needed to rest and the General used for coinage of the looted gold and silver, the army moved out again, and according to the orders of the General marched towards the temple of the fire god, whose conquest and destruction was of course somewhat more problematic, since its priesthood had greatly increased and spread in all directions; because nearby any fire spitting mountain a side temple of this god was built, where during festivals, the fire arts were produced in exchange for rich sacrifices.

[04] And as such the destruction of this temple with all its extensions took longer and was at various points subjected to different degrees of difficulties than the former. In all it lasted for almost forty days and was accomplished mostly without bloodshed - except for a single side temple which was built on a steep cliff, to which its priests stubbornly held on to because of their superior position and thus did not want to listen to the invitation to surrender. Here the large rock was from all sides undermined and blown up, which of course cost all the stubborn priests their downfall.

[05] After the destruction of this temple and after finishing the gold and silver coinage, which here amounted to more than two million pounds, which required two thousand camels to transport, the army got ready to march towards the temple of the wind god, which god, however, caused Fungar quite some daunting obstacles until it

could be conquered. For firstly the priests had always kept the lake fully swollen through gigantic sluices on its four drainage points. If something hostile approached from one or the other side, the floodgates were opened, and a huge mass of water rushed furiously over the enemies on every possible access point to this temple. And secondly, the priests were also fully knowledgeable of all electrical manipulations, by which means their area was made almost inaccessible.

[06] And as such Fungar-Hellan had to carry on here for half a year, until he was able to seize this temple.

[07] After the destruction of this temple the army moved towards the temple of the water god. - Henceforth something more about the conquest of this temple!

CHAPTER 316

[01] When the whole, large army reached the lake after a multi-day march, they camped along the wide stretched shores of the lake in which the island was located in the center on which the temple of the water god was built.

[02] Only after a three-day rest did Fungar-Hellan give the detailed instructions for the attack on this by nature so extremely well fortified temple and village.

[03] Initially Fungar wanted to encircle the whole many miles long circumference of the lake with a single line of warriors; but he soon encountered invincible terrain difficulties which made such a plan unfeasible. Since the lake ended in some places with widely stretched rugged rock faces; in other places the lake got lost in innumerable wide stretched swamps and marshes.

[04] Since such a plan had to be necessarily abandoned, another was devised whereby Fungar-Hellan in the course of six weeks had twenty thousand barges built of which each could comfortably carry one hundred men. The barges were made from the finest cedar trees, of which every trunk was twelve fathoms long, so that each barge had the same length and a width of six fathoms.

[05] When these barges were completed including the necessary oars, railings, benches, iron stoves and food containers and other small magazines for all kinds of war equipment, they were manned and commanded to encircle the whole island and to pay strict attention that no one is leaving the island, nor anyone nearing the island.

[06] Should, however, the besiegers being asked by the beleaguered islanders what this means, then they should quite flatly proclaim the will of the General and say: "If you necessarily submit yourselves to the will of the General, you will become his friends; but on the contrary, you are his greatest enemies, who will be destroyed with the sword!"

[07] Provided with such instructions, the men on the barges sailed to the fairly distant lying island and besieged it with the barges entirely so that no one could get

on nor off the island.

[08] But the siege lasted not longer than a single day, when the priests already learned what was going on. They thus immediately sent a delegation to the besiegers and asked them that they (the priests) indeed wanted to comply with the will of the great Fungar-Hellan at once, otherwise the water god could easily become angry.

[09] When the besiegers heard such a message from the delegation they were very pleased, and immediately ten thousand men drove to the island and went ashore. But when they came to the place where the temple was standing, they found no trace of a temple, but everywhere only ordinary country houses in which lived very ordinary farmers.

[10] When the ten thousand realized this by painstakingly searching the whole island, they said: "What should we do now? Here is nothing to destroy; therefore let us return now and inform the General about everything!"

[11] Said and done; and when Fungar learned this, he was highly astonished and did not know what he should do.

[12] Henceforth more!

CHAPTER 317

[01] Since, however, Fungar-Hellan could not see and understand how on this to him well known island no trace of any temple could be found, when he himself with king Gurat visited the island a few years ago and thus had convinced himself of the existence of the temple, he turned to Mahal and asked him if he could tell him what it was with the non-existent nature of this temple.

[02] And Mahal said: "How can you assume that these very clever priests heard nothing of the destruction of the other idol temples?!"

[03] See, they already received news about the destruction of the temple for the god of the forge! They immediately used it to dismantle everything of idol devotion and transformed this idol island into a nice habitable land, built houses and distributed the land, gold and silver and the beauty goddesses, who had taken refuge here recently on a certain occasion, among themselves and now live for more than a year in such a new arrangement, worldly speaking quite happily.

[04] But they are totally dead in a spiritual sense; because they know not a single syllable of a true, eternal God! Therefore, we should not focus here on a materially existing idolatry, but rather on the destruction of the most spiritual darkness which is at home on this rather rich and beautiful island!

[05] For behold, these priests, since they are now not allowed to have a temple anymore, are now praying to the water of the lake and praise the fountains with the

most sublime, but at the same time also exceedingly mendacious exclamations and implement schools and preach the authority and power and eternal honor of the water, and present it as the true, living holy nature of God, wherein the fullness of life dwells; in short, I tell you, these priests teach the divinity of the water in such a way that you yourself have to be careful not to become thoroughly convinced of such teaching!

[06] Therefore, it is here necessary to instruct these priests of something better, otherwise all human spirit is in danger, to pass into the water of these priests!"

[07] When Fungar-Hellan heard this, he requested to go himself to the island and to take all the priests in his school.

[08] But Mahal said: "Friend, in this way you will achieve very little; but we have a speaker here, namely my daughter Agla, and a speaker, and this is my son Kisarell (previously written 'Kisarell')! Let therefore the priests come here, and we will see what we can do with them!"

[09] Thereupon the General at once sent a strong force to the island to bring the very clever priests to him, and they immediately came with the greatest eagerness and submission to the General's will.

CHAPTER 318

[01] When the water priests came before the face of Fungar-Hellan, they bowed tremendously deep, and one of them began to speak:

[02] "Unending, highest, almighty god of gods, prince of princes, lord of lords! O you, before whom all the lands of the earth tremble and all the waters quivering listens to the sound of your voice, who hast founded heaven and earth, and hast built the great city for millions of people according to your pleasing, - make graciously known to us most repulsive worms before thee, what you desire from us!"

[03] About this highly silly salutation a general laughter arose in the large tent of the General, and the General turned at once to Agla and asked her that she, according to the counsel of her father, should turn to these utter fools and by some right words convince them of their folly, and then to give them a true doctrine.

[04] And Agla emerged from the background in her gray dress, divided her hair and showed the great flattering orators her exceedingly beautiful face, which left the horny priests instantly speechless; for they were standing there half-petrified, and no one moved his head for only one width of a hair, to not lose sight of such a feast for the eyes for only one moment.

[05] And Agla looked for a while at the priests and finally quizzically said: "What are you standing so dumb and stupid in front of me? Tell me rather, if your former salutation to the General was your absolute seriousness, and I'll give you another

word! Speak; I command you in the name of the great eternal God!"

[06] And the priests, when they had heard the sweet voice of Agla, were so charmed that they produced nothing but mere dumb or rather inarticulate sounds like: "Ah - ah - ah - - oh - oh - oh"

[07] Only one had just enough strength that he was able to produce the following very stupid sentence, which sounded: "Oh - oh - oh - you are - like no one of your kind! - Oh - oh - oh - you endless epitome of all - all - all female beauty! Who can look at you and live at the same time?! Who can talk when his ears have heard the sounds of heavenly spheres and harmonies of your mouth?! Oh - oh, oh - you fairest, most beautiful, most beautiful - you heavenly, heavenly, heavenly!"

[08] Here the rapture also paralyzed this speaker's mouth and tongue, and thus all those priests were now mute.

[09] And Fungar-Hellan couldn't help himself to laugh at this and he said to Mahal: "Now there we have the fools! What can we do with them? They are completely enchanted by the sight of Agla! We need the dear Agla to retreat again, otherwise these guys will turn into a love madness, and we will then have a shameful problem with them!"

[10] And Mahal, realizing such himself, called Agla to him and said to her: "My dear daughter, here you will not achieve anything; therefore hide yourself again, otherwise we will experience a shameful spectacle!"

[11] And Agla agreed with her father and withdrew empty-handed.

[12] Thereupon Kisarel was called. But when he came to the fore, he was seen by the priests as the disguised Agla because he resembled Agla a lot. He therefore only caused an even greater enchantment with the priests; but he was unable to make anyone talk and hence had to retire as well.

[13] Henceforth what further!

CHAPTER 319

[01] When now Fungar-Hellan and Mahal were convinced that here for the first time the council of Mahal failed, Fungar-Hellan asked Mahal: "Brother in God, the only eternal true God, - how did it happen now that your advice here is fruitless and, as it seems, also has no proper reason?"

[02] And Mahal said: "Brother, a few moments ago it felt weird to me as well, because I speak nothing but what comes to me from the spirit of the Lord; but now I understand it quite well, why such advice came to me, and why it had to be fruitless!

[03] See, this whole incident is now presenting our entire relationship to God!

[04] These horny, worldly orientated priests represent us humans at this point in time. We arrived with a large army of these water servants, just like God came in the

beginning as an almighty, implacable judge before the first human couple.

[05] But this couple was gripped by remorse regarding its sin committed before God; and God came in a friendly garb and put man back in his original spiritual prosperity. And man soon again forgot the wrath of God and sinned in the face of divine friendship!

[06] But God did not want to turn His friendship so soon into anger, but into an even greater love, grace and mercy, and wanted by love only to fully win back the corrupt human race again.

[07] But - when the people beheld the face of God's love and heard the sweetest voice, they at first hardly could help themselves for all the counter love, but precisely in this love they saw in time in God such a great forbearance and patience, that they began to regard Him as incapable to ever again proceed with a judgement!

[08] In the beginning the people loved God so much that they embraced everything what God had created with their pure love; but over time they stuck themselves with their love more and more to the visible creatures and gradually forgot altogether the divine love, and carried on with it so far that the divine patience suffered a strong rupture and again God had to befall the altogether outwardly turned mankind with a general judgement - and now even more so since man knows about God just as much as these very priests here, to whom you have given the power on this island, just as God once has given to the humans on earth.

[09] But since they abused that power, we came to take it from them; but they looked through us and leveled their circumstances to such an extent that we could do nothing to them.

[10] We thus had pity on them and called them to us and wanted, through the most pleasant face of love in the person of Agla and Kisarel, to give to them precisely this true love and recognition of God.

[11] But what effect did this have on these priests? - See, they became even more horny and more sensual - even in our face!

[12] And see, in the same manner we humans behave against God! The more love and patience He shows us, the more we turn ourselves sensually outwards, become egoistic, self-satisfied and eventually want to respect no one else than ourselves and therefore also not God!

[13] Even if we confess God with the mouth, we renounce Him with each of our actions! For God denies Himself everything and turns all His treasures over to us; in the best case we do this by giving the smallest part to our brethren, but yet always retaining the greatest part for ourselves!

[14] Behold, therefore the Lord allowed it now to happen before our eyes, that we should see from this how we now behave towards Him, as these priests towards us!

[15] But that we in this selfishness are not completely going mad, God must now withdraw in His love, just as Agla and her brother had to retreat from these priests!

[16] Do you now understand the failure of my advice? - See, it is the image of

failure of divine love to us men!"
[17] Henceforth what further!

CHAPTER 320

[01] When Fungar-Hellan received this to him somewhat unintelligible and quite lengthy reply to his short question to Mahal, he said to him:

[02] "Dear friend, you may well be right; but nevertheless your explanation about the failure of your council seems to be more a wisely conceived subterfuge than an actual truth!

[03] For behold, I am also well versed in the subject of correspondence and know quite well what is hidden behind a natural phenomenon; but despite such my knowledge I would not have found in this phenomenon, what you have brought to light!

[04] Truly, I would have preferred it many times over, since you now possess my complete trust, if you openly had confessed to me that you for once might have been mistaken, then coming to me with this stretched wisdom phrase, with which I now can do what I want; I can believe it - but just as well also can deny it!

[05] But I want to tell you the real reason for your failed council!

[06] Behold, it is this very natural: You meant well and thought by yourself that these feral kind of priests will repent by the speech of a beautiful female creature! And that's why you gave me such advice, whereby you of course not have considered the great lust of these guys, wherein lies the hidden reason for the failure.

[07] By the way, this is not important! You still remain my most intimate friend; I just would have preferred it - as I have already said - if you immediately had told me the naked truth, instead of your thinly wise definition this time!

[08] I therefore ask you now to give me real advice and tell me, what's to be done with these horny goats; should they stay alive, or should I have killed them with the sword? Tell me the pure will of God, and I will indeed act immediately accordingly!"

[09] When Mahal heard such a speech from Fungar-Hellan, he said in a slightly agitated tone: "Friend and brother, why have you now said these things to me and thereby have not characterized me, but called God Himself a liar?!

[10] See, this will now cost you soon a tremendous fight, in which you will be heavily chastised by God! See, for you have not believed my speech, which was of a gentle nature, thus believe what I am going to tell you now!

[11] You have completely forgotten about the highlanders, and you think that they no longer can cause you any problems; but the ten still surviving princes nevertheless in time heeded the advice of a messenger from the heights, by

withdrawing the law regarding procreation, a law which the messenger advised against, but instead promised a big reward to anyone who would find a way out from the highland to the depths.

[12] And I tell you: Just now a man is standing in front of the ten princes in their golden palaces and reveals to them a plan, which he devised through higher inspiration, under which the depths can be and will be reached unstoppable! And tomorrow they will begin the work and you will look at the work with a million eyes and you will nevertheless not be able to prevent it in the least!

[13] This, however, will be a landmark to you, that my explanation was not an empty trick of my spirit, but was an eternal truth of God!

[14] However, what should you do with these priests? - The Lord says: 'Let them go from where they came; for their spirit cannot be changed because it died through the unchastiness of their flesh! But if the waters come, they will be the first to find death in the floods!'

[15] When Fungar-Hellan heard this, he immediately dismissed the priests and called the army together and moved with them to the place, which Mahal described to him more accurately afterwards, namely where the highlanders would break through.

CHAPTER 321

[01] The place, however, where the highlanders had built themselves a way to the depths, lay one hundred miles by today's measurements (written in 1844!) northeast of Hanoch and thirty miles from the lake with the island and its water servants. And this locality was a sprawling desert in which nothing grew except for some wild berry bushes. Nevertheless, also here the mountains were for a distance of twenty hours and a height of thirty fathoms vertically excavated, and it was thus impossible for anyone to get from the top down or from below to the top.

[02] One hundred and fifty fathoms away from the mountain wall, Fungar-Hellan had his yellow- and red colored tent set up; and when the whole great army was divided along the mountain wall, Fungar-Hellan said to Mahal, who made himself comfortable on his bed:

[03] "Friend, according to your advice we have now set up camp here; but I still do not see in the remotest sense anything corresponding to your prediction! Should you have fooled me here?! - Truly, despite being your dearest friend, I'll tell you that such a hoax will cost you dearly!"

[04] And Mahal said: "Just take care that the hoax from above will not cost you dearly in the end! - But regarding myself, for a long time already I'm not accountable

to you in this, nor in any other matter!"

[05] Mahal had hardly uttered these words, when suddenly a horrible roaring thunder could be heard from the height of the mountain.

[06] All hurried out of their tents to see what had happened, and one could see the heights covered in smoke which usually originates from the explosive grains when ignited, and under the continuous thundering a thousand mighty earth- and stone avalanches came crashing down to the depths, whereby the rectangular space between the vertically excavated walls and the desert plains were completely filled.

[07] And since various such avalanches occurred along the whole wall of the desert, the wall soon was filled with debris in various places, and the way from the heights to the depths was thus paved unstopable - which pernicious act Fungar-Hellan had to watch quietly as it was impossible for him to stop it; for who could have dared to remove the debris while continuously new and bigger avalanches followed in short succession?!

[08] During this awful occasion Mahal asked Fungar-Hellan whether he regarded such phenomenon also a hoax.

[09] And Fungar-Hellan said: "O you terrible prophet from the heights of God! Why do you have to proclaim only terrible things, which occur with such terrible accuracy, and why not also good events which also occur with the same accuracy?! But tell me now, what can we do to conquer these revenge thirsty highlanders!"

[10] And Mahal said: "By the very fact that we are here! For our presence here will tell them that we have been inspired by a higher power to know where they would build their roads to the depths! This will instill a great respect in them for us, and instead of fighting they will choose very peaceful negotiations!"

[11] You just have to refrain from attacking them belligerently when they are coming down; but you can always place a strong guard around your tent, to inject them with a great reverence for our power!"

[12] When Fungar heard this, he immediately complied with the advice, but simultaneously already a few spies were discovered who made sure that the spaces were properly filled.

[13] Henceforth what further!

CHAPTER 322

[01] When Fungar-Hellan had convinced himself of the spies of the highlands, he gave his army orders to concentrate large numbers of troops at the transition points and keep themselves battle ready for the eventuality of a slightest sign of an attack by the enemy. Throughout they should behave as a defensive and protective force

and not as an attacking power.

[02] This was thus the command and was conveyed to the whole army by courier in one day; and this time period was tightly measured!

[03] The army had hardly arranged itself partially to the orders of Fungar-Hellan, when an immense number of the best trained warriors of the highlands, first examined the stability of the new avalanche slope and when found perfectly firm, they courageously walked unflinchingly towards the opposing forces as if they did not exist.

[04] Fungar-Hellan noticed this bravest earnestness and therefore ordered a nearby hundred thousand men strong division to attack and fend off the enemy should they come closer to him than ten paces.

[05] However, the enemy had no such intentions but also concentrated itself in dense crowds in catapult distance and sent three deputies to the shiny tent of the General and had him ask what the vertical excavation of the mountains which started a decade ago, had cost him.

[06] For their supreme commander wanted to know this, because he has come now, to pay such a large debt to the commander of Hanoch; for such an enormous sum of money and effort, calculated for the residents of the highlands only, could impossibly be demanded for free from their side!

[07] After such debt would have been paid, only then would they insist to collect the tithe for a decade which was at that stage negotiated with king Gurat and the then under-priest Fungar-Hellan!

[08] When Fungar-Hellan heard such a satirical question, he was very indignant and said: "I'm Fungar-Hellan myself and have come here with a force of two million of the best trained warriors! I am now the real master of all Hanoch and its immense empire!

[09] Do you want to mess with him, to whom the old Lord and God of heaven and earth has precisely indicated the place where you would break through to come down from your raven nests to the plains to devastate it like a swarm of locusts?!"

[10] When the delegation heard such an answer from the General, they said: "You command a powerful language and oppose us with the old, true deity; but also we have to tell you what this same God spoke to us through a prophet!

[11] See, His words in short, said this: 'Once you have paved the way at the indicated location to the depths, in the manner as I have shown you, you will meet the great force of Hanoch; for I will deliver them into your hands by the brother of Noah, who has become averse to me because of his children! However, spare the brother and his children; for I will chastise them Myself!'

[12] See, that is our prophecy! But if you want to avoid all the bloodshed, surrender now willingly; otherwise no one is going to leave this desert alive, except the brother of Noah and his children!"

[13] When Fungar-Hellan heard this, his anger was on fire; he seized the three and

killed them with his own hands!

[14] At that moment Mahal got up and, guided by a higher power, moved with his family inexorably to the enemy and told them about the sacrilege of Fungar.

[15] And this was the signal for a battle that afterwards never again had its equal! Of Hanoch's army only a thousand men survived - and of the three million strong highlanders only three thousand and seven men remained alive.

[16] Henceforth what further!

CHAPTER 323

[01] Among the survivors was Fungar-Hellan with two colonels who fled with the rest back to Hanoch, in pursuit over quite a long distance by the survivors of the highlanders.

[02] When he arrived in Hanoch, he immediately rushed to Gurat who welcomed him with open arms. And then he announced to the king the most sad end of his campaign, saying:

[03] "Brother! Now everything is lost! The highlanders have built themselves a way down from the mountains at a desolate place about sixty hours behind the large lake which was indicated to me earlier by the shameful old rascal Mahal! Their number may have been a million more than ours!

[04] In short, after the old rogue moved with his family members to the enemy in a manner which is still a mystery to me and then most certainly had us betrayed to them, just after I had strangled three most cheeky delegates with my own hands, the infuriated enemy attacked us on a thousand points simultaneously!

[05] A murderous battle began, and lasted for three days and three nights; on the fourth day I was down to no more than two thousand men, with only a thousand actual soldiers among them, and I was forced to flee to avoid not being wiped out to the last man.

[06] The enemy also lost probably more than two million men; for I tell you, on the third day we were fighting on piles of corpses! My warriors have certainly fought more bravely than the enemy - for my warriors surely killed more than three million of enemy soldiers, while the same could not master my two million - but their superiority was eventually so great that we could have conquered them!

[07] But now we have to quickly assemble an army of four million warriors to take revenge on the haughty highland princes in a manner of which the earth forever will not be able to exhibit a second example! But speed is of the essence here, - otherwise the highlanders will be on our neck again!

[08] Woe unto you, killer of my people! Fungar will now become the king of all devils over you! We will attack you with a cruelty of which the worst and most evil

Satan will cringe! A thousandfold curse onto you, earth, and all creatures on your surface; I will give you the *coup de grâce*! - But now let us build an army, a most terrible army!"

[09] Upon this speech Gurat became frightened and could not speak.

[10] But Fungar-Hellan hurried away, launching at once the greatest mobilization and recruitment campaign.

[11] And within one month already a fully operational army of four million men and more was ready in and around Hanoch.

[12] Henceforth what further!

CHAPTER 324

[01] So too also the highlanders set up a new powerful army of over two million men and consulted with their ten princes, as to how they should chastise Hanoch again.

[02] And Mahal, who now was most hospitably accommodated by the ten princes, together with his family, said:

[03] "Friends, your numbers have now been reduced by a more accurate count of nearly three million, and you now have a lot of space in this great mountain land which brings forth bread for all of you in abundance!

[04] Let therefore go to Hanoch! I know quite well that they are preparing for a mighty struggle with you and setting up an army of four million; but this should not bother you in the least! For if you do not go down to them, they will not come up to you for all times of time; for they are clever enough to realize that a hundred below is no match for 10 on a rock!

[05] Therefore you are perfectly safe here; because firstly the Hanochians - even if their numbers were still bigger - never dare to penetrate up to here, and secondly they are no longer able to do this; because except for the places where you may have built the ways down, there is nowhere an ascent possible - except over the sacred heights of my brother Noah! But there the Hanochians will have to avoid the ascent everywhere; for in the desert where the battle took place the plague will meet them many hours before getting there, and will kill them all very badly. And as such this place will be impassable for the next twenty years!

[06] But concerning the sacred heights where my brother lives, it falls under the almighty protection of God, and to march against Him will surely be a most futile effort! Therefore, keep this advice, and you will do well.

[07] When the ten princes had heard such advice, they considered it and then said: "You have spoken well; but do you think that the wrath of Fungar-Hellan will leave us in peace? Or will he, who has a most terrifying adventurous spirit, not do everything

possible to gain access to the heights on a thousand other points - and perhaps has achieved more than a hundred to date already?! And if he comes into our land, what then about us?!"

[08] And Mahal said: "Let it go! I told you at the outset what my brother Noah does. Surely, before Fungar has completed constructing a hundred rise towers, Noah will have completed his water home! But if this is done, then neither the towers nor the mountains will be of any benefit to Fungar-Hellan; because then the Lord will move against all the world to fight and will not spare any creature - for the sake of the great evilness of man!"

[09] The ten princes were deep in thought about this speech of Mahal and for three days said nothing; but they nevertheless heeded the advice.

CHAPTER 325

[01] But when Fungar-Hellan had the new large army organized in the depths and had sent a large number of builders who at the vertically excavated mountain walls had to construct high towers with wide staircase steps, he again went to the king Gurat and found him to be very sad and asked him the reason for such his sadness.

[02] And the king answered and said: "Oh dear friend, when I consider that we no longer can call the man of God our ally, I'm overwhelmed by a great sadness, and your first exclamation 'We are lost!' - which you said to me when coming to me after your unfortunate campaign - appears ever more alive in my soul!"

[03] For behold, what use would all our precautions to us, when Hanoach at the helm of the under priests had conspired against us, if the wisdom of Mahal would not have guided us?!"

[04] But now, that you at some point or somewhere has cruelly acted against his council, he now has left you and went over to the highland princes and will be their leader!

[05] Wherever you will undertake something against these princes, his great wisdom will see through you from a great distance and will know how to neutralize any of your plans and to conquer and to destroy us, as you have done it at his side with all the temples, - to what all your power would be of little help, if the power of the man of God would not be with you!

[06] Therefore I'm also now most certain and convinced that your one hundred tower construction project will benefit us very little, nor the new immense army which costs us twenty-five thousand pounds of gold daily but will never bring us only one weak silver coin benefit! -

[07] Oh, if it could be possible that Mahal and his children would become our friend again, we would be able to walk safely within our walls but without him, it will soon

become very dangerous to walk the streets and alleys of our city, since we are all blind and cannot not see where an abyss awaits us!"

[08] When Fungar-Hellan heard this from Gurat, he became very pensive and did not know what he should answer the king.

[09] Only after a while he said: "My king and my friend, you're quite right, and nothing can be said against it; but since we are exposed, it is after all better to do something for our safety, then to throw in the towel entirely!"

[10] I have no doubt swore the princes the highest vengeance, including Mahal, - but since my anger has calmed somewhat, I will be lenient with my oath; but we must still be armed at all times, as we are not sure for an hour about a powerful attack from the side of the highland people!

[11] Mahal's wisdom or not! We still need to ensure our safety as much as possible, if we do not want to expect our downfall in every moment!

[12] By the way, should Mahal come here now, I will accept him just as friendly as he was welcomed earlier in this castle; and I think - no one can do more for him!

[13] But in what manner could he come back to us? He will not be able to walk across the battlefield; therefore the construction of my towers should proceed as swiftly as possible, so that we can send a messenger to Mahal to bring him back to our walls, should he still be alive!"

[14] With these words Gurat was satisfied and recommended to the General the construction of at least one tower at the vertically excavated mountain wall.

[15] And Fungar-Hellan did this with all diligence; and within thirty days one tower stood fully completed against the wall.

CHAPTER 326

[01] When the tower was built at the main access point into the highlands, and this in such a gigantic manner that its stairs could easily carry camels and donkeys, General Fungar-Hellan and King Gurat assembled a strong well versed delegation and sent them to the highlands, to look for Mahal and bring him back to Hanoch.

[02] Within a few days the delegation was put together, clothed in white garments of peace, and then sent to the highlands.

[03] After a five-day trip on camels (calculated at forty hours travel per day which such an animal could easily accomplish) the delegation reached the highlands, where they were immediately arrested by the guards and brought before the ten princes.

[04] When the delegation was brought as prisoners before the ten princes, one of the princes asked them what had motivated them to seek their downfall on the heights.

[05] And one of the main speakers of the deputation said: "Elated, wise leaders of your people! Not even a remotely evil intention has led us here at great expense, - but only the best and most peaceful sense was our guide!

[06] You have defeated our army and as winners have claimed the big battleground; therefore, you also have the most martial right, to demand from us the victory tax!

[07] But we also know that you too have suffered a strong defeat and might therefore hardly have the courage to demand your fee from us, since you, based on your deepest wisdom, might judge and assess that we still have an armed force of almost five million soldiers in reserve.

[08] Therefore we have been sent by our king to you, to ask you on his behalf, what you are firstly demanding from him as a victory tax so that he could give it to you immediately; and secondly he asks you for peace and friendship to which purpose he is now building a hundred connection towers to reopen once and for all the trade relations with Hanoch!

[09] That is the reason for our mission, which is true in its entirety, - to which we have an added commission for Mahal should he still be alive, and if he still was in your midst!"

[10] When the princes had heard this from the deputation, they asked the delegates by which means could they indubitably prove the truth of their statement!

[11] And the deputies said: "If Mahal is still among you, call him before us; he will give you the testimony!"

[12] When the ten princes had heard this, they at once sent for Mahal.

CHAPTER 327

[01] When Mahal now entered the council chamber, the deputies were terrified about his serious countenance, and none of them dared for one word to pass his lips.

[02] When the whole assembly stood there in silence for a while, Mahal asked them: "Why did you call me? Am I like a strange animal which is led around in chains by a tamer and be gawked at for some pieces of metal?! - Speak! Why have I been summoned here?"

[03] After this questioning prompt one of the ten princes said: "Man of God! See, these are sent here from the depths and have given us such and such a reason for their mission! O tell us, if we can believe them or not!"

[04] And Mahal said: "Yes, - you can believe what they testified, because it is so; except that the offering of the war tax was not the actual main reason of their mission, but the main reason of all that is me!

[05] King Gurat and his General Fungar-Hellan want me back at their court, and these deputies should induce me to it; but they, like their masters, do not know that Mahal can never be guided by men but only by God alone.

[06] Therefore tell your masters that I will only go back to them if God the Lord is asking me to do so! But also tell them that I in the very name of the Lord will see to it, how they will keep their double proffer to the ten princes!"

[07] When Mahal had spoken these words to the delegates, he turned back to the ten princes and said to them: "Let these messengers go away again in peace, because they have offered you peace; but pay close attention to it that their offer is fulfilled in a given period of time!

[08] For if anyone gives his word to someone, he must comply with it within a specified term, otherwise he is a hypocrite and political speaker only, who makes a promise, but since he does not specify a time limit in which he must keep the promise, his promise is as good as an utter lie because he can extend the fulfillment of his promise to infinity and can do something only in a thousand or ten thousand years, which he otherwise had to fulfill in a specified time frame.

[09] Therefore, it is not good enough to say: 'I'll do that', but it should say: 'I will do so-and-so today or tomorrow, or in one year, if the Lord keeps me alive for that particular time to fulfill my promise!'

[10] Therefore also demand this from these messengers, and as I said before - let them go in peace!"

[11] The ten princes saw the importance of this condition and gave the messenger a period of three months and let them go completely unhindered but immediately reinforced the guards at the main ascent.

CHAPTER 328

[01] When the delegation arrived back in Hanoch and informed Gurat and Fungar-Hellan about the outcome of their mission, both lords of Hanoch initially made some sour faces about it.

[02] But Gurat after a while said to the General: "Yes what should we do? Here it means to bite the bullet and nothing else, nothing more, nothing less! In one month we have to come up with one hundred thousand bushels of wheat, as much grain and equally much barley and then twenty thousand camels, forty thousand oxen and two times a hundred thousand sheep, otherwise we are completely lost against the highlanders!

[03] The only question remains: From where are we going to obtain within such a short time the great mass of all this? From where, from where - if we do not want to start a war with our own people - yes - a real predatory war!?"

[04] Fungar-Hellan, scratching himself strongly behind the ears, said: "Friend and brother, as it seems to me, we are as good as lost! I am now of the opinion to let Mahal sit on the heights and let us remain at home with the war tax!

[05] If the highlanders had demanded gold and silver, we could have given it to them easily by tenfold since we have so much of it that we could cover the whole of Hanoch with it; but grain in these already very lean years, and so many oxen, camels and sheep, and all this - as already said in these lean years - is not possible, and all at once, certainly not!

[06] If the highlanders had given us a period of ten years, the matter would probably still be feasible; but, friend, in one month it is the purest impossibility of the world!

[07] Let us therefore send up another delegation to negotiate a ten-year tax repayment period; if the ten princes agree to it we want to keep our word - otherwise they should do what they want!"

[08] Gurat was pleased with this proposal. A new delegation was summoned and ordered to the heights - but unfortunately without effect; because the ten princes insisted on their demand and would not lessen their demand by one coin!

[09] Henceforth what further!

CHAPTER 329

[01] When this second deputation returned to Hanoch without achieving their goal and informed the king and Fungar-Hellan about the fruitless outcome of their journey, both were unanimously infuriated and took the firm decision to not deliver one coin in value as a war tax to the highlanders.

[02] And Fungar-Hellan said: "Thus they should come and get it themselves! But if they are coming, we want to receive them in the right way!

[03] We know, however, that we are descendants of Seth, and that the slave people of the highlands are derived only from the rejected Cahin! Has our strength shrunk so much that we are not able to master these haughty slaves?!

[04] For the time being we will be no fools anymore, to look for them with our army in the mountains; but we will know how to lure them down to us. And if they will be coming, then woe to them; they should taste our righteous wrath!

[05] Do you know, friend Gurat, what we are going to do now? - We will send another delegation up, namely with the following political message:

[06] Under pretense we will give the whole empire Hanoch into their hands, and this under the pretext that at such huge demand we could no longer govern and are therefore at a loss!

[07] Because without violence such enormous demand for crops and livestock

could impossibly be gathered in our own kingdom in such a short period of time. And if such violence is exercised against our own citizens, then the whole empire will rise up against us and with its great superiority destroy us entirely!

[08] Since we have thoroughly calculated such, we would rather hand them the whole empire in peace for a good annuity; because we have become tired of governance and therefore would greatly prefer the rest than such a rushed life!

[09] As a sign of truth, the delegates should immediately take the keys and some counterfeit crowns of Hanoch with them and hand them over to the ten, and at the same time invite them to move to Hanoch and take over everything lock, stock and barre! What do you think, is this my idea not good?"

[10] And Gurat said: "Dear friend, just remember that Mahal is among the ten, and therefore any ploy is futile!

[11] I think we should do nothing of the kind and wait until they begin to negotiate with us; then we launch a terrible offensive and destroy everything that is approaching us!

[12] But in the meantime, however, instead of the one hundred ascending towers, let us dig a hundred tunnels each a thousand fathoms deep into the mountains of the highlands and load each shaft with ten thousand pounds of explosive grains and ignite them, - and this will cause a fairly strong confusion among the haughty highlanders!

[13] What has to happen further the outcome will teach us!"

[14] Fungar agreed to this and at once began executing the council of Gurat.

CHAPTER 330

[01] The ten princes in the highlands also summoned a council meeting, to consider what they should do, should the Hanochians not keep their word; the council lasted longer than three months, but no final decision could be reached in this matter.

[02] But they erred since they did not consult Mahal, and the reason for this was that they thought Mahal might as yet be secretly involved with the Hanochians and could afterward also give some advice to them, by which they (highlanders) could be delivered into the hands of the Hanochians.

[03] This suspicion against Mahal arose from his very mild handling of the delegation from Hanoch, as they rather expected from him to sentence these messengers to death.

[04] However, Mahal realized this and became very displeased about it.

[05] When the ten princes, after their three-month consultation did not deliver any pointed decision, called upon Mahal who lived in a small mountain town in a

completely secluded house all by himself, and asked him what they should undertake against the Hanochians, since they did not keep their word and that from the promised war tax nothing has arrived as yet, Mahal said:

[06] "My dear friends, I am sorry in my heart that you came so late to me, because my advice can be of no use to you anymore! Would you have rather at the beginning of your empty meeting which lasted for three months in vain, have asked me for the right advice, I would have given you the right advice; but now it's too late!

[07] Because during your meeting the very active Hanochians have gained exactly the right time and were able to dig quite undeterred at one hundred very favorable points about a thousand fathoms deep shafts and have loaded each already with ten thousand pounds of the strongest explosive grains; and still today all of these mines will be detonated, whereby your country at hundred points will be very badly damaged!

[08] And you will therefore have to flee if you want to escape the vengeance of the Hanochians! Flee therefore rather immediately; because tomorrow it may be already too late!"

[09] And when the ten princes had heard such from Mahal, they laughed and said: "Friend, if there is nothing else, we can quite calmly remain here; because we know exactly the effect of the explosive grains, and how deep one can dig in three month into the earth!"

[10] See, if they have penetrated only forty fathoms deep into the rock in three months, they have performed a miracle, let alone a thousand fathoms! Therefore, we are quite calm!"

[11] Here, the ten princes laughed again, and left Mahal.

[12] Henceforth what further!

CHAPTER 331

[01] But the children of Mahal asked their father what they had to do if the Hanochians would perform such a violent coup against the highlanders.

[02] And the father Mahal said to his children: "My children! Trust in God, and be perfectly calm; because we are safe and secure everywhere on earth of God, as long as God the Lord is with us!

[03] But if we have forfeited His grace and mercy and love, then everything which is called being or subject will pursue us and meet us in hostility; not even our shadow can we trust, that it will not betray us to all sorts of enemies!

[04] Therefore we want to hold even firmer faith in God, so that we may indeed walk safely on the earth of God!

[05] But I say to you now, my dear children, as I now see it in my spirit: Thus how

things are now standing on this earth, it cannot last longer than ten years!

[06] A person is against his neighbor; one nation marches against the other; each one wants to rule in his own sphere and does not respect any governing body and no king!

[07] Thus throughout the empire of Hanoah there are many independent lords, and the king trembles before the citizens of his city, and all his vassals and all the governors in the outer cities are completely arbitrary lords and do what they want. They demand immoderate taxes from farmers; but the king and his general do not know one syllable about it.

[08] The foreign vassals have become completely independent lords, fighting wars among each other, so that for a long time no day goes by without bloodshed.

[09] Here and there are popular uprisings! And there is robbery, plundering and murder, and everyone who was in front of such turmoil, wants to remain dictator thereafter; and once he has succeeded, he then becomes much worse than the former tyrants and despots!

[10] In a particularly evil manner do the emigrant children of the heights are carry on in secret for many years already with the children of the depths. For a long time already they are considered no longer to be persons, but as pure rational animals and treated accordingly; and nobody wants to be led, pulled and punished by the spirit of God anymore!

[11] Since the infernal invention of the explosive grains, the earth drill and the rock softening acid no mountain is safe from the destructive rage of the people.

[12] Say, - can God keep watching such raging, infuriating, beating, killing, destruction, lies, hypocrisy, cheating, stealing and robbing and every kind of fornication any longer?!"

[13] And the children were terrified about this description of the circumstances of the world.

[14] But Mahal said: "Let us under cover of darkness leave this place and go to Noah on the heights; for from now on there is nowhere else to stay for us!"

[15] Thereupon Mahal gathered all his belongings and at once went with all his children to Noah on the heights.

[16] Henceforth what further!

CHAPTER 332

[01] Within ten days Mahal arrived at the still hallowed heights of Noah, who met him quite a long distance in advance.

[02] When the two elder brothers met they embraced each other, and both were overjoyed to see each other again.

[03] And Noah immediately asked Mahal what is happening in the lowlands and empires, whether they turn to the Lord, or ever more so to the world.

[04] And Mahal said: "O brother, the utter impiousness of all the nations which I now have come to know completely on my extensive travels, is indeed the main reason why I'm here now!

[05] I was still full of the best hopes that I through the grace of God would succeed, to win the people by their kings and princes over for God; but ten days ago the Lord made me clearly see the circumstances of humanity on earth, and therefore made me clearly recognize that the people can neither by miracles nor by whatever other means be brought back again.

[06] Because they are so utterly turned to the world, that all spirit in them has gone under; but where no spirit prevails in man, how could he absorb any spiritual and divine in himself?!

[07] If only a few people would be involved, it could be thought that it would be possible to convert those; but what can one man do against so many millions of the most stubborn ungodly people?!

[08] They are listening to you for some time; but soon they completely indifferent turning their backs on you. If all goes well, you are either laughed at and even compassionately bewailed as a fool; but if it only goes a little worse, you are flogged, imprisoned, and even killed! For I say to you, a human life is considered in depths like here the life of a gnat!

[09] O brother, it shudders me if I now think about the depths! Verily, in hell, which we know for a long time, as it is, it is almost better!"

[10] When Noah heard such a description from his brother Mahal, he sighed deeply and said, "Thus it is really so, as the Lord has shown it to me in the spirit! O you world, you world, why don't you want to be punished by the gentle spirit of God and rather prefer your judgement and your eternal destruction?!

[11] From this point on, both brothers went completely silent to the top of the heights where Adam once dwelt, and wept together over the wonderfully created earth.

[12] And Mahal soon noticed the almost completed large water ark and was very surprised how this had progressed in such a short time to such perfection.

CHAPTER 333

[01] But when Mahal had a closer look at the in- and outside of the ark, he said to Noah: "Brother, tell me precisely how the Lord has commanded you to build this rare construction! I also know something, - but only very circuitously and therefore the matter is not very clear to me; thus explain it to me in detail so that I also know what I

have to do at that time!"

[02] And Noah said to Mahal: "Brother, you know the time when the people on earth began to multiply since the days of Lamech and later procreated quite beautiful daughters; and you know how God's children on the heights realized this, and soon began to leave the holy heights and migrated to the plains of the earth and how they took the daughters of the people as it pleased them and procreated children with them!

[03] As therefore the heights of God, which He had blessed so extensively and dearly for His children, was almost entirely bare of men, for even husbands abandoned their wives and moved to the depths to take the daughters of the people as wives, whereupon soon many abandoned wives followed them to the plains and married the sons of the earth - behold, soon thereafter the Lord said to me:

[04] "Noah, behold, the people no longer want to be punished by my Spirit; because they have become pure flesh! I nevertheless will give them a deadline of one hundred and twenty years!"

[05] When the Lord had spoken such words to me, you were present; and you also know what we have done for one hundred firm years according to the will of God to convert the children of God who have become most common earth people, and all this without the slightest lasting success!

[06] For the children of God procreated with the daughters of the plains powerful and famous people; these became masters of all sorts of evil things before God and became hard tyrants against the children of the world and also warred against each other for domineering reasons. And under such circumstances a hundred years and more went by!

[07] But when the Lord saw that the people not only did not converted upon His daily exhortations of all kinds and manners, but became even more evil and more powerful, and how all their thoughts and endeavors became forever more evil, - behold, He then repented it that He had created man on earth, and He was very grieved in His heart about it!

[08] And see, at this time - about two times seven years ago the Lord spoke to me again: 'Noah, listen, I want to erase the people from earth who I have made, beginning with man to beast, to worms, and to the fowls under the heaven; for I regret it that I have created them on this earth!'

[09] But I, Noah, nevertheless found mercy before God, and He did not count me as one of the people of the earth who have become evil! And behold, at that time God again looked to the earth; but it was corrupt before His eyes and was filled with violence!

[10] God nevertheless sent messengers to the corrupt people and wanted to have mercy on them. But the messengers were talking to deaf ears and were regarded as very ordinary people; they were left alone and were completely ignored.

[11] Thereupon, after a very short while, the Lord looked to the earth and said to

me: 'Noah, listen! All My endeavors and love are in vain! The end of all flesh has come before Me; for the earth is filled with evilness of the people! And now behold, I will destroy them all with the earth!'

[12] And see, around that time, I also had, as you know, to log the trees to build the container, which is now standing there before us, except for one small matter! But if you also want to know the building plans in detail, I will tell you according to the Lord's own words!"

[13] And Mahal asked Noah about it and Noah spoke to Mahal: "First come into my house and let us strengthen ourselves in the name of the Lord; then I will reveal the building plans of this container to you!"

[14] And Mahal did according to the wish of Noah.

CHAPTER 334

[01] When Noah with his brother Mahal and his children and with his own wife and their own children, had strengthened the body, he said to Mahal:

[02] "Well, brother Mahal, if you want to listen to me, I will explain to you the building plans of God for this big container!"

[03] And Mahal asked him for it, saying: "Yes, my dearest brother, do that, I once again ask you for it, so that I can learn from it, what I will have to do for me!"

[04] When Mahal had spoken these words, Noah said to Mahal: "Very well then, thus listen! But I beg you, that you not become annoyed; for then you would have to blame yourself, if your anger will consume you!"

[05] And Mahal assured Noah that he would never get angry, even if the Lord would hurl a burning thorn bush onto his bare back!

[06] Then Noah said: "Thus listen; for soon afterwards the Lord God Zebaoth spoke to me when the logged pine wood had been trimmed:

[07] 'Noah! Make Me an ark of the pine wood, and make chambers in it, and seal it with pitch from the inside and the outside; but make the container as follows: three hundred ell in length; fifty ell wide and a height of thirty ell. (an ell is equal to half fathom which is equal to about 95 cm.)

[08] You should only give it one window, namely on top of the roof, and it should be one ell in size (equal in length and width, provided with a little door as a window which can lock tight and is made from planks).

[09] You should put the entrance in the middle on one side of this container! The container itself should be divided from the bottom to the top into three floors so that the whole container has three decks, one at the bottom, one in the middle and one at the top as a third in height for the people and their needs.'

[10] I, Noah, penetrated further into the will of the Lord, asking what is the use of

such a container.

[11] And the Lord spoke again to me: 'Noah, behold, I want to bring a powerful flood of water over the sin on earth, to destroy all flesh, in which there is a living breath under heaven; and everything on earth will perish!

[12] But with you I will make a covenant! You should go into the ark with your sons, your wife and your sons' wives.

[13] In addition, however, you should also put all kinds of animals of all flesh into the ark; from each one pair, a male and a female, so that they may stay alive with you!

[14] Of the birds after its kind, of the beasts on earth after its kind, and of every worm of the earth after its kind, one pair each should go with you into the ark, so that they can stay alive!

[15] Thus you also should take all kinds of food with you that you can eat, and you should gather it in the right quantities, so that it serves you and the animals as food!

[16] I fell before the Lord on my face and cried and begged him: 'Lord, how should I, a weak person, do all this alone? Where should I catch all the animals and where to find the right food for them? Where should I get for all the carnivores, the meat, and where the grass for all the large grass eaters, and where the unknown food for all the insects - How long, O Lord, will it take me to finish the big container?'

[17] And the Lord said: 'Noah, do not worry, but just put your hand to work, and I will help you, so that you should not feel the hardness of the work!'

[18] And see, brother, I immediately put my hands to work, and everything happened miraculously by itself, and I had with my few helpers an easy task. The container grew from day to day mightily and is now finished except for the little window door on the roof!

[19] Thus was the building plan, and so is now also the completed work!"

[20] When Mahal heard this, he was sad beyond measure; because he did not hear that also he too was allowed to go into the container.

[21] Henceforth what further!

CHAPTER 335

[01] But Noah very soon noted the great inner sadness of his brother Mahal as well as his children; for they were all deeply shocked, when they heard that only Noah and his family had found grace before God.

[02] Therefore Noah said to Mahal: "Brother, why have you become sad now? Didn't you previously give me your word that you would not get angry, even if the Lord would hurl a burning thorn bush on your bare back?!

[03] O Brother, how do you keep your word so highly regarded by me?! Don't you

know how good the Lord is, and don't you know His endless patience and His eternal unlimited mercy?!

[04] Tell me, - when did the Lord ever not listen to someone, if he repentantly turned in the true love of his heart to Him like a true child to his only right and true father?! You do likewise, and you will certainly not need to be sad!"

[05] Thereupon Mahal exhorted himself and said to Noah: "O Brother, show me a sin which I have ever committed against God the Lord, and I want to mourn and weep thereat for my whole life and beg for forgiveness and mercy!

[06] Am I not as pure as you are?! Why does the Lord want to judge me? What did I do wrong before His eyes, that He denies me to go into the container?

[07] That I wanted to find my children in the depths, where the Lord Himself had sent Waltar below, but when he got there, He let him go so that he fell and perished, - brother, was this my fault? When I have sinned before and when afterwards that the Lord had to strike me like that?

[08] But you said the Lord has regretted it to have created human beings! If so, what then is man on earth? Behold, I tell you: He is a sin of God! - But I'm of the opinion that God should not be capable of sin?!

[09] But that the Lord has acted so faithlessly against me, the ever-righteous, and thus has shamefully sinned against me, I now believe that even God can sin! For without sin there can be no repentance; but who speaks: 'I regret', has sinned!

[10] Thus I say: God cannot accuse me of any sin; but I want to show Him His sin against me, the always righteous!"

[11] Noah was shocked when he heard those words from Mahal.

[12] But Mahal rose angrily and went with his children to the full height.

CHAPTER 336

[01] When Mahal with his four children arrived on the full height in his anger against God, his son Kisarel came to him and said:

[02] "Father, tell us, - we, your children, tell us, - if what you have spoken to Noah, do you really mean it!

[03] For behold, I cannot understand it, how can you accuse God of a sin against you! How is this possible, a God - to be a sinner? Against whom and for what? Against us, against His other creatures, or even perhaps against Himself? But how possible can this even be thought, where God Himself is indeed the ground law in all things, just as He is the primordial cause in everything Himself?!

[04] O father, just remember that God is all-powerful from eternity; but we are only impotent worms of dust against Him! Can He not destroy us all in one moment if we act contrary to His order?!"

[05] And Mahal said to his son: "You speak as you understand it! Don't you know what God is planning to do?!"

[06] See, He wants and shall not later than within five to six years put the whole earth under water by flooding with waters from the firmament! And everything will die in these floods; only Noah alone will remain with his family and with the animals in his ark!

[07] Say, would it not be better, if God had awakened wise teachers equipped with some miraculous powers among people who could guide the human race towards Him, than to kill so many millions with one blow?!

[08] Who is to blame if the people forget God, then God Himself?!

[09] It pleases Him to reveal Himself to a number of people once every thousand years; but the others, He doesn't care. But if they are not to His liking, He then immediately judges all equally, those who know and those who don't know, the taught as well as the untaught!

[10] Thus within six years the blind as well as those who can see, will be drowned! Why so? Because they know little or nothing of God, for they never had the good fortune to hear something from Him! But also we will be drowned, even if we know God perfectly well, and the reason for it is that it pleases God!

[11] If we were stones, He could do with us what He wanted, rightly; but He created us as free beings! And now He wants to destroy us in the freedom which He Himself has given to us, and behold, that is a sin of God against us - or we ourselves are as a mistake, thus a sin of His wisdom and power! - Do you now understand the sin of God against us?'

[12] Henceforth what further!

CHAPTER 337

[01] However, Noah soon also went to the full height and found his brother and his beautiful children, looking at each other very distraught; and he went to Mahal and said to him:

[02] "Listen to me, brother! Behold, you have accused God of a sin against you, because you thought of yourself as the most righteous man on the face of the earth, and the reason for this is that your conscience certainly must tell you, that you have never sinned before God, for you always very strictly have fulfilled His command in all its parts!

[03] But behold, this is your very purity of conscience created in you a certain triumphal sense and thereby a high level of satisfaction with yourself, according to which you often asked yourself: 'Can God Himself has lived more pure and righteous in His order from all eternity than I have in this my time?!"

[04] And then your triumphant most pure conscience always answered you: 'No, God in His own conjunction could never have been more pure than I am in my relationship as a man to God and therefore also to man!'

[05] See, brother, this triumph of justice is to God the Lord even less pleasant than any law opposing act as sin itself; for this is the very haughtiness in its basic roots itself, which must be erased from man if he is trying to be something before God.

[06] But not only this your righteousness haughtiness has made you in the Lord's eyes austere, but even more so the following resulting wisdom which says:

[07] 'Since I am already so pure and righteous as God Himself, but still not be allowed to be holy, because the holiness of God is inviolable, I will nevertheless with my limited powers in my human relationship, act more perfect than God Himself!

[08] That God in His actions always first acts imperfectly and then, only after some failures, achieves some perfection, I have learned from all His creations!

[09] For nowhere in the whole world something is perfect! No thing is entirely without blemish; even the sun itself is not completely pure, and the moon is imperfect in all its appearance and imperfect the light of the stars!

[10] Therefore I want and I can in my sphere as a human being surpass God with each of my actions; for I want to manifest each of my actions in such a way, that they should immediately appear as perfect and should not need any repairs afterwards!

[11] But if the imperfect matter created by God does not allow the utter perfect completion of a work, it shall nevertheless appear in my thoughts and desires as perfectly completed; but what could be found as imperfect in my real works as a result of the imperfect matter created by God, the Creator will have to carry the blame for it!

[12] Now you see, my brother! In this way, the Lord was for quite a long time already regarded by you as a sinner against you, and that was the evil seed in you, which has now grown to a loud and bitter fruit! For now, you blame God loudly for a sin against you!

[13] Do you think that such an accusation is no sin before God?! Or do you think that God needs to go to your school to become a perfect God?!

[14] O brother, consider this your big misapprehension; recognize it as a grossest sin, and regret it, and the Lord will not close the ark for you during the time of judgement and suffering!"

[15] But Mahal said: "Brother, with you I have nothing to argue and to arbitrate; for I have always lived with you as a true brother and have never compromised your tribe leadership with a single syllable!

[16] My case I have with God! I have challenged Him with His Holiness, so that I can argue with Him according to my actions! He must prove it to me when I have sinned before His countenance!"

[17] Here a mighty storm arose, and the Lord appeared visibly on the full height before Mahal and Noah.

[18] Henceforth what further!

CHAPTER 338

[01] They were all mightily frightened when the Lord appeared among them after the storm, recognizing Him as the Lord immediately; and even Noah himself had a great fear.

[02] And the Lord said to Noah: "Noah, do not fear Me; for I have not come to judge you nor anybody else! But since your brother Mahal has demanded from Me to appear before the judgment seat of his wisdom and demands accountability for My sin against His righteousness, I had to come to save My honor before you and your children, as well as before the children of Mahal! And thus let us talk to Mahal!"

[03] Here, the Lord turned to Mahal and said to him: "Mahal, My son! Since I'm supposed to have sinned against your righteousness already, then show Me such a sin, as well as the one against all the people on earth, - and I am quite ready now to redeem My sin against you a thousand times! Thus speak, My son Mahal!"

[04] Here Mahal got up and in great seriousness stood opposite the Lord and said: "Lord, speak! Why do You regret it to have created man? You have known since eternity what will become of man! Who forced You, to burden Yourself with a sin with man?!"

[05] Would it not be much better for us, the people created by You, if we had never come into an independent existence out of You, and also not better for You, since then it would not be necessary for You to say: 'I regret it!'?!"

[06] What else can You regret other than a sin committed to Yourself by the imperfect creation of man, which is therefore also a sin against us humans - and especially a sin against me, who can stand freely opposite You with every moment of my life, and may ask You:

[07] "Lord, show me the moment in my life starting from childhood, that I have sinned against Your order, and I want to be cursed by You, as You once have cursed the serpent! But if You can show me no sin, then give me the reason You want to judge me, and why not also my brother!"

[08] And the Lord said: "O Mahal, how terribly dark it must look inside you, that you're talking to Me like there has never spoken a creature!"

[09] Tell me, how could man be thought of to be more perfect, than as to be placed free outside of My omnipotence, so that he can argue like a second God with Me, his eternal almighty Creator, over his own created order!? The fact that he is his own judge and can sin against My order, in which otherwise the whole of infinity is forever judged?!"

[10] Here Mahal was silent; for he saw the incomprehensible perfection of man in

its most free state.

[11] And the Lord spoke again: "Do you think, that My regret is like that of a man who has sinned? O behold, also there you are completely wrong! My regret is just a pain in My love, which must look on how the supremely perfectly created man, judges and destroys himself!

[12] Do you think I ever have conceived a plan, to judge and destroy a person? - See, I always do just the opposite!

[13] But to not judge humanity in My omnipotence, I unfortunately have to allow it now, that man himself will open the sluices of the earth by force, from which will emerge mighty floods and will drown everything that breathes in this largest part of the earth!

[14] For a long time already I knew that this was coming; and therefore I always have warned the people. But now they have even undertaken a war against Me and want to destroy the whole earth with their explosive grains, as they are now blowing up one mountain after the other; and that is their own judgement!

[15] See, underneath the mountains there are large water basins and contain more than three million cubic miles of water; but this water will break out and will climb over the high mountains of these residential regions and will also wrap in fumes the globe, out of which it will rain violently!

[16] O tell Me, did I not do the right thing, if I had this container built by the only still obedient Noah, to at least save his life, if then no one else wants to listen to Me?!

[17] And now you tell Me when I have forbidden you to make use of the container; then I'll speak again!"

[18] And Mahal was silent again; but the Lord went on, as follows.

CHAPTER 339

[01] And thus spoke the Lord: "Behold, you My son Mahal who have severely challenged Me, you are now silent and do not like to talk and argue with Me about My sin against you, as well as the entire human race! But if you have nothing to say or to argue about, then how can I compensate you?!

[02] But I'm telling you: Present to Me what you do not like about My creation and I want to change it in an instant; you only have to prove to Me thoroughly, that there really exists something bad and reprehensible in My creation! - Speak, and I will immediately comply!"

[03] Here, Mahal thought for a while, then straightened and said to the Lord: "Lord, do you regard someone as wise, who created a very artful work with the greatest and most suitable functionality - but once it reached the highest level of perfection, he breaks it apart and throws it into a pit, where it rots and perishes?!"

[04] And the Lord said: "If a master does it without a reason, he would be obviously a fool and worth to be damned; if, however, the master does it, to achieve a higher holy purpose, which cannot be reached without such to you foolish and unwise looking process, he certainly does well if he destroys such artful work and throws it into a pit to decay, - for he indeed achieved thereby a higher and sacred purpose!

[05] Behold, a seed is certainly also a highly artistic work, both in its construction as in its substantial parts of which it is composed; do you find the process unwise that it first must rot in the ground, so that it then can arise from this decay hundredfold again?!

[06] But if the wise Master of things has already implemented such contrivance with a common seed bead, do you think that He sets such contrivance in its highest perfection in man, aside and will plunge this endlessly most perfect work into the pit of decay, just to satisfy His whim?!

[07] O Mahal, how blind must you be if you see in Me such a foolish master! Doesn't your own feeling tell you that you want to live forever and want to behold more deeply My endless many works?! Do you think that you had this feeling, if you had been created for a temporal existence only? Verily, let Me, your Creator, tell you, you would only have a temporal and not an eternal life instinct!

[08] However, since you have an eternal life instinct in you and can look into infinity, you already carry the living proof in you that you will not rot in your pit to perish as a most perfected work of My hand, but precisely through this to you unwise seeming means, you will be able to reach in abundance and highest perfection, what you in this preparatory work feel and forever lively desire!

[09] See, the earth is a body from which much is born, and you do not know how it takes place; thus your physical body must be placed back into the earth, so that your spiritual, indestructible body arise freely in the fullness to eternal life!

[10] That this is a fact, you have already experienced many proofs in your life, for you've talked to many, whose body has been laid into the earth already.

[11] Herewith I believe that your allegation against Me is unfounded; thus think of something else, because with that you will not be able to compel Me for a compensation!"

[12] When Mahal heard such a speech from the Lord, he was convinced that the Lord has acted perfectly on this point; but he then thought of Satan and said to the Lord:

[13] "Lord, according to Your everlasting, true word I can see that the contrivance with Your works is good, since You can only achieve the highest purpose of Your works along this way; but if therefore everything which has gone forth from You, is good and perfect, and, except You, there is nothing in the whole of infinity and everything there is, must therefore be equally good and perfect as You are, - o say, who is thus the origin of Satan and his limitless malice? Where does he get from, with which he has now incited all the people against You, so that they despise You

and, if it were possible, to destroy You with all Your works? O say, who is thus the creator and work-master of Satan?!"

[14] And the Lord said: "O you blind proponent of blind rights of your selfishness, what are you talking about?! Have you then forgotten how perfect I have created man that he can do outside My omnipotence, what he wants, like a second God, according to his own, freely created order?! Do you think that Satan, as a free being, should be less perfect than you?! If you can do to Me what you want, without regard to My order, should that be impossible to the free spirit?!"

[15] Must I not let you act as you want, if I do not want you to be judged by My omnipotence?! But if so, then you tell Me how I should have created the first spirit, so that he should act according to your opinion in My order, yet still have a perfect free will! Or does the perfection of beings does not consist therein that they freely can do what they want - regardless whether it is for or against My order?!"

[16] Here Mahal was silent again and did not know what he should say further.

[17] But the Lord kept on talking as follows.

CHAPTER 340

[01] And the Lord spoke: "Mahal, My son, have you still something against Me, then speak, and I will answer you in love and fairness! For I still see some anger against Me in your heart; this has to leave you if you expect a salvation from Me, - for a spirit who is still cross with his God and Creator can never make peace with Him! And thus you can speak now!"

[02] And Mahal said: "Lord, have I ever committed a sin against Your order?! See, You, like all your heavens and this is your earth, must give me the testimony, that I have never sinned through my whole four hundred and ninety years of life, not against You, nor against an angel, nor against humans and animals, and not even against a stone!

[03] The fact that I moved to the depths because of my children, I regarded as my bitterest duty; for I saw it in my spirit, what was happening to my son Waltar and afterwards also with this my daughter Agla, who followed her brother.

[04] See, You demanded Waltar, and he went down; but when he arrived in the planes, You let him down, and his sister who followed him without Your and my instructions, You allowed her to sink to the lowest hell, and about all this You did not care, which I knew from my spirit. It was then surely the most bitter duty for me, an old man, to make the long journey to Hanoch, to, if possible, save my children!

[05] I have often asked You, to protect my children; but You did not listen to my request and You quasi coerced me to go down! I went, and irrespective how deserted I found my children by You - Waltar dead and Agla in hell -, I did not

grumble against You, but always glorified and praised Your holy name by word and deed!

[06] But now, while during my great misery in the depths my brother built the container after Your advice to preserve life, You abandon me like a worst sinner and let me perish like a vile earthworm; I now ask You: According to which right are You doing this and by what order? - Speak now what You want; no matter what, these are the circumstances and not otherwise!

[07] Even if You say now: 'When have I said that you were not allowed to make use of the container at the time of distress, while I already called Noah?', such an excuse will nevertheless have no value before me; for You thereby have me judged, that you have not called me like Noah, and such Your silence towards me was also a word that blocked my entrance to container and thus had me judged and condemned to death.

[08] And see, Lord, this is the actual sin from Your side against me, because I have never sinned against You! But now I tell You: From now on, I will sin against You, so that You should have a reason to block off the container for me and to destroy me with my four children; for from now on I will never call You: 'Lord, save me', but: 'Lord, destroy me!'"

[09] Here the Lord's face saddened, and the Lord said to Mahal: "O son, because I loved you so much, I wanted to train you on this earth to become a grand duke of My heavens! But you saw in My too great love for you only a neglect from My side towards you; oh, how blind has your own righteousness made you!

[10] But so that you can see that I had this container not only prepared for Noah, but for everyone, from this hour on angels from heaven will walk among the people as people and warn them of sins and invite them to go into the container in time of need!

[11] Likewise you should now also see and speak to your son Waltar, and he will give you a testimony of Me and tell you whether I have deserted him as you earlier accused Me of!"

[12] Here the Lord looked up, and at that moment many thousands of angels were standing on the full height, and so also Waltar was standing shining brightly among them, and he went to Mahal and comforted him, and bore witness to the endless goodness, love, gentleness, patience and mercy of God.

[13] But Mahal asked Waltar whether he was really Waltar and lives as such.

[14] And Waltar gave proof to Mahal of the fullest authenticity of his being.

[15] Only then did Mahal begin to see the Lord in a different light. But the Lord disappeared now, so that Mahal would not be judged; but the angels and Waltar remained.

CHAPTER 341

[01] But Mahal, for he no longer saw the Lord, asked Waltar what had happened to the Lord, because he could not see Him among the many messengers from heaven.

[02] And Waltar said: "O Mahal, see, that He is hiding from you, is again His endless kindness and love! Because if He would still be visible in front of you, you would have already been judged by the power of His visible presence, which would have captured you and drawn with indescribable force towards Him! But in this forceful attraction you would have lost all your freedom, and your spirit would have suffered death!

[03] Behold, the Lord saw did well; He disappeared about you out of sight! For there is an infinite difference between Creator and creature, and behaves like day and night, or as life and death!

[04] The sun revives with its light the whole earth; for from it the living spirits enter the organic creation of this earth and revive all the dead spirits to a freer activity in their organs, and you then soon see the earth greening and flourishing in all kinds of lovely shapes which are the work of a renewed enlivened spirit in the organs of this world!

[05] But if the sun shines continuously in the midday sky, and no resting night, which is necessary for all activity, would come in between, what would become soon of all the things on the surface of the earth? See, they would wither and finally even deflagrate! But this would mean the sure death of all things!

[06] See, much worse would be the constant visible presence of the Lord; for in it no creature could maintain its life!

[07] O see, even we who live in the kingdom of eternal light of God in the spirit, very often miss the Lord's visible presence! We see His light, in which He resides, but we do not see Him; also as you can see the light of the sun, but not the actual sun itself, which is at home inside the only visible light envelope!

[08] But all this testifies of the endless kindness and love of the Lord, who continuously strives with all his endless wisdom and omnipotence, to shape His children and freely firming them, so that one day they will bear His visible presence for eternity without the slightest impairment of their freedom. - O tell me, are you not happy with such a contrivance of the Lord?!"

[09] Here Mahal felt as if a blanket has been taken off his eyes and he realized to such an extent the great injustice he had committed against the Lord, that he started to cry loudly while exclaiming: "O you eternal good Father, will You ever be able to forgive my grossest presumption against You?"

[10] And a voice spoke from a nearby bright cloud: "My son, a long time before you

have sinned I already have forgiven you; therefore be calm and love Me, your holy Father!"

[11] Thereafter the bright cloud moved towards the morning and became invisible. But all angels and people on the height worshiped the great glory of God!

[12] Henceforth what further!

CHAPTER 342

[01] After such exalting worship to the Most High, the angel Waltar spoke again to Mahal: "Well, Mahal, you earthly producer of my erstwhile earthly body, the time has come again, where it says: 'Go and carry out My will!' But it is now not necessary for me to tell you this; for the Lord Himself has revealed this to you, which is why He has called us from the heavens.

[02] Behold, it is now the last, extraordinary effort to save the people of the earth! If it doesn't succeed, then the Lord will allow that the evil people will find in their foolish endeavors their own judgment and their doom; and this should then at least become a teaching for their spirits which became engulfed in matter, that the creatures, whom God has given the high freedom of life, should never so foolish and recklessly engage in the destruction of the great order of God!

[03] God Himself has put and arranged the mountains on earth for a thousandfold benefit and has dug beneath the mountains large and deep pools of water, in which there rests a hundred times as much water, as there is in the oceans of the earth's surface. And this subterranean water is like the blood of the earth, which circulates through the wide channels of the earth, and causes mainly, according to the Lord's order, the always same movement of the earth and thus its inner organic life; for even a celestial body must have a life, if it should be a carrier and provider for life.

[04] But if the people have begun like gnawing worms to drill everywhere thousands and thousands of fathoms deep under the mountains and destroy them, and thereby open the veins of the earth, say, whose fault and judgement will it be, if thereby the blind fools will find their doom?!

[05] If you had a skin filled with water put somewhere on the ground and worms came to gnaw through it, would not, once gnawed through, the water begin to mightily push through the openings and drown all the bad gnawing worms?!

[06] And see, just the same will happen here with the people, and through them with all the animals and things! And behold, this is the vessel which has been prophesied since ancient times as the judgement of all creatures of the place, once the measure is full of the abominations of man!

[07] Thus stay here, and teach those who perhaps might be coming here looking for salvation; but the evil drive with lightning and hail away from here!

[08] Now you know everything, as the things are standing, and henceforth no longer argue with the Lord, but stay in your old order, and you will, just like your brother, be rescued by the Lord's most wise plan!"

[09] After this speech all the angels said "Amen!" and then left the height and went to the depths.

[10] What they achieved there in the course of five years, and how they brought the animals together with their food to Noah in the ark, will be shown as follows!

CHAPTER 343

[01] What progress did those extraordinary messengers make in the depths?

[02] The twelve thousand angels went first to Hanoch, where they found only king Gurat with the long since freed captain Drohuit, who were just busy with reading the reports of the war undertakings of Fungar-Hellan against God.

[03] But these heavenly messengers spread out in Hanoch, and only a hundred went to the castle of the king; but he immediately put his war reports aside, received these supposed delegates as usual with the greatest political civility of the court and questioned them about their concerns.

[04] And the angel Waltar came to the fore and said to Gurat: "Gurat, don't you recognize the slain viceroy, Waltar, the brother of Agla?"

[05] Here the king was frightened and even more so Drohuit; for both recognized all too soon the unmistakable Waltar and did not know what they should make of this phenomenon.

[06] Only after a while did the king ask Waltar: "How? Waltar, were you not murdered by the henchmen of your sister?! How did this happen that you are alive now? For the murderers have indeed returned your unmistakable head to Agla, who then had it embalmed!"

[07] And Waltar said: "Yes, Gurat, I'm quite the same Waltar! But only now I live forever in a new spiritual, indestructible body, which is also of a spiritual nature and hence is completely one with me! And so I am a messenger of God from the heavens now, like all those who are here, and like many who are already spread all over the city, to preach to the people the very close judgment of God, just as we show it to you here, that you are now almost hopelessly lost!"

[08] Since your wars against the highland people have prepared for you the infallible doom; for there you have applied a means through your science knowledge, whereby you now can destroy mountains like water vole heaps from the ground up, without knowing what lies beneath the mountains in the earth!

[09] See, the mountains are lids for large underground waters and are therefore mostly made from hard rocks according to the order of God, so that the underground

waters cannot break them!

[10] Well, if you now destroy these powerful defenses against the underground waters, will the waters not start to mightily push upwards to the earth's surface and will climb over the highest mountains and will drown you all?!

[11] Twenty strong new streams have already begun to transform the plains one hundred and twenty miles from here into a lake, and today another five will be added, and so forth every week a few more! - Tell me, what will be your fate in the near future?"

[12] Here Gurat's eyes widened and he was mightily startled and could not speak; but Waltar advised him to soon flee to the heights where he could find salvation, if he wanted to do this.

[13] Henceforth what further!

CHAPTER 344

[01] But when Gurat received such advice from the angel Waltar, he said: "Friend from the heavens or perhaps somewhere from earth! Your advice is quite friendly and well-intentioned; but it is also clear from your warning speech that you and your company are either very gullible, or you are disguised delegates of the fleeing highlanders and now want to drive me off under the very mystical information provided by messengers from the heavens, so that I might flee from here and you could take possession of Hanoch!

[02] You know, my dear Waltar the second, we are not that stupid here in Hanoch that we so swiftly want to believe what is told to us by a few mountain vagabonds! At first, I was really surprised to see you as a Waltar; but in the course of your warning speech a wise genius gave it to me, that twin brothers exist among the people and yet other striking similarities! And this will also be the case with you and the mystical Waltar, and that you might have come to know his fate, you now present yourself as the spirit of Waltar; but the spirits certainly do not appear physically like you are!

[03] Although now I could have thrown you into a dungeon for your great impudence; only cruelty was never part of me! Therefore, I let you go again as you have come here, because your warning speech had at least a friendly appearance; but I will not believe your statement, until the great plains around Hanoch will be traveled on by barges! Then I will follow your advice! And now go, and leave us in peace!"

[04] Here said Waltar: "Gurat, do you know what I'm going to say to you now?! Behold, I'm going to tell you nothing else but: By the time one will travel on barges around Hanoch, and when you will see us leading many animals through Hanoch up to Noah, so that they can be taken by the ark for a second new earth, it will then be

too late for you!

[05] For if the vapors arising from the inner of the earth begin to condense in the air and will start to plunge down in huge masses as strong floods, then Noah with his family will have long since occupied the ark already; and no one will be allowed to get on board anymore. And who will dare to get near it will be driven away and killed by lightning and hail!

[06] Now you know everything, and our extraordinary mission to you is completed! Do now what you want, and believe what you want; for thus it is the Lord's will that no-one will be compelled!"

[07] After these words the angels left and within a moment went to the area, where Fungar-Hellan operated and directed to this hero powerful exhortations.

[08] But he threatened them and said: "Noah lives too high for me; therefore I will make in the next few years his mountains a little lower and will then have a look at the rescue container!"

[09] But the angels then no longer talked to him; for he was already pure evil and totally against God.

[10] From there, the angels went to all the country's people, and preached to them; but despite several miracles found no hearing and no faith. Therefore, they soon abandoned the preaching and began with bringing together the animals.

[11] Henceforth what further!

CHAPTER 345

[01] That these extraordinary twelve thousand messengers from the heavens quite easily brought together the animals, and their food, goes without saying.

[02] However, this operation is mentioned here in more detail, so that the critics over time have nothing further to ask, how Noah brought the animals together and how he fed this vast menagerie.

[03] For if it is for Me, the Lord, always possible to maintain the very greatest world menagerie from day to day, it will also be possible for Me at that stage to maintain the menagerie of Noah in the ark for about six months!

[04] That during that time for the pious Noah and even for many other people, My angels visibly performed the maintenance duties, making no difference before the ordinary daily preservation of my creatures; because these are always the same duties for the angels out of Me, and the visibility makes no difference here.

[05] If the people at the present time would also just be as pious as it was Noah, they would quite frequently see, how many angels by day and night are fully engaged, to maintain My world menagerie; but with the gross worldly eyes of the current people, who are mostly a lot more bad than at the time of Noah, they will

never see them!

[06] But if one wants to say: "How did it then happen that during the times of Noah, even the pure evil people could see, how the angels led the animals and carried their food in large quantities?"

[07] I say: This is always done by My mercy before a general disaster of the world, which the stupid people always prepare for themselves owing it to their great ignorance in all things of the world! During and before any disasters the people are always warned by extraordinary pre-phenomenon to leave the place and trustingly come under My protection, where they certainly would come to no harm; however, the people as *beati possidentes* (lucky owners) are always deaf and blind and are often dumber than the animals and rather let all adversity come over them than to take note of the signs and immediately come under My protection!

[08] If I even have extraordinary signs preceding smaller local disasters, how much more will I do with such a large and general world disaster, like at the times of Noah! Thus, the deluge surely excuses the preceding visible activity of angels from the heavens!

[09] Such phenomenon is of course also a judgement for the people; but if one has nothing but two evils before him to choose from, then one surely selects the lesser to hopefully thereby prevent the larger one - whereby a small wound will certainly heal more easily than a big one! But if the application of the smaller evil does not provide protection anymore, then of course the greater evil must follow in order to bring the evil to an end.

[10] I think that the reason for this visible act of angels has now been sufficiently addressed, and as such we now can again return to the story!

[11] But the commotion created by the angels in Hanoch when they led the collected animals through the city, will be explained next!

CHAPTER 346

[01] When the extraordinary messengers in the course of four years arrived with the collected animals in Hanoch, it caused a great sensation, for these messengers did lead the animals freely and not in cages, as it was otherwise commonly in use already at that time; and the main focus of attention and admiration of the Hanochians was the fact that the almost innumerable number of animals of all kinds, shape, size and composition walked together in the most peaceful order like lambs.

[02] The messengers walked through all the lanes and streets and shouting to the people: "You are still granted a short time; turn to God the Lord, and go trustfully with us up to the heights of Noah, and you will all be saved irrespective how many of you will come!"

[03] For behold, we are not human beings like you are, and the obedience of these animals is proof of it, which are all of a diverse nature, but still obey us as if they were nothing but lambs, while you can see among them from the elephant to the dormouse, also the most ferocious and tearing animals!

[04] We are thus given great power! Even if Noah until now has built only one rescue container naturally for the rescue of thousands, and you do not find sufficient space in the same, since you are millions, it nevertheless does not matter for your rescue; because in case of your true conversion to God, we are able to build in a moment hundreds of thousands of the same rescue containers in which you all can be preserved and reach safely the renewed earth!

[05] Listen! This is the last call of God that penetrates your ears! Leave everything and follow it; because from now on in one year all of these dwellings and your lands will be buried under three thousand fathoms of water and mud!"

[06] However, this call was still of no effect; they only laughed about these supposed magicians and animal tamers and allowed them to move on and screaming quite undeterred.

[07] Thus they also came back to the king and invited him to follow them.

[08] But he gave them no answer at all, and had them move away again completely empty-handed.

[09] And the messengers, deeply troubled, left the city and led the animals to the heights.

[10] Henceforth what further!

CHAPTER 347

[01] When these extraordinary messengers arrived on the heights of Noah with the collected animals, they were met by Noah and his brother Mahal, and both were hugely surprised by the large number of animals and their very different forms and different kinds of behavior.

[02] But the angels said to Noah: "Open the door to the ark, that we can put the animals into the cells intended for them; their food we will place in their cells, and they will eat thereof according to their inner impulses as much as it is necessary for their preservation!

[03] You thus have to care for nothing else than water, which however will be very easy for you. See, because the container will be up to half its height in the water, drill a hole in the middle floor and install on the inside a tap! If you are going to open the tap, you will immediately get as much water as you need.

[04] But for as long the Lord will not let it rain, for as long leave the ark open and allow the animals to go in and out to look for water and fresh food; however, you

must label the cells and see to it that the animals are not loaded differently than we have done right now!

[05] But you should not worry further about the placement; because for each animal we put the right food into its cell, and every animal will thus recognize its own cell!

[06] You should also not worry about the cleaning of the cells; because they will be clean without your efforts!

[07] Likewise keep the window on the roof always open, so that the birds can move in through it! We will take care concerning their food; you and your people have only to take care of the water!

[08] The Lord Himself will tell you when you have to lock the ark, and then to solidly caulk the door!

[09] If the people are coming to you to look for protection before the rain, then take them in; however, once it begins to rain, then no one should be allowed into the ark anymore!

[10] Now you know everything; the Lord be with you! Amen."

[11] Thereupon the angels disappeared, and Noah and all his people praised and glorified God.

[12] But Mahal, like a nature scientist, with his children was only interested in looking at the animals and found great pleasure in this menagerie.

[13] Henceforth what further!

CHAPTER 348

[01] When Noah had praised and lauded God, he too went into the Ark and looked at how the animals were divided into the cells and then searched in the middle floor for an appropriate location to install the recommended tap.

[02] When he found it he ascended to the third floor and found here his brother Mahal who was just busy to discuss with his children why the angels had not mentioned him at all, but gave all the instructions to Noah only, and was full anger about that, especially since the angels had given Noah very precise instructions to maintain the animals, but did not mention with one syllable the preservation of him and his children!

[03] And in the presence of Noah which he nevertheless hadn't noticed, because he was standing behind a cell wall, he said: "Am I then less before the Lord than the animals?! These have their cells and their adequate food, and their conservation was taken care of; what do we have?"

[04] Thus also the angels spoke all the time of preserving Noah and his family; but not the slightest was said about our conservation! Why should this be different than

the angels give us to understand that the ark is not built for us, but only for Noah and his family and for the animals!

[05] But I know what I will do! Behold, there is still a lot of carved wood left over; I'll talk with the servants of Noah and have my own container built in which we will have space, and Noah can then inhabit the big container all by himself!

[06] If the Lord wants to save us, it will be well and good - and if He doesn't, as it will show, I will not ask Him for it; for the whole being of life under such oppressed circumstances has anyway become loathsome to me!"

[07] Here Agla said: "O father, I think you talk too much! For behold, I have seen Waltar too and he me, and he has not comforted me; and yet I do not complain against the Lord! Why are you doing this, while you have received the highest consolation from the Lord Himself?!"

[08] But I say to myself: 'O Lord, to me, the greatest sinner, let it happen according to Your mercy!' And even if I have to become a prey of death, the Lord be praised and lauded for it!"

[09] And Mahal was amazed about this speech of the weeping Agla, and Noah came forward and praised Agla for such a right speech before God.

[10] At that moment, however, a bright shining angel stood before Agla and said to her: "Agla, behold, you shall never become a prey of death but only a prey of life forever! Thus give me your hand, and follow me, your brother Waltar!"

[11] Here, Agla gave her hand to the angel and disappeared instantly; and nothing of her was left behind except her clothes and a little ash in it.

[12] This phenomenon left everyone in the greatest astonishment, and they did not know how this was happening.

[13] Only Noah collected himself and fell on his face and glorified and praised God beyond measure for such to happen.

CHAPTER 349

[01] When Noah had lauded and praised the Lord for an hour, that He had taken up the lost daughter of his brother so extraordinary graciously in the forever-living realm of the spirits from God, he stood up again, turned to his brother Mahal and said to him:

[02] "Brother, do you not want again to quarrel with God the Lord that He bestowed you with such endlessly great grace?! Behold, there is nothing in you but a pure hidden arrogance!"

[03] See, it secretly annoys you all the time that the Lord has chosen me and not you to build the ark, and that you are not specifically called and chosen at every opportunity! And because you have no one else with whom you could argue about it,

you express your haughtiness, frustrations, and anger against the Lord Himself and want to defy Him at every opportunity!

[04] But ask yourself if such behavior against Him who called you four years ago so lovingly His son, is right and proper! Do you really think that you can defyingly wrest something from the Lord?!

[05] See, Satan(a) defies the Lord since unthinkable long times already! But what has he gained by that?! For everything that he wants, the Lord will never do! And so Satan stays always the defeated slave of his own stubbornness, which is a fruit of his folly; but the Lord remains forever the Lord and does what He wants, without paying attention to the yelling of the world fools!

[06] Brother, is it really so hard to humble yourself before the holy, best Father and accept His holy order?!

[07] The Lord has shown to you palpably, that He never has closed the container of His love, grace, and mercy before you, and therefore also not this ark!

[08] But if you want to lock yourself out because of a secretly felt anger, do you think that the Lord will drag you in it by your hair?! Oh, change your folly, and do not put the Lord's patience to test anew, and you will soon find yourself a cell here in the ark!"

[09] But this most well-intentioned speech of Noah made little impact in Mahal, and he insisted that a separate container should be built for him.

[10] And Noah did according to the wish of his brother, and had him built a small container of four fathoms long and two fathoms high; there were, however, no cells mounted inside.

[11] Henceforth what further!

CHAPTER 350

[01] When Noah had completed the small container for Mahal, he said to him: "Well, then, there is the completed container of your stubbornness! Make sure the Lord blesses it for you and your three children; otherwise it will offer you little security!

[02] I have blessed it by constructing it; however, this blessing will be fruitless without the blessing of the Lord! Therefore, go to the Lord and give to Him the honors, so that He blesses the container for your safety!"

[03] And Mahal said: "You're talking according to your own manner and do not know my distress! Am I not a person like you, and do we not have one father and one mother? The Lord has even commanded you to build this your ark according to the given dimensions for your rescue, while you have not asked Him to do so; but me He left running around on earth like a wild animal, because of my children, and did

not tell me that also I should build myself a rescue container!

[04] He spoke through my feelings to me and showed me in the depths what I had to do, and I always complied; but He never spoke anything about a rescue to me, while I was just as pure as you are!

[05] And see, therein consists the troubles of my heart; and I therefore will do nothing and will wait for the Lord's explicit word! If He explicitly wants to talk to me, I will precisely act according to His word! But I will not ask the Lord neither by a request, nor by a sacrifice of some kind; I rather want to perish, than to influence the Lord's free handling of me!

[06] If He wants to bless this container for me, He will do so without my request, just as He has ordered you to build the ark without your request; but if He doesn't want to do this, I will not make use of the container, but going to share boldly the bitter lot of millions with my family members and in addition will be a witness, how the evil people will pay for their crimes! Amen."

[07] Thereupon Mahal arose and went with his three children into a forest and waited there for the Lord's word.

[08] But the Lord let him go for three days; on the fourth day, however, the skies began to darken with clouds.

[09] Then Mahal became angry with the Lord and wrestled mightily with God, and this in a tone which should never be repeated on earth again.

[10] When Mahal had blasphemed himself hoarse, a fire descended from the clouds before Mahal to the ground, and out of the fire a voice said:

[11] »Mahal, you wayward! I have become tired of your blasphemy! If you do not regard Me, your God and Lord, worth of honor, I also regard you not worth saving!

[12] Then stay here and be a witness of My wrath upon the earth and upon you; but your children, for they have not sung the same song as you are, I want to take away from you, and as such you should at least get to know Me in My wrath, because you did not wanted to recognize Me in My love! - Let it be done!"

[13] Here, the fire seized the three children, and consumed them in an instant. And Mahal now remained alone and was quite dumb with horror.

[14] Henceforth what further!

CHAPTER 351

[01] But Noah had his servants search for Mahal; but the Lord did not want that he ever was found by Noah again on earth.

[02] Mahal himself climbed onto a high rock and took with him edible roots, bread, and cheese for twenty days, and because the rocks had a fountain, he was supplied with food and drink.

[03] He stayed for seven days on this rock. However, as the sky from day to day darkened more and more, Mahal rose from his rock, took his victuals and went with it into the famous cave of Adam.

[04] When with difficulty he reached the cave, he said to himself: "I have become old and weary, and the Lord has taken all support from me; does He also want to be thanked, praised and extolled for that?"

[05] Yes, Lord! Now that I have by your urge to become a sinner before You, only now I will extol You, praise and glorify You! For when You kicked me, it hurt me, and I bucked and writhed like a worm before You; but now a too big pain has made me numb! I feel neither pain nor sorrow and therefore also no anger and no rage; therefore, I now can glorify, praise and laud You, Lord, again!

[06] And thus be praised, lauded and glorified, You, my God and Lord, and You, my almighty, holy Creator and Father! I have argued with you, because I had pain; but now I never want to argue with you again, for I now have no more pain!

[07] For as long I was with You in heaven of Noah, I had no pain, and I could be just before You, Lord, at all times and could always praise You, glorify and laud You; but when You had me go to hell I was filled with wrath and was full of pain, and I had to get in conflict with You! But now I am without pain anymore; therefore I can glorify, laud and praise You again!

[08] Therefore let me never again go to hell, where no one can glorify, praise and laud You; for there is only fire, rage, curse, and pain!

[09] Since I now can glorify, praise and laud You, Lord, again, I beg You now to take me away from this world, and do not let me be a witness of Your just flood of Your wrath over all Your creatures! May Your will always be done! Amen."

[10] Upon this salutation of Mahal, a voice sounding like an echo from the inner chambers of the cave, said: "Mahal, I have softened My anger against you, because you have softened when I struck you severely because of your hardness against Me; but you still have to pay on earth for your manifold earlier foolishness, until I will accept you, - for your transgression against Me was enormous!

[11] But be patient in everything that is to come upon you, and wait for Me, and I will not let you be smothered by the flood; but your feet shall nevertheless be purged by the flood, before I will relieve you of your flesh! So be it!"

[12] But Mahal clearly recognized the voice of the Lord in this echo, and now surrendered to the will of the Lord.

[13] But when he had spent seven days in the otherwise bright grotto, it didn't dawn anymore; because the firmament was already stuffed so tightly with pitch black clouds that no sunshine could penetrate it anymore.

[14] Therefore Mahal left his cave and went where he could find a light; but he strayed back and forth in vain. He could not find a path anymore out of sheer darkness; but he did not complain, but was waiting patiently for what would come over the earth.

[15] But it was also the time when the Lord asked Noah to go into the ark with his family.

[16] But how? This is written in the first book of Moses, Chapter 7, in quite detail, - yet it should be described in more detail as follows!

CHAPTER 352

[01] This is what happened when the Lord instructed Noah to go into the ark:

[02] When the sky became mightily cloudy and the clouds began to shroud the nearby mountain peaks in a thick night and the depths over immeasurable distances steamed like a burning city, the Lord, as full of melancholy and sadness, came to Noah and said to him:

[03] "Noah, do not be afraid; for behold, I, the Lord of all creation and of all things, am with you to protect you against any hardship which I am now going to allow to come over the world, because the people who became evil want it like that!

[04] See, see, how sad it looks now on this old earth! The people's art has without their knowledge and volition, released the imprisoned, evil primordial spirits of this earth prematurely, whereby all heavens would be jeopardized, without a judgement. Therefore, the space from the earth to the moon is now filled with such spirits. And if it wasn't for the locally glowing clouds, caused by the raging and roaring freed evil spirits in it, no light at all would reach the surface of the earth, and it would be here such dense night, that all life would suffocate; for the sun's light can never penetrate through such masses of clouds and vapors!

[05] But the people of the depths have no fear! They illuminate their cities with torches and big oil lamps and having fun doing it; they still court and let them be courted, and hold banquets, games and dances, while I, their Creator, mourn them and can not help them, as to not destroy them in their spirits forever!

[06] O you my Noah, this is a tough stand for a father who sees his children standing in front of the abyss, but cannot and may not help them, except through an anewed rugged imprisonment which there is the impending inevitable judgement! - What should I say to that?

[07] See, on this earth in regions far away from here, there are living descendants of Cain! For them a dirty (tarnished, not directly from God) revelation was enough, and they are still living in My order until this very hour; and the few among them who more or less have sometimes ballasted their conscience by their faulty actions, are now wrenching their hands to Me and begging Me for mercy, in this global night of the approaching judgement!

[08] But I tell you: Behold, I will have mercy on them in their hour of need; but this great region which is inhabited by My children mixed with the children of the world,

will now experience My merciless judgement!

[09] But before I let the water fall from the clouds to the earth, I will still for seven days startle the people in the depths by all kinds of phenomena and where possible to compel them to escape to here!

[10] We thus will wait here for seven days in this night, and I want to create a path of dim light from here to Hanoch and even further, so that no one should miss the way to here who still wants to save himself; and should someone come here, and even if it is Fungar-Hellan himself, he shall be accepted into the ark!"

[11] After this speech a streak of dim light stretched from the heights to Hanoch and beyond; and the Lord opened the spiritual sight of Noah so that he could look at the depths together with the Lord; but they saw no one leaving the city.

[12] Formidable cries occurred like thunder; but no one took note of it. In Hanoch fires erupted and many were in great fear and terror about it; but no one wanted to move out of town. Underground waters pushed upwards and put the squares and streets of Hanoch man deep under water; then the poor fled to the nearby hills, but the rich took boats and barges and sailed jubilantly on squares and streets, but no one went to the heights.

[13] And such calamities lasted for seven days in the depths; and yet no one took note.

[14] And then the Lord's patience broke, and He led Noah to the ark.

[15] Henceforth what further!

CHAPTER 353

[01] But when Noah together with the Lord arrived at the ark, the Lord said to him: "Noah, go now into the container with your whole house; for I have found you as the only righteous before Me!

[02] But take from the pure creatures each seven animals and from the unclean beasts only one pair; but everywhere a male and a female, - likewise also of the birds under the heavens each seven, the male and its female, so that the seed stays alive on the face of the earth!

[03] After seven days, starting from this moment, I will let it rain for forty days and forty nights, and destroy everything in this region of the earth, which carries a living being, that I have created!"

[04] At this, Noah fell on his knees before the Lord and worshiped Him for the great mercy which the Lord had bestowed on him.

[05] But the Lord lifted Noah from the ground and said to him: "Noah, you're thinking now, why it is so, that I've previously already ordered you to take from all beasts, without distinction, only one pair into the ark, but now from the clean animals

seven pairs of every kind, including the fowls of the air without distinction; only with the unclean animals, it had to remain with a couple!

[06] See, the reason lies therein: Previously I thought in My heart with my averted omniscience: 'The people from the depths will come anyway and will be looking for protection here!'

[07] And, behold, I did not want to ask Myself in My omniscience, if the people who I have called so many times, will do so! But since I have looked at them now, I saw no will anymore, for all their spirits were consumed by the flesh and the world, and I also saw that nobody will come!

[08] Therefore you should instead of the impure people who have sunk below all animals, take on more of the pure animals and also more of the birds under the heavens! In addition, the animals will come in handy on the new earth!

[09] You now understand this, thus go and act accordingly! But do not take any artificial light into the container; for I Myself will illuminate your container out of Me! Amen."

[10] Here Noah went and did everything as the Lord had commanded him; but the Lord was with him and helped Noah to do everything.

[11] When Noah had achieved everything in the greatest order with the help of the Lord, he went into the ark in his six hundredth year of age, namely on the seventeenth day of the other month, which according to the current time calculation was the 17th of February.

[12] When Noah with all his people and all the animals were inside the ark, the Lord Himself took the big gate of the ark and closed the same with His own hands, and was blessed by the container; and thus Noah was safe now and the Lord Himself guarded the container.

[13] But when Noah was safe now, the Lord raised His almighty hand and commanded the clouds to let the rain come down on to the earth in mighty floods, and also the powerful fountains in the earth, to push the water from below to the surface of the earth. And the fountains opened in the great depths as well as the floodgates of the heavens.

[14] There were countless mighty gushers on the surface of the earth which drove its waters to the clouds, and from the clouds the rain fell like waterfalls from high snow mountains, whereby the water level grew so quickly that the people could not flee on to the mountains; and those who still managed to flee on to the mountains, were flung back down by powerful floods crushing down over the rocks and drowned.

[15] Only a few succeeded with the strength of despair to reach the heights of Noah. When they under constant lightning flashes saw this enormous rescue container, they cried for help and rescue; but the Lord's power drove them away, and they hurried to the highest mountain peaks and climbed with bleeding hands to the top. But lightning tore them from the walls and threw them down into fast growing floods.

[16] Henceforth what further!

CHAPTER 354

[01] But the terrible rain drove Mahal back into the cave where he walked up and down and sometimes looked in amazement and half in despair to the outside, how the most powerful water currents crushed over rocks, and tore the earth with it, uprooted the largest trees and then hurled them with appalling violence to the depths and even entire rocks came loose and with a thousand thunder bluster rolled down into the trenches and canyons!

[02] Although he was a great friend of the great natural spectacles, this was a little too much for him; for now he saw the otherwise heroic Mahal, the apparent demise of all the world and of himself. He therefore trembled from great fear and said to himself:

[03] "O Lord, - verily, Your power one only gets to know in Your righteous anger! Even if You are wonderfully great, holy and exalted in Your peace, the by routine dulled person pays little attention to it and may, Lord, easily forget about you; but such a scene of Your power, shows the blunted and in his stupidity proud throbbing worm of the earth, that You, Lord, are very formidable endlessly more than the, in your peace, so pompous man!

[04] If only I would not be so alone here, this scene could be looked at in an edifying manner; but so completely forsaken by all living society, it is quite desperate, horrible, to wait for the certain destruction of all things and also one's own!

[05] O Lord, take me from this world, and let me no longer be a witness of this Your most terrifying judgement! Your holy will be done!"

[06] When Mahal thus finished his soliloquy, three refugees came from the depths and sought shelter in this cave. This was for Mahal a highly desirable appearance, so that he had someone to share with him this his most distressful situation!

[07] He therefore immediately went to meet the three asylum seekers and welcomed them and asked them who they were.

[08] And the three said, "We are the three biggest fools from the depths! A few days ago we still thought to be the masters of Hanoch and thus also of the whole world; but now the old God has shown us that only He is the Lord alone! We therefore fled to here, driven by the terrible water flood, and perhaps are already the only survivors from Hanoch; for there everything is already many fathoms deep under water and mud! - Our names are: - Gurat, Fungar-Hellan and Drohuit!"

[09] Here Mahal screamed and said: "O Lord, what a wonderful providence! Your biggest enemies You have led here and have them given as in my hand!

[10] Know who I am?! - Look, I am Mahal, who often spoke to you about this judgement! But your ears were clogged! Now you have your own work before you

eyes, the terrible judgement of God! What are you now saying to this? Where is your power and glory now?!"

[11] Here the three were frightened and tried to escape from the grotto; but at that moment the Lord stepped into the cave and was immediately recognized by all four.

[12] Henceforth what further!

CHAPTER 355

[01] But Mahal, when he saw the Lord, went before Him, fell as a repentant penitent on his face and said:

[02] "O Lord of heaven and earth, almighty God, my holy, most loving Father! I have sinned greatly against your heart in these last few days; yes, I have heavily sinned against Your most sacred heart, which is filled with the most endless, eternal, fatherly love! O You holy Father, You eternal love, will I, a miserable worm of the dust and of nothingness, ever again find mercy and grace before Your most holy countenance?"

[03] And the Lord said: "Mahal, My son, who was lost and who now had let himself be found again by Me, arise! For I, Your eternal, holy Father, say to you: Nobody has fallen so far from My eternal and infinite love, that I will not accept him anymore, if he would come to me in the repentant knowledge of his sin!

[04] But who does not come, has written his own judgment on his forehead; for I hold nobody against his free, by Me given will and draw no-one against such will!

[05] The only thing that I, the Almighty, do, is to call My children to come to Me, the only, eternal, true Father! Blessed are those who hear the call, and once they hear it, convert themselves!

[06] I now have called, taught and warned My children for two thousand years; but they did not want to heed those My loving, fair warnings, but only put their ears to the old lie mouth of Satan, and he has shown them the ways to perdition. And they walked for so long tirelessly on these ways, until they reached what now has come over them and over this whole region of the earth!

[07] Not I called this judgement over the earth, and I am not its creator, - but here these three are! They wanted to destroy the earth, and now they have their work in front of their eyes!

[08] Out of rage against Me, their Creator, they foolhardy have stung holes into the earth, and Satan guided them straight to those points of the earth, where its pulses are lying the shallowest. There they tore with their acid and with their grains from hell, the tight skin off the veins of the earth, and the most powerful currents and vapors began to break through, compelled by the heaviness of the surface skin of the earth. And this now all devastating and killing tide over this their region of the

earth is now the fruit of their zeal for hell!"

[09] At these words the three began stupendously to tremble; for they knew quite well that their iniquity had brought death to millions, and how they were almost solely guilty of this judgement.

[10] But at that point the Lord called Satan; and when he, burning of rage, stood there in an instant, the Lord said to him: "Miserable tempter of My forbearance, love and patience! Behold, here are standing your most faithful servants; they have accomplished your plan masterfully! What reward will you give them now for it?"

[11] And Satan said: "Didn't they have everything on earth for which their hearts thirsted?! What reward are they still expecting henceforth?! Death is their fate!"

[12] Here, the Lord said: "Have you heard it, how your master rewards his servants? Are you satisfied with that?"

[13] Here the three began to howl of fear and anxiety and asked the Lord for help.

[14] And the Lord said: "That you only say due to the fear in you, but you have no regrets! Therefore, depart from Me, you servants of Satan, and suffer for your wickedness with him in his fire!"

[15] Here a powerful lightning struck through the cave and killed the three, and the Lord's power then drove the four spirits to hell.

[16] But Mahal clung to the Lord; and He led him out of the cave towards the ark.

[17] Henceforth what further!

CHAPTER 356

[01] Arriving at the ark, Mahal asked the Lord for the death of the body, for he could not endure it any longer, for the mighty rain to pour over his weak body and to feel terrible cold and feverishly in all his fibers.

[02] And the Lord said: "Mahal, how can you complain about the rain and coldness in such My extraordinary closeness?! Is it not Me who gave the cherub its glow, the seraph its luster, and all sun's fire, light, and heat out of Me?!"

[03] Do you think this rain would drench you and make your limbs freeze, if you would be completely near Me in your heart?!"

[04] Oh, not at all! I tell you: Every drop which falls on your head would be a refreshment to you, as it now is for the tired and semi-killed earth, over which this flood had to come so that it would not die and perish under the abuse of the people!

[05] These floods will cure and cicatrize the wounds of the earth again, and it will recover and heal and will once again serve the people and animals as a dwelling place!

[06] Thus it should be the case with you too! Also over you must first come a flood through the great activity of your love and therefrom emerging repentance; this will

heal you and warm you up to eternal life out of Me in your spirit!

[07] As your love, so your spirit! Is your love alive in Me, also your spirit will be alive out of Me; and that is the true warmth which never can be made cold through all refrigerants, which death has spread throughout infinity by the power of the lie in it!"

[08] Here Mahal ignited and spoke from the newly kindled fierceness of his heart: "O You most holy, highest and loving Father! How endlessly good You must be in Your being, that You with me, a most trivial sinner, so lovingly can engage, as if You had no other being in the whole of infinity to care about!

[09] Oh, how incomprehensibly, I repent it now to ever have You so much misunderstand and have so most ungratefully could have wrangled with You, You holy, eternal Love, like a loose jack with his peers! - O Father, You holy, eternal Love, is it still possible that You can forgive me such a sin?"

[10] Here the Lord touched Mahal with one finger, and at that moment the mortal body slumped into dust and ashes; but the glorified spirit of Mahal stood as a shining seraph beside the Lord and glorified and praised with immortal lips the Father's eternal love, which is still in judgement of the same endless fullness, as in peace of the eternal order.

CHAPTER 357

[01] But when the Lord had redeemed Mahal from his body, the Flood had lasted for seven days already and the water rose with such rapidity that it in the course of seven days had already reached the point where Mahal was standing with the Lord at the ark; and so also the prediction of the Lord with Mahal was met, after which he would not get rid of his body, until the water will have reached his feet.

[02] When the redeemed Mahal had given the Lord the glory, the Lord said to him: "Since you now have been redeemed, your first duty as an angel lies therein that you guide this little world over the floods and will not leave it until all floods will have receded and I come and span over the new earth the arch of peace! - Only from then on, you will be assigned another duty! My will be eternally your strength!"

[03] Thereupon the Lord vanished in His extraordinary personality, and Mahal saw, just like the other angels spirits, only the sun of the heavens, where the Lord dwells in the unapproachable light from eternity to eternity.

[04] And thus Mahal guided the ark according to the Lord's will.

[05] The water, however, rose above the earth so much that it had lifted the container after the seventh day of the redemption of Mahal and began to carry it. And then Mahal guided the container, so that it did not start to roll with the sweep of the waves, but quietly drifted along like a swan swimming on the quietest, waveless mirror of a lake.

[06] Already seven days later the water flooded the highest mountains of this region of the earth up to the highest Himalaya Mountains, which separated the country of Sihinites (China) from all the rest of Asia.

[07] And these mountains protruded only fifteen ell above the highest water level; all other highest mountains were at least the same length below the water. Of course, according to the different height ratios, some lower mountains were several hundred fathoms under the water.

[08] But how and where did the waters of the Flood go? - The main part was Central Asia, where still today the Aral Sea and the Caspian Sea are the remains of the most memorable kind; because where now the Caspian Sea is located, there once stood the exceedingly great and proud Hanoch, and even today some remains of this city could be found, - but of course at a depth of more than a thousand fathoms.

[09] And in the place of the Aral Sea was once that lake with its environment and with its water-god island, which we also know quite well; also the Baikal- or now Balkhash Lake and Tsan y Lake are similar, sinful remains of the pre Flood era in itself sheltering monuments.

[10] From these main points the waters flowed mainly towards Siberia, as well as to Europe, which, however, was not inhabited at that stage. Part of it broke to the south, today's East India, and strongest over Arabia; thus also northern Africa was strongly affected up to the Highlands, from where this land suffered only minor floods. America was only affected a little over Siberia at its northern tip; but the whole south remained entirely free like most of the islands of the great sea.

[11] Henceforth a little more about it.

CHAPTER 358

[01] Why was it stated here that the flood flowed here and there? Didn't it rain all over the world? And was the flood not everywhere of equal strength?

[02] I say: The flood had flowed here and there, because it did not rain on the whole earth and therefore, the flood could not be of the same strength everywhere - and the reason was that it could not rain everywhere, and the flood was also not needed everywhere.

[03] Could it have rained in the cold polar regions, where even the air freezes?! And what would be the purpose of a forty-day rain in those regions, where no people lived and also very few animals ?! Or what would be the use of the rain over the oceans? Perhaps drowning the fish? And finally, if the natural flood waters had reached all over the world on every point the same height of three thousand fathoms, to where should the water have drained off?!

[04] One could say: It has partly evaporated and partly has been imbibed by the earth!

[05] However, if this would be sufficient to reduce such a body of water in the course of one year, then the oceans would have long since disappeared from the earth to the last drop already, for they (the oceans) not even form the ten thousandth part of that body of water, if the whole earth would be covered with water up to almost four thousand fathoms!

[06] In addition, nothing is lost by evaporation; for the evaporated water accumulates again in the clouds and falls in the same quantity back to the earth. It is the same with the imbibed water by the pores of the earth; the sucked up water collects in certain vessels and is released again partly through fog and partly by periodic fountains to the earth's surface.

[07] For this reason, such an evenly high flood of Noah would still today be standing at the same level, just like all the oceans are still the same at this hour as it was at the times of Adam with a few minor local variations.

[08] That is why the flood occurred only there in such a devastating nature, where the evil people were at home, and therefore covered mainly central Asia to a height of four thousand fathoms above sea level, from where it then spread far and wide to all sides!

[09] Even if it says in the Scriptures: "Over all the mountains of the earth, and besides, what the ark was carrying, nothing living remained on the surface of the earth", - it must not be taken literally with regard to the natural earth itself; for 'mountains' is referring to the arrogance and lust for power of the people. And that on earth no life survived except in the ark, indicates that only in Noah a spiritual life in God and out of God remained.

[10] Who takes this into consideration, will realize that the flood of Noah, although locally very large, was not a global flood, and this therefore, because only in Central Asia were the people through their temerity behavior were the main reason for it, which was not the sad case in other parts of the world.

[11] Henceforth what further!

CHAPTER 359

[01] Already the word 'flood' implies a flow of water over the earth, from Hanoch, and by no means a general stationary water level all over the earth.

[02] Hanoch itself covered with its far-reaching surroundings a densely populated surface area of nearly eight thousand square miles, thus a country in itself, that would have been quite suitable and large enough to be a major kingdom at the present time. In addition to this it reigned over the whole of Asia with minor

exceptions, carrying on with its mischief.

[03] Now imaging a three thousand fathoms high pile of water over this large surface area, and it will show how far-reaching the flooding can be, - and especially if one can assume as can be proved, that Central Asia was the highest land on earth, and at present still is for the biggest part towards the southeast.

[04] One could of course argue here and say: 'Well, if the flood of Noah was only a large local high-water event, how could it then reach such a horrible height, without first running off to all sides in hundred-mile wide streams?'

[05] To this questionable objection the following serves as an explanation: Firstly the forty-day rain occurred over the whole of Asia, a large part of Europe, as well as North Africa and by itself already caused widespread valley flooding; but since in these foreign lands no underground water eruptions occurred, the flood could not reach such level as in Asia, where the eruption of the underground water was the main contribution.

[06] But if anyone can certainly assume that secondly in Asia in addition to the strongest rain several hundreds of thousands of the most powerful gushers occurred, of which the smallest pushed ten million cubic feet of water per minute to the surface of the earth, it is quite easy to understand how the flood of Noah over Asia had reached such height despite the simultaneous strong outflow to all sides.

[07] From there, the flood could flow off to all the regions of the world with the most terrible force, and form the glacial landscapes which could be seen still today in many places, which should, however, not be confused with those features resulting from the periodic sea changes. (P {jl.hag2.007; jl.ev05.198; jl.ev07.115; jl.ev08.072 jl.earth.001 ff.})

[08] The main traces of the Noachian Flood are the frequently occurring, high up debris deposits, the here and there occurring fossilized bones of pre-noachian animals, as well as the frequently occurring brown coal deposits, and also the visible erosion of the mountains, leaving them completely naked. All other formations belong to either the sea migrations or to big local fire eruptions (volcanic activity).

[09] Thus the essence of the Noachian flood has now also been physically established, and therefore we now want to move on to the duration and the end of the flood.

CHAPTER 360

[01] For how long did this undiminished equally high flood last on earth?

[02] The equally high flood levels lasted one hundred and fifty full days.

[03] How was this possible, since it had rained only rained for forty days?

[04] The pouring rain did indeed stop after forty days, but the increasingly more

powerful current from below lasted one hundred and fifty days and supported the continuing constant water level.

[05] Only at the hundred and fiftieth day did the Lord turned back His face to the earth, and the fountains of the deep were shut and the water hoses of the ether were fully tied; for up to the hundred and fiftieth day it still had been raining locally, like today's downpour falls after a storm.

[06] Only after this time did the water begin to disperse and on the seventeenth day of the seventh month (July 17th) the ark found ground and landed on the very spacious top of Mount Ararat, guided through the spirit of Mahal and by the power of the Lord.

[07] The water then visibly subsided until the tenth month (October), and all the mountains, even those barely seventy fathoms high, were from that time on out of the water, which now only covered the valleys and shallow hills.

[08] Forty days later, on November 10, Noah for the first time opened the window on the roof of the ark and sent forth a raven. But the raven already found land, flew from one place to another and did not return to the ark.

[09] Since the raven did not return, Noah soon allowed a dove to escape, to find out whether the water on the earth had subsided.

[10] The dove, however, because everything was still bare and wet and in the valleys still mighty rivers raged, and she did not find a dry place to put her foot down, she came back and sat down on the outstretched hand of Noah, who took her back into the container again.

[11] From then on Noah waited another seven days, and on the eighth day had again a dove fly out; she only returned in the evening and had a leaf of an olive tree in its beak; and this was a sign for Noah that the water had receded on earth.

[12] And only he was allowed to know it, because the Lord had advised him secretly in his heart accordingly.

[13] After another seven days Noah again let fly out a dove; but she did not come back because she already found food on the dry and re-vegetated ground.

[14] But from then on Noah still waited until the first month of the new year, the year in which he would become 601 years of age.

[15] By then the water had returned to the normal levels on earth and to the most part had run off into the great seas, and the earth became dry by the ongoing warm midday winds.

[16] On the 1st of January Noah and his sons began to work and removed the roof from the container, and for the first time looked from the high Ararat down to the renewed earth and saw no more water but only completely dry soil.

[17] But he nevertheless waited until 27 February for the Lord's word.

[18] Then the Lord came to Noah, and instructed him, as is described in the first book of Moses, Chapter 8, to leave the ark.

[19] And Noah immediately opened the big gate, and everything flew, walked and

crawled out of the container and searched for dwelling places on the new earth; and the Lord saw to it that everything once again found its food.

[20] And thus Noah had lived for one year and ten days with his family in the ark.

[21] Henceforth what further!

CHAPTER 361

[01] But when Noah and everything that had life had left the container, Noah with his sons built an altar from smooth stones, added the wood from the removed roof of the ark, slew of every clean animal a male piece and lit for the Lord a big burnt offering and glorified and praised with his whole house the Lord God over and over.

[02] The Lord smelled the sweet savor of the sacrifice, which was Noah's love for God, and therefore spoke from His heart to Noah: "Hereafter I will not curse the earth again because of the people; for poetry and the striving of man's heart is evil from his youth! And therefore I will henceforth not destroy everything that lives, as I have it done now; and for as long the earth will be earth, seed and harvest, cold and heat, summer and winter, and day and night will not stop!"

[03] Then the Lord laid His right hand upon the head of Noah and blessed him, and thus his whole house.

[04] And when the Lord had blessed Noah, He again spoke to him: "Be fertile and multiply, and fill the whole earth with both your race, as with your spirit!

[05] Your being is the fear and terror of all the animals of the earth, all the birds under the heavens, and over everything that creeps upon the earth; and thus all the fish are delivered into your hands.

[06] Everything that lives and moves on earth, be your food; I give it to you, as well as the green herb. Except for the flesh that still moves in its blood, do not eat (because the blood carries in animals as in humans, My wrath, and My revenge); therefore I will avenge all the blood of the people, as well as the blood of the animals! (For in blood is death.)

[07] Thus I also want to avenge the body's life of every person for the sake of man! Therefore, I am the only Lord, and no one shall shed the blood of man! Who is shedding it, his blood shall be shed also!

[08] I created man to My image. But from his blood came sin; therefore death is in the blood; and My anger and My vengeance came into the blood and thus all blood shall be continually avenged by the body's death!

[09] The animals I have put in your hand, so that man's soul can be perfect; but man remains in My hand, so that his spirit does not perish. Therefore, be fertile and multiply on earth!

[10] I am building a covenant with you, and therefore also with all your descendants! And this I also do for your sake with all the animals near you, with all the birds, with all livestock, and with every beast on earth, and with all the animals who left the ark with you, this covenant should be visible, so that your soul can be perfect, so that I henceforth shall not bring such flooding upon the earth! For the earth is now cleansed, and the sinful flesh destroyed!

[11] Therefore multiply on earth anew; for I have put everything into your hands, so that your soul stay complete, and your spirit never perishes in My hand!"

[12] The continuation of the Lord's discourse follows.

CHAPTER 362

[01] And the Lord spoke to Noah: "Behold, therefore I now have established a covenant with you, according to which henceforth no such Flood shall come upon the earth anymore and destroy all flesh on earth!

[02] But I also want to give you a visible sign as a constant memorial of this My covenant with you! But this is the sign of the covenant which I have made between Me and you and every living creature with you, henceforth forever:

[03] I have put a bow in the clouds; it shall be the sign of this covenant between Me and the earth; and if it is necessary that I will lead clouds over the earth, one shall see this my bow in the clouds!

[04] Then I will remember My covenant between Me and you and all living animals in all kinds of flesh, so that henceforth no longer a Flood shall come and destroy all flesh!

[05] Therefore My bow shall be in the clouds, so that I can look at it and then remember this My everlasting covenant between Me and all creatures on earth!

[06] And this I, you God and Lord, say to you, Noah: This is the true sign of the covenant which I now have erected between Me and all flesh on earth."

[07] After this speech of the covenant, the Lord led Noah to a very fertile region, which nowadays is called Eriwan (Yerevan, added by the translator).

[08] When Noah arrived there, he was surprised because he came into an Eden with all kinds of already full ripe fruit in the third month of the new year.

[09] But the Lord blessed this beautiful country three times and gave it completely to Noah and his children to own.

[10] And Noah praised and glorified God for it over and over and said to the Lord: "O Lord, what service do You ask from me now, which forever should remain in all the seed of me?"

[11] And the Lord said: "You know what I have said to Henoch! See, this order is always yours too; and thus remain in it for ever and ever! For I forever demand

nothing else from the people, but to love Me, their God, Lord, and Father above all! I demanded this from Henoah, and I also demanded this from you and all your seed.

[12] But I want to reveal another thing to you: Behold, since it now pleases Me on this earth, as a true Prince of princes, a Lord of lords and a King of kings, I want to build a dwelling for Myself on this earth! Not far from here I'm going to build a city, and will dwell in the same until the big time of time, when I will walk in the flesh Myself among My true children!

[13] Thus the earth shall now be the place, on which My feet shall rest and walk!

[14] When I came to your fathers, I became invisible again; but you shall see Me walk on My feet on the ground of the earth as a man, and move towards the evening up to a country which shall be called Canaan (blessed country)!

[15] You will reach it in a seventeen days' journey! There I will build a city for Me; this, you and all your descendants, shall call 'Salem!' But My name as the Prince of princes, a Lord of lords and a King of kings shall be 'Melchizedek' {See also: "The three days in the Temple", Chap. 19 'an elder (priest) since eternity!'}

[16] You are free; but your descendants will have to give Me the tenth part of everything; who refuse will be driven out of My neighborhood! Amen."

[17] Here the Lord withdrew visibly to the evening; but Noah prayed behind the Lord for as long as he could see him.

[18] Henceforth what further!

CHAPTER 363

[01] After a while Noah explored his area to find some good wooden trunks for building a hut; but there was only little or nothing to find, because the flood had either buried all the forests under several fathoms of sand, or - especially from the mountains - were completely washed away and buried in the valleys under mud and debris.

[02] Thus, Noah asked the Lord that He should show him some wood from which he could build a hut.

[03] And soon a messenger arrived from the region where the Lord had moved to, and led Noah to a place where there was a beautiful forest, and said to him: "Behold, Noah, this forest the Lord has preserved for you under the water! Therefore, you should settle here in the vicinity of this forest and build a hut for you in accordance with your needs! Thus, you also should lay out fields to grow all kinds of crops, which you have brought here in the container!

[04] And see, here at your feet a bushy plant; it is the vine! Plant its branches duly into the earth; fertilize and bury them carefully, and it will yield you sweet grapes full of the best juice!

[05] Press these grapes in a good vessel which must be closed properly! Then let the juice in the vessel ferment fully; and when it becomes pure, drink it moderately, and you will be strengthened by it and become very cheerful and happy! Thus it is the will of the Lord; do accordingly and you will be very happy and cheerful for the rest of your life!"

[06] After these words the messenger left Noah, and Noah soon complied with everything with the help of his sons, whose names were Sem, Ham and Japhet; and so, within seven years after the flood, Noah had a good and solid dwelling and many fields, pastures and a beautiful vineyard, which, however, only began to carry fruit after ten years, according to the will of the Lord.

[07] Then Noah gathered the grapes and pressed them into a suitable container made of cedar wood, had the juice well fermented, and when the juice became clear, he tasted it and found it very delicious and thus drank quite a lot from it.

[08] But since he did not know the effect of this juice, it happened that he became intoxicated by it and fell into a deep sleep. But because the wine caused him a lot of heat in the body, he undressed and lay naked on the green grass under a shady fig tree, around which the dwelling without a roof was built.

[09] And when Ham, the father of Canaan (Canaan was born in the second year after the flood), came into the open hut, led by Canaan, and saw Noah's private parts, he went outside to his brothers and told them about it.

[10] But Sem and Japheth took a cloak, put it over their shoulders, walked backwards into the hut to their Father Noah and covered their father's nakedness; but their faces were turned away so that they could not see their father's nakedness.

[11] But when Noah awoke from the wine anesthesia and learned what the little son of Ham had done to him, he said to Ham: "Therefore your son Canaan is cursed; for all times of times he shall remain a servant of servants and be the least among the brethren, because he first told you about my nakedness!

[12] Thereupon he turned to the two other sons and said: "Praise to God, may He widen the lineage of Sem! Canaan will remain his servant! Thus, God also widens Japheth, and let him dwell in the hut of Sem; but Canaan remains his servant!"

[13] Thereupon he blessed Sem and Japheth; but he chased Ham out of the hut, along with his wife and children.

[14] Henceforth what follows!

CHAPTER 364

[01] Ham then realized that he had acted wrongly and without consideration in front of his father and regretted it very much.

[02] This the two blessed brothers noted and went to Noah and told him how Ham

repented his sin against him.

[03] And Noah said: "Listen, you, my beloved sons, I also see Ham crying; but he does not cry for the sake of my father heart, but he cries because of his servitude! Thus, he repents his transgression against me, because he thereby has fallen into bondage; however, that he hurt my father heart, he does not repent? And thus he remains a servant because he does not know that the living heart of his father stands higher than its bondage! Go and tell him such!"

[04] And Sem and Japheth soon told this to Ham.

[05] But he said: "Truly, brothers, if Noah had a living heart, he never would have cursed me to eternal servitude; but since he bears no living father's heart in his chest, he did this to me!"

[06] And Sem said: "Verily, you are causing our father injustice; for thus only self-love is talking out of you! The heart can only be found with the heart again, whether it is one or none!

[07] If you had a heart for the father, you would also find his; but since you've no heart for the father, you can also not find one in the father, and it is understandable now why the father cannot find anything in you that would be of his heart!"

[08] However, this admonition vexed Ham, and he took his wife and children and some cows, oxen and sheep, and moved to the region of today's Sidon and Tyre and named the land after his son and said:

[09] "Now, in the name of the Lord who also has blessed me, I just want to see how, where and when I will become a servant of my brothers!

[10] Truly, the curse of Noah, my father, did hurt me, although I have deserved it! I thus want to take revenge against my father and my brothers; but not by evil - no, God forbid! - But by blessing them I will exert my revenge!

[11] Those who cursed me, I want to bless; and this blessing will become glowing coals over their heads and will ignite their hearts! And thus the land of my son shall never be called a land of curse and bondage, but a land of glory and blessing!

[12] And thus my tribe shall never get into the situation, where they have to seek services in the huts of my brother's descendants; but they will come to this blessed land and will seek and take up residence in my cities! Amen."

[13] And a messenger came from Salem and said to Ham: "This land belongs to Salem; whoever wants to live in it, must give to the King of kings in Salem the tithe of everything!"

[14] And Ham said: "Lord, here is everything that I have; take it, for it is Yours forever anyway!"

[15] And the messenger said: "Because this is your will, this land is blessed for the children of the Lord; and you shall be their faithful servant!"

[16] This pleased Ham a lot, and he gave a tithe of everything at once; but he did not understand that the messenger meant the descendants of Japheth to be the Lord's children.

[17] And so the Hamites and the Canaanites lived undisturbed in this country until the times of Abraham, because Ham had blessed those, who had given him the curse.

[18] Henceforth still a little more!

CHAPTER 365

[01] Ham's children increased substantially during the lifetime of Noah; for Noah lived after the flood for another three hundred and fifty years, and thus reached a total age of nine hundred and fifty years.

[02] Ham had a son whose name was Chus, and he already procreated the mighty hunter Nimrod, who founded the city of Babylon. This was a giant, measuring twelve shoes (1 shoe = 30 cm), and was the largest among the children of Cush, who were all of a gigantic size.

[03] However, since Nimrod was very powerful before the people but was nevertheless very pious, he was called the hunter of God, and the still for long good living Ham thought by himself: "When will the children of God become unlike the children of Chus, and Canaan will serve them?!"

[04] And another messenger came from Salem to Ham and said to him: "Why are you becoming conceited about Nimrod? See, not with you, but with Sem and Japheth the Lord wants to procreate His children, and they shall come from the tribe of Sem and from the daughters of Japheth! Therefore, the children of God will be of Sem and will come from Japheth!"

[05] When Ham heard this he became sad; for he now saw the effect of the curse of Noah over him.

[06] But the messenger said to Ham: "The Lord of Salem is not like a man to immediately curse someone; thus the children of God are not coming from you because of the curse, but because of the divine order only!"

[07] Even if you had not been cursed by Noah in Canaan, the children of God would still not come into the world through you, because you're not the first-born! But Sem is the firstborn, and Japheth is the most recently born before the flood; therefore, the glory will remain in Sem, and Japheth as the youngest will provide the daughters.

[08] But you are the servant of all, after the order of the Lord; and thus you're closer to the Lord than your brothers! And therefore the Lord also distinguishes your tribe with strength, numbers, wisdom and male purity and lets you first dwell in the land in which he will guide His children only very much later!

[09] Indeed though, do not believe that all the descendants of Sem and Japheth will be called children of God; certainly not! Behold, I have the tribe register of Sem; I

will reveal it to you, and in the end you will see, when and by whom the children of God will wonderfully come into the world! And thus listen!

[10] Two years after the Flood Sem begat Arphachshad, like you Canaan; but you have already fathered in the very first year the twins Chus and Mizraim and in the second year Puth and Canaan, and wanted to excel yourself in front of your brothers.

[11] And see, this was not entirely right before the Lord! Therefore, the Lord turned to Sem and Japheth, because they were the last, and gave Arphachshad to Sem only with your fourth son and blessed him already in the womb!

[12] To Arphachshad He gave Salah; to Salah Eber; to Eber Pelek; to Pelek Regu, who was born today; and Regu will be given Serug; to him He will give Nahor; to him Tarah; only from him will be coming Abraham and his brothers Nahor and Haran!

[13] And, behold, Abraham will be called to become the actual father of the children of God!

[14] But you as well as Noah will still see Abraham, and all living generations starting with Noah will bless him, and you shall not withhold your blessing from him!

[15] Until now 131 years have elapsed after the Flood, and Abraham will be born in the 229th year after the flood. Thus, you and Noah, who will be living for another 219 years from now on, thus will be living in total for 350 years after the flood, will get to know quite well the father of the children of God, since you will be living from now on for still another 300 years! (Since biblical time calculations result in 292 years, it is possible that here in the Lorber Text a reversal of numbers could have occurred {229 instead of 292})

[16] Behold, the Lord has determined it this way, and that is all good; put up with this, and you will get an equal share before God forever! Amen."

[17] Thereupon the messenger left Ham again, who lived at Sidon. (Sidon, nowadays, Saida.) Ham was satisfied with this answer and let go completely of his selfishness about the strength of his descendants.

[18] And this was up to Abraham My household, of which in the beginning of this work was done mentioning and defining!

[19] There are of course many things that still could have been shown which occurred from Noah to Abraham; but since Moses already has given it in detail and thus every one who is versed in the science of correspondence, can find every minor event, and thereby this already stretched work is completed!

[20] Good for anyone who will make the law of love which shines through, the foundation of his life; for he then will find in it true, eternal life!

[21] But who will read it just as another fairy-tale history book, will obtain a very meager harvest for his mind!

[22] But who will scoff and pursue this work, will not escape the certain temporal and eternal death; because I will get to him unexpectedly, when he will least expect it!

[23] For the publication of this work, at the right time instructions will be given to

one or the other of those who were involved with it right from the very beginning, to revitalize their spirit.

[24] I thus give herewith to all My dear friends and children My richest blessings, My Father's love and My fullest mercy! Walk faithfully and fearlessly on these ways of life, and I, the Lord and Father and God of all of you, will lead you with My hand in My house; and not a single hair of anybody will be hurt! Amen, Amen, Amen.

Annex 1

[01] So that you may more easily understand the earth's topography and composition and bring it closer to your imagination, it is first of all necessary to present the former main mountain ranges, both in Asia, as well as Europe and Africa in one picture before the eyes of your mind; because of the many that have existed at that time, no trace can be found today. Partly they have been torn apart and washed away by the retreat of the sea, and their old connecting ridges are lying now buried deep beneath the stream debris of the valleys, and here and there the currently existing streams and rivers must squeeze through the pinched off mountain's narrow gorges. But as for the high mountains, they have - except for a few - been altered by the action of the different weathering conditions to such an extent, that a person who lived only a thousand years ago, would now not that easily recognize them as the same, if he had been placed in an area with his former consciousness in which he had lived a thousand years ago as a human being. One only has to take a closer look at the stone debris of a few hours wide river valley and consider the mass that occurs in the same to a depth of four hundred fathoms, which has been loosened by water in the area of the ??high mountains, from the origin of such a stream to its mouth at some sea, and one can easily understand that the mountains, only two- to three thousand years ago, had a very different shape than now.

[02] This preface was necessary so that you may understand more easily the pre-Noah geography of the mountains.

[03] We begin with the north of Europe, and then move over partly to Asia and then to the southern parts of Europe and at the end to Africa.

[04] From the mountains which almost run through the middle of Sweden and Norway, a prominent mountain range connected in the far north in an ever higher direction to the Ural Mountains, and had a base width of a hundred, yes even up to two hundred German miles (1 German mile ~ 7.5 km). But this mountain range was also linked to the current mountains of Denmark and from there connected to those mountains which partly more or less separates the western flat-Europe from today's mountainous German Europe, up to Switzerland, and thus at that stage the Swiss Mountains were linked with the Ural which in turn went through Central Asia and joined the high Tibet. This was thus a continuous mountain chain, whose lower parts

still had a height of five- to six thousand feet above sea level; but these mountains - holding the still to be described Mediterraneans, which at that time were not connected to any of the main oceans - had not everywhere the same solid consistency and therefore were breached by the flooding and swept away in different directions.

Annex 2

[01] During that time there existed two main Mediterraneans.

[02] The northern Mediterranean consisted of a large basin stretching from today's Black Sea, in part over the whole European Russia and all adjacent low level countries up to the current Baltic Sea and also to the lower parts of the current European Turkey up today's so-called Iron Gate, as well as the narrow passes at Belgrade and Semlin which were reached by its mountainous waves during large storms. This was therefore the northern Mediterranean.

[03] The second Mediterranean, which was not connected to the former, and still today carries the name, 'Mediterranean Sea', had just like the northern Mediterranean, no link with any oceans; but its surface was throughout not smaller than that of the aforementioned 'black' or 'northern'. The second Mediterranean covered the region of today's Fiume where a broad and long valley stretches into Croatia and from there further in different branches to the riverbed of the Sava as far as Krain and there up against those areas where the high mountains begin. On the other side it covered the current Venetian Kingdom, as well as the area of Lombardy and also some eastern parts of France, while in Africa covering the Nile Valley up to the Cataracts and also today's Great Sandy Desert.

[04] From Asia a significant high mountain range existed of which still nowadays substantial remnants are present. This mountain range extended from the north-eastern part of Africa to also the high cataracts which further on are linked to today's high mountains of Africa. The Strait of Gibraltar was also connected to the present-day Spain, namely by a fairly high mountain range, and thus formed the second Mediterranean, which in size compared well with the Northern Mediterranean; however, generally it was lying many fathoms lower than the northern Mediterranean, of which the Black Sea today is still a remnant.

[05] Now, there still existed a third Mediterranean. To determine the ancient locality of it, one just needs to look at those plains and valleys, which are currently traversed by the Danube, Drava and Mura, together with their tributaries. This smaller Mediterranean at that time was not known to anybody because such prehistoric Europe had not yet been inhabited by any human beings; there only existed masses of all kinds of animals, usually huge, of which one can still find remains (in petrified condition) today in some mountain caves or beneath sand- and gravel deposits.

[06] But you should not be thinking that this small Mediterranean existed on its

own; because especially in Europe a lot of significantly large lakes existed which were connected to this third Mediterranean by runoffs. The Krain, or its planes up to the deep Upper Krain, was a by itself enclosed lake, of which the present-day so-called Ljubljana marsh is a remnant, which, however, was linked with a strong outflow into the area of today's Rann and the second Mediterranean, which covered the vast plains of Croatia.

Annex 3

[01] A main part which was connected with the third Mediterranean stretched from the present day Drava valley up to the area of the Sovereignty of Fall and further on the narrow pass where the Drava river had to find a way through a long row of mountains up to the area of today's Eis, from where quite a large lake began, of which the present-day so-called Werther lake (Woerthersee) is a remnant. Part of this lake extended up to the Drava valley and far beyond Villach from where it was connected to many smaller lakes. Thus, today's Enns valley was also a separate lake, which dug its way through the nowadays called G'säus and from there further on where it joined a much larger lake which covered the Danube valley and further upwards all plains of Bavaria and partly also the wide Inn valley in Tirol. Today's Mur, just like the Danube, had a shallow connection with the third Mediterranean. The area of today's Wildons up to the present-day Gösting was covered by a smaller lake, and behind Gösting was another called Mur lake, covering the whole Mur surface and its flat side valleys, which in turn had smaller lakes in their background and thus were connected to the main lake via small outflows. Today's Switzerland had many similar small lakes of which remnants still exist nowadays.

[02] With that you have a sufficient picture of the state of the pre-deluge mountains and the waters of this small part of the world. We now want to particularly take a look at Central Asia and its main mountains, which separates Central Asia from South Asia and which was the actual cradle of the Adamic human race!

[03] From the Ural - as already shown - a mountain range joined the high Tibet, which already at that stage was criss-crossed by many of the most fertile valleys, carrying rivers coming from the mountains and which had their main runoff to the north.

[04] These mountains had later, during the times of Hanoach and especially under the descendants of Seth, been inhabited, while the Hanochians lived in the plains and spread far beyond this mountain range. But when they saw that the inhabitants of the mountains were much better off than they themselves in their fertile and far stretching plains, they began to increasingly tease and pursue the inhabitants of the mountains, and despite many admonitions they did not let go of the persecutions, but began by means of their explosive grains, of which today's Chinese powder is a descendant, to literally blow up and destroy these mountains, by drilling deep holes

in the same. In their deepest blindness they thereby not only provided an exit point for these large bodies of water, whose basins were sealed by these mountains, but also for those basins much further afield, covered by the Tibetan and Taurus mountains and to the north for long stretches by the Ural. Thereby particularly in the area of today's Caspian Sea, where once Hanoch stood, the largest immersion occurred, and the breakthrough of the waters was so powerful that it reached a height of between seven and eight thousand feet above the other oceans, and was further increased and supported by a prolonged rainfall over the whole of Central Asia.

Annex 4

[01] This extraordinary high level of water in the whole of Central Asia found to a large part its outflow through today's Volga valley and increased this 'northern' Mediterranean by many fathoms; the anyway weak land barrier at today's Constantinople (now Istanbul) was not able to withstand the subsequent forceful breakout, which was further supported by extraordinary, far-reaching, all destructible fire eruptions occurring at the same time in that area.

[02] How high the waters of Central Asia have risen by itself, is proven by the fact that Noah with his container found ground on a plateau of the Ararat, on which the container settled. Most of the water in Central Asia found its main outlet of course only to the north and east; but an extremely substantial part also to the south and west. Thereby the second major Mediterranean became so overfilled that it partly by its weight but mainly through the underground fire eruptions, carved itself a torrential outflow into the Atlantic Ocean and in a few hundred years drained to such an extent that all to it connected presently, partly very fertile plains dried out, by which especially the coastal regions of Asia became gradually populated.

[03] To a large part have the still surviving people of the high middle Mountains of Asia as well as those of the Ural accomplished this, which in those days was a prolific and wide stretch of land up to the northern sea, from where then also the rest of the northern parts of Europe, especially on the mountains, were populated. From these nations also the Taurisci originated, who settled on the mountains of Styria and many other countries and lived there for a long time peacefully among themselves, until the avarice and greed of the Romans and Greeks had located them.

[04] The isthmus which during the time of the Hanochean flood connected Europe with Asia, was named after the in this area living patriarch, who also belonged to the inhabitants of the mountains and served as a kind of prophet throughout Western Asia, called Deucalion - which means "sent by God" or "I come from God" -, also named the Isthmus of Deucalion, and thus the flood was therefore also called for a long time by the people who inhabited South Asia, Deucalion's Flood, until after a few centuries, the descendants of Noah informed them about the main cause and course

of this flood with all the circumstantial events surrounding it. In the course of many years, the then large lakes of Central Asia started to dry up, and unfortunately left behind until now still desolate and uninhabitable land; only towards China and at the northern foot of the Tibetan high mountains, is it fertile and habitable.

[05] From these parts originated the to you well known Mongols, Huns, Tartars and Turkomans, who after the overpopulation of their lands were forced to emigrate and turned partly to the east and partly to the west, where they caused those inhabitants great distress and harm everywhere.

Annex 5

[01] In the east the old Sihinites and in Japan the Meduhedites the power and weight of the Mongols, and in the west especially the Huns, in alliance with the Tatars, and later on the Turkomans, made themselves very palpable and resulted in those times to you well-known large migrations of nations.

[02] In the present time many attempts has been made to selectively turn the desert parts of Central Asia into fertile land; but the knowledge to make such desolate lands fertile, is still too deeply buried in the night of their pagan superstition, and therefore this large stretch of land will have to wait for a very long time until it will arrive at its old pre-Noah fertility.

[03] How fertile at that time, with the inclusion of a large part of Siberia, this region was, is proved by the still frequent discovery of mammoths and still many other grass- and leaf-eating animals, resting under the perpetual snow and ice, who, after the destruction of this very fertile land, could not feed themselves any longer and therefore have long been completely extinct. To this group of animals, in addition to the large mammoth, belongs the giant deer, the giant sheep, the unihorn giant horse and the like, of which fossilized remains can still be found in parts of the Ural Mountains, to a great extent in caves of northern Tibet and also under the snow and ice of Siberia.

[04] Here someone might easily ask why one would not also find in Siberia remains of human bodies. And the answer is: because the human body is much more etheric in all its parts and has been created from the primordial beginning to easily decompose - that is, as far as the descendants of Adam are concerned!

[05] But regarding the pre-Adamitic so-called animal people, also called Cephonasims (observer of the firmament), here and there fossilized remains can be found, just as here and there descendants of this kind of animal people can be found and who take their position between the descendants of Cain and the currently occurring monkeys, like chimpanzees and orangutans.

[06] But among all animal species they possessed the greatest instinctive intelligence and built themselves here and there of course very simple dwellings and at narrow places rerouted streams and rivers with stones and thereby built

themselves a kind of bridge over such sites; and if the water started to flow over such bridges - which was usually the case - they soon built another higher stone wall upstream next to the previous one, and often continued this work for as long as a plump terrace of ten or more of such bridges emerged, which in the end, however, was of little use to them because the water behind it began to swell again and overflowed this and all the previous bridges anew.

[07] These people, who had a short tail, but which was covered with a thick tuft of hair, were thus the builders of these walls, of which still today traces can be found, and to which a high age is allocated, which indeed is sometimes the case, so that particularly in the mountainous areas, the age of these walls far exceeds the age of Adam; but they are just as little the work of a free human mind, than the very purposely built houses of the beavers in those waters where these animals find their abundant food.

Annex 6

[01] There also exist other species of animals on Earth, which build and set up their homes in a manner, that people themselves, if they can find such, are highly astonished about it; but one still very easily recognizes these buildings as works of an animal, because they always occur in the same manner and form. Also, the material of which they are built, can be analyzed by an experienced chemist, but the building material can be just as little found in nature as the stuff of which the spider spins its thread, the bee builds its cell and snails its house. And as it is with such animals, it is also not that different from the actual pre-Adamites {jl.Ev08.072} who occur in the forests of Africa and here and there in the Americas.

[02] I mean, that I have shown you as briefly as possible the shape of the earth during the time of Adam more than sufficiently clear, and you will have to ask not much more about it.

[03] I just want to make two concluding remarks:

[04] The first is that the current Danube has paved its way through the Iron Gate only several hundred years later, whereby nevertheless also the hands of people had been used, to regulate the flow through the Iron Gate to such an extent that this place was also now passable for larger vehicles. To where the above-mentioned Mur-lakes have transported their framing obstacles, you only have to look at the surrounding hills of the Mur and the Mur soil itself, and its debris will immediately tell you, how these hills have formed and at the same time how the present day third embankment of the Mur was formed; there you will easily find the remnants of the gradually destroyed embankments.

[05] On the ground around Graz you will in a not very significant depth easily find quintal heavy pebbles and for the most part also of very hard consistency. Below Wildon, however, the Mur was already less aggressive; only here and there, but

already at quite a depth, heavy rolled limestones occur, and further down below Radkersburg up to the discharge of the Mur into the Drava, you will only find sand rather than rolled stones, and the reason for this was that the Mur here already had a very wide bed and thus lost its flow force due to a too shallow gradient.

[06] Go to Egypt, and you will find up to near the cataracts very little stone pebbles, but instead a greater amount of more reddish and sometimes whitish sand! The reason for this is that the Nile has a very evenly distributed fall from the Cataracts to the Mediterranean Sea - while other rivers have a much steeper gradient towards the sea, except for the Danube into the Black Sea, the Volga into the Caspian Sea and the Amazon in America into the Atlantic Ocean.

Annex 7

[01] Secondly, concerning the flooding of America of which among the primordial inhabitants of this part of the world, some dark legends exist, it, however, serves as no proof whatsoever for a general flooding there! Because at that time the lowlands of this part of the world were in any way still partly under water. Over time, this from north to south sprawling part of the world was mainly caused by inner fire eruptions lifted more and more above sea level, and the sea was forced to gradually runoff.

[03] In addition, there occurred another for this earth grand natural phenomenon:

[04] In this primeval earth, in which according to the law of the sea-migration, the biggest part of the sea was still located more to the north, from the extreme west coast of Africa an uninterrupted island row occurred up to the eastern corner of present-day Brazil and thus divided the North Atlantic from the South Atlantic; and these two oceans were only connected with each other through a lot of straits, of which the largest had barely the width of the Red Sea. But at that time, all parts of the world, especially the seabed, suffered many changes by the underground fire force, and the aforementioned island series, as well as many thousands of large and small islands of the world's great oceans, sank into the deep seabed and the North Atlantic could have then unhindered flow through this wide gate into the South Atlantic, and in the northern parts of the earth many islands and other lowlands emerged as usable land, and as such also the lands of America.

[05] Therefor the former still far to the South Pole reaching tip of Africa is until now still under water; which is why the sea in front of the mountains of the Cape of Good Hope forms a kind of mountain, which makes it difficult for ships to cross, especially in low winds and often had to make a big detour to get to the flat part of the East Sea. It is of course much easier for modern day steamers.

[06] There you then also have the Flood of America and for a lot of large and small islands, and do not research this message any further, otherwise I would have to lead you back into the primordial creationary periods and many sea-migrations; and you would not gain any more useful knowledge than the old woman who could not

understand how she could have come to so many creases and wrinkles, despite having always lived good and chaste, and when still a girl of twenty years of age, for no price in the world, not one single wrinkle could be discovered on her whole body.

[07] Yes, here one can not say anything else than: "All this has been arranged by God the Lord, that times change and we people with everything that surrounds us, change with times!"

[08] Therefore, let us leave the earth in peace; in a thousand years, it will already look completely different! And therefore good and end with this explanation, which I have given to you, so that you can more easily understand some issues in the Gospels and the writings of Moses! Amen.

(Translated in 2015 by AK Hoffmann)