

The Book of Remembrance

Chapter 1

The Tablet of Seth

The Life of Yaatsekawd and Cavah

A record written upon stone tablets, by Seth, son of Yaatsekawd, by way of instruction from his mother, Cavah. An account of the original covenant to be made with man by Motsah the Lamb and of the great prophesy of Cavah at the birth of Enoch, concerning the coming forth of the City of Holiness.

- 1 After the record of the Brother of Jared was written
according to the directions of the Lord to me
the Lord came gently to me again
and He asked me to take up Urim once again to look
and see into the lives of the ancients starting with Yaatsekawd
- 2 And He said He desired me to do this
as His people needed to see the truth
concerning the lives of those who established the City of Holiness
at the time of Enoch the seventh from Yaatsekawd
and He said that if I would look with Urim
using the records I now have
a knowledge of how His people should conduct themselves
in order to establish a city of Holiness
in our day
may be brought
and that such knowledge would cause the people of the Lord
throughout the rest of the course of the earth
to find their task of establishing Maween easier
- 3 But I was afraid to look
and I shrank back
for I supposed I was not worthy to look
and I said
Lord
I am afraid
and do not want to fail you
Will you bring me as a token
something that I may know of a certainty

that you know I will not fail you
and the Lord said
What token do you desire
and I said
Lord
Bring me some stones of the Brother of Jared
that he used to light up his way in his ships
and the Lord said
I can bring you one
and I was ashamed to be found selfish before Him and I said
Lord
forgive me for saying stones
I will be well satisfied with one
accordingly the next day
while in the act of my labors
the Lord brought to me one of the stones
that He touched for the Brother of Jared

4 Now I saw Achee make the stones
and I had beheld them as the Lord touched them
to make them shine
and when the Lord brought me a stone
I knew nothing doubting
it was a stone used to light the ships of the Brother of Jared
and many people have beheld it
and touched it for themselves

5 Therefore
I proceeded to look
in order to keep my word to Him
and the writing that issued forth by way of seeing through Urim
is after this manner

6 And I looked and I saw a strange and ancient land
and I said to the Lord
What is this place Lord
and the Lord said
It is the land of the western gate of Eden
Now write according to that which you see and hear
and it came to pass
that four scribes recorded my words
and the vision that came by Urim

- 7 And it came to pass
that I saw that eastward from the headwaters of the Euphrates
over against the mountain called Mahujah
there is the hill called Pethach¹
and on this hill midway up stands two large and mighty oaks
and they stand like pillars at either side of the gate of Eden
and it is through this portal
that I saw our first parents pass from the natural world
into the temporal world that we know²
and they were holding hands
and they looked about with eyes wide with wonder
and astonishment
- 8 And after passing between the oaks
they looked back and saw Eden behind them
and the land they entered into is called the land of **Moladeth**³
for it is the *land of the nativity* of all temporal man
and it is the very place where Shayiree⁴
the twelfth from Yaatsekawd
and a descendent of Methusemer
who was the son of Enoch
went to inquire of Enoch when he was moved upon
by the spirit of Anokeesed
and it was said by the ancients
that it was the very gateway
through which poured out all of the temporal world
and they said this knowing that when sin came
our first parents were transformed into the temporal by it
and that all the earth followed after them to become temporal
- 9 And above all
from this hill and from between these oaks followed with them
out of Eden
the one they called the Lamb of God

¹ The mountain in Israel called Hermon by the wicked and Pethach by the righteous was named after the western gate of Eden. The ancient Israelites called Pethach ‘Mount Zion.’ See Deut. 4:48. For Pethach, see Strong’s # 6607, “gateway or entryway.”

² I believe the long standing idea of religions having two pillars at an entrance originated with these oaks.

³ Pronounced *mo-LAH-deth*

⁴ Pronounced Shay-*EYE*-ree. Shayiree means “a remnant.”

and because they knew He went with them
 and a knowledge of it was made known to them
 by a lamb at their altar⁵
 they called the Son of God
Motsah the Lamb⁶
 for the *Living Water* flowed out with them to forgive
 and refresh
 and restore them
 and thus to them
 the name Motsah the Lamb meant
the God who goes with me
 and to the ancients it is a lovely name
 of the One who brings forgiveness of sin
 and comfort from sorrows
 and it is the first name that man used to address our lovely Son of God
 who is the Redeemer of all mankind

10 Now the name **Pethach** means

to be wide open so a person can *see as God sees*
 and it also means a *portal*
 or *gateway*
 and as I looked with Urim
 I saw Yaatsekawd and Cavah enter our world
 from between those two oaks
 and the world that stood before them was all new to them
 and sensations they never had known before were there
 for them to feel
 and the wind
 was there to greet them
 and they were astonished
 for they had never before felt a cool breeze upon their faces
 and temporal sounds came into their ears
 and they wondered with amazement
 and a full account of it shall be given hereafter

11 And it came to pass

as I looked with Urim
 I saw Yaatsekawd the first father of all men
 and he was very mild

⁵The Book of Remembrance: The First & Second Books of Achee, I Achee 2:5-7

⁶ See Strong's # 4161 & 3318.

and gentle in his nature
and he would not strike one stone upon another
for he felt it to be too violent
and he would not bend a green branch out of his way
for he was the caretaker of Eden
and he was given by God
the task of dressing
and keeping the plants and trees of Eden
and all the living souls there
and he would not engage in any form of boisterousness
or rudeness
or loudness
but he walked quietly
gently
and respectfully
during all his days upon the earth
for he had a deep reverence
for all the forms element had taken upon the earth
and anger was never known to come upon him
throughout all his days

12 And as I looked

I saw Cavah the mother of all the living
and her feelings were very innocent
and her eyes were wide
she being filled with wonder
and she clung unto the arm of her husband
like a fawn would stay close at the side of the mother of it
and from my observation
they looked to me to be about fourteen years old
albeit there is no time in Eden

13 And as I looked to behold them

I knew the ancients lived very long and healthy lives
and I observed the appearance of their bodies
and all the bodies of the ancients
both wicked and righteous
appeared the same to me
and they were very brown
and their hair was full and black
and Yaatsekawd had his hair in two braids

and Cavah had hers in one
and their bodies were full
and round
and smooth
in their appearance
and their bodies and skin appeared
much like the body of a young child
even when they were old
for they had no wrinkles
and they were clean
and their muscles did not have lines and bulges
nor did they stand out
but were smooth
but they seemed to be strong enough to perform every needful thing
and their faces were round
and their cheeks were full
and their eyes shining and bright
with a zest for life
and I must say a very delightful sight was before me
to behold them in their youth
and health
and purity

14 And it came to pass
that I thought to myself
*I wonder what it is that occupies their minds
And what is it that they want out of life*
and the Lord said to me
*Their greatest desire all the days of their lives
is to return to Eden
And in their hearts even though I have forgiven them
and they have known the sweet joy of forgiveness
they will not be satisfied
that I am fully pleased with them until they return to Eden
for in their hearts
and because they love me
they want to nullify all the effects of their sin*

15 *And you will see that all the days of their long lives
they would not be satisfied with anything else
And it was after this manner for them*

*for they treasured their rich companionship
with me in Eden
And once a person knows such happiness
nothing else will satisfy them
or bring true peace to their souls
And nothing was more desirable to them
than for them to return into my presence
and thus the strong desire to return into the sweetness of Eden
was with them all the days of their lives*

16 And it came to pass
that for many years when they arose each day they would wonder
Will this be the day we will return to Eden⁷
and each evening they would hope for what another day would bring
now understand this was startling to me
as I had always assumed that when our first parents sinned
and left Eden
that they had resigned themselves to the temporal world
and that they found themselves consumed
with the daily life they had
as all people are wont to do
and thus I saw that their desire to return to Eden
burned brightly in their souls
all the days of their lives

17 Now it came to pass
in the course of time
that Kenneh killed his brother Matteniah
and because of the mild and innocent nature of his parents
this terrible event had a far reaching effect upon them
for as they had children
and their offspring multiplied
it was on the hearts of Yaatsekawd and Cavah
that someday all of them
would return together to Eden
and in the sweet anticipation of their hearts
they had supposed that with the dawn of each new day
they would all repent

⁷ I believe this tendency to be expectant has been with man ever since. People in Christ's day expected Him to return any day. I have expected the fall of Babylon all my days, etc.

and become increasingly more and more acceptable to God
until finally God would invite them back to Eden

18 But with this terrible murder
they were caused to acknowledge
that not all their children would return to Eden
and perhaps each new day would not
as they had supposed
bring improvement in their standing before God
and this weighed heavily upon the heart of Yaatsekawd

19 And it came to pass
that I saw with Urim
that Yaatsekawd tended the sheep of his slain Matteniah
and in his agony of soul he turned himself
and went into the valley of Yo-ash
where Matteniah was slain
and it was called thus because for Yaatsekawd
it was now the valley of *despair and hopelessness*⁸

20 And he cried out to the Lord in the anguish of his soul
and he said
Oh God
My life upon this earth is a burden for me
which is too great for me to bear
For now I know that not all of my children will return to Eden
for my son Kenneh has become an abominable thing in Your sight
and so has Awan my daughter
who is his rib
*And they have departed away from us to live in the land of **Heleah***
where the brook Halies flows
*And they are **far away***
*and they are **remote** to Motsah the Lamb*
And I know not what will become of them
for they now are vagabonds
and they are filled with emptiness

⁸ Simca means valley of 'joy.' See Strong's #8057. And they named it this because it was where Yaatsekawd and Cavah first met. After the death of Matteniah they named it the valley of Yo-ash, which means the valley of 'despair and hopelessness.'

- 21 *And what is now to become of my son Mattaniah
and Sephi⁹ his wife mourns
For his spirit has departed and his flesh
and his bones lie upon the ground
How shall he now pass through the oaks of the hill Pethach
And Oh God
my rib which you gave me
who is mother to them all
also mourns with me
and her mothers arms feel empty
and are now desolate to hold her children
And I do not know how to comfort her
and Yaatsekawd wept bitterly in the valley of Yo-ash*
- 22 *And again he cried out to God
Oh my God
my sins
and the sins of my children
have cut us off from the rich happiness
that was known to us in Eden
and also in this the temporal world
And the bitter has overshadowed
and consumed the sweet
And now for me
Lord
the sweet has become a thing of naught
Shall our lives ever become sweet to us again
so that Cavah may dance her song*
- 23 *When our memory of the sweetness is gone
will there be no more sweetness to our lives upon the earth
for our children to know
Oh God
what is to become of us
Where shall we go
What shall we do
If we cannot return to Eden
what hope is there for all the men you have created
Why would you create us when now sadness
and sorrow*

⁹ See Strong's #6825, from 6822, "to behold, to observe, to peer into the distance."

*and sighing
is all that is left for us*

24 And the Lord said

*Say on my son
and again Yaatsekawd said
Oh God*

*I am the father of all men
and now my sin is magnified in them
and compounded upon the earth
What is to become of all the great purposes of Your creation
How can the Great Holy One bear up
under the prospect of the corruption of His handiwork*

25 And it came to pass

*that as Yaatsekawd thus mourned and cried out to God
the son of the comet who calls himself Semihazah
came and approached him
and he drew near
and he said*

*If you had not known the bitter
you could not have known to value the sweet
and Yaatsekawd said to him
Must we depend upon you
and all the bitterness you bring
to teach us how to know the sweetness of God
Get yourself away from me
oh spouter of lies
for the Great God in heaven does not need you
to teach men the meaning
of the sweetness of being in His Presence
and the delightfulness of His forgiveness
All men exist because of His great loving kindness
not because they fall into the abyss of darkness
together with you
Get yourself away
oh deceiver of men*

26 And it came to pass

*that Semihazah departed away from Yaatsekawd
and the Lord drew near to comfort him*

- 27 And it came to pass
that the Lord reached out His hand
and He touched Yaatsekawd
and He prayed for him that he may be comforted
and Yaatsekawd found that in his heart the love of God dwelt
and was there
and the Lord said
*Know my son that all men are given to act for themselves
And they may choose to do acts of kindness
or acts of cruelty
And such acts of sin
in the temporal world
will have far reaching consequences
And I hold you blameless for the choosings of Kenneh
Please be comforted
and after awhile the Lord said
You must return to Cavah
for she too is in the depth of despair
and I will go with you to comfort her also*
- 28 And it came to pass
that Yaatsekawd and his rib together
mourned many days in the valley of Yo-ash
over the loss of their children Kenneh and Matteniah
and their daughter Awan
- 29 And it came to pass
that Yaatsekawd and Cavah
continued to tend to the sheep of Matteniah
and they cared for his wife and children
for Matteniah had three children
two sons named Mabuchy¹⁰ and Nephesh
and a daughter named Emoriy
and these became numbered among the children of Yaatsekawd
and with these they had all together thirty-four children
- 30 And it came to pass
that in the course of time
there was born to Kenneh
a son named Lamech

¹⁰ See Strong's #4002 & 2416, "the living fountain."

and Lamech took his rib unto himself in marriage
and Lamech was the seventh generation from Yaatsekawd

31 Now

Lamech lived northwest of the land of Moladeth
where our first parents entered by the gate of Eden
and where he lived was called **Towah**¹¹
because it was the seat of *abominations*
and it was south of the land of Heleah
and in this place there came to be a marriage feast
and a goodly young man was taking his rib in marriage

32 And it came to pass

that Lamech came to the feast
and during the feast he arose up in his anger
and he declared
that he was not given an honorable place to sit at the feast
and he laid hold of the bride and *took her away*
and her name was **Adah**¹²
and she was *removed* from there
and taken to the house of Lamech
and **Naom**¹³ her husband grieved exceedingly
and he had found favor in the sight of God
because he was *delightsome*
and acted *agreeably* with all his fellows

33 And it came to pass

that Naom journeyed to the land of Moladeth
to the village of Nod
to seek the help of Yaatsekawd
in pleading for the return of his wife
now he sought the help of Yaatsekawd
because he was called the Ancient One by all men
and he was feared by the wicked

¹¹ Strong's #8442, from 8582, "to deceive, to go astray, the pit."

¹² Strong's #5711, from 5710, "to remove or to be taken away."

¹³ Strong's #5281, "to be agreeable," and also #5276.

34 And it came to pass
 that Yaatekawd journeyed with Naom unto the house of Lamech
 and Yaatekawd entered into the house
 and it was a house of stone like unto that of his father before him
 and Yaatekawd entered to plead with him
 with many tears for the return of the maiden
 and Naom remained without to await the news

35 Now in those days
 it was the view of every man
 that God had created a man and his rib
 and all men knew who was the rib of the other
 and such things were
 in ancient times
 revealed by God at their birth
 and if any righteous man could not join in marriage
 with his rightful rib
 then he must live his life alone
 for he would not choose any other
 nor show disdain for the creation of God
 so the vision of created purpose of this man
 and his rib hung in the balance
 while Yaatekawd pled with Lamech for the return of Adah

36 And it came to pass
 that when Yaatekawd was done with his speaking
 Lamech spit to the Glory side upon the earth
 and he cursed with profanities
 and thus showed forth his disgust
 for the words and pleading of Yaatekawd
 and he would not hearken to the words
 and tears of his ancient father
 and when the news of this disrespect
 toward Yaatekawd
 came to the ears of the righteous
 they began to teach their children
 not to ever spit to the Glory side
 for perhaps at that moment
 Motsah the Lamb may be pleading with them

37 And it came to pass
 that Naom journeyed eastward with Yaatekawd

and they sat themselves down
 beside a clear running fountain of water
 to rest in their journey
 and they drank from the fountain
 and they wept together
 and Yaatsekawd blessed him
 and anointed him with the oil of life
 and he said
 If you may
 it becomes all the children of God to forgive their fellow
May the Great One Anokeesed richly bless you
 and may Motsah the Lamb aid you in accomplishing it
 and Yaatsekawd mourned
 and he durst not tell Cavah
 of this new evil of Lamech having more than one wife
 for she would also mourn all the more in her grieving
 in her desires to return to Eden
 and the hopes of Yaatsekawd to return to Eden
 were once more before his face
 and he sighed with heavy sighing

38 And it came to pass
 that Lamech gloried in his wickedness like unto his father Kenneh
 and he made a pact with the son of the comet
 who is called by God
 Mowtsoor the Decadent¹⁴
 that he could do according to his own will
 and depart away from the traditions
 and holiness of the ancients

39 And it came to pass
 that Semihazah came to Lamech
 and he said
 You now have two wives
One can be for you
 and one can be for me
For I shall reveal to you the manner in which Adah
 can conceive a child who will be very great in the sight of men
And he can be given a vision of my choosing
 insomuch that he will be able to overcome all of your enemies

¹⁴ The original name for Satan. Pronounced MOHT-soor.

*And no other man shall have a child like him
And you shall truly be seen by your fellows
to be Master Builder¹⁵
the greatest of all*

40 And it came to pass that Semihazah
taught Lamech how to use the element of wickedness
so that by it
they could conceive a child with a wicked vision
and Lamech went in unto Adah in secret to perform it
but Adah revealed to the other wife of Lamech
who is called **Zillah** because she *worked in darkness*
the manner in which it was done
and Zillah was jealous
and she asked Lamech to give her a child of such greatness
but he said Adah was suited better
for the purpose of conceiving such a child
who is called Niphilim¹⁶
for she was not his rightful rib
and Semihazah took delight in the sorrows of her dismay
and jealousy

41 And it came to pass
that the wife God made for Naom
conceived a son against her will by Lamech
and Semihazah
and the Decadarchoi
offered themselves to perform it
and she was stricken
and Lamech was the first to perform this great wickedness
among the children of men
and he valued his child of the Niphilim more than any other
and Zillah became angry
and she spread abroad the manner in which it was done
and the standing of Lamech among some of his fellows
was seen to be one of dishonor

¹⁵ The word “builder” refers to building a snare for your fellow, to dig a pit, to enclose, to wall in. All of these meanings are the origin of the words for mason, which the Inspired Version refers to as Mahan.

¹⁶ Strong’s #5303, from #5307 “to fall” and “to bully.” See Genesis 6:4 KJV.

insomuch that Lamech was sorely ashamed
before all his brethren

42 And it came to pass
that he cast out Adah alone with no provision
and he slew his Niphilim son in his fourteenth year
in the heat of his anger

43 And it came to pass
that Motsah the Lamb gave Naom a dream
in which he saw his Adah standing alone in an empty field
and he inquired of the Lord in the morning
and the Lord said
*Get you straight away to the land of Towah
and there you will find Adah in the field that I showed you*

44 And Naom departed in haste
and he found her lying beneath a Baca tree
and he took her up into his arms
and he bore her back into the land of his fathers
and he took her to dwell with him in the land of Moladeth
near the lair of Yaatsekawd
and she was healed with a sure healing
and cleansed with a great cleansing
and she lived to dwell in the City of Holiness
that sprang up in the regions north west of the gate of Eden
and all her children called her *blessed*
and they served the Lord
but she desired to never depart away from her mother Cavah

45 And thus the anointing
and blessings of Yaatsekawd took effect
and the *willingness* of Naom to forgive
empowered the Lord to restore his rib to him
and His kind mercy overshadowed her
and the wicked of Towah discovered what had become of Adah
and the grace of God was seen to be great by all who beheld it
and thus those of the Religion of the Ancients were greatly feared
because of the power of their faith in Motsah the Lamb

46 And it came to pass
that Yaatsekawd and his rib were tending their sheep

in the northern regions of Moladeth
when they heard the news
concerning the murder of the son of Lamech
and they both were told concerning the extent of the sins of Lamech
and they went to be alone
and they grieved exceedingly
and they cut their hair off
and it fell into the brook of the valley of Yo-ash
for they saw themselves to be the parents of all men
and they felt responsible for all of their waywardness
and for Yaatsekawd
the wickedness of his children lay heavily upon him
and now certainly there could be no return to Eden
and the wickedness of his children exceeded anything
that had ever entered his heart

47 Now be it known

that such great wickedness came in so short a time
as seven generations
because there were no restraints put upon Semihazah
and all his band
and the Decadarchoi who fell from their first station
could join with the wicked
among men to gain full sway in any of their pursuits in darkness
and when Azan their son had first brought them the news
they went straight away into the valley of Yo-ash
and I saw Yaatsekawd weep bitterly and he stumbled
and fell while crossing the brook of the meadow there
and it is called the brook **Baca**
and his *tears* and hair mingled with the waters of the brook¹⁷
and when the water ran over the stones thereof
the rocks mourned with him
and they cried out for a redeemer
and their cries mingled with the cries of the rocks in Eden

48 And it came to pass

that I beheld it with my eyes
and I wept also
and as I looked with Urim

¹⁷ I believe this brook was named “tears” because Yaatsekawd cried tears that joined with it.

I saw my Redeemer appear standing in the brook Baca
and He reached out
and raised Yaatsekawd up upon his feet in the brook
and when Yaatsekawd beheld Him he fell to his knees
and he said
Lord here am I
and the Lord said
I will help you
Do not despair for the creation of God

49 And the Lord took him by the hand
and he lifted him again to his feet
and He said as He did so
*Arise oh **man of God***
for this day you shall be called by a new name
*I and the Eerkodeshoi will call you **Gabriel***
And I am well pleased for the long time you have come to me
And the Great Holy One has heard your prayers
and He knows all of the desires of your heart
And He has heard and watched with all diligence
as He has felt your desires to return to Eden
And His heart longs for you to return there
to be with Him in the Glory of His Presence

50 *And I am now come to you to make a covenant with you this day*
And the stones of the brook Baca
in the valley of Yo-ash are my witnesses
Henceforth I shall bring a division for the sake of all the righteous
For from this day forward
you shall no more be seen to be the father of the wicked
but of the righteous only
And the wicked have chosen for themselves another father
who they call Cain
And they have chosen to delight in the visions
of Mowtsoor the Decadent

51 *And from this day forward you shall no more bear the burden*
of the compounding of their sins upon yourself
but they
each one
shall be accountable to the Great Holy One
for every one of their deeds

*And you shall be comforted to know
that before my Father they are accountable for their own sins
And being so
they must suffer the consequences
of that which they bring into the abode of the Great One
And their sins shall be compounded upon their own heads*

*52 But for you and your righteous children
righteousness and truth shall be compounded for you
And I stand here this day to declare to you
with my own mouth
that when the righteous of your children shall look up
and they shall embrace the truth
then I shall move steadfastly toward them
And when they shall love me as you do
with all their heart
might
mind
and strength
and when they purify their lives in righteousness
then they together shall return to Eden*

*53 And it will come to pass
that all of the yearnings of your heart shall be met
and fulfilled
And all the heavens shall shake with gladness
And the earth shall sing with joy
And the Eerkodeshoi shall rejoice with their Creator
in the joy of their creation*

*54 And it shall come to pass
that I shall raise up one who shall establish a City of Holiness
And I shall call the people there the people of Maween¹⁸
because they see eye to eye in their love of God
and they shall be of one heart and mind
in their willingness to obey His Voice
and there will be no poor among them*

*55 Therefore
teach the righteous among your children*

¹⁸ The original name of Zion which means “the dwelling place of God.”

*to walk no more in the way of the people
 But let them walk in a covenant of love
 and holiness of heart
 And be it known this day that your hair in the water
 is a token unto me of our covenant
 And I shall send a token of this covenant to you
 by the hand of him whom I shall raise up
 And it shall be written in stone
 and it will teach you how to join
 with all of the waters of holiness
 and with me and the Eerkodeshoi
 And by it they shall obey the voice of all righteousness*

56 *And it will come to pass
 that it will occur in like manner in the end of days also
 insomuch that your righteous seed
 in that day shall also return to Eden
 For my ways are one eternal round
 And the circles of holiness shall be spread abroad upon the waters¹⁹*

57 *And it came to pass
 that the Lord laid His hands upon Yaatsekawd and Cavah
 and He said
 Be comforted
 and He prayed for them and smiled upon them
 and He departed*

58 *And it came to pass
 that Yaatsekawd and his rib were comforted
 and they returned into the land of Moladeth
 where their sons had collected their sheep
 and thus the first covenant was made between God and man
 and it was a covenant that was to be everlasting
 and while God makes many such covenants
 with the righteous during the course of the earth
 this first covenant shall also be the last
 and thus His works are one eternal round*

¹⁹ I believe these lines were the original source for the inspiration of the Water Tablet.

- 59 Now to the south and west of the land of Moladeth
 in the morning shadow of the mountain of the domain of Gabriel
 is a place that is called the land of **Anach**²⁰
and it is called this
 because it is a land where those who dwell there
 find *abundant provision* from God
 and *protection* against the doings of the wicked
and down from the mountains toward the west is hill country
and to the west of them and beyond
 across a broad valley
 are the famous grasslands of Anach
and there the grass grows dense
 and tall to exceed twice the height of a man
and it is thick and heavy
 insomuch that it is very hard for any man to penetrate within it
and the righteous people of Anach live there
 except during dry seasons
 for they go there in times of violence
 or distress when they come under threat
for them it was a place of safety
 and a retreat of peaceful solitude
and the waters which run there have fish in abundance
- 60 And the people who live there make many false trails
 and paths
 which would confuse and frustrate
 the plans of any who would seek to find them
 to come in any way against them
and it was only the righteous who knew the way to their encampments
 which were a days journey or more into the sea of grass
and the wicked were loath to venture forth
 into the grasslands of Anach
 as men were known to become lost there only to perish
and thus I saw that the righteous were brought to safety by Rachatsel
- 61 And it came to pass
 that the wickedness established by Lamech spread
 and grew among men
and many men embraced it
and the land of Towah became well known

²⁰ Pronounced *ann-ACK*.

for the much wickedness of the place
 and Asael taught the making of weapons of violence
 and war
 and all was in commotion among the wicked there
 for the Niphilim were there in abundance
 and all to the west
 and north
 and east
 of the land of Towah
 were the great and broad valleys of Heleah

62 And it came to pass that the people of the Niphilim
 spread themselves abroad to fill these valleys
 and in the midst of this great expansion of wickedness
 there lived in the land of Anach
 far to the south and east
 a holy woman whose name was Baraka²¹
 and she was the wife of Jared the sixth from Yaatsekawd
 and she is called **Baraka** the worshipper
 by God
 and man
 and the Eerkodeshoi
 for she could be seen to be *kneeling down* and *blessing God*
 and worshipping Him at all times of the day
 while in the midst of her labors
 and she walked with God
 and it was she who first established
 that man must kneel down to bless God
 for Motsah the Lamb appeared to her in her youth
 in a cavity of a rock
 and He ministered to her
 and afterwards she declared
 that one must stand in humility upon their feet
 when asking to be blessed
 or for favors to be shed upon their fellows
 by the loving kindness of God
 and a person must kneel with their knees upon the earth
 when giving

²¹ Pronounced *BUH-rah-kah*. The word Baraka comes from the word # 1288, it means “to bless God”, see #1305 “to clarify,” “make bright,” make plain upon stone tablets, see #874.

or blessing their God
and the saying went abroad
stand to receive
kneel to give

63 And all the righteous in the land of Anach
followed that which she established
and Regel knows that the knees upon the earth of a righteous person
who is in the midst of prayer
are the element of righteousness to declare to God
that He is to receive a blessing
and not only this
but Baraka the worshipper was known to Ebedel
to be one who would bless God
by establishing writing on stone tablets
according to the instructions of Cavah unto her son Seth
and in this thing scribes of righteousness would be found
upon the earth in the beginning of man
and in the end also
and God looked upon this woman with abundant pleasure
and her offerings to Him were a treasure to His soul

64 And Jared her husband was a hunter
and he took great delight to be in pursuit of his prey
and he looked not to the things of God
but was in this way distracted
and wayward
and his kinsmen thought him to be irresponsible
and he was called **Jared** because he *descended downward*
away from the station intended for him
in his vision of created purpose
and he was to be a priest of the Most High God
like unto Yaatsekawd his father²²

65 And Baraka was holy
and she would not yield to the persuasions of Semihazah
so she stood as a wife of a high priest without him
awaiting the day of his repentance
and because all the people knew of this

²² I believe that at this time no one knew what High Priests were. They just knew that Yaatsekawd had a high standing with God and was a good father to his family.

she stood often ashamed before her kindred
and she considered herself to be the most unworthy of all women

66 Now be it known to all men
that as I looked with Urim
I saw Yaatsekawd and Cavah in the garden of Eden
before they sinned
and they were in the garden after they sinned
before they left it
and they were not naked
for God is not naked
and they were created in His image
and they walked with Him
and they were pure
and holy with Him
and they were clothed upon with righteousness in like manner as God
as is all the concourse of heaven
and the tradition of their nakedness came
because they felt bare to stand before Him
when they felt anxious to see Him again
for the shame of their sin
and the Lord made them clothes from the skins of animals beforehand
to prepare for when sin effected them
to not be clothed with righteousness

67 And with Urim I also observed another strange thing
for I saw that in the garden
where their bodies were not temporal
but they were natural
they were not compelled to drink water
but they could if they chose
and they did not have to wash their bodies
but they may
and they did not have to depend upon the dew
or rain of heaven to raise up plants of the field
so that they could eat and live
for they could eat the food of angels
and the spirit of life
God put in a tree
or an animal
or a stone
could nourish the life God put into His children

- 68 So their relationship with water in Eden
 was not remarkable to them in any way
but when they sinned
 and Eden left them
 and they came upon a knowledge of the Son of God
 and they learned concerning repentance
 and discovered the great joys of forgiveness
 they began to look upon water differently
- 69 For remember when Yaatsekawd was offering upon his altar
 Shemael taught them who Messiah is
 and Cavah rose up in the dance seven times
 for the unspeakable joy she found in her being forgiven
 and when they entered to come in to the temporal world
 they must drink
 or they would perish
and they felt the satisfaction
 and the delight to wash
and they saw they must have rain
 to cause the plants to grow
 so that they could be fed
- 70 And they could feel and know
 that the great unspeakable joy
 and happiness they felt with their Redeemer
 as He forgave them
 and restored them
 was precisely what feelings came to them
 from all of the lustral waters
and they declared that the waters are alive because of Him
and the waters restored them
 and gave them life
 in like manner as did the forgiveness they felt
 when they repented
- 71 And they said
 He is the Living Water
and the waters of the rivers
 and the rain told them with a clear voice
 that they could in this life know God
 and find great happiness with Him
and that they did not have to long to be with Him

and to know Him
and find Him
and because a lamb of their offering brought this word to them
they called the Son of God
the Lamb of God
and because of that which they felt
and heard from the lustral waters
they called their Redeemer
Motsah the Lamb

72 Now

the name **Motsah** means *going forth*
a fountain
springs of water
the rising of the sun
that which is gone out
or a water course
and they viewed it in this manner
because the Son of God went out with them when they left Eden
and they viewed that His wonderful forgiveness
and the joy of His presence
went also out with them
and they saw Him to be flowing around them
and giving them life
and cleansing them
and purifying them
and refreshing them
and nourishing them
in whatsoever manner they had need

73 And the word Motsah comes from the word **Yatsah**

which means to be *begotten*
and because of this all of the righteous among the ancients viewed
that each person who loves God
must beget the Lamb of God in their hearts
and while the twenty-four communities
spoken of by the Brother of Jared
would beget some aspect of Him in this world
the ancients knew each and every man
must beget Him in his own heart
and soul

74 And in addition to this

the ancients viewed that there was no sin in all the earth
except with man
for the earth abides the holiness
that came in the day of the creation of it
and all the Eerkodeshoi stand firmly in their unwavering determination
not to depart away from any of the desires of God
and they saw that the need for God to have a Son
so that they could be forgiven
came with them through the gate of Eden
and it went forth with sinful man
for many among them would love Him
as they multiplied and spread out upon the earth

75 And in their thinking they viewed it as the Lamb of God

who flowed outward with them from Eden
to remain by their sides to bless
and forgive
and sustain them
and thus it was viewed from Yaatsekawd
until Enoch
who first came to know
concerning the evil of the Decadarchoi
and Enoch was followed by Melchizedek
who established Shabuwa
and he knew that the Eerkodeshoi
did not need the forgiveness of Motsah the Lamb
but only sinful man must be near Him²³
and the Decadarchoi could not be forgiven

76 So it came to pass

that all of the righteous among the ancients viewed God as mild
and gentle
and forgiving
and filled with loving kindness
but among the wicked He was viewed as angry
and powerful
and vengeful
and One who is to be much feared

²³ Shabuwa brought as big a change to ancient religion as did Messiah in His walk in the flesh or the restoration of the Gentiles.

- 77 And thus the nature of the soul of Semihazah
 began to manifest itself in the lives of the wicked
 insomuch that they ascribed it to God
and in this way
 they began to worship the prince of darkness and despair
- 78 And both the righteous
 and the wicked had the view
 that they would each perish
 if they did not have their God to walk beside them
the one used their God to establish peace and tranquility
 and the other to pursue violence
 and vengeance
 and the satisfaction of possessions
and the righteous sought only to always stand clean before their God
 but the wicked corrupted themselves with blood and carnal desires
- 79 Thus Motsah the Lamb became
 the first human perception of the Son of God
 the Redeemer of the world
and it is a good and pure concept
and it has nothing whatever to do with suffering and dying
 but everything to do with living
 and finding joy in your redemption
- 80 And it came to pass
 starting with Yaatsekawd and Cavah
 that among the wicked
 in the land of Towah
 that the worship of Motsah the Lamb
 was called the Religion of the Ancients
- 81 And all those who worshipped Motsah the Lamb
 were greatly feared by them
 for there were many stories told among the wicked
 of the great power manifest by those who worshipped Him
for by Him the righteous could quench the violence of fire
 and stop the mouths of lions
 and turn rivers out of their course
and at their word the earth would tremble
 or the sun may be darkened

- 82 And it came to be known in those days
that a person could plainly know
who worshipped Motsah the Lamb
for when Yaatsekawd and Cavah left the garden
the Lord taught them to make a covering for themselves
out of the inner bark of the willow tree
and they stripped it off
and pounded it
and weaved it into a cloth
or a covering much like a blanket
and the practice of covering oneself with such a covering
was done starting with Yaatsekawd
among all those who worshipped
after the manner of the ancients
- 83 And when the wicked would see anyone passing by
who was thus covered
they would stand and tremble
and thus they would pass safely by the wicked
and in this way did the Lord God Himself establish
that the feelings that give life to the willow
would be those which would hide
and protect the righteous during all the course of the earth
- 84 And when they wore these coverings they all looked alike
insomuch that the wicked upon seeing them
did not know if it was a man
or a woman
the weakest
or the strongest
the greatest
or the least
and so let them pass by in fear and trembling
and in this way it came to be spread abroad
and well established
that all those who worshipped Motsah the Lamb
were great and terrible
and they said
Let us not go up against them
and all the people knew that Yaatsekawd and Cavah
were the first to know their God in this way
and in like manner shall all those in the end of days

be the last to know Him as Motsah the Lamb
and all the righteous of that day shall be clothed upon in righteousness
and as it was in the beginning
so shall it be in the end of days also upon the earth

85 And it came to pass
that in the midst of the Niphilim wars
in the darkness of the night
Yaatsekawd was heard to say to God
How long oh Lord
and Yaatsekawd was distraught
for it appeared that wickedness
and vengeance would never end

86 And murder after Lamech increased
and was seen
and spoken of openly
and many began to raise their hands in violence
one toward another
and it increased as if it knew no bounds
with brother killing brother
and a mother her child

87 And in his grief Yaatsekawd went
and sought out the oaks of the gate of Eden
and he went
and he stood between them
and he cried out to God in the agony of his soul
and he said
Oh my Father
the wickedness of men is great
And surely it must now reach up to this the very gate of heaven
And I fear now
Father
that the sins of men shall encompass all the earth
and all your creations will come to nothing in Your sight
And I am unable to dress and keep
all that you have put into my care
And my soul would that I could cease from among the living
For I spend all my days now in the valley of Yo-ash
Surely oh Father
it is enough

Selah
and Yaatsekawd fell to the earth in his grieving

88 And it came to pass
that the Lord drew near
and He bent tenderly down
and He said
*Be of comfort my son for your wife who is the rib I gave you
shall deliver you from this the hour of your distress
For I have just come from seeing her
and I have asked her to go on an errand for me
And now even as we speak
she has departed for the land of Anach
Rest now and be comforted my son
for even as you brought her comfort when she was in travail
so now she will act in power and strength in the travail of another
even she who will bear a son
who will act to relieve your suffering
in your holy desires for your children*

89 And it came to pass
that I beheld with Urim
that Cavah lay asleep
and Azura her daughter slept by her side
and the light of a fire shone softly upon them
and they slept in the fur robes of animal skins

90 And I saw the Lord come
and He awakened Cavah
and He said
Cavah my child
and she sat up and answered
Lord here am I
and the Lord said
*Your husband grieves before me
and he is come before me at the oaks of Eden
weary of his own life
and he is in sore distress in his desires
for his righteous children to be able to return to Eden
and that the creation of God should be honored
Therefore arise
and go to the land of Anach*

*and there you will find my handmaiden
called Baraka the worshipper
She is with child
and the son of darkness has laid his evil plans against the child
Deliver the child unto life for me
and anoint him
and prophesy concerning him to his mother
I will reveal to you in the way that which I desire to say to her*

91 And it came to pass
that Cavah and Azura her daughter
who is the wife of Seth
and the identical twin sister to the wife of Mattaniah
went with her
and they departed in the night
during the time Yaatsekawd lay upon the ground
between the oaks of the gate of Eden

92 And they both wore their righteous coverings of willow bark
which protected them in their long journey
for they must pass through a land along the way
that is known for the violence of it

93 And in the grasslands of Anach there is an encampment
and the land was exceedingly flat
and nothing could be seen there except the stars of heaven
for the tallness of the grass
and the place was deep into the sea of grass
near a quietly flowing stream

94 And it came to pass
that some youth ran with excitement
and exclaimed that two strangers were approaching
to enter the yard of the encampment
and they said they must be from far away
for they wore a strange covering
and those who were acquainted with the ancients stood silently
for perhaps their covering
was the kind to mean they worshipped Motsah the Lamb
and the people put their trust in the Lord
for they were unwilling to act out of violence

95 And as Cavah and Azura drew nearer
the news was heard that they were of the ancients
and all in the camp were calmed
and all the people wondered how it could be
that any stranger could find them in their place of safety

96 And it came to pass
that Cavah and Azura entered the yard from the north
and they came in
and they sat themselves down quietly for awhile
and by and by they took off their coverings
and the people were much astonished
when they beheld it was Cavah herself
the mother of all the living
and Azura also was held in much esteem by all the righteous

97 And as I looked with the Urim
I saw and felt the wonder of this tender moment
for Cavah had a very powerful presence
and her spirit flooded over all those in the camp
and there seemed to be many people there
with dwellings made of the grasses
and many people were sitting about
for it was just after the first light of day
and the men were preparing their nets for fishing
and the women were preparing the morning meal
and the presence of Cavah and Azura quieted them all
in their anticipation
and they wondered
Why would these great women have come to this place
for they were in their sight the foremost women upon the earth

98 And it came to pass
that a young man quietly said to Cavah
Oh mother of all the living
how did you find us
and she answered
The Eerkodeshoi guided us in the way
and I saw with Urim
and I do not know in what manner they traveled
but I saw them in the paths on their way to the camp
and I saw that each time they chose which way to go

they went on the path where the fireflies lit up the way
and everyone was reverent in the presence of Cavah

99 And it came to pass
 that Cavah looked about her
 and she studied the people for some time
and then she arose
 and she walked over to Baraka
 who had remained alone by her cooking fire
and Cavah knelt down upon her knees
 and she kissed Baraka
and Baraka was heavy with child
and she was astonished beyond measure
 and she wept
and after awhile she said
 My mother
 how is it that it is I whom you choose to greet in kindness
 out of all of these righteous people
 for I alone am the most unworthy among them
and she said this because her husband was wayward

100 And it came to pass
 that Cavah arose
 and she unlatched her mantle covering her shoulders
and she folded up her bark covering and laid it down beside Baraka
and Cavah knelt down again upon her knees
 with her legs folded under
 and she spread out her arms
 and she spoke a great prophecy to Baraka the worshipper

101 And as I looked with Urim
 I was much moved upon for that which was before my eyes to see
and when Cavah unlatched her mantle
 the first rays of the sun of that new day shone upon her
 and her dress was tied around her in the front under her arms
and I saw with my eyes the arms of the mother of all the living
and I made exclamations which the scribes heard
for I saw her
 and she was beautiful to my soul
and her arms were bare
 and also it was bare just under her chin to her dress



Cavah's great prophecy

and as she spread her arms I saw the arms of my mother
and she is my mother

102 Now the arms of my mother are dear to me
but this was more than that
I believe that there was a depth of motherhood with Cavah
that I never before had encountered
I wanted her to hold me as her little son
and my heart was moved
with the vision of it
and the joy of it shall never leave my soul
and I loved her
and I wept

103 And it came to pass
that Cavah answered the question of Baraka
as to why she had come here to greet her
and Cavah said
*I come being one sent of Motsah the Lamb
to make known to you this day
the things He would say to you
And I come to deliver your child
because at this time you shall bear a son
who shall arise to be a comfort
to both righteous man
and Anokeesed
and those in His heaven*

104 For you shall have a son who shall be **dedicated** to the purposes of God
in the covenant He made with Gabriel
And he shall be **trained up** to be a scribe of righteousness
for he shall be one who inscribes on stone
the works of God
And he shall be a comfort to my husband Yaatsekawd
during all the rest of the course of his days upon the earth
For he shall be **set upon a course** that is holy from on high
and he shall establish a City of Holiness
which shall be called Maween
And all the righteous of the earth shall be blessed by him
in all their generations
and the earth also
even to the end thereof

- 105 *And he shall establish by the things which he will write
and the acts of godliness which he shall do
the religions of the righteous during all the course of the earth
And the wicked shall also covet the truth he brings
and they shall twist it
and use it for their own ends*
- 106 *Therefore he shall be called **Enoch**
And he is **raised up**
to fulfill the oath God made to us concerning our return to Eden
And he shall be **dedicated** from the day of his birth
to protecting the righteous
from the wicked intentions
of all those who give rise to the Niphilim
and your son shall bring great divisions upon the earth*
- 107 *For there shall become a complete separation
between the righteous and the wicked
And God has promised that the wicked shall account for their own sins
but as for Yaatsekawd
all of his righteousness
and that of his holy children
shall be compounded upon him*
- 108 *And as you know
the wicked have devised every manner of sin
for themselves to accomplish
And sin
and corruption would overtake the earth
except the vision of your son be accomplished*
- 109 *And it shall come to pass
that your child shall be taught from on high
how to write
after the manner of Seth
And he shall behold great things
both in heaven
and upon the earth
For the Great God will provide for him
in his tenth year
that which will allow him to see
And you shall give him this tablet in that selfsame year*

- 110 And Cavah reached into a basket
and gave Baraka the tablet Seth wrote
after being given the mossy stone by Azura
and Cavah said
*His writings shall go to future generations
that are far distant
And they shall speak with great power
the truth of the ages
And the day will come that all the peoples of the earth
will be influenced by that which he can bring*
- 111 *And he will be called upon to do this
so that in the end of days during great tribulations
and during the time of the gathering
his writings will cause the righteous to receive
the inheritance of Gabriel*
- 112 *And it will come to pass
that once again there shall be a division
and a complete separation
between the righteous
and the wicked
and all the wicked of the world
must answer for their own sins
And Anokeesed will no more consider His people to be failing
to have dominion over the world when wickedness abounds
But they shall have dominion over all the Eerkodeshoi
and in the end wickedness will be no more*
- 113 *And once again
the righteous will be gathered to return to Eden
And your son shall cry out as a lion is heard to do in the wilderness
and he shall be taught by the Watchers of heaven
and because of him
the Watchers of heaven shall also find division
And they must choose whom they shall serve
And your little son shall be given great words
and all eternity shall shake with gladness
upon hearing his speech
Fear not little daughter*

*as I am sent to secure his task for him
so he may comfort Yaatsekawd in the lofty desires of his heart²⁴*

114 And it came to pass
that Cavah and Baraka embraced
and they wept for joy
and Baraka said
How have you fared in your long journey
and Cavah and Azura sat down with her to eat

115 And during the meal Cavah said
I have yet more to say to you as the Lord has asked
and she said
*During the course of the life of this son who you shall bear
there shall be a great war in heaven
And who is the object of creation
will be the question which will be fought over
And the waters of the earth will either bless
or they will destroy
they will be sweet
or they will be bitter
So for that reason fountains are to be inscribed first
among all the Eerkodeshoi
and all her several hosts
And all men must love
and worship Motsah the Lamb with all of their souls
and strength
For He is the Living Water*

116 And when water comes to destroy the wicked
*the people of the Lord must be clean before Motsah the Lamb
so that the water can bless them
But the wicked know Him not
and they shall corrupt their way
until there shall come a great flood of water to destroy them
And the fountains of the great deep shall be broken up
and the waters shall consume them utterly
And huge billowing waters of filthiness
that they have called forth by their wickedness*

²⁴ Listeners verbally recorded this prophecy.

*shall flood over them
in all the regions where they abound*

117 *And it shall come to pass
in this manner
because the wicked have brought forth the Niphilim
and the children of the Decadarchoi will come to infest all the land
and all the pleasant places will be overrun by them*

118 *But after the righteous return to Eden
and the waters of the flood subside
there shall come a man
who shall covenant with the Eerkodeshoi sevenfold
that Motsah the Lamb shall have a sure place in all creation
And he shall establish it by a mighty hand*

119 *And that man shall have a son named **Shayiree**
who is the third son of his father
But he shall be called Arphaxad because
he shall **broaden the borders of those**
who nurse at the breasts of the righteous
And he shall expand the domain of those
who are called to be the covenant people of the Lord*

120 *And he shall come to the City of Holiness that your son shall establish
and there he shall dwell for one hundred years
And then he shall be asked of God to **tarry**
and not return to Eden
but to **remain** to be the father of a people
built up unto the Lord God
And he shall receive a new name
which is said Arphaxad*

121 *And it shall come to pass
that he shall know the ways of the City of Holiness
and he shall be left to witness of it
to all of the righteous offspring
who may spring up from among his people
And this man shall remain
for it is the will of the Lord that a **remnant** remain from Maween
And from his seed shall all the children of the earth be blessed*

*And the Son of Man who is begotten in our lives
and hearts
will appear in the flesh among men to walk with them
And your son Enoch will see His day and be comforted*

122 *And Shayiree shall be the father of a people
who shall be called Ooma²⁵
And he shall depart out of the City of Holiness
according to the direction of the Lord God
and he shall dwell in a land flowing with pure water
far to the south and west of the land of Anach*

123 *And it came to pass
that Cavah picked up her bark covering
and gave it to Baraka
and said
Your child shall wear this as he walks with God
and when she had done this she lay down to sleep
and thus ended the great prophecy of Cavah
concerning the prophet Enoch
and the coming forth of the City of Holiness
and Baraka the worshipper worshiped
and prepared to be delivered*

²⁵ Simply means “the people.”



Baraka the Worshipper

The Book of Remembrance

Chapter 2

Tablet of Seth

The Life of Yaatsekawd and Cavah

An account of the birth and blessing of Enoch and of his obtaining the Urim.

- 1 Now it came to pass
that the village of Annaway²⁶ was all astir
after the arrival of Cavah and Azura
and the news was spread abroad
that the foremost women of the earth
were come to be midwives to a woman
with a wayward husband
and many people said
This is a curious thing
Let us go to see what it is
that has brought these women to our grasslands
to perform this
- 2 And it came to pass
that a multitude assembled while Cavah slept
and they came from many of the settlements
in the region of the grasslands of Anach
and many of them were devout
in their following of the religion of the ancients
and they considered Yaatsekawd and Cavah
to be the founders of their religion
and they were determined to follow with Motsah the Lamb
and many were afraid because of the rapid rise of the Niphilim
and thus they took great delight and comfort
to be associated with their first parents whenever they could
and they were all very reverent
and they sat by quietly
as they waited for the child to be delivered
- 3 And as it was their custom
they had trained listeners

²⁶ The name Annaway means “as for me – I am for Him.”

stationed at the entrance to the dwelling
whom they expected would relay all the words
and proceedings of those inside
and it was performed in this manner
to avoid shouting to be heard and much commotion
and their listeners could relay
all that was being said and done
very accurately and quietly
and for this reason all their children
and elderly
were afraid of loud noises
and they were unfamiliar with rudeness
and loud laughter
and their listeners were sent out in this manner
whenever large bodies of people were assembled
for the purpose of all hearing together
that which transpired

- 4 And at this time the righteous were innocent
and charitable
but in later years they found the need for discretion with the truth
in order to be protected from the beasts of the earth
and they held their knowledge
and use of the element of righteousness
closely among themselves
and the practice of having listeners declined

- 5 And it came to pass
that as I looked with Urim
I saw Cavah rising up from her sleep
and she was troubled in her countenance
and she looked about her in dismay
and Azura said
My mother
what is it that is troubling you

- 6 And Cavah said
While I slept I dreamed a dream
And in my dream I beheld a very large antelope
which is called Ayal
*And it is the **guardian of the two oaks***
of the western gate to Eden

*on the hill Pethach
And the animal had become bogged down
in the softness of a mire
And a flood of filthiness
was about to descend upon him to destroy him
And in my dream I called out
Oh God
Please help me to deliver him alive
And then I awoke*

7 *And the words that I spoke in my dream
to say Let me deliver him alive
were the same words that the Lord said to me
when He bid me come here to Annaway
to deliver this child alive
And remember the Lord has said
that this child is the last of the inheritance of Gabriel
Surely now there is great danger for him
lurking about
which is sent from evil men against his safe delivery*

8 *And now what am I to do
seeing there are huge forces at work against the child
I would to God that your father Yaatsekawd was here
to perform the wonders of his righteousness
However can I alone push back against the forces of darkness
and she exclaimed
Oh God
forgive me for my fear
I know You would not have sent me
if I could not perform this delivery according to Your will
for You are our hope and salvation*

9 *And it came to pass
that Cavah went out alone to pray
and she made her way through those assembled
so that she could be alone to pray
and petition Motsah the Lamb*

10 *Now the people who were gathered at Annaway
were informed by their listeners
that there was a threat to the safe delivery of the child*

and many called upon God with much earnestness of heart
for God to speak to Cavah to instruct her
and for the safety of Baraka
and the child
and as Cavah walked she went to the banks of the stream
and there she cried out to the Lord
for Him to help her

11 And as I looked with Urim
I saw her pass around a corner in the stream
and the tall grass obstructed my view
but I saw a brilliant light appear
brighter than the light of day
coming from where she was
and I knew the Lord was there speaking with her

12 And it came to pass after this
I saw her gathering bulrushes²⁷
along the stream
and she sang to them as she went along
and when I heard it I knew
it was the most ancient form of the Water Song
that came down through Shayiree
to Abraham

13 And the Lord had instructed the mother of all the living
that **bulrushes** are the element of righteousness
which will allow the earth
to swallow up the billowing waves of filthiness and slime
that the beasts of the earth cause to roar against
those who are a delight to the great heart of God

14 And all those whose works are in darkness
and those who ply the element of wickedness
are called by the ancients
the beasts of the earth

15 And it came to pass
that I saw that Cavah braided the bulrushes into a crown
and somehow I was able to see it clearly

²⁷ See Strong's #100 from #98, "a stockade."

and the grain heads were showing on the outside of the crown
and it was braided in a circle without an end
it being braided over against itself with four strands
and I pondered that which I saw in this matter with Urim
and I saw that the manner in which she braided the bulrushes
was an act of righteousness
for she was making the circle of the crown of bulrushes
in a similar way that a circle drawer makes a circle
in order to have the waters obey him
and the element of this crown was for *protection*
against that which is spoken of by the ancients
as being filthy water that is sent to destroy
and filthy water is how the ancients describe the evil effects
of the powers which are sent out by sorcerers

16 And it came to pass
that Cavah placed the crown of bulrushes
upon the head of Baraka
so she could wear it during the birth
and bulrushes are a very powerful element of righteousness
for they are made to be alive in their souls
by the presence of the Son of Man
insomuch that bulrushes are to *water*
what wheat is to the hills
and be it known that Motsah the Lamb would
in the course of time
come to be called the *Bread of Life*

17 And it came to pass
that Cavah continued to fret
and wish Yaatekawd was there
for she was establishing righteousness
according to the word of God to her
but she knew such matters were for men to do in the sight of God
and she asked God for His grace to be upon her
seeing that the life of this child hung in the balance

18 And I heard her say
I wonder what is against the child
and where must those be who work in darkness
And how is it possible
that anyone could come against the unborn

and I saw that such evil
was very distressing to Cavah
and it seemed to me that she considered
such unrighteousness to be a recent change
in the nature of evil in her world

19 And as I looked and pondered

I also wondered what possibly could come against the child
for the village was remote
and protected
and hidden
from the wicked
and I could see
that there was no sickness in all the land
and also none of the leaders of the Eerkodeshoi
could be made to come against the child
so there could not be floods in the stream of Annaway
or great winds descending upon them
or the shaking of the earth
that came by the use of any element of wickedness

20 For there has been no time during the course of the earth

that the wicked had the power
that would enable them to cause any
of the leaders of the Watchers of Holiness to obey them
and that is why they are called the leaders of the Eerkodeshoi
because they cannot be turned away
from the course the great God in heaven gave them
in the day in which He created them

21 And it came to pass

that as I pondered these things
I saw Cavah preparing for the birth
and the men had dug a small pit in the earth
inside of the dwelling where the birth was to take place
and when the time arrived for the delivery of the child
Baraka sat on the edge of it
and Azura lovingly attended to her
and Cavah knelt down in the pit to perform the delivery
and there was a hole in the roof of the dwelling
so that light fell upon them

- 22 And it came to pass that as I viewed these things
pondering in my heart
as to what could possibly be threatening the child
once again I began to see Jared
the husband of Baraka
and he was hunting in the hills of Anach
and he went to the north part of the land
where the hills are gently rolling
on a huge flat plain
overlooked by a majestic mountain
- 23 And Jared went with two of his companions
and they are hunting for one of the animals of the field
called since ancient times
the great Ayal
and the female of it is called the Ayallah²⁸
and it is a very large antelope
and it has two very strong
and straight horns upon the head of it
that stand up tall
and it is the guardian of Ayil
which is the name of the oaks of Pethach
and they are the two pillars of the western gate of Eden
- 24 And it came to pass
that as I looked with Urim
I beheld that Jared and his companions
were joined by two strange men from the regions of **Towah**
which is the *land of abominations*
and they were very rough in their manners
and unclean in their appearance
and Jared and his companions saw
that they were rude before the God of heaven
and they wished that they would not have to hunt with them
but these men cared not for the desires of any man
and they joined them in their hunt
- 25 And it came to pass that as I looked
I beheld that Jared drew his bow
and shot an Ayallah in the power side of the neck

²⁸ Strong's Concordance # 354

and it was a mortal wound
and when he approached
he saw that the animal was heavy with young
and he knew that the religion of the ancients
forbid eating animals who are heavy with young

26 And as he turned to depart
the two men from Towah stood in his way
and they were speaking in a manner to dispute with Jared
over the division of the prey
for they said that this one belonged to them
but Jared said that the Lord forbids
eating such a beast that is with unborn young
and he desired them to leave it alone
but they were rough with Jared
and his companions
and they compelled them to remain

27 And it came to pass
the men of Towah cut open the Ayallah
and removed the unborn from it
and they cut the neck at the place of the wound
and they roasted it before a fire
and they set themselves to see to it
that Jared and his companions ate the meat thereof
and thus they compelled them to expose themselves
to the use of element of wickedness

28 And after this they took the unborn young
and laughing
and mocking they departed

29 And I did not see what they did with the unborn
but the Lord said to me
that they went to use it as the element of wickedness
and in my heart I knew
that they were clearly obeying the prince of darkness
for Semihazah who is the evil one
knew what it meant
for the last of the inheritance of Gabriel
to be born into the world

30 And these men knew nothing about the everlasting covenant
that God had made with Yaatsekawd
and these wicked men did not know the true meaning
of that which they did
for Enoch being the last of the inheritance of Gabriel
is the very one who God intends
to lead the righteous back into Eden
which was thought to be between the oaks of Pethach
and the unborn Ayal is the brother to the oaks of Pethach

31 And it was clear to me
that what Cavah felt
and saw in her dream
was that which was before my eyes
and these men used the unborn
as the element of wickedness
against any unborn who would act to fulfill
the covenant God had made
to return the righteous of the Lord
through the oaks of the gate of Eden

32 And thus the God of the ancients
and the religion of Motsah the Lamb
was mocked by them
and the covenant was threatened
but the righteousness of Cavah prevailed
and we know bulrushes
were a part of what protected
against such works in darkness

33 Now it came to pass
that in the village of Annaway
Enoch was born into the hands
of the mother of all the living
and she breathed into him his first breath of life
and she covered him with her bark covering
and she handed him to his mother

34 And I saw
that Enoch had at birth
a full head of very black hair

and it came down to his shoulders
 and while the baby was nursing
 Cavah sent young men to hasten themselves
 to gather the roots of the kenneh reed
 and with it she prepared the water to wash the child

35 And as she washed him she said
 I wash this child with this washing
 in this manner
 using this element of righteousness
 because it is his task before God
 to reprimand the Watchers of Heaven
And he shall speak
 and act with great power
And he shall be a father to all those
 during the course of the earth
 who bear this same authority

36 *And it will come to pass*
 that he shall establish this authority with a mighty hand
And it shall be authority
 that holds sway with God
 and the Eerkodeshoi
 and I saw with Urim that while there was no concept of priesthood
 in the days of Enoch
 God was in fact establishing High Priests
 after the manner of the Holy Order

37 *And he shall pass it on to those*
 who are come into the inheritance of Gabriel in the end of days
And like the potter
 they shall separate out the clay
 that is to be made into a vessel of the Lord
And this authority among all those who find it
 *shall be to define and establish a covenant*²⁹
 that shall have high standing
 throughout all the days of the earth
 with man
 and God
 and the Watchers of Heaven

²⁹ This is Shabuwa.

38 And it came to pass
that after Cavah had said these things
Baraka picked up the water of washing that remained
and she said
*What shall I do for this child so that he might have a father
who is righteous and attentive*
and she took the water
and she washed herself in the water with the kenneh reed roots
and she said
*Oh God
Let me be born anew
and let me have a husband for this child*
and thus she washed herself with the waters of birthing also

39 And it came to pass
that I looked again in wonderment
as to what this washing could mean
and I saw Jared hunting
and I saw him bending over an animal of the hunt
and it is a water bird
and as he is tending to preparing it for eating
an animal of the field like a wolf
moved in upon him
and caught him
and tore his thigh on the glory side
and his companions heard the shouts
and they caused the animal to flee
and they carried Jared forth to a fountain of water
and there they left him to die
for they supposed his wounds to be too grievous to be healed

40 And it came to pass
that Jared cried out to God
and he said
*Oh Motsah the Lamb
please let me live
for I will repent of all my sins
and become a father to my children*

and I will look unto the needs of my people
 and Jared could not walk
 but he drew himself to the water
 and he washed his wounds therein
 and he fell asleep in his agony
 and dismay

41 And it came to pass
 that when he awoke
 some healing herbs lay beside him
 and he did not know from whence they came³⁰
 and after he applied them to his wounds
 and he wrapped them
 he thanked God and said
 Oh God
 If you will surely let me live I will be diligent
 to the needs of all those of my house

42 And he sang a song out of his desire to live
 and it was a song sung in ancient times
 that was only sung by a person
 who is surrounded by the spirit of dying
 and the sound of it is piercing to be heard
 and passing by
 were some men of the encampment of Annaway
 who upon hearing the mournful cries of his singing
 came to his aid
 and they bore him home

43 And at the time of his arrival
 Enoch was eight days old
 and Jared did not know Baraka was with child
 and he praised God and said
 I am born anew
 And I now can begin again
 to be the father of righteous children
 and great was the repentance of Jared
 and he was afterwards halt
 and he walked with a stick under his arm

³⁰ I saw them to be tied in the middle and he wrapped his leg with a compress and tied it with bulrushes.

and thus we see
that the righteousness of these holy women bore fruit
but before these events transpired
Cavah delivered the child as it has been written

44 And it came to pass that because of the listeners
word was brought to Lamech
and his band
that Cavah had used the kenneh reed
as a washing in the birth of Enoch
and that this brought him powers
to reprove the Watchers of Heaven

45 And the kenneh reed is given life
by the spirit of the Son of God
that defines element in righteousness
which is shown forth by the meaning of one
who can enter in to accomplish the Decrees of Creation
and when the wicked
who followed with Lamech in the land of Towah
heard of these doings of Cavah
they made clay tablets³¹

46 And these tablets have been an element of wickedness
which has had great effect
and they shall cause to prosper
that which the beasts of the earth
establish during all the course of man

47 And it came to pass
that after she wrapped the child in her bark covering
Cavah held him up to God
and she was standing in the birthing pit
and the sun was shining down on her from a hole in the roof
and it was in the afternoon
and she said
Oh God
this child is delivered unto life

³¹ They began acting like High Priests.

*according to Your desires
And he has been rescued from the billowing waves of filthiness*

48 *And Oh God*

*this little one is the first among men
to be born with three names
because in his day
and because of the work he shall do
there shall be a division between
the Watchers of heaven
and man
and God
And they each shall have a name for him*

49 *And he shall be called **Enoch** because he is **raised up**
and she held him high toward God
And he is **dedicated** to the fulfillment of the covenant
that You made with Gabriel
that the righteous of his seed would return to Eden*

50 *And this little son
shall be called Enoch by **men**
And he shall be a brother to the stones of the earth
And he shall be joined with them
And all the rocks of witness
throughout the ages shall know him
and keep him in remembrance
And by the stones of the earth he shall see
And he shall be called seer
And thus shall all those with the authority
that he shall establish be called
even according to the desires of the Lord
And by the stones of the earth he shall speak
And he shall inscribe upon them
the works of the righteousness of God
and His Motsah the Lamb
And this little son shall be called a scribe of righteousness*

51 *And it will come to pass
that because he is joined to the stones of the earth
who ever and always cry out for a redeemer
to deliver them from their shame*

*the stones of the mountains shall obey him
and they shall remove at his word
And the stones of the plain shall give heed
to his desires for the sake of Motsah the Lamb
and the rocks shall raise up
to change rivers out of their course*

52 *And the comets of heaven
and their children shall tremble because of him
And they shall rue the day that they came to the earth
And he shall be seen to walk with God before all men
Yea
by both the righteous
and the wicked during all the course of the earth*

53 *And it shall come to pass
that none among men shall escape his influence
And he shall **pinch off** the earth for God
like a **portion of clay**
to be molded by the Creator of all that is*

54 And Cavah continued in her speech in her blessing of Enoch
and she said
*And secondly
this little son shall be called **Ayallack**
by all the **Watchers of Heaven**
because he is kin to those
who are the guardians of the oaks of Pethach
And in his kinship with them
he shall establish a city of holiness
And the way back to Eden shall become known by his hand
And it shall be according to the righteousness of God
that he will be found all his days
wearing the skins of the Ayal beast
And he shall walk with God
before all of the Watchers of heaven
And for them there shall be none like him before
and none like him after*

55 And again Cavah said
*And thirdly
in the eyes of **God** he shall be called great*

For he shall establish the inheritance of Gabriel
to be everlasting
without beginning of days
or end of years
And he shall move the very heart of God
And he shall act with power
and great authority in behalf of the Holy Great One
insomuch that God shall view him
*as the one **inscribed first***
among all of the men that He has created
*And thus he shall be called **Sariel**³²*
the guardian of the North
And he shall oversee all of the communities of the covenant
during all the course of the earth
And he shall be directed by God
to tend to their instruction
And he shall set in place their times and behaviors
And he shall bring forth
from the stones of the earth
enlightenment
and they shall be his rock of revelation
And Sariel shall be known
as a brother to Motsah the Lamb
by all the hosts of heaven as they stand before God

56 *And thus this little one*
Oh God
is now delivered alive into Your hands

57 *And his hair shall be for a covering*
to show forth Your honor
And it shall be the element of righteousness
to show his fellows
that he is inscribed first among men
And his hair is to be combed
with a branch of the menorah bush
And it has iridescent white bell shaped flowers
And his hair is never to be cut
as a sign from God

³² Pronounced sar-EE-el. See Strong's #8269, from #8323.

*that he is the hope of God in the everlasting covenant
that he made with Gabriel³³*

58 *And as our hair was cut
and fell into the stream Baca
in the valley of Yo-ash
even so shall his hair not be cut
but it shall be made to grow
to call forth rivers of joy in the valleys of Eden
and his rib shall be one
who is seen by God to be very **delightful***

59 *And it came to pass
that Cavah prayed great prayers of blessing upon Enoch
and she called out to many of the Watchers of heaven
calling to them to send blessings upon him
and she did not know their names
nor what all of their standing was before God
but those she knew to be holy
were heard to be addressed in her petitions
and she prayed for his upbringing
and his protection
and she said
*Oh God
May the waters of the earth bless him
and bring his rib to him
And may the waters of sweetness flow from her to him all of his days
And may his life be long in his walk with You
And may he stand firm in his joining
and kinship with the guardians of the oaks of Pethach**

60 *And it came to pass
that the men of Annaway caused
that the placenta at the birth of Enoch
was buried in the birthing pit
in the very place where the feet of Cavah had stood
while she was blessing him
and in this way they sealed her blessing upon him*

³³ The origin of the Nazarite oath.

and it was not able to be intruded upon
by any of the hosts of Semihazah

61 And it came to pass
that all of the people bore witness and they said
What manner of child is this
who is inscribed before Yaatsekawd
And who will tell Yaatsekawd the news
and Cavah said
I shall tell him

62 And it came to pass
that Enoch grew
and as I looked with Urim I saw him at his weaning near two years old
and his face is bright
and his eyes are sparkling
and he is happy
and his face is smooth
and round
and his teeth are perfect

63 And Jared his father came home
and he beheld his son with all of his hair
and he cried out to God his thankfulness
that he could have a son in his repentance
for he supposed that all of his children
had gone to dwell in the land of Towah
and he knew not what had become of them
and he had not heard of their welfare
and he supposed they were either consumed in the Niphilim wars
or that they were imbedded in the sins of those around them

64 And it came to pass
that Enoch grew
and he was a lovely child
and his hair came to the ground in his fourth year
and I saw his mother combing it with the menorah bush
and it has seven branches that are the same length
and it is small in her hand
and Baraka braided his hair toward the power side in the back
and wound it around his head

in the same direction as the sun moves through the heavens
and it is piled on his head to look like a turban

65 And it came to pass
that because of Jared being halt upon his leg
he could no longer pursue his prey swiftly
and he began to fish
and he gave up the ways of the hunter
that caused his waywardness
and when he was brought home Cavah and Azura had left

66 And it came to pass
that Jared rehearsed all that had befallen him
with the men of Towah
in the taking of the Ayallah
and then Baraka knew from whence came the forces
that were against Enoch in his birth
and she prayed earnestly for her children in the land of Towah
and she had one other son
that she hoped would stay in the pathways of righteousness

67 And it came to pass
that as Enoch grew
his father taught him in all the ways of righteousness
and Jared taught his son to move freely across the land
and he taught him healing herbs that hunters know
and how to eat the herbs of the field
and he taught him how to sleep
without being covered with the heavy dew of heaven
and he taught him many ways of the ancients
in their use of the element of righteousness

68 And it came to pass
that one day Enoch asked his mother
How is it mother
that my father became halt
and she told him about the repentance of his father
and she prophesied to him
that the day would come when Jared would receive a new name
and he would dwell in the city of the Lord
and he would be made whole
through his repentance

by the grace of God
for his repentance was to come home
to walk in his strength with his family
and now he had done all the Lord had asked of him
so that he may live

69 And it came to pass
that when the time arrived for Enoch to receive the tablet
that Cavah had given his mother
Enoch was ten years old
and he was much moved
to be given the task of reading the tablet
and in the season of his birthday
in the dwelling made of grass where he was born
Enoch received the tablet
and all his friends
and relatives came to behold him
when he received the gift

70 And when they all had gone
Enoch went alone to the land
in the midst of the stream
where he would resort to pray
and he unwrapped the tablet to behold it
and he was perplexed
because he could not tell anything about what it said

71 And he knew that Cavah had said
that it told how they had left Eden
and how they may return again
and nothing came before his eyes
that he could see
and there was no meaning upon the tablet
that he could discover
and Enoch wept

72 And neither his father
nor his mother could answer his questions
and they never had heard of reading
and writing
and they did not know how markings on stone could speak
and they had never seen anything like the tablet before

73 And with the passing of each new day
 Enoch became more
 and more perplexed
and he cried out
 Oh God how can I serve you
For I will fail to do
 that which You desire of me
And no man knows what it is
 that I shall do to become one that is called a scribe
And how can righteousness be inscribed upon a stone
Please help me
 and deliver me
 to be able to perform the task You have for me
And help me
 and come to my aid
 so that I will not fail You
and all the village of Annaway was troubled for him

74 And it came to pass
 that his father obtained for him
 the skin of the Ayal
and Enoch girded himself with it
and all his house had bark coverings in righteousness
and they prayed earnestly for Enoch

75 And it came to pass
 that Jared had a dream
 and in it the Lord told him to take the lad
 to visit Yaatsekawd and Cavah
 so he may inquire of them concerning the tablet

76 And they took their journey through the land of Anach northward
 and beyond to the land of Moladeth
 wherein Yaatsekawd dwelt
and they were greeted with joy
 and gladness
and Yaatsekawd took the boy onto his lap
 and he smiled upon him
 and he said
 Is this the one who is inscribed before me

77 And Enoch loved his father Yaatsekawd
and their souls were joined
for all the hopes of Yaatsekawd lay with the child
and all the expectations of Enoch were bound up
in the desires that Yaatsekawd had before God
and Yaatsekawd rehearsed to Jared
the covenant God had made with him
and Baraka the worshiper and Enoch heard it all

78 And it came to pass
that night Enoch slept in the lair of Cavah
in the arms of his father Yaatsekawd
and they were filled with the joy of the Lord
and Yaatsekawd began to be stirred
with a new hope for his life

79 And Enoch had many questions for him
and Jared and Baraka were witness
and Enoch said
Father what is the marking on the stone tablet
and he held the tablet in the light for him to see
and Yaatsekawd said
I do not know how to read the tablet
but pointing to the tablet he said
This is your mother partaking of the tree in Eden
and this is me
And the same is shown on both sides
with the line in the middle
being the line between the oaks of the hill Pethach
Your mother Cavah says it tells how we left Eden
and how we are to return back again
And I have waited all my days to know of that
which is written thereon

80 And Enoch said
Father where did you come from
and Yaatsekawd said
I do not know
The Lord God created me
and I used to live in Eden beyond the oaks of Pethach
but I do not know where I came from
And all I know about my childhood is

*that the Lord God was always near
and He loved me
And I neither saw
nor knew any other person
until the Lord God brought me your mother Cavah*

81 And Cavah said

*We were the only people in Eden
and we know of no other human soul who lived there
And we were alone among men until the Lord God gave us children
and Enoch said
How did God create you
and Yaatsekawd said
I do not know
and Enoch said
Why did God create you
and Yaatsekawd said
The Lord God created me to dress
and keep Eden
and all the Watchers of heaven who dwell there
And there was no sin there*

82 And God said that I should dress it

*And the Lord God said dressing it meant
that I should worship Him there
and counsel
and teach all the souls of the Watchers
to worship Him by my words
and also by my example
And when God said that I should keep Eden
He meant that I was to guard
and protect it
and watch over
all the souls in the garden called Eden*

83 And Enoch said

*Father when there was no sin there
what was there to protect it from
and why would the paradise of God need to be guarded
and Yaatsekawd smiled upon the lad and he said
In Eden the Lord God had troubles
For some of the Watchers of heaven there*

*did not love Him
nor bring Him to mind
And the desires of the tender heart of God meant nothing to them
And others of them loved Him dearly
and they still do to this day
And all those Watchers of heaven
both good and evil
followed after us through the oaks of Pethach
and now dwell here with us upon the earth
And they still have not changed
either to love Him
or to hate Him
they are the same*

84 *And you are very young
but you can know that the Watchers of heaven
who loved God in Eden also loved your mother and me
But the ones who hated God
hated us also
And they still do
even here on this side of Eden*

85 *And the Lord God called upon us
to guard against those in Eden who did not love Him
And we were very young
And all we had to guard with
were the tender feelings of our heart
And the Watchers who hated us
and who would not heed our example in worship
nor consider our counsel in the paradise of God
learned that we would heed the counsel
of those Watchers who loved God
and we would act upon their advice*

86 *And the evil ones came to us deceitfully
and they pretended to love God
And they feigned to have good desires for our welfare
in His behalf
And thus they pretended to guide us like the others
in the ways of the desires of God*

- 87 *And your mother and I fell prey to their deceit
and we partook of a tree that we had no need for
And they persuaded us
that we had a need for it
and that the fruit of it was desirable
And that it was good to ease our fears*
- 88 *But God told us not to use it in any manner
that was not according to the life that it had been given
for we had no need of it
for all of the feelings of nourishment in the tree
God had already put into our souls in abundance
And He said that because of this
we should be careful to use everything correctly*
- 89 *And we fell prey to deceit
and we were persuaded
that the fruit of the tree was desirable
and needful for us to be comforted
And because we used the tree wrongly
we were caused to leave Eden*
- 90 *And Enoch said
Father why did using the tree cause you to leave Eden
and Yaatsekawd said
We had to leave because
in the partaking of the tree
we were persuaded to ignore the advice
and teachings of our loving Father
and we followed the counsel of those
who do not bring Him to mind
And we followed their advice thinking
they were acting to our benefit
and according to the will of God
And when we did this
we became in our hearts akin to those who hate Him
And our soul began to grow intertwined
with the forces of those who hate Him
And because of this Eden departed away from us
and Enoch said
Father did you know you would not be in Eden if you used the tree
and Yaatsekawd said*

*No we did not know it
and neither could we conceive of it in our heart
that there could be any other place
for us to dwell than in Eden*

91 *And we could not imagine
and neither could it enter our mind
what it really meant for the Watchers of heaven
to hate us
and rebel against the Holy One of heaven*

92 *And we were strangers to hatred
and jealousy
and anything
that was unlike our Father
For His loving kindness is all we ever knew
or desired*

93 *And Yaatsekawd said
We did not choose sin
but we chose that which would lead to sin
And the evil Watchers knew we would not choose it
And they determined
that they must make sin appear to be good
in order to cause Eden to leave us*

94 *And Enoch said
Father did the evil Watchers cast you out
and Yaatsekawd said
No we were not cast out
And it was a sorrowful day for the Lord God
like it was for us
We were walking on the hill Pethach
And some time before
the Lord had made us clothes
that He said we must wear
because He said our being clothed in righteousness
would become a thing of naught
And He said we would be going on a journey
And He grieved with us
and we wept before Him
as He fitted the clothes upon us*

95 *And as we were walking in our new clothes
Cavah espied some pretty yellow flowers
growing on the hillside just past the oaks of Pethach
And Cavah asked me to come fetch them with her
And she took me by the hand
And as we passed between the oaks of Pethach
a cool breeze blew upon our faces
And we both felt we had entered a strange new land
for temporal sounds came to our ears
And we never had felt a cool breeze before
nor heard such sounds*

96 *And we looked around
and beheld Eden behind us between the oaks there
And we were afraid of that which we felt
with the breeze*

97 *And we hastened ourselves to pass back again into Eden
But when we went between the oaks
there was only the rest of the hill Pethach there before us
And we went back and forth between the oaks
but Eden was no more for us
And we wept
and from that day began my days of sorrow*

98 *And we cried out to God
and the Lord Motsah the Lamb came gently
and He stood before us
And He touched us
and laid His hands upon us
but we comprehended Him not
and we thought He was Anokeesed
And we said
Lord what is to become of us
And He said
Do not be afraid for I am with you
And the Eden you have known has become the earth
And now all things will be temporal for you
and for all the Watchers of heaven*

99 *And I saw
that all the Fallen Watchers of heaven*

did not know they must follow after with them
 into the temporal world
 and thus they were caught in their own deceit
 but the Watchers of Holiness gladly went
 into the temporal world with their beloved children
 to guard
 and protect
 and nourish them

100 And the Lord continued and He said
*From now on I cannot walk with you
 in the manner as I have hitherto done
 And for your sake I will send briers
 and thorns to protect you
 from the deceit of the Watchers who do not love you
 and who pretend to speak
 and act in your behalf before Anokeesed*

101 *And you shall eat all that I have provided for you
 here in the temporal world
 that is born upon the plants and herbs of the field
 which have thorns³⁴
 so that the fallen ones shall be fearful of you
 and be repulsed away
 And I have given you this protection as a sign to you
 that even though you have followed the counsel
 and advise of those who do not love Anokeesed
 nor you
 and you have heeded those among them who hate me
 my love for you is not diminished*

102 *And neither shall it cease
 nor be removed
 but you shall find that my tender love for you
 will be the same as it was in Eden
 before you sinned*

103 And Enoch said
Father have you found the love of God here to be unchanged

³⁴ Seth's name comes from the root word for thorns. Perhaps they gave him that name to protect him. Seth #8352, "to put," #7896, see also #7898, "thorns."

and Yaatsekawd said
 Yes my son
 the Lord our God has not forsaken me
 but I have forsaken Him
And now I cannot find Eden to return to it
and Yaatsekawd wept
 and Enoch also

104 And when they were quiet Enoch said
 Father my heart cries with yours
 Do you know the way that we may return back to Eden
and Yaatsekawd said
 Little son I do not know
 And all my days
 I have sought to find the way
 And the wickedness of my children is too much for me to bear
 But Anokeesed has promised
 that my righteous children shall one day return there

105 And Yaatsekawd said
 The Lord created me
 and asked of me to dress and keep creation
 but I cannot do it here in the midst of evil
 And the wickedness of the fallen ones is too great
 And now they are begetting children with the wives of men
 and the Niphilim are multiplying abroad in the land
 And woe is me
 for what is there for me to do here to please the Lord
 if I cannot dress
 and keep the creation of the Lord
and Enoch forbear from asking him any more questions
 for the sorrow of his father Yaatsekawd

106 And Cavah exclaimed
 Arise all of you
 for this day I shall bestow the song and the dance
 upon this lovely handmaid of the Lord
and she took Baraka by the hand

107 Now it had come to pass
 that two of the daughters of Jared
 had come to the camp of Yaatsekawd

when they heard Jared and Baraka were coming to visit him
and they just arrived when Cavah brought Baraka out
and their meeting was sweet indeed
and they fell upon each others necks with joy

108 And it came to pass
that the song
and the dance was given to Baraka
by the mother of the dance
and the daughters of Baraka joined in
and were much moved upon to see their parents once again
and they said
We narrowly escaped with our lives to come here
Will you please forgive us for our waywardness
and may we return home to the land of Anach with you
and they all embraced
and were filled with joy
and Enoch beheld all these things
and kept them in his heart

109 And Baraka worshiped with Cavah
and Yaatsekawd put his hands upon Jared
and he blessed him
and from that day
his being halt began to depart away from him
and Yaatsekawd said
This day you shall have a new name
*for you shall no more be called **Jared***
the one who descends downward
and you shall no more be halt upon your leg
*but you shall be called **Mahujah***
or that is to say
the one who runs with speed swiftly for God

110 And it came to pass
that when the people heard what had happened to Jared
under the hand of Yaatsekawd
they began to call the mountain
that overlooked the plain of Anach
where Mahujah hunted
Mount Mahujah
and when Mahujah was young he ran with speed swiftly

in the pursuit of his prey
but after Yaatsekawd touched him
he went forth in his strength
for the Great God in heaven

111 And it came to pass
that in the morning they departed for Annaway
with the blessings of their first parents
and the joy of the safety of their daughters

112 And it came to pass
that when they returned home
the fourteenth birthday of Enoch arrived
and he beheld the tablet once again
and he was disappointed
as he could not tell from it how it would come to pass
that the people might know the way back to Eden
and if the tablet held such answers
he could not tell what it said
and Enoch was distraught
and he determined
that he would seek out Motsah the Lamb
for had it not come to pass
that his father had been blessed
and received a new name
just as He had told his mother Baraka
and he said
Why then should I languish in the doubts of my heart

113 And it came to pass
that Enoch went alone to pray
and he went to his quiet place of prayer
in the grasses of the land in the brook
and he wept before the Lord
for fear of failing Him in accomplishing
the desires of the heart of God
and he rehearsed his sins unto God
and he repented before Him with tenderness

114 And he said to God
*Lord God I am but a lad
and I am often thought upon with hard thoughts*

*because of the many prophecies
that have been spoken of me
And because my speech is not like other men
Please be merciful toward me
and help me to please You
in my finding Your words upon the stone*

115 And the Lord God spoke to him to comfort him
and He said
*I have appointed great authority to cover you
Fear not for you shall accomplish all I desire of you
But remember to always repent
and gird yourself with righteousness
for that which you ask of me shall be done
And the forces of kindness in heaven
shall bow to your speech
and give diligent heed to accomplish your word*³⁵

116 And it came to pass
that the lad Enoch was comforted
and he remained there in prayer throughout the night
and Baraka was troubled in the night for her son
and she cried out to God for help for him
and the Lord appeared to her in the night
and He spoke with her

117 And He said
Baraka my child
and she answered
Lord here am I
and the Lord said
*Do you remember when I taught you
to kneel down in prayer to bless me*
and she said
Yea Lord
and He said
*Do you remember the place in the cavity of a rock
where we spoke together that day*
and she said
There was a place of sand in there

³⁵ Enoch's call to the High Priesthood.

*where I knelt down before You
to give my life to You
And it was in the land of my fathers*

118 And the Lord said

*Do you remember the shining stones
upon the steep place in the cavity
and Baraka said
Yea Lord they were the stones of which You said to me
Touch them not
And I told no one where they were
for fear someone might displease You
and touch them*

119 And the Lord said

*Send
and go with your son
and enter the cavity of the rock
and see to it that your son obtains the top two stones
which are joined
And cause him to take them unto his bosom
For with these stones he can see
And the stones are each one called Ur
which is to say the light of my Father
And together they will allow your son to see
as if through the eyes of Anokeesed
And together they are called Urim*

120 *But remember no one but your son Enoch can touch them*³⁶

*And if any man touches them
when looking therein they will not work for that man
And no man may look therewith
except he be called upon to do so
by Anokeesed in heaven
lest he perish*

³⁶ As I spoke these words to the scribes a green humming bird came right up very close to the Urim and he looked closely at them for some few seconds. Humming birds are given life by the feelings that one does not need to fear but that what they are doing will bring life.

121 *And if all my words are followed
without turning this way or that way
and if all my instructions to you for your son are followed
then the light of my Father
like unto that of the menorah bush flowers
will shine and enlighten his eyes
And all things can become known to him
And the light of God will shine forth in the stones
like three tongues of fire
And he shall thus be called seer³⁷*

122 *And it will come to pass
that nothing will be hidden from him
And all the Watchers of heaven
will tremble at that which he shall see
And the way back to Eden will be plainly seen by him
And know of a certainty
that all of these things which I tell you this night
and all I instruct concerning Urim in the days to come
will surely come to pass*

123 *And it came to pass that in the morning
when they had put by provision for their journey
Baraka and Enoch set out in their long journey
to the homeland of his mother
and they journeyed far to the west of the grasslands of Anach
and she took him to the land of the abode of her childhood
and they both wore bark coverings in their journey
for it had been reported that the evils of the land of Towah
had spread to her homeland which was called **Elam**
and the evils of the place were known *to be hidden*
and it was now become a land of *unknown* violence lurking*

124 *And it came to pass
that when they passed by the home site of her youth
the men there were drunken
and they paid them no mind
and they went speedily up in the darkness into the rock
and in the darkness they kindled a fire so that they could see*

³⁷ I think this concept of a 'seer' came naturally from a culture that had 'listeners.' And as the listening was done in quiet reverence, so too is seeing with the Urim.

and they found their way to the sandy place
and when they arrived they held up the light to see
 and the stones shone forth with the light of the fire
 from atop the steep place
and they both knelt in the sand in prayer (1)
and after they prayed Enoch went up
 and obtained the top two stones (2)
and they were joined in the middle by stone

125 And I beheld with Urim
 that the stones were perfect in their form
 and the connecting stone was not smooth
 but irregular to look at

126 And it came to pass
 that Enoch plucked up the stones
and to me they appeared
 to be already unattached to the rest of the stones
and he put them in a cloth
 and held the corners of it in his teeth
 so he could use both hands
 and he climbed down
and Baraka looked with him at the Urim by the light of the fire
and the joy of the Lord swept over them
and they knelt together again in the sand
and Baraka promised Anokeesed
 with her son
 that these stones would be used
 only to reveal the Lovely One of Eden
and that Enoch would only look as he was directed
 to see through the eyes of Anokeesed (3)
and Baraka rehearsed to Enoch all that the Lord had said to her

127 And it came to pass
 that there was water dripping on a stone in the cave
and it formed a little pool
and Baraka after she had prayed (4)
 and said all of these words to Enoch
 she drank from the pool with him (5)
 and she placed one of her hands upon the stone
 and her other hand upon the head of Enoch
and Baraka the worshiper said

*As I live you are my rock of witness
And you are witness to my word
that these stones will enlighten the eyes of men
to see through the eyes of Anokeesed
And now before Him
and at His word
it is established forever upon the earth (6)
and the rock said
It is so*

128 And they slept the night in the sandy place
and in the morning in the light of day
they rejoiced to see the Urim in the light of the sun

129 And it came to pass
that Enoch blessed Anokeesed
and he took the Urim unto his bosom (7)
and thus Enoch sevensed himself with the Urim
and rejoicing they departed back again in their journey
to the encampment of Annaway
and thus we can know that Baraka the worshiper
is the mother of all the seers of the earth
and that which she established will influence the entire course of man

The Book of Remembrance

Chapter 3

Tablet of Seth

The Story of Yaatsekawd and Cavah

An account of the first use of the Urim when Enoch saw the origins of wickedness and of the two religions.

- 1 And it came to pass
that Enoch and his mother
slowly made their way back toward Annaway
amidst the seas of grass
of the land of Anach
- 2 Now the Lord had instructed Baraka
that Enoch should take the Urim unto his bosom
and because of this
she prepared for him a pocket³⁸
that would allow him to carry it under his garments
over his heart
and as they went
only God knew the meaning of
that which was about to take place in the lives of men
upon the earth
because Enoch now possessed the Urim
- 3 And the wicked
together with their one third of those who fell from heaven
knew nothing of the meaning of it
and none among the Eerkodeshoi
could comprehend the forces of truth
that would be sent forth by the stones of Ebedel
- 4 And the righteous
and even the earth
saw this day to be a day like all others
but with this lad
and his Urim
would go the course of all mankind

³⁸ The original breastpiece.

and soon the Eerkodeshoi would come to know
that great changes were afoot
among all the objects of creation
and the Watchers of Heaven themselves
would see changes
and division come upon them

5 And it shall be seen
that even the Lord God
as He is subject to the effects of the agency of man
in His experience of joy or sorrow
would in the end be influenced
by the stones of Ebedel called Urim
that were being carried in the bosom
of His little son Enoch

6 And when they arrived home
they found Mahujah fasting in prayer for their safe return
and the Lord had given him a dream of instruction
with regard to the use of discretion with the truth
and they told no man
of the events which transpired
in obtaining the Urim
neither did they talk of the Urim
and the instructions of the Lord concerning it
openly among their fellows
and Enoch contemplated all these things in his heart

7 And it came to pass
that the life of Enoch was blessed by his parents
and their effects in his life were complete
and he received full benefit
from both a mother
and a father
for Mahujah taught Enoch to love the Eerkodeshoi
and all the hosts of living souls
which God had created upon the earth
among both man
and the watchers

8 And Baraka taught Enoch
to love the Lord God

with all of his heart
and soul

9 And Mahujah taught him the use of the element of righteousness
and all the precautions
and the care needed
to walk in holiness of heart
before God in the midst of the earth

10 And Baraka taught him to listen
to find the meaning of the presence of life
that is in each
and every thing in creation together
with God and man
and by these things the Lord brought Enoch
the gift of discerning of spirits

11 And it came to pass
that Enoch grew in his stature before God
and man
and he was a goodly young man
and he was filled with devotion to God
and he sought earnestly to accomplish all things
concerning the will of God for him

12 And it came to pass
that by the hand of his mother
Enoch learned how to worship the living God
and from her soul issued forth principles of worship
for the righteous
that will always be found upon the earth
among every generation of the righteous

13 And it was commonly said of him by his fellows
that all creation will give heed
and pay attention
to the petitions of Enoch

14 And also the righteousness of Enoch abounded
because Mahujah his father
was skilled in it more than any man since Yaatsekawd
and the habits of the solitude of Mahujah

that once were a part of his sin
became of great value to Enoch
as he made his way in discovering
how to choose the ways of God

15 And like his father
Enoch began to be viewed as a wild man
by those who did not know him

16 And it can be seen
that it was the disdain his father had
for the modern ways of his fellows
that compelled him to be so intent
upon the ways of the hunt

17 But Mahujah repented
and followed the desires of the Lord for him
and he gave up his own desires for those of God

18 And it came to pass
that Enoch prepared himself with all diligence
to use the Urim
and the space of four years went by in his preparations
and he would look with Urim from time to time
and receive instructions from the Lord in the use of it

19 And in his preparations Enoch had been instructed
that when using the Urim
he was to see that he must not touch the Urim
for nothing could touch it that had sin
but it had to be held by something
that only felt perfection
for it to work as the Lord intended

20 And Enoch knew that the Eerkodeshoi had no sin
and one of them could hold it for him
so he determined
that he would place the Urim
upon a staff of an almond tree
and the **almond** tree is given life

by the spirit of the presence of Messiah
which feels being *ever watchful* for the things of God³⁹

21 And the Lord told him it would be best
if he would fasten it upon the staff with a twisted reed
called the **arah** reed
which is known as papyrus
and it is given life
by the presence of Messiah
that feels *discovering the truth* and *to make it bare* before you⁴⁰
and these things are very powerful
elements of righteousness before the God of heaven

22 And thus when all things were in order
and the Lord was telling him to go
and see
Enoch went and received a blessing of his father
before the light of day

23 And he went alone to his place of prayer
on the land in the brook of Annaway
and it was on the day of the new year
but Enoch knew it not
and he took the Urim
and his staff of almond wood
which was to be his Thummim
and it was the first Thummim upon the earth
and it is the wood from which all Thummim have been made
by the descendants of Shayiree

24 And it came to pass
that when Enoch arrived
he prayed earnest prayers to God
and he placed his staff into the soft ground
and he tied the Urim upon it
and thus when the first rays of the sun for the new year
fell upon the land
they shone forth upon the Urim
and the eyes of Enoch entered into the midst

³⁹ Strong's # 8247 and “#8245

⁴⁰ Strong's # 6169 from # 6168

of the three tongues of fire
in the presence of God

25 And Enoch said
Oh Lord God
please may I see the doings
of those who lived in ancient times
so that I may come to understanding

26 And it came to pass
that Enoch beheld all the doings of men
from ancient times
until his own day
through the eyes of God
and that which he saw brought him great understanding
and he beheld things
that in his heart he did not know
and he was taught by the watchers
who are called Ebedel
and Kabodiel
and Ratchatsel
but he did not know their names

27 And he saw the conditions among those of old time
when mankind first left Eden
and began to multiply
and spread themselves out upon the earth

28 And he saw that in the beginning
even after Kenneh killed Matteniah his brother
whom Kenneh named Abel
that all people were of a mild
and quiet
and of a patient nature
and all the people were this way
so even were the wicked
for this was all any man knew
from the example of their old father Yaatsekawd

29 And mildness
and quietness
and patience

were so much a part of the created nature of man
that it took many years for sin to change it

30 And Enoch saw
that it was after this manner until the days of Lamech
the seventh from Yaatsekawd
through Kenneh
and even in their wickedness
no man was rude before the God of heaven

31 And it was not until the days of Lamech
that men became rude
with their violence
and loud noises
and impatient acts
and when Enoch beheld these things he was amazed
for all he had ever known among the wicked
was boisterous disregard
for the need of reverence in the sight of God
and Enoch became awakened to a knowledge of his forefathers
and he saw how quick the wicked were
to follow after the ways of Lamech

32 And it came to pass
that Enoch saw
that before Lamech
there was no man lifting up his hand to shed blood
and the murder performed by Kenneh
against his brother Mattaniah
was accomplished without the shedding of blood
for it was a stone of Asael
that hit Mattaniah in his forehead
when he was tending his sheep
in the valley of Simca⁴¹

33 And Kenneh did not have to raise his hand
against his brother to perform it
but it was done because he was jealous of his brother

⁴¹ Simca means valley of 'joy.' See Strong's #8057. And they named it this because it was where Yaatsekawd and Cavah first met. After the death of Mattaniah they named it the valley of Yo-ash, which means the valley of 'despair and hopelessness.'

in his desires for Sephi the wife of his brother
and thus he corrupted his marriage insomuch
that he was able to enter into a covenant
with Semihazah
and he learned in what manner to perform it from him
and it was all to be done in secret

34 And Kenneh said

*Now I am the master of secret devices⁴²
because I know the way to accomplish it*
and Kenneh performed the murder with hateful chantings
and doleful murmurings
and with the wicked desires which he applied to his prayers

35 And Kenneh had been deceived by the evil one into believing
the thoughts of his heart

and the sounds of his lips
that were done in secret could not be known
and he was told
that when Mattaniah was killed
he would be thought to have no part in it
seeing he was not near at the time

36 And Kenneh expected that it would all go well for him
and his acts would not become discovered
because of the covenant administered to him by Semihazah
and Asael
and all of this was done in secret
so Kenneh could obtain the wife of Mattaniah
and in the end he would have her twin sister also

37 But God knew

for He sees all things
and he was discovered in his wickedness
and he was called to account

38 And the Lord God told him

that a cursing would come upon his seed after him
and he fled to the northwest of the land of Towah
into the regions of Heleah

⁴²Strong's # 2796.

and he came to the brook Halies
and the name **Heleah**
means to be very *remote*
and removed beyond the horizon
and because of this
his children found themselves
in the midst of the floods that would come

39 And the curse was that Kenneh
and all who sprang from him who would not repent
would be swept off the earth
leaving no remnant forever

40 And when **Kenneh** was named by his parents upon his birth
it was in reference to a reed
and his name meant *to own or create*
and it meant *to save or redeem*⁴³
and Enoch saw
that Mowtsoor the Decadent named him **Cain** which means
to strike swiftly
and *to chant doleful sounds*
in relation to death⁴⁴

41 And thus Enoch beheld
that since ancient times names of people and places
were changed from their first delightful meaning
according to the sinful doings of those associated with them
and this custom persists
throughout the earth to this day
with righteous people
who keep the sacredness of holy language

42 And it came to pass
that Enoch beheld starting with the seventh generation
that there began to be a complete separation
between the righteous and the wicked
and this commenced at this time
because God told Yaatsekawd
that he would no longer be a father to the wicked

⁴³ Strong's # 7070 and # 7069

⁴⁴ Strong's #7014, from #7013, from #6969

but they had chosen their father
who is Kenneh
and you will see
that before the flood
all the wicked of the earth followed their father
to possess all of the regions of Heleah where the flood came

43 And it came to pass
that Enoch said
*Lord show me these things
for I desire to know how this great division came into being
and I want to understand this great mystery
For it is the desire of my heart*

44 And as Enoch stood looking with Urim
he saw Lamech digging
in order to bring water to the plants that fed him
and he was fat
and unkempt
and lazy
and in the beginning the name Lamech
meant the one who is righteous
for he cooks without a *firepot*

45 And while he was digging
he discovered a small stone like a melon
and it was very heavy
and he held the stone
and he wondered why it was so heavy
and it was a stone of Asael⁴⁵

46 And when he held it
the feelings of Asael
and his presence
came in upon Lamech heavily
and the spirit of Asael drew near
and he said to Lamech
Dash it upon a stone (1)

⁴⁵ A meteorite.

and Lamech obeyed the voice that he heard
and he lifted the stone up high
and he dashed it upon a stone
and when he did so
a crust of stone broke away from covering it
and inside he could see a lump of metal
and parts of it shone forth in the light of the sun

47 And Asael said
Cast it into the fire (2)
and again Lamech obeyed the voice of Asael
and he cast it into the fire
and he made the fire very hot

48 And it came to pass
that when the fire died down
the metal of Asael was found to be glowing red
as a lump in the coals
and Asael said
Pound upon it (3)

49 And it came to pass
that Lamech obeyed the third time
and he rolled the lump out of the fire
and he took up a stone
and he smote upon it
and when he did this he saw that it was soft
and that he could shape it
and as Lamech did this his delight began to grow
because he now would be glorified by his fellows
because he had this fine new possession

50 And he began to be lifted up in his mind before his fellows
and because Lamech thought these things
Asael was able to bring up in his mind a vision of a dagger
which was the first human weapon of violence
and Asael said
Make it this way (4)
and Lamech obeyed
as he could see clearly the shape of the weapon

51 And it came to pass
that Lamech heated
and pounded upon the lump of Asael
until it resembled the one in his vision
and it was a curved dagger that could be sharpened on both edges

52 And Asael said
Put on it a horn for a handle (5)
and Lamech obeyed all things that Asael was teaching him
and **horns** feels to *stab* or *gore*⁴⁶
and he placed a horn upon the blade for a handle

53 And Asael said
Rub upon it to make it very sharp (6)
and Lamech found a piece of sandy stone
and using water he rubbed upon it until it was very sharp
and Lamech took great delight in that which his hands had made
and it became his most prized possession

54 And Asael spoke to him for the seventh time
and he said
Take it unto your bosom (7)
and upon hearing this Lamech made a pocket
so he could hide the knife beneath his garments
over his heart
and in this way
Lamech sevensed himself with a stone of Asael

55 And Lamech said
Now I am Master Carash
and thus he intervened with his agency
to *enlarge upon the secret devices* of Cain

56 And it was with this knife
that Lamech raised his hand in violence
to shed the blood of his son
and Enoch saw
that after Lamech had fashioned the knife
Semihazah was filled with delight

⁴⁶ Strong's #7160

and he said to Lamech
*Now you will be seen to have great honor among men
And all the men of your brethren will envy you for the knife*

57 But in the end it was found that Semihazah lied
for the name **Lamech** now means
to be without a brother
because he was rejected
and despised for slaying his own son
and all of the mothers of the Niphilim hated him
as did all those of his house

58 And thus we see
that the stones of the earth contended to see
who would preside over the lives of men
and Asael would have prevailed
had it not been for the flood
but the Lord is faithful
and the stones of Ebedel who were steadfast toward God
brought the Urim in the midst of a pure fire and pure water
and those among Ebedel who rebelled
and fell away
together with one third of the hosts of heaven
brought a weapon using a filthy fire
and in the end they were subdued by filthy water

59 And you will see
that in the end at last Asael
and all of his several hosts
will be subdued by fire because they brought filthy water

60 Now it had come to pass that when Enoch beheld
that the knife had been held in a pocket over the heart of Lamech
in the same manner as he carried the Urim
Enoch exclaimed to God his astonishment
and he said
How is this so Lord

61 And the Lord said
that all the religions of the world

would issue forth from these two stones
 for there is save two religions only
 one is drawn to the light of truth
 and the other loves violence
 and darkness
 and all the righteous need to give diligent heed
 and the Lord said
Look and see with me how all of this began

62 And it came to pass
 that Enoch looked
 and he saw the birth of two identical twin girls
 and they were the daughters of Cavah
 and they came during the seventh time she gave birth
 and he saw
 that they were the first twins
 to be born upon the earth
 and the first to look exactly alike

63 And Enoch knew that it was the custom among the ancients
 and of the righteous of his day
 to utter great prophecies over a child at their birth
 and as he looked with Urim he heard it declared
 that the visions of holiness for these two daughters
 would be one and the same
 and they would be joined together forevermore
 and it would be as if they had the same standing before God

64 And the first girl to come forth was called **Sephi**
 which is to say *the watchful one*⁴⁷
 and the other was called **Azura**
 which is to say *the helpful one*⁴⁸
 and it was said of Sephi
 that she would be the rib of one *who is the gift of God*
 which was the meaning of the name of **Matteniah**⁴⁹
 and this is the name
 the son of Yaatsekawd was called when he was born

⁴⁷ Strong's # 6825, from #6822

⁴⁸ Strong's # 5809

⁴⁹ Strong's # 4983

but Kenneh called him Abel to nullify this prophesy
and the name **Abel** means *unsatisfactory*
and *vain*
and *empty*
and that he needs *replaced*
as a son of Yaatsekawd⁵⁰
and because of this prophecy
every man knew that Sephi was to be the rib of Matteniah

65 And it came to pass
that Kenneh was jealous of Matteniah
for in his heart Semihazah had put the desire
for more than one wife
and Semihazah deceived Kenneh
for it was prophesied of him in his youth
by his father
that he would have a rib who
was *watchful to see with her eyes the things of God*
and Semihazah thus whispered into the ears of Kenneh
that both Awan
and Sephi
had names that spoke of seeing

66 And Semihazah was able to do this
because in his heart Kenneh desired
that which would lead him to magnify the sins
that were the way that Semihazah deceived his mother
or that is to say
he desired to have Sephi for himself
because she was beautiful
and exotic
she being of the first twins ever to be seen upon the earth

67 And in his heart he supposed
that because their visions of holiness were joined
he could in the end
have them both
and Semihazah spoke to him often about it

⁵⁰ Strong's # 1893, from #1892

68 And Kenneh was wroth
because it was prophesied
that Sephi would be the wife of Matteniah
and he made vehement exclamations within the hearing of Awan

69 And at this time
Awan was already shown to be the wife of Kenneh
and she beheld with sadness
and sorrow
the dismay of Kenneh when he was denied Sephi

70 And it came to pass
that she determined in her heart
that she would win over the heart of Kenneh
and the name **Awan** at first meant
to *watch with an eye of understanding*
but she chose to magnify
the feelings of the heart of Kenneh in his jealousy
and her name came to mean
to *watch with an eye of jealousy*⁵¹

71 And it came to pass
that in the course of those days Kenneh took Awan to wife
and Matteniah his brother took Sephi to wife
and Azura waited patiently for the Lord to bring her a husband
and Kenneh was envious of Matteniah
because of his wife Sephi
and he was suspicious
that in the end Matteniah would have them both
and in this way he would be able
to rise above the honor given to Kenneh
for being the only child of Yaatsekawd to be born in Eden

72 And Enoch saw that since the beginning
Semihazah taught men to place honor upon the firstborn
and he sought to establish
that if a man should die
all of his possessions
and his wife
and children would go to his elder brother

⁵¹ Strong's # 5770

and finally with the life of Methuselah
he succeeded in establishing it

73 And Enoch saw
that in this way
Asael worked with Semihazah from the beginning
to prepare the way for him to have dominion over his own
and Asael taught weapons of war
and the beautification of the bodies of women

74 And so it can be seen
that starting with the first two men to walk upon the earth
Yaatsekawd
and his son Kenneh
there began to be a sharp division
between the forces of good and evil

75 And it can be also seen
that the nature of the kind of evils
especially the corruption of marriage
that were in the beginning
would follow man all during the course of man upon the earth

76 And it came to pass
that Enoch looked
and he was moved in his wondering
as to how such a thing could be
that the feelings of these two men could result in paths so divergent
and go in ways as different
as the day light is from the dark night

77 And Enoch said to God
*Lord how can this great division
come to affect all the peoples of the earth
What force has been at work to perform this
Please show me these things*

78 And the Lord again brought Awan up to view before the Urim
and she was a person who was alive
when Enoch was seeing this
but Enoch had never met her
and she was a very evil woman

surrounded by strong forces of darkness
and her clothing bore the mark of it
for they were shredded upon the edges
and the herbs of the field that drew her
bore witness of it also with their edges
and he saw that she indeed had been diligent
to win over the heart of Kenneh
and during his whole life he had no other wife but Awan
and he did not commit fornication

79 And Enoch saw how she was very diligent
to support her husband in all of his evil ways
and her hair was filled with many braids
and it was unwashen
and she would magnify his jealousy
and his pridefulness
and she would pacify Kenneh
and direct his thoughts away toward another
so he would not think upon any thought
that would lead to repentance

80 And Awan was a very vile woman
who delighted in iniquity together with her husband
and Semihazah led her in all her ways
and of all of the daughters of Cavah
had she been righteous
she would have been the most like her mother

81 But alas
she chose wickedness together with her husband
and they both seemed to be forever lost
to a God of lovingkindness
and Awan sought out ways
to cause the domain of her husband to grow in Heleah
and since the days of the murder of Mattaniah
they had never entered the land Moladeth
and the domain of Kenneh had the land of Towah
as a boundary between these two lands
and evil people would be found
to be drawn to the land of Towah
and if they loved wickedness when they were exposed to it

they felt free to spread out northward
all around into the land of Heleah

82 And thus
the hardest of the wicked
gathered into the regions of his domain
and wickedness there practiced
and prospered
and most of the land of Heleah lay downward⁵²
into the broad valleys that were there

83 And it came to pass
that some people when they came to the land of Towah
and they beheld the full extent of evil that was there
they shrank back
and found ways to escape the people there

84 And Baraka had two daughters
that thus escaped as it has been written
and the people of Heleah delighted
in the new people who would come
to the land of Towah
and they built them up
with visions of grandeur
and they enticed them with subtleties
and offered to teach them in all the ways of wickedness
and thus there began to be a common mind
as to how to proceed in the use of the element of wickedness
and concerning all their manner of worship
and the earth began to mourn in all the regions of the north countries

85 And it came to pass
that Enoch saw that Zillah was the midwife
for the Niphilim of Lamech by Adah
and it was she that Adah told
how it was accomplished
and it was Zillah and Awan
who caused the mothers of the Niphilim
to submit themselves
for they told them stories of glory

⁵² Could this be the origin of the idea “down to hell?”

and greatness
for any who bore one of the Niphilim

86 And Enoch saw that Zillah had a Niphilim child
by the father of her husband's father
and he was called **Mehujael**
and he was *smitten of God*
for his many fornications⁵³
and thus fornications were multiplied in the land of Heleah
beginning in this same generation

87 And it came to pass
that in answer to his question
Enoch saw and he beheld
how some of the wicked among women since ancient times
intervened with their agencies
to magnify evil of their choosings
in the hearts of their husbands

88 Now herein is a great mystery
for when a man knows the desires
and intentions of God
he can intervene with his agency to see to it
that the desires of God take place
and all the Eerkodeshoi will obey him
then the will of God is done
and for him it is truly the intervention of his agency
because he learned
and understands clearly
and then he chooses intelligently
and knowingly
to request
and assert himself in righteousness
that it become so

89 And women can do the same with God
but most often they intervene with their agencies
in regard to the desires

⁵³ Strong's # 4232, could this be the beginning of venereal diseases? I believe this is the first human disease upon the earth also. Up to this point I had seen no disease in humans.

and intentions of their husbands
and they too
intelligently
and knowingly
can choose to assert themselves to cause it to be so
and the Eerkodeshoi will respond to them in this manner
because they view that a woman is taken out of man
but man for this reason
can not intervene with his agency
in regard to the desires of their wives in the same way
and thus for women
this becomes a very powerful force
for either good or evil

90 And because the wicked chose this way
the feelings in the hearts of wicked men
were made flesh by their women
by the power of the Decadarchoi
and there is no force in creation
to oppose or resist them because
for every man there is a rib
and the unpardonable sin is thus enlarged upon the earth
and it prospered in the lives of the men of the north

91 And thus it can be seen
that wickedness was come to be magnified
upon the earth in the seventh generation
by the intervention of the agencies of men
in their use of the element of wickedness
and by the intervention of the agencies of women
with regard to the feelings
and desires of their husbands
or the men around them

92 And it came to pass
that Enoch was very sorrowful
at the things he had seen
but the Lord God said
Look again
and see the joy of the Lord
and Enoch began to see Yaatsekawd

and Cavah
and many people of holiness

93 And he saw the holiness of the heart of the first man
and how Cavah was the feelings of his heart made flesh
and Enoch began to see the holiness of women
who chose the works of righteousness
and repentance
and he beheld with joy
the great faithfulness of his mother Cavah
and Enoch beheld in her
that which will be a benefit
to all the righteous women upon the earth

94 For he saw
and understood
that Cavah was very diligent to stand before God
as the **rib** of her husband
or that is to say that
she purposely stood as *the feelings of his heart made flesh*
and she would enlarge upon
and magnify
and expand the feelings
of the heart of her husband in two important ways

95 For men enlarge upon
and expand the feelings of the heart of God
and women do the same for the feelings of God
in the hearts of their husbands

96 **First** she would seek the word of God to her in her heart
so she could understand all of the *hopes*
that her husband had
in pursuit of their visions of holiness
for all righteous
and holy men
are filled with *hopes*
concerning the fulfillment of the will of God
in the earth and among the families of men

97 And for Yaatsekawd
all of his *hopes* were in the covenant God made with him

to see to it that all of his righteous children
would someday return to Eden
and be blessed by the wonders
of the love of God he had known there
and you have seen that Cavah acted decisively
when she was sent of God on an errand
to deliver Enoch alive
he being the last of the inheritance of Gabriel
and it was according to the name God had given her husband
and she did not hesitate to embark
upon a long journey in the night
and she did not measure the cost

98 And she was a great force behind all of the sweet anticipations
in the lives of his righteous children
and she would make their visits pleasant
and she would uphold
and support him
in all of his hopes with regard to them
and she would believe in his *hopes* for them
and speak of them often
and make them her own
and when the forces of Semihazah would draw near
and despair would descend upon him
she would only talk of how in the end
all of his *hopes* for them would come to pass
even as the Lord God had said

99 And she would always be found to be standing firmly by him
if any attempt was made
to make light of his *hopes*
or cast a shadow of doubt on them

100 And she helped him to make all of his *hopes*
and longings real
by tempering the fanciful
and enlarging upon the reality of the vision that God had for him
according to the word of God to her
in any given present moment

101 And **secondly** Cavah would support
and uplift Yaatsekawd in all of his toils

and sorrows in his *desires*⁵⁴
as he daily turned his strength towards building virtue
and holiness in the lives of their loved ones

102 And she was truly a helpmate in his ability to understand
as he sought to find healing
and edification for His children
who were the handiwork of the love of God
and she would assert herself
to bring influence to see that
the *desires* of her husband were understood by others
and Yaatsekawd loved Cavah because of this

103 And Enoch could see
that she would become fixed in her determination
to do all that she did
according to the will of God
and she would not turn this way
nor turn that way
but she was exceedingly diligent
as she stood before God
to see to the holy *desires* of the heart of her husband

104 And in all of her worship
and prayers
those *desires* would become her petition before God
in behalf of her husband

105 And as Enoch was thus marveling
over the steadfastness of Cavah
he began to see the waywardness of his father
before he repented
and he saw the same profound diligence with his mother
and even more so
for she had to hold fast to the feelings
that her husband ought to have had
rather than all those he held in his waywardness
and Enoch beheld the greatness of his mother
in the eyes of God
and he wept for joy

⁵⁴ Hopes point to the future, desires point to the present.

- 106 And he saw that the faithfulness of his mother
and the strength of her worship before God
had brought his father
into the very presence of God in his repentance
and the Eerkodeshoi had obeyed the spirit of her holy worship
and they had brought healing herbs to him
when he was left to die
- 107 And Enoch beheld
that she accomplished bringing his father unto repentance
with both her body
and her spirit
for because she enlarged the feelings of the heart of Mahujah
that he held in his vision of holiness
she was able to conceive Enoch
the man inscribed first among all men upon the earth
- 108 But had she magnified his feelings
and desires
and hopes in his waywardness
the vision of Enoch would have been lost
to the great dismay of all of the hosts of heaven
and God
- 109 And thus were the feelings of the first two men
to find life upon the earth
magnified
and enlarged
until in the seventh generation
and in the days of Enoch
there commenced the complete separation
between the righteous and the wicked
- 110 And it came to pass
that Enoch saw
that in the seventh generation a change was taking place
and he heard God instruct him in his task
as these events unfolded in the lives of men
and nothing like it had occurred before
- 111 For before the days of Zillah
and Baraka

and the foundations which they laid
 building upon the works of others
 there was no human concept of a collective religion
and there was no joining of minds toward worship
however all the peoples of the earth worshipped
but they each worshipped
 according to their own wishes
 in whatever manner they chose
but with Enoch
 and Lamech
 by the hand of the women who surrounded them
 and with the forces which they carried
 either for good
 or for evil
 there began to form concepts of religion
and there began to be collective opinions concerning worship
 that were felt to be necessary for the people as a whole

112 And this came about
 because of the inherent nature of evil
 to bring threat to the well-being
 of both the righteous and the wicked
the righteous were threatened with violence
and the wicked were threatened
 with the loss of power over their fellows

113 And also the righteous developed in this way
 because of the eternal nature of the goodness of God
 and the desirability to experience His presence
 that was needed to bless their children

114 And it came to pass
 that Enoch saw the manner
 that these great changes were to take place
 in the lives of men
 and among the Watchers of heaven

115 And ceremony
 and the collective use of element
 began to show itself upon the earth
 both among the righteous
 and the wicked

- 116 For with the wicked
 fornications
 and the shedding of blood increased
and religion was seen by them
 to be the means of maintaining
 the power they sought over their fellows
 and their enemies
- 117 But among the righteous
 healings and great and marvelous works of salvation
 were manifesting themselves
and the hope of Eden grew in the intensity of it
and to the righteous
 religion was the means of accomplishing the will of God
 in His lovingkindness in their daily lives
- 118 And it came to pass
 that as Enoch beheld these things
 the Lord appeared before him
 as he looked with Urim
and the Lord said
 Enoch my son
and Enoch knelt upon his knees
and he said
 Lord here am I
and the Lord said
 This day I have called you to perform a task for me
 and Enoch listened carefully
- 119 *I want you to put upon a stone*
 with the instrument of engraving
 all that I will tell you
And I will reveal to you the manner of language
 in which it shall be written
And in this way
 the stones of the earth will bear witness
 of the truth that comes to you from me
 for the sake of the righteous in perpetual generations
- 120 *And I ask it so that I may establish holiness in worship*
 among the righteous peoples of the earth
And I will reveal to you

*concerning all the Watchers of heaven
For I have a task for you to perform concerning them*

121 And Enoch said

*I will do all of Your bidding
Oh God
Will the people love me enough to listen
Will I be worthy of Your errand
and the Lord loved Enoch
and assured him that he would be near him
to help him with all of the task*

122 And thus the Lord made ready

*for righteousness
and safety
and effective worship
to be enlarged among his people*

123 But by Lamech

*Semihazah enlarged fear
and death among the wicked
and all of this wickedness began
from the seed of evil in the heart of Kenneh
in his desires to have Sephi*

124 And it came to pass

*after seeing all of these things
Enoch returned to the house of his mother
and he rehearsed to his parents all that he had seen
and heard
as he stood before the Urim*

125 And Mahujah said

*I have traveled much in the land of Towah
and I can tell you that all the Lord has said is true
And Lamech there is regarded as one of low esteem
and he is rejected by his brethren
so he was obliged to flee unto the land of Heleah*

126 But all of his works are magnified

*and they are spreading to all parts of the north country
And the Niphilim wars there are becoming exceedingly fierce*

*And the inhabitants of whole villages
are being consumed by the evil
that is done in darkness
And I already see a movement among the righteous
to desire a place of sanctuary
and safety*

127 And it came to pass
that Enoch rested for awhile
before he returned to look with Urim
and during that time
the violent shedding of blood increased
and the doings of Lamech
and Zillah
and their fornications
began to spread abroad among the wicked
and the people were obliged to choose which way they would go
and families were divided
and all the earth was in commotion

128 And it came to pass
that some years passed in this manner
and the righteous from every quarter
found that they must remove from among the wicked
and many had no place to go
and the land of Anach began to be seen by many
as a place of refuge from all of these things
and the task that lay ahead for Enoch was great
and Enoch grew in his standing before God
and man

The Book of Remembrance

Chapter 4

Tablet of Seth

The Story of Yaatsekawd and Cavah

An account of the formation of Eden and of how our first parents had dominion over the earth and of how they first met and of the foundation for the Power of Godliness.

- 1 And it came to pass
that in the midst of great wickedness
Enoch became urgent
to discover the way back to Eden
and he diligently prepared himself
to once again stand before the Urim
- 2 And all the while
the righteous people of the land of Anach prospered
and they began to look to Enoch
to guide them in the ways of God
and Enoch besought them often
to cling to the ways of the ancient ones
in their gentle ways of peace
and quietness
- 3 And the Lord blessed the earth for the sake of the righteous
because of the prayers which people had made
in behalf of it
and also because of the worship of Baraka
and the faithfulness of the people
their provisions grew
and the earth produced for them in abundance
and the waters gave them of the life which they held
- 4 But in the land of Towah
there was a severe drought
because they openly rejected Motsah the Lamb
and none of the peoples of the earth
had ever known of a drought before
and the land was left desolate
and became a desert

and all of the wicked there
were obliged to spread themselves out
into the north countries of the land of Heleah
and there the earth also produced in abundance for them

5 And thus in the wisdom of God
the wicked were gathered into one quarter of the land
and there became a barrier of dryness between them
albeit there were some among the wicked
who were in the north countries
who had been swept there against their will
along with those wicked around them

6 And there were those who found themselves
stranded
and alone
in their desires for righteousness
especially women
and men of gentle habits

7 And it came to pass
that the righteous heard tales
of the sufferings
of their acquaintances among the wicked
and there arose many ardent prayers
among the people of God
in their concerns for their loved ones
in the land of Heleah

8 And it came to pass
in the twenty-fourth year of Enoch
that he determined to stand once again before God
and look with Urim
and it was during the spring season of the year
when they camped in Annaway
and the colts of the reeds were just appearing
and the earth felt fresh
and new
and the new reeds were delighted
that God could be making the truth
known to Enoch

- 9 And it came to pass
that Enoch resorted to
his familiar place of prayer
and the people of Annaway gave the island a name
because the Urim was used there
and they called it **Emarah**
or that is to say
the *Island of Seeing*⁵⁵
- 10 And they knew that great visions were appearing
before the eyes of Enoch there
and when the Lord bid him come
and look
Enoch went to Emarah
- 11 And on this day
he had it in his mind to discover
where his Father Yaatsekawd
and his rib came from
and how they were created
and Enoch approached the Lord gently
and he was filled with love for the Lord
and they both were pleased
to meet together again in Emarah
- 12 And when the Urim was prepared
he began to look
and the presence of the Lord drew near
and the light of the Lord shown forth
in the stones of the Urim
and tongues of fire were seen to shine
by the Eerkodeshoi
in the place called Emarah
- 13 And it came to pass
that Enoch said
Oh Lord God
this day I have come here to stand before You
to inquire of You
so that I may learn of the origins of our first parents

⁵⁵ Strong's # 4758 and # 339

14 *For they came out from Eden
to dwell here since times of old
And they
together with all of the righteous
desire to find their way back to Eden
And how shall we all be gathered
for we are all worried
about those among the wicked
who could still love You
And the horrible Niphilim are walking in their midst*

15 *And my father Yaatsekawd longs to return to Eden
together with all of his righteous children
And I have inquired of him
and he is at a loss to know
how to answer all of my questions*

16 And it came to pass
that when Enoch had said these words
he began to see a very ancient place
and he had never beheld any place like it before
and he saw the light of a fire
from a little ways off
and when he approached in his seeing
there upon the ground
he beheld a little child leaning against a bush
and the light of the fire shown gently upon him
and he was asleep
and there were those who moved about near the fire
and their shadows sometimes fell across the child

17 And Enoch looked and he said
Lord who is this child
and the child was very brown
and he had a full head of black hair
and Motsah the Lamb said
It is your first father Yaatsekawd

18 And Enoch looked intently to see
and he saw the child awaken
and it was at the time soon after
he had first learned to walk

and the child was dull of feeling
and downcast in his manner
and in his appearance
and he was dirty⁵⁶
with the dust of the earth
and he was unkempt
and he was wrapped about with a skin of fur

19 And as Enoch looked the Lord said
Is not this child wonderful
*It is his first day of **Gamal**⁵⁷*
And that is to say
*it is the day of his **weaning***
*or the day on which he will be **born again***

20 *And in ancient times*
it was said that a child on that day
was ripe like the fruit of trees
and he was ready to be plucked from the breast of his mother

21 *And as a fruit is plucked away from the tree*
so also is a man plucked away from his own desires
and from his former self
to become new

22 *And a newness comes up within him*
And it is even as when the fruit of trees
who is Kabodiel
becomes ripe
and is plucked away from the mother of it
it comes to a new life
and receives a new name
And the righteous call it Chafetiel
who is one of the Watchers of heaven

23 *And then it becomes sweet to eat*
and it possesses within it
the power to give life

⁵⁶ Untidiness was a condition in Olam and it was the first effect of sin in Eden. This is partly why the adversary expected sin to bring Olam back.

⁵⁷ Strong's # 1580

*So it is also with all those who find their day of Gamal
and are thus born again*

24 And it came to pass
that the Lord said
*Look and see
for it is the first day of Gamal
ever to come to the land called Olam*
and Olam is the name God called the element
that found form in Elda
and the word **Olam** means
*ancient times in the beginning of the world*⁵⁸

25 And it came to pass
that Enoch beheld that which is called Olam
and it was exceedingly strange before his eyes
and Enoch said
Where Oh Lord is Olam
and the Lord said
*In six days I created the heavens
and the earth
and all of the living souls therein*

26 *And I created them spiritually first
And there still was no place for the spirits of life to dwell
for the elements of creation had not yet found form
to be man
or animal
nor any of the trees
or plants of the earth*

27 *And on the seventh day I rested
And on that day
the handiwork of my love and truth
began to act for itself
and the elements of creation began to find form*

28 *And the elements of the earth responded back to me
and they began to join*

⁵⁸ Strong's # 5769, it means "concealed, vanishing, time out of mind, eternity."

*one with another
out of love*

29 *And finally during my rest
on my Sabbath
element had found a form that was pleasing to me
And it was a form
that I knew in my knowing
would show forth my lovingkindness
in the lives of my children*

30 *And it came to pass
that Enoch looked
and he beheld Olam
wherein the child Yaatsekawd dwelt
and he beheld all of it
and he was astonished
for no sight like it had ever entered his soul
nor come before his eyes*

31 *And he saw the creatures of the field
and the fowls of the air
and the beasts of the waters
and he beheld the creeping things*

32 *And he saw what would be a strange sight
for the eyes of any man
for since man became a living soul
no man has ever known of it
till this day that it was shown to Enoch*

33 *And the hills
and the trees
and the plants of the field
and the animals
and all that had life there
was very dull of feeling
and they were all listless
and uncaring*

34 *And the fathers
and the mothers there*

were unattached to their young
and the fowls
and the beasts
and the creatures
and the creeping things
seemed not to love one another
nor have any consideration one toward the other
and they only dealt with their young
so that they could survive
and they were without emotion
and all of their spirits were empty
and void of any awareness
and they were distant toward one another
and everything was isolated
and independent
one toward the other of the kind of it
and they all were very cold hearted
and selfish

35 And Enoch exclaimed
that they were unclean
and ignorance abounded everywhere
and when Enoch beheld it
he shrank back from the sight of it
for he had never seen any pleasant view of any hill
or valley in creation
that was so empty of love

36 And all things yielded only to the circumstances of the moment
and not to one another out of love
and no food was put by
but everything yielded to the present moment of desire
and there was no vision of things to come
nor understanding of things past

37 And Enoch said to the Lord
Oh God what is this that I am seeing
Are all of the creations of the earth unhappy here
and God said
What is now before you
is all that they have ever known

*starting with when element first began to find form
until this day*

38 And Enoch said

*Will they be this way forever
and the Lord said
The conditions of Olam are the way they appear before your eyes
because they have only two
of the four spirits of life in them
They each have the spirit that gives them life
And they have the spirit of the Father in them
albeit they do not know Him*

39 *And they are thus after the manner which you see them
because they do not have the spirit
and presence of the son of my Father in them
nor do they have the visions of holiness
that I used in the day that I persuaded Him
to create the children of men*

40 *But the covenant that is made sevenfold
now bids me to enter all that is clean before my Father of heaven
and Enoch wondered at these sayings of Motsah the Lamb*

41 And it came to pass that as he viewed Olam
and the empty barren spirits there
he exclaimed in his amazement
*All that is before me Lord in the emptiness of it
is thus void of feeling
because You have not as yet entered into it
to give it the spirit of intelligence*

42 *And yet all of those among the wicked in the land of Heleah
who deny You
and hate You
would be repulsed indeed
if they could behold the condition of any
that have life who are without Your presence*

43 *And all of the wicked would find the reality of life in creation
detestable without You*

*and Your wonderful life giving presence there
And all who deny You are blind in their eyes to see
and dead in their souls to know
the meaning of Your presence in all things*

44 And the Lord said
 *Little son
 for Olam
 it is the day of Gamal*
Watch
 *and rejoice together with me
 for the joys I have in my creations*

45 And it came to pass
 when the Lord had said these words
 Enoch beheld Yaatsekawd again
and he was droopy
and dull

46 And Enoch saw Motsah the Lamb standing there
and the light of the presence of the Lord
 came upon little Yaatsekawd
and it made all other light there dim
and the Lord was dressed in white
and he went over to the child
and Enoch saw His presence enter into him
and Motsah the Lamb went as it were to enter into him
 and all that remained before the eyes of Enoch was the child
and Enoch beheld Him go in

47 And when the Lord entered in
 the child looked up
 and he smiled
 and he came alive in all of his appearance
and his face was bright
 and his eyes sparkled in the light of the Lord
and he looked about himself with new eyes
and he made exclamations never uttered before
 by any of those around him

48 And it seemed to him
 that he had never seen with his eyes before

and he became aware of all things around him
and he looked with eyes of love
and he was happy
and content
and he wanted to touch everything
and he wanted to play with everything
and he wanted to taste all he could reach

49 And thus it appeared before the eyes of Enoch
that Yaatsekawd became a living soul
when the spirit
and presence of the Motsah the Lamb
entered into him
together with His vision of holiness for the child

50 And Enoch was astonished at the sight of it
and he was much moved upon
to behold the joy of the Lord
insomuch that he wept in his happiness together with Him

51 And the Lord said to Enoch
*When I entered into Yaatsekawd
it was in the morning of what would be the eighth day
or the first day of the week⁵⁹
And the sevenfold covenant that has been prophesied
began to have an effect on me
and on the child
And I entered into him
because I was bid come
by the power of that covenant*

52 *And I brought his vision of holiness with me
that I used to persuade the Father to create him
And I affixed it to his soul within him
never to be removed⁶⁰
And the child was born again
and he was then alive in me
and he became a living soul with both his body and his spirit*

⁵⁹ This may have been Enoch's first contact with the concept of a calendar.

⁶⁰ Even if we never fulfill our visions your vision never leaves you.

- 53 *And now the four spirits of life were complete in him
And thus he was weaned away from his former self
and he was ripe
and plucked away
from all of the emptiness that was his*
- 54 *And no man can return to Eden except he be born again
And except he find all of his days of Gamal
beginning with his weaning
his vision of holiness cannot be expanded
For he must be weaned away from his empty self
and away from his own desires
and selfish wants
And he must begin to walk in the ways of God
and he must yield himself to the desires
the Lord God has for him
that can be seen in his vision of holiness*
- 55 *It therefore behooves every person
to seek out their visions of holiness
and ripen in their desires for repentance
only to be plucked away from their sins
so that they can know the sweetness of the tree of life*
- 56 And it came to pass
that as Enoch was pondering all of these things
he looked
and he saw a woman
and the light of the fire shone softly upon her face
and her shoulder
and her paps
and upon her arm
and she had herself girded about the waist
with a skin with black hair upon it
and she was dirty
and unclean
and she was ignorant
and unkempt
and she was beside the fire with Yaatsekawd
and she was the one who had given birth to him

57 And Enoch exclaimed in his astonishment

Lord who is this woman

and the Lord said

She is not a woman

and Enoch said

I see her paps

Why do You say she is not a woman

and the Lord said

Because she was not taken out of man

58 And Enoch said

What is she

and the Lord said

She is a creeping thing

and Enoch said

Why Lord do You call her a creeping thing

and the Lord said

Because she is not a living soul

for she has only two

of the four spirits of life in her as I have said

59 And Enoch said

Lord will You enter into her also

and the Lord said

I cannot

for she is the last of those who dwell in Olam

And in her day

the element called Olam has become complete

And into two creeping things only

will I enter

so that they can become living souls

60 For in this day Olam has become ripe

and it has found the day of Gamal

And this day God has declared

that everything therein that is to be found to be clean in His sight

has become fully ripe

and it has come to the full

61 And now all of the elements of the creation are fully formed

And they are in their likeness before Him

according to His desires

*And you saw me enter little Yaatsekawd
And he became the first living soul
of the natural world
And the first flesh in Eden
and the first man also*

*62 And all of the rest of the creeping things are to be left behind
for they are unclean before God
And you will see
that all of the fowls
and creatures
and beasts
that are seen by God to be clean
according to His desires in visions of holiness
will also come to their day of Gamal*

*63 And all that I enter into
shall be filled with a deep
and profound love
and they shall become living souls also*

*64 And in their souls they shall all know the truth
because of the visions of holiness for man
that I affix there in them
And they shall thus view man as the object of creation*

*65 And because of this
they shall turn in all of their desires
and in all of their attention towards Yaatsekawd*

*66 And thus in the wisdom of God
all of the creeping things
and all of that which is unclean in Olam
among all the forms element has taken there
shall have no more support
and the attendant spirit of creation shall become transformed
and they shall vanish away quickly*

*67 And it will be as if it will be in an instant suddenly
And men throughout all the course of the earth
shall behold their bones*

*and remains
amidst the rocks of the earth*

- 68 And it came to pass
 that Enoch looked upon all of these things
 with great wonder
and he beheld
 that the creeping things had moved on in their wanderings
 and they abandoned Yaatsekawd
 because he changed in his behavior
 and because he uttered strange exclamations
- 69 And as he beheld Motsah the Lamb
 enter into the elements of the earth
 so they may become living souls
 he saw that the beasts of the earth
 became the animals of the waters
- 70 And the creatures of the earth
 became the animals of the field
 in their flocks
 and in their herds
- 71 And he beheld as the fowls of the air
 became the birds that fly in the midst of the heavens
and all these things began to speak
 and to sing
 and utter strange exclamations
 in the ears of those who remained in Olam
- 72 And two of the creeping things
 became a man
 and his rib
for on that very day
 in the selfsame hour
 the Lord entered also into a little girl who dwelt in Olam
 among a troupe of creeping things
and she too became a living soul
and Olam found the day of Gamal in her also
- 73 And the Lord God made her
 in the day of her creation

out of the feelings of the heart of Yaatsekawd
which is to say he made her out of his **rib**
and she was *the feelings of his heart*
for the joys of life
made into flesh
and it was thus decreed
that it would be so
that the feelings of the rib of Yaatsekawd
would comprise a portion of her vision of holiness

74 For every man God has created
there is a man
and his rib
and in this way
a fullness of the joys of life are assured to them
if they walk in the way of righteousness

75 And this is so
because the definition of the rib of a man
is the element of righteousness at work
and because God taught all of the righteous in ancient times
starting with the first man
that each part of their body has been given life
by a specific feeling in the heart of God
they have known
that **ribs on the side of your heart**
are given life by the feelings in Motsah the Lamb
that *feel a love for all creation*
and for family
and for all of the Watchers of heaven

76 And marvel not
that it has been said
that all parts of your body
have been thus defined by His great feelings
are we not created in His image
would He not have hands
or feet
or ribs
that feel profound things
and are filled with deep meaning

77 And that being so
 the fifth rib down over your heart
 feels all of your feelings
 in your joys of living
and that rib presides over all the ribs on that side

78 And the **other side of your ribs**
 feel all of the love you have for God
 and His marvelous loving kindness
 and His forgiveness
and the fifth rib down on that side
 which feels all the joys that come by repentance
 presides over that side of your body

79 And because of this
 the little girl the Lord entered into
 on her day of Gamal
 was called the rib of Yaatsekawd
and her name is Cavah
and she is very brown
and she also has a full head of black hair⁶¹

80 And the name **Yaatekawd** means
 the first companion
 or counselor to creation
 and the first man *to make a pathway*
 upon the earth with his feet

81 And on this day neither child knew about the other one
 that they were a living soul
and the Lord Motsah the Lamb

⁶¹ There is no legitimate translation for the name “Eve” in the Bible. Eve appears only two places in the Old Testament and only two places in the New Testament. In Hebrew it is “Cavah,” see Strong’s # 2332 and in Greek it is “Yo-ah” which is the Greek form of Cavah. See Strong’s # 2096 in Greek. When I heard before the Urim the names of our first parents I inquired of the Lord and He said to me that the name Eve was invented early in the first century C.E. because of the influence of the Imposter of Antioch. And because Cavah means “to show the meaning of life,” and it also “a dwelling place for man,” the cultures of that day did not want that meaning to apply to those who were to keep silent in the churches. Also the Lord told me it was Kenneh who named his father Adam which means “to be red in the face” with anger.

began to enter all of the clean things in creation
because of the dominion of these two

82 And Yaatsekawd
and Cavah
were not afraid
nor were they in need of care
and companionship
for the presence of the Lord
was upon them in the strength of it
and all of their desires
and wants
were satisfied by His nearness

83 Now it came to pass
that Enoch beheld a very marvelous thing
and it is shown in the name of Yaatsekawd
for he was indeed the first companion
and counselor to creation
and when the child would encounter something
that was clean according to the desires of God
he would feel the spirit that gave it life

84 And he was in this way
with his feelings
defining that spirit that would make it a living soul
and because of this
the marriage song of Enoch says
because of her I have dominion over the earth
and this is because
those definitions sprang out of the feelings of his heart

85 And when Yaatsekawd defined the spirit of an element
in the form God had made it
Motsah the Lamb was bid to enter
into that which was encountered by him
and it became also a living soul
and the delight of the Lord to do so was great

86 And in this way Yaatsekawd had dominion over the earth
and he was as yet only a little child
and that which was transformed into a living soul

by Motsah the Lamb
by the dominion of the child
became a part of Eden

87 And thus everything clean that he encountered
became a living soul in Eden
and everything found definition by him
because they saw him as the object of creation
and it was said by those who knew him upon the earth
that he thus named much of the creation of God

88 And in this way
by the dominion of Yaatsekawd
and the presence of Motsah the Lamb
Olam was transformed into Eden
and the garden grew

89 And the Lord said to Enoch
*No man who has not been thus born again
may enter to come into the holy places*
and I saw that because the day of Gamal
was established on the first day of the week
after the Sabbath of the rest of God
the ancients would wean all of their children on a first day

90 And on that day
they would commence to pick their fruit from trees
and the covenant that is sevenfold
was known from that day to find the effect of it
and it is renewed also each year
as element to magnify the wholeness
of the four spirits of life that are in all things

91 And Enoch beheld the first day of Gamal for Yaatsekawd
and after the Lord entered into him
he took the child up in His arms
and he blessed him
and he held him up to God
and joined him to his Father in heaven who is in him

92 For it is the spirit
and presence of the One who forgives

who joins the living soul of man
to the living soul of God

93 And there is no other way for man to know Him
or feel Him
and Motsah the Lamb joins all of the spirits
that have life upon the earth
and all those who are living souls
to their Father who is Anokeesed

94 And without the Son of Anokeesed
all the creations of Anokeesed would remain like Olam⁶²
and the emptiness of Olam is great indeed
without His presence there

95 And it came to pass
that Enoch beheld
that those in ancient times likened ripened fruit
to that which is born anew
and thus prepared with the gift of life

96 And it was because of this
that knowledge of the tree of life came to man
and God placed Yaatsekawd
and Cavah in Eden
so that they may taste of the tree of life
and live forever
for without the tree of life
Eden would not be paradise
and there could be no resurrection

97 And for this reason
it was known by all of the righteous in ancient times
that when a man died
his soul would be one day resurrected back to life again
and he would have eternal life
because of the sweetness of the fruit
of the tree of life

⁶² The Decadarchoi must still be in a state of Olam for they only have two of the spirit of life.

- 98 And the presence of the Son of God
 in the soul of man
 is the exceeding sweetness of the fruit
 of the tree of life
and any man who has tasted it
 is filled with the joys of eternal life
- 99 And like eating fruit
 which every person desires to partake of often
 even so it becomes every man
 to come to his day of Gamal often
starting with the day of his weaning
and when he is of age to account for his sins
 he must needs become ripe in his desire to repent
 so he can be plucked away from them
 and taste the sweetness of eternal life
 or that is to say the fruit of the tree of life
- 100 And every man who will not ripen in his desires to please God
 is filled with emptiness
 that comes by sin
and thus it is expedient upon all men everywhere
 to invite Motsah the Lamb to dwell in their souls
 and they must begat Him there
 so that they can be born anew
 and become alive in the Son of God
- 101 And they can taste the sweetness of the fruit
 of the tree of life
and the fruit of it is obtained only by repentance
 and faith in His presence
- 102 And the day of Gamal initiates the second part of creation
 and the Decrees of Creation declare
 that all of these things must be done by man
 and God together
and the day of Gamal is the first religious day of passage
 that God established among men
- 103 And it came to pass
 that Enoch looked
 and he saw that all creation followed after Yaatsekawd

and Olam came to the day of Gamal
and it was plucked away from element finding form
and the form element had taken became fixed on that day
and Yaatsekawd was rightly charged
with dressing
and keeping Eden

104 And in these things the Lord God left man a reminder of Olam
for in the earth there are still those among the creations of God
that are living souls
but they are not attached to their young
and they have no bonding male to female
and their young are left to themselves
to see if they will survive

105 And it came to pass
that the wonders of eternity
began to come before the eyes of Enoch
and he saw a little son before him
who was walking in dominion over the earth
and in Eden all creation was led by a little child

106 And Enoch could see the great delight of God
to now have man who was a living soul
and they together could act out of love
and the Lord God found rich companionship
and comfort
in His creations
and with the little child

107 And Enoch was much moved upon
to see the happiness of God
and as Yaatsekawd went about in his daily walk
all that was before him was delightful
and he loved all that he saw
and he wanted to be with everything
and play with it
and keep it near him

108 And he loved the insects that he encountered
and he defined them in their feelings

and the Lord entered into them
and Eden knew the sweetness of honey

109 And in his heart
Yaatsekawd could know the nature
of the spirit
that gave each thing life

110 And because he was the object of creation
those feelings in him acted together with the sevenfold covenant
and invited the presence of Motsah the Lamb to enter there also
and thus the presence of the Son of God that gives life
followed with the child and transformed creation

111 And after the insects
and the herbs of the field became living souls
he passed by the oaks of Pethach in his wanderings
and word had preceded him
among the trees
because of their whisperings
that the man was bringing to creation
the view of God
as to what He saw the definition of each thing to be

112 And the oaks said to him
Who are we
and he said
*You are **Ayil***
the strength of God
and the Lord entered them with His strong presence

113 And fir trees asked him the same
Who are we
and he said
*You are **Berosh***
and you bring healing
and music to the soul
and the Lord entered them with healing
and the spirit of music

114 And the grass said
Who are we

and he said

*You are **Deshi***

and you are seen by God to be clean

and thus since the days of Eden

all of the righteous peoples of the earth

have used grass to sweep their dwellings

or to brush their hair

and to keep clean

115 And it came to pass

that Yaastsekawd grew in stature

day by day

and as he grew

even so he grew in his ability

to feel in his heart

the righteous definition in all things

that gave them life

and he could identify

that which God would **say**

and that which God would **feel**

and that which God would **do**

and that which God would **be**

116 And the Lord spoke often to him

and He spoke clearly

and thus the dominion over the earth of Yaatsekawd

resulted in the creations of God knowing who

and what they were

and it was through his dominion

that the Lord entered into them

and they began to know God

as living souls also

117 Now it was not known by Yaatsekawd

that the Lord had also entered into a little girl

on the day of her weaning

which was her day of Gamal

and when he arrived at the age of seven seasons of fruit

the Lord brought him upon animals to name

and define

118 And he told the horse

*You are **Sosaw***

*and you are **obedient** towards God*

and man

and all things

and he beheld as the Lord entered into them

119 And the lad began to grow accustomed

to viewing these marvelous gifts of life

with each thing in creation

and Yaatsekawd wept for joy at the sight

120 And thus it would go for him

and he came upon a lion

and the lion roared loudly in the fields of the plain

and the lad said

*You are **Aree***

and you are to remind man

*that **the will of God is stronger than the will of man***

and he saw the claws upon the feet of the lion

121 And it came to pass one day

that Yaatsekawd came upon a deer

and her stag

and a little fawn was beside them

fresh and new

122 And when the Lord entered into them

Yaatsekawd felt the love

that joined the stag with the doe

and he felt the love they both had for the fawn

and this time when he wept

he did not know why

123 And this had happened before

and when the Lord beheld him weeping

and He said to him

Why are you weeping

and the lad answered

I do not know

but I beheld in the deer something I had no part in

And I did not have any hand to bring it there

*And I wonder if I shall fail You in my dominion
And Your presence is there in a way
that I have not known before
And I know
that all those in the garden have depended on me
to know what
and who they are
and what their task is before You
And there is something in the deer
that has not depended upon me
And I know not the meaning of it
but I long to be near that which has brought it there
And I would that I could always have with me
the love they felt for one another*

124 And it came to pass
that Enoch saw
that even with the dominion of the man
while all things had life and were living souls
and they knew who they were
and they knew of their task
they still were isolated
and independent of one another

125 And Enoch said to God
*How is it Lord
that the deer could love one another after their manner
seeing that after the dominion of Yaatsekawd
all things remained isolated
and separate*

126 And God said
Look and see
and Enoch beheld the little girl
when the Lord had entered her on her day of Gamal
and she also was awakened to life
and she became a living soul
and she too had been abandoned by the creeping things

127 And Enoch beheld
that she too was clothed upon with righteousness
and she was beautiful to behold

as she stood before his eyes
and his heart was stirred with a great love for her
and the One who had created her

128 And because the Lord as a man
had defined her to be
the feelings of the heart of Yaatsekawd made flesh
she was drawn in her daily walk
toward those living souls in creation
whom Yaatsekawd had defined
and toward those who knew who
and what they were

129 And she followed after him in his wanderings all of her days
even until her seventh season of fruit also⁶³
and they had not ever seen one another
and sometimes they were only one days journey apart
and yet neither knew of the other

130 And her name was Cavah
and she could hear the trees singing
because he had been there
and she loved to hear them singing in their joy
and when she came upon them
they knew who they were
and she also had dominion over the earth

131 And she would thus come along behind Yaatsekawd
and when they beheld her they would say to her
Who are our friends
who loves us
who needs our love
and in her heart Cavah could know
the nature of that which joined all things together
in love and friendship

132 And she could be seen to dance
and she danced with outstretched arms
and she would reach up to lay hold of this

⁶³ Rather than this referring to years I believe this is referring to them sevening themselves with days of Gamal.

and she would reach down to bestow it upon that
and she was seen to sashay
and move to and fro
from side to side
joining the spirits of life in rich friendship
as she encountered them in Eden
and she invited the life in the wind
to join together with the life in the clouds
and she laid hold of the life in the clouds
and bestowed it upon the grass
and she took the life in the grass
and she gave it to the animals of the field
and they all multiplied in their bonds of love in Eden

133 And she brought Oneness to creation
and when she beheld the lion
with the claws of its feet
she knew the meaning of it lying down
with a lamb with hooves

134 And because she was the object of creation
those feelings in her joined with the sevenfold covenant
and they invited Motsah the Lamb to enter in
to bear witness to all things
the meaning of life
and the joy of joining together in love

135 And thus the presence of the Son of God
that joins all things together in love
followed with her to transform all creation
and by her dominion
Olam was transformed into Eden
and the song of the dance was heard to resound
in the midst of Eden
and all the rocks who are ashamed
for the division in their midst who are looking
together with me through the Urim
are comforted by the song of the dance

136 And she would declare to the grass
and the horses
that they were friends

as everything clean must always be obedient
and she would join them together
in the bonds of love in their hearts
and to God

137 And thus because they loved one another
and because they were joined together
in the bonds of love and harmony
Motsah the Lamb could enter into them
insomuch that they could know the meaning of the life they had
and all Eden knew the sound of the song
and bore witness of the Oneness of God

138 And thus their becoming living souls was now complete
and none of them were alone
or independent from one another
but they were drawn together
in the wonderful joys of companionship
and rich happiness and mutual affection

139 And the Lord
and all creation rejoiced
at the dominion of Cavah
and the clouds knew why they loved the wind
and the hills were fast friends to the trees
and every mother who was clean loved her young
and there were rich bonds of love
between male and female

140 And all of Eden depended on her
and thus Eden became happy
and the life in paradise found eternal meaning
by their joining one with another

141 And the Lord rejoiced at the woman He had made
out of the feelings of the heart of Yaatsekawd
and his greatness in his dominion came from her
and her greatness in her dominion came from him

142 And the Lord said
Is she not lovely
For all things are joined together in love because of her

*And the waters loved the fish
And the rocks spoke with one accord in the beginning
because of her
And she caused the bees to love the flowers
and to labor to make an excess of honey out of their love
for the fruit of the tree of life⁶⁴*

143 And Yaatsekawd found
that since that day he came upon the deer
his heart was lonely for that which he felt with them
and the more of this bonding in love he encountered
the more his longings grew
to be thus joined to all creation

144 And when he would weep
sometimes it would not be out of joy
and Enoch heard the Lord God say to His Son
*All is prepared for them to meet
and find one another
For the loneliness of my son Yaatsekawd
is become a burden for me to bear
And I shall have compassion on him and bring remedy to his sorrow*

145 And it came to pass
that one day Cavah heard anthems of joy
issuing forth from a brook of water
and she exclaimed
From whence comes these marvelous sounds
and the brook was singing for the joy of Yaatsekawd
as he was defining the living water
and the sound of it was like the roaring of the sea⁶⁵

146 And Cavah said
*I must go and see this marvelous sight
and discover that to which the brook has joined itself*

147 And she ran to see
and when she entered under the boughs

⁶⁴ The definitions of bees and honey.

⁶⁵ They met because of Motsah the Lamb.



The first human touch

that were at the edge of the meadow
she beheld Yaatsekawd leaving the brook on the other side
and as he bent down to enter the forest
under the boughs on that side of the meadow
he turned back to look

148 And they each were very plain for the other to see
as they both were wearing white
and their brown skin
and black hair against the greenness of Eden
caused them to rivet their eyes upon one another
and they looked very much alike

149 And Enoch beheld it with his eyes by Urim
and he saw that they both were struck with wonder
and they each turned
and walked slowly toward the other
and they were both amazed at that
which was before their eyes

150 And he was on the east side
of the brook of the meadow
and she was on the west
and the brook rushed happily between them

151 And when they came to the brook
they both stepped upon one stone after another
until they both stepped upon a large flat stone in the middle
and water was splashing upon it
and they gazed with wonder upon one another
and the brook had splashed a drop of water
upon the power cheek of Cavah
and when Yaatsekawd saw it
he gently reached with the fourth finger on his glory hand
and he wiped it off

152 And when he touched her
she said in surprise
You are the companion
and the counselor to all creation

153 And then she touched his hand while it was near her face
and when she touched him
he was startled and he said
You are the friend to all that has life
and they both smiled upon one another

154 And it came to pass
that Cavah turned to leave
by stepping on one stone after another
and when she was nearly to the shore
Yaatsekawd realized she was leaving
and he hastened to follow her

155 And he would not let her out of his sight
and as he followed
all of the Eerkodeshoi said
It is the desire of God
that a man leave where he is
and that he go with the woman
to stay by her side there

156 And God saw that now with their meeting
Eden was complete
and all things there were now living souls
who knew the meaning of life
and all that was unclean in Olam had passed by the way
and the dominion of them both separately
had accomplished it

157 And Enoch beheld the first human touch
and his heart was melted with compassion
for the family of man
and he beheld their great need to love one another
in the purity of the love of God
as did our first parents
and without Yaatsekawd
Cavah could not know the Watchers of heaven
and without Cavah
Yaatsekawd could not know the meaning of life

The Book of Remembrance

Chapter 5

Tablet of Seth

The Story of Yaatsekawd and Cavah

An account of the first personal contact of the Lord with man and of His instructions to them as to their conduct in Eden and of their courtship and marriage.

- 1 And now it came to pass
that Enoch viewed Yaatsekawd
while he was defining the elements of creation
and he viewed the trees
and hills
and streams
and yea even all of creation
as they became living souls by the spirit
and presence of Motsah the Lamb entering into them
- 2 And also Enoch beheld Cavah
interpreting the meaning of that life which they received
so that they could all be joined
together in the harmony of Oneness
in their function
and purpose in the midst of creation
- 3 And as Enoch viewed these things
he became exceedingly curious
as to just how our first parents viewed God
and he wondered what process they went through
as they became aware of the living being of the Lord
and he desired to know what they thought about Him in their minds
- 4 And he said
*How did my first parents think of You in Eden oh God
For I desire to know of these things
because it is certain that their innocent
and pure view of You from Eden
can be an example whereby the righteous among men
can sanctify their hearts
as they prepare themselves to return to Eden*

- 5 *And I know this*
because I beheld them in their perfect
and sinless state
as they looked across the way to behold You
- 6 And it came to pass
that as Enoch pondered upon these things
he desired to see the matter once again
and he looked again with Urim
to behold his first parents
in the days preceding their first meeting
and he saw them again
each one
looking upon God
- 7 And when he beheld Yaatsekawd looking
he saw him looking intently across a meadow
and Yaatsekawd had cast his eyes on the other side
over against the bushes
near the trees where God was
and when Enoch saw this
he was able to see through the eyes of Yaatsekawd
and to discern his thoughts
- 8 And the presence of God was very strong
and clear for Yaatsekawd to see
and to feel
and the Lord God did not have the appearance of a man
in the eyes of Yaatsekawd
but he had the visage of a spirit that was filled with light
and He could be seen plainly
to be busily moving about near the forest
being engaged in what could only be thought
to be important acts of life giving love
- 9 And Enoch beheld it
and it came into his mind that our first parents viewed Him
only as the One who gives life to all things
and the One who fills all things with lovingkindness
and they did not conceive of Him as God
and neither the word God
nor the concept of God

entered into their minds
but a different awareness of Him altogether dwelt in them

10 Now we know
that all of our words referring to God
have meanings saying He is
almighty
and all powerful
a sovereign
a ruler
the master
and the controller
and judge of all mankind

11 But they had no reason to view the Lord God in these ways
for they could not comprehend anything
that was almighty
or all powerful
because in Eden there was only perfect peace
and the need for power did not exist there
and the love of God was for them
so whole and complete
that they could not understand ideas of control
or of any ruling sovereign who gave commandments
for they had no inclinations to do anything
contrary to His wishes
or desires for them
nor could they understand any idea
of an enemy who needed conquered
and there was no need in Eden
whatsoever
for wrath
or vengeance

12 But in Eden all that could be thought of
in regards to life and all the world
was the exceeding joy
of the presence of great life giving lovingkindness

13 And it came to pass
that as Enoch beheld this he exclaimed to the Lord
Oh Lord

*I can see that my first parents did not view You as God
Neither did they think of You as God
But they always
and only thought of You
as the giver of life
and happiness*

14 *How is it
Oh Lord
that man first began to conceive of You as God*

15 *And the Lord said
It was not until the seventh generation
just before your day
that men began to view me as God
And such a view of me first sprang up among the wicked
For they desired in their wickedness
that the one whom they worshiped
should be all powerful and almighty
so that by him they could destroy their enemies
And they wanted their god to be
and to act
like a supreme ruler who could command others
so that all should obey him with fear and trembling*

16 *And they wanted this so
that they could extend their power over their fellows
And the wicked all moved together in one movement
in their desires towards the idea of a god
who could be looked upon as having
the power to exact vengeance
and one who could threaten others
with the fear of suffering
And they cleaved unto one who would punish severely
if he was not obeyed
And they did this
because they wanted to use their god
to overpower and subdue their enemies
and to control their people*

17 *And you will see
that it will come to pass*

*that in the twelfth generation a ruling sovereign will arise
being called forth and established by such desires
and the wicked will begin to view me
as a severe ruler of men
And they shall name their god **El**
And they shall call him king
and attribute to him a kingdom*

18 *And now my son remember
that your first parents were both children
in the day I first brought them together
And since the day they became living souls
until this day in which you are viewing them
all that was ever come before their faces
was a wonderful view
and awareness of my life giving presence*

19 *And they encountered my presence in this way
each and every day of their lives
insomuch that my lovingkindness
was all they could have ever known
And thus it was for them in their purity
and innocence*

20 *And it came to pass
that Enoch marveled over all that which he both saw
and heard the Lord speak
and he was afraid that he may grieve the Lord
and he said
Oh Lord have I corrupted my way
For all my days I have called You my Lord God
Does it displease You to be called God*

21 *And the Lord said
Be of comfort my Son and do not shirk back to call me God
but always think of me as who I am
and always be found to teach the people
the power of Godliness
For the righteous can be like me
And I have three names
When Yaatsekawd beheld me
across the meadow as you have seen*

he saw **Kahee**
the giver of life

22 And my name is also **Anokeesed**
for **I am loving kindness**
And your first parents came to know me
as **Motsah the Lamb**
in the day they found their joys in my rich forgiveness
because I **followed with them**

23 And the righteous can thus be godly
and be like me in all three of my names
insomuch that they can feel
and act together in perfect harmony
to bring knowledge and well-being with **Kahee**

24 And they can be filled with lovingkindness
and they can follow my example and thus be like **Anokeesed**
so that lovingkindness overflows out of them
to fill every vision of holiness

25 And they can follow my example
and freely forgive their fellow
and lead virtuous lives in all of their yearnings
and become like **Motsah the Lamb**

26 And thus you see my son
that the two great Decrees of Creation
are for the purpose of assuring that the power of Godliness
shall always dwell with all of the righteous

27 But the wicked
who are the ungodly
cannot be like me
or the god they know
For they cannot achieve being almighty
or all powerful
or a supreme ruling sovereign

28 And they are called the ungodly because they cannot be like any god
And there will be those among the wicked

*who claim to know me
who will have a form of godliness
but deny the power which comes from being like me
in the fullness of righteousness
and the power of Godliness*

29 *So be comforted my son
and see to it that all of the righteous
walk in all of their ways in the Power of Godliness
And look to see carefully
that the example I have set for the righteous
in all three of my names
is taught and becomes known to them
so that the Power of Godliness is thus set in the order of it*

30 And it came to pass
that Enoch marveled over all that he both saw
and heard the Lord speak
and he looked and he saw Cavah leaving the bank of the river
and she walked across a meadow toward the southwest
and she went up amidst the trees of an oak forest
and over a large hill
and walking behind her came along Yaatsekawd
and she would stop
and look back to see if he was coming
and Yaatsekawd wondered if she was real
but he remembered the touch of his hand
and he continued on

31 And it came to pass
that some distance away
Cavah came to a quiet place surrounded by large rocks
and in between these rocks was a hollow place
and here in this sheltered place
amidst the majesty of the large trees and rocks
she had gathered moss
and made a place to sleep
and it was piled deep
and it was soft
and warm
and the moss grew on the rocks
in the shady places along the river

32 And it came to pass

that as she approached she sat herself down in the moss
and she looked about with expectant eyes
and close beside her was a fountain of pure water
issuing forth from beneath a very large stone
and the water of it spilled over
and it ran
and joined itself to a small stream nearby
and as she sat and looked about
she could hear the footsteps of Yaatsekawd coming
as he walked in the leaves of the forest

33 And it came to pass

that when he espied her
she was the very picture of loveliness
for she sat upon the moss over against a large stone
with bubbling water at her side
and the shadows of the sunlight danced upon her
with the movement of the trees

34 And the vision of it penetrated him to the center

and the sight of her dark hair
and brown skin
and white clothing
against the gray rocks behind
will never leave his memory
and nothing more wonderful could come before the eyes of any man
and he was struck with wonder

35 And he approached slowly

and respectfully
and he sat himself down against a stone a little ways off
and neither of them uttered any word
but they just sat quietly
and looked toward one another all the rest of that day

36 And when they awoke

they found each other to be where they had been the day before
and neither of them knew what to do with the other
and they would stir themselves
and look at each other for a while
and then lie back and rest

- 37 And three days passed in this manner
and neither of them had moved
from the place where they had first sat down
and they each were growing restless
and wondered what to do
- 38 And finally
on the fourth day
Cavah arose and she walked away
and about the time
when Yaatsekawd thought he may want to follow after her
she could be heard singing softly
and her steps caused a rustling in the leaves
and when she arrived
she came over to where he was
and she gave him some **green mint leaves** to smell
and a **peach**
and then she went over
and she sat down again on the moss
and Yaatsekawd picked up her gifts
and he held them
- 39 And it came to pass
that after a while he gently set them down
and he went away
and when he was out of sight
he ran all the way to the river
and when he returned
he brought her a **yellow rose** to smell
and a **stone** from the river
and he laid them gently beside her
and he went over
and sat down again in his place
and they still had not spoken any word to each other
- 40 And when the evening shadows began to fade
they were both where they had first sat down
and they both held the gifts they had received
and they both were wondering what to do
and in their hearts they were both speaking to the Lord

- 41 And as they did so the forest began to get light
and after the light became brilliant
there in between them appeared the Giver of Life
who is the Lord
and neither of them seemed surprised to see Him
but this time He was closer
and clearer to see than ever before
- 42 And Yaatsekawd looked over at Cavah
to see what she thought of the Lord appearing
and she said quietly
I know Him
and the both of them knew Him well
being both raised up
and nourished by Him
and neither of them at first seemed to notice
that this time His appearance was different
- 43 And Enoch was greatly moved
to behold the purity
and innocence of his first parents
and his love for them abounded
- 44 And I must say I was also much moved to behold this marvelous scene
and they appeared to me to be about nine or ten years old
albeit there was no time in Eden
- 45 And when the Lord appeared
He gently walked over
and reaching down He took Yaatsekawd by the hand
and He led him over to be near to Cavah
and He bid him sit down right beside the moss
- 46 And then He spoke and He said
*There is a word by which I am known
and the word is called my name
And the word by which I am called is **Anokeesed**
or that is to say
I am lovingkindness
You each also have a word by which you are called
and looking toward Yaatsekawd He said
Your name is **the first counselor***

and companion to creation

And you are called Yaatsekawd

and pointing to Cavah He said

And she is the one who named you

*because she is able to know the meaning of your life
in the midst of creation*

47 And taking Cavah by the hand He said

*And your name is **you are the dwelling place***

of those who are joined with me

and you shall declare the meaning of life

And you are the home of Yaatsekawd

*therefore you are called **Cavah***

And I am the one who named you

in the day that pleadings came before me to create Yaatsekawd

48 *And the two of you are my children*

and you are my dearly beloved

and He tenderly embraced them both

with the power of His great presence

and they were encompassed about with eternal joy

49 And after saying these things

the Lord sat Himself down

and He began to speak with them

and Enoch beheld

that this was the first time the Lord

had the appearance of a man in their sight

and as the Lord began to speak

Yaatsekawd and Cavah began to become aware of the visage

and image of the Lord

and they both began to be filled with wonder to behold

that the three of them

all had the same form in their image

50 And Yaatsekawd looked at the hands of the Lord

and then looked at his own hands

and he felt them with his fingers

and Cavah looked at His face

and she touched her cheek beside her nose

and they looked at Him

and upon each other

and they both began to know they looked like Anokeesed
and that they were created in His image

51 And the light of His presence shone upon them
and in their hearts they together
were drawn the more to cling to Him
and His presence
and the feelings of kinship with Him
and with each other
began to be magnified in their hearts
and the eternal newness of a day of Gamal
came into the hearts of all three of them

52 And it came to pass
that Enoch beheld this marvelous sight
and the Lord continued speaking to His children
and He said to Enoch
*I could not appear to them in the image of a man
until Eden was complete
And Eden was not complete until the two of them
were come together
For it was not until all of the elements of Olam
had been transformed into life
that the souls of your first parents
could become complete in each other*

53 *And I could not appear in the midst of creation
in the image of a man
until agency had intervened in such a way
that all creation had the four spirits of life
And this is according to the Decrees of Creation which say*
***The first Decree of Creation
is that I can be a Father to man in creation
by the power of the intervention of the agency of my Son
who is in the flesh as are all men***
***The second Decree of Creation
is that all the doings of creation
and all the affairs of man's salvation
must be done by man
through the power of the intervention of their agency***

- 54 And it came to pass
 that Enoch beheld a great mystery
 and the knowledge of it enabled the righteous of his day
 to establish a holy city
 and except this mystery be understood
 all attempts to bring Maween will be frustrated
- 55 And Enoch beheld
 that before Yaatsekawd and Cavah
 knew the name Anokeesed
 they knew Him as Kahee
 and they thought of Him with that name
 and with that feeling in their hearts
 for they knew Him as
 the Giver of Life
- 56 And then after they came together
 and they heard that His name was Anokeesed
 they thought of Him by that name
 all of their days in Eden
 until they repented
 and found the joys of forgiveness at their altar
- 57 And while they did not forget the name of Anokeesed
 they most often after that
 called Him Motsah the Lamb
 because for them the joys of forgiveness
 overshadowed all they knew about their Creator⁶⁶
- 58 And they knew the Lord had three names
 Kahee
 Anokeesed
 and Motsah the Lamb
 and out of this came the concept
 that is Three in One
 Kahee is the Holy Spirit
 Anokeesed is the Father
 and Motsah the Lamb is the Son
 and they came to know Him in **this order**
 and all of their dealings with The Lord were to follow **this pattern**

⁶⁶ Cavah was in the Virtue Clan.

and all of their relationships with their fellows
also came in **this sequence**
yea
even all of their thinking followed **this way**

59 And this order is the created way to know the Lord
and to love one another
for first life is defined and given
then it is magnified by lovingkindness
until it becomes full
and finally
it is able to remain in the fullness of it
by the joys of forgiveness

60 And this is the mystery Enoch beheld
and in this matter our first parents
as children
established the pattern that all mankind must follow
in their knowing the Lord
and in loving each other
and in the living of their lives⁶⁷

61 And that pattern is again
first
they must find and follow after the leadings of Kahee
the Holy Spirit
and the spirit leads them to know Anokeesed
who is the lovingkindness who created all things
and the lovingkindness of the Creator
beckons to them to come to Motsah the Lamb in humility
and repentance
so that the spirit may be restored and maintained
once again for them when they repent
and thus we see that the doings of the Lord are one eternal round

62 And it came to pass
that upon seeing this Enoch determined in his heart
that all the righteous should be taught
to follow this pattern of knowing the Lord

⁶⁷ When we follow their example in this we are being led by a little child.

and living their daily lives
so that they could achieve the power of Godliness

63 And ever after Enoch called the wicked
who could not be like the Lord
the ungodly
and those who could be like the Lord
he called the godly

64 And in this thing Enoch came to know
for the first time
that Motsah the Lamb was the Lord
in the form of a man in the temporal world
and he beheld the day of the coming of the Son of Man
and his heart leapt for joy
albeit he did not comprehend the full meaning of it

65 And it came to pass
that after Enoch had thought upon these things
his joy became full
and in his heart he rejoiced to know this great mystery

66 And he found himself to be still viewing the Lord
as He appeared to the children to speak to them
and after the Lord had told them their names He said
*I am come to visit with you this day
to bring you counsel and guidance
And you know
that during all of your days
the spirit of my presence has always been with you
And it has never left you
And now that you are more fully come to walk together
in the midst of creation
I am able to appear before you in the form of a man*

67 *And now you will be able to know more completely
that we truly walk together as friends
And this is the desire of my heart
for I love you with all of my soul
And I shall continue to be an ever present companion
to you both
And I shall come to speak with you*

*from time to time
to offer you counsel
and to guide you in the way that you should go*

68 *And this day I am come to talk together with you
so that you can become this day of one flesh
and walk all of your days hand in hand together
And you shall see everything together
And you shall know everything together
And you shall feel everything together
And you shall taste everything together*

69 *And looking toward Yaatsekawd He said
And you shall now change in your dominion over the earth
For now it is your task to dress and keep
all of the hosts of the living souls here
And your world is named Eden*

70 *And now at this day
all of the elements of creation know what they are
and they know their purpose
and they all also know the meaning
of the life they have been given
And in their newness
they all love one another
and they all embrace the definition
that they have been given in their creation*

71 *And know my children
that as you are called to dress and keep Eden
it may not always be
that the order of life that is here will remain the same
For all living souls can choose for themselves
which way they will go*

72 *And all creation is made out of my love for you
and none else
for you alone are created in my image
in both your body
and your spirit
therefore
it is the duty of all of the souls in creation*

*to diligently follow after the definition
of every form they have taken because of you*

*73 And it is the duty of them all
to walk in the harmony of Oneness before you
and their Creator
And all creation also has a new task this day
And their task from this
the day of your espousal
is to worship together with the two of you
and thus obey the desires of your heart
And they are to share with you all of the joys of your happiness
And they are to speak
and sing of their joys in you
before all of their fellows*

*74 And looking toward Cavah He said
And you also shall have a new form of dominion over creation
from this day onward
And that will be to continue to influence
and guide all creation to love one another in Oneness
And in addition to that you are to bless them all
so that they will be in harmony in their obedience
to the hopes and holy desires of your companion
Yaatsekawd*

*75 For without your help
the task that has been given him
cannot be accomplished
And how you are to bless creation
my daughter
is to cling to the purity
and innocence of your heart
in the richness of your charity*

*76 And it will be in this way
that you shall preside over all of the feelings of creation
And the force of your charity shall be shed abroad
like a beacon of strength
to overcome any perverse inclination
that may arise in the midst of creation
by way of the effects of agency*

77 *And your charity shall be a force exceedingly hard to push away
for all who may rebel against the definition
and meaning of life
that they have been given
And in this way
your spirit shall bless the earth wherever you go*⁶⁸

78 And it came to pass
that as Enoch looked upon this wondrous scene
he began to look intently to see
for he knew he was beholding the conditions
that could give rise
to the beginnings of evils in their inception
and he beheld that the power of the charity of Cavah
went forth to encompass the width and breadth of Eden
and it was strong
and any among creation
who would wish to rebel against it
could not penetrate it
and were ineffective to do so

79 And because she is the object of creation
how she felt
and her view
and attitude toward the meaning of life was such
that any contrary attitude or view must give way
to that which sprang forth from the charity
that issued from the purity of her heart
and it was in this way
for any force in creation which felt contrary
or rebellious
and they could not overcome the strength of her charity
to rebel against the desires of the Lord in the nature of their being

80 However it came to pass
that with the passage of their lives
there was one called Semihazah
who found that Cavah had an area
in which she had no strength of feeling in her charity

⁶⁸ In I Achee, Tipharah is said to have done this also.

81 And that was because

 she had not yet had an opportunity to be a mother
 nor did she have any memory of a mother
and in her soul
 there was not yet resident
 the definition of mother
 nor the meaning of motherhood
and this absence of definition
 was because Yaatsekawd also
 did not have any memory of a mother

82 And upon seeing this lacking in her

 Semihazah exploited the absence
 of her ability to cause her charity
 to preside over the feelings of motherhood
and it was in this way he found the means to rebel
and Enoch beheld that the evil one found
 that he could exalt his mother
 in spite of her waywardness
 and he could dishonor the mothers of Ebedel
 in spite of their holiness
 and in this way define them according to his choosing

83 And the charitable feelings of Cavah

 were not there to inhibit him
and in this way Semihazah was able
 to have his view of motherhood preside
 over those who he sought to influence
and thus rebellion found a way to defy
 the dominion of our righteous
 and holy first parents

84 And thus we see

 that the very first departure away from the desires of the Lord
 came from a force
 that enticed some to dishonor their mother and father

85 And it came to pass

 that the Lord continued in His counsel
 to Yaatsekawd and Cavah
and He said
 And I say unto you

*that in this one thing you must be careful
You must see to it that you do not vary away
or change in any of your relationships
with the elements of creation in any manner
that does not arise out of the nature
and meaning of life
that we have put in them
For such a change is rebellion
and it is to act contrary to the ways of holiness*

86 *And also know my children
that if you vary away from the ways of holiness
all of the nature of creation will change in your sight
And your rich happiness will begin to leave you
And creation will be found to hold rebellions
that will ever grow
and enlarge themselves
and Eden will leave you
and you will feel stranded
and alone*

87 *But enough of that for now
it is a very joyous thing
that you both can walk together
each in the company of the other
And I can go together with you*

88 *And you can run on the hills
And you can play in the streams
And you can partake of all of the trees
that have been planted here in Eden*

89 *And it is my desire
that you multiply in your ability to have dominion over the earth
insomuch that you can enlarge upon the reason
that all the souls in Eden have life
and enlarge also upon the meaning of it*

90 *And it is my will
that you multiply all the good that is in your souls*

*and the love you have for one another
and for me*

91 And when He had said these words
He led Yaatsekawd back to his place
and He said
*This is a good place for you to stay
until I come again*
and He departed

92 And it came to pass
that they passed many days
in the way the Lord advised them
and each morning they would arise from their resting places
and they would go hand in hand throughout Eden
and Yaatsekawd would show Cavah
the wondrous sights he had seen
and he would teach her the definitions
that the Lord had for each of his many creations

93 And Cavah would teach Yaatsekawd
the meaning of all that was before him
and their joy was full
and their happiness to have each other
knew no bounds

94 And the presence of the Lord followed with them always
and in their rich happiness
they partook freely of the tree of life
and as they went about in Eden
and the fruit of it remained upon the tree

95 And it came to pass
that they could feel
that their task of dominion had changed
and for them
having each other
also seemed to change all of creation
and they could sense that they together
were the objects of creation
and everything was new
and exciting

and life for them became a grand adventure
that they shared together
and they came to learn how to speak to one another freely
and they also spoke to guide all the souls in creation

96 And it came to pass
that one whole season of fruit passed by in this manner
and the peaches were ripe
and Cavah picked a peach
and she gave it to Yaatsekawd
and they were hand in hand
walking back to the place where they stayed

97 And as they approached their resting places
they beheld a bright light ahead
and they knew Anokeesed had returned to speak to them
and in their excitement
they ran together to see Him
and they sought to see who could run the fastest
and when they arrived
there on the ground
by the mossy bed
sat Anokeesed

98 And as they came up to Him they were laughing
and they were filled with joy
and the Lord arose
and greeted them with kindness
and He reached out
and He touched them both
and then He sat down with them
and He said
*This day I have come to join the two of you together in marriage
as a man and his wife
And it will be the same for you
as it is with the sweet little quails
when they have families together in the spring
and who are always to be found living happily together*

99 And do not be surprised that it should be so
for with man there is also a man and his rib
in rich companionship



Cavah & Yaatsekawd's wedding

- 100 And the Lord explained to Cavah
 that she was the **rib** of Yaatsekawd
 or that is to say
 the feelings of his heart made flesh
 and He said
 that because they were the object of creation
 they alone were created after this manner
- 101 And He showed them
 that none of the animals of the earth had a rib made flesh
 and while animals could be of one spirit
 they could not be of one flesh
 like Yaatsekawd and Cavah were made to be
 and upon hearing this Yaatsekawd said
 She is bone of my bones
 and flesh of my flesh
 and we are made to dwell together forever
 and we shall never depart away from one another
And I shall always be diligent that it should be so
- 102 And it came to pass
 that out of his great joy
 a song burst forth out of his mouth
 and they sang it together
labe ayin kole obe
kamal marah nefesh rakoom
nedabaya cafshelacat
zadeckimmaud tabellimmaud
tan ko ma eye ee el
bel eeya el ra daff
eer ko desh im maud
ahdam ah el ann ee
kavah
ya ma shall min nee
ya ow na ya da ee el
ya ow na hil ool ee el
- 103 And it came to pass
 when they had finished the song
 the Lord smiled upon them
 and He said
 You are my friends

*and this day you are my only companions in the task
that has been given me of my Father*

104 *And the two of you
and I together
have planted this garden that is called Eden
And I love you
And I have depended upon Yaatsekawd
to invite me to enter into the elements of creation
to give them life
and to bring with me there your visions of holiness
And now all creation can be the abode
of my love for man*

105 *And I have depended upon Cavah
to allow Oneness to effect creation
And the spirit of friendship
and rich companionship
now abounds here in this place
And their separateness is gone
And they each
and everyone
can know one another
and can love each one the other*

106 *And thus we have brought creation
to another day of Gamal
And it is a day of rejoicing
and celebration
And the day of Gamal for Eden is a day
that is a day of a feast of a marriage*

107 *And the Lord arose
and He asked Yaatsekawd to sit himself down
upon the moss on the glory side of Cavah
and He said
It is good that a woman does not sit upon a bed
or bedding with any man
until the day of her marriage
when she sits for the first time there with her husband*

- 108 And Anokeesed reached over
 and He gathered the hair of Yaatsekawd into one bunch
 and He tied it with braided golden colored grass
 that was twisted into two plies
and He tied the hair of Cavah into two bunches
 with three cornered grass of lustral waters
- 109 And He explained to them
 that the hair of Yaatsekawd was in one bunch
 to show forth his days without Cavah
and He said the hair of Cavah was in two bunches
 to show forth the days when she was separate from Yaatsekawd
 when the two of them were not yet joined together
 as a man and his wife
- 110 And the Lord made a crown of the kenneh reed
 and He put pith-rah flowers upon it
and I saw them to be blue
 with three petals over
 and two petals under
 and they stood up in a bunch upon a stem
and the flowers hung down around the crown
and the Lord put it upon the head of Cavah
and the flowers hanging down hid her smile
- 111 And He made another crown
 and He put the yellow primrose upon it
and they stood upright
 and numbered twelve
and He put the crown upon the head of Yaatsekawd
and the Lord looked upon them
 with the satisfaction of His pleasure
- 112 And it came to pass
 that He spoke tenderly to them
 of their love for one another
and He took them both by the hands
 and He told them to put their trust in Him
 and to not be afraid for He would always be near them
and He told them to call upon Him often together
 and to teach all creation to pray always
 in their task of watchcare over their children

113 And He opened up to them
a view of their children
and He said they must be fruitful
and multiply
and they did not know what to think
but Cavah remembered the faces that she saw
and she kept it in her heart

114 And then the Lord arose
and taking up a stone
He put red dust upon their cheeks
and He touched their feet to anoint them each one
and as He did so He said
*These feet shall no more walk alone
or as separate flesh
but they shall walk together forevermore*

115 And He touched their hands to anoint them also
and He said
*These hands have found delights in the wonders of creation
but now they shall work together
And they shall pray together
and they shall bless together
and they shall praise together
and they shall learn together
and they shall sing together*

116 And it came to pass that He bid them go
and wash the feet of one another
in the pool of the lustral waters
of the fountain beside Cavah
and afterwards Yaatsekawd scooped up water with his hands
and Cavah drank it from his hands
and then she did the same
and they dried their hands
and feet with soft grass tied in the middle

117 And then the Lord
had them sit once again upon the moss
and He changed the hair of Yaatsekawd
from one bunch into two
and He used the grass ties from the hair of Cavah

and He changed the hair of Cavah into one bunch
and He tied it with the golden colored grass

118 And after this the Lord sang a song
and it is a song of glory
that is heard to be sung by the hosts of heaven
when they behold the purity
and holiness of youth
as they stand before the Holy One of heaven

119 And as He sang his song
Yaatsekawd and Cavah each held the hands of the other
and they looked upon one another
and what exchanged between them
is written only in the record of heaven

120 And when they had washed their hair
they had washed the red dust off
and after His song
the Lord put white dust upon their foreheads
and at the corners of their mouths
and He said
*We are now inseparably joined together in love
and rich companionship*

121 And from somewhere the Lord took flat bread
and upon it He put sweet fruit
in the form of a thick paste
and He rolled it up
and He gave it to them
and they fed one another
and when they were done
singing could be heard to resound softly from the trees
and rocks of Eden
and the fountain gushed up
and ran over
and it went happily down the way with the news

122 And the Lord sat down
and He said to them tenderly and seriously
*I am One who may instruct you for the days ahead
Therefore listen carefully to my words*

*And take what I say into your hearts
There are those who dwell here with you
who one day will not love the life
and purpose they have been given
And they will not find joy
in what we have done here this day*

*123 And the day will come
when they will try to persuade you to join with them
in embracing a vision that is not one of holiness
So you must walk circumspectly all of your days
as a man and his wife
in order to keep our Eden safe from their waywardness
And venture not into the ways
of those who rebel against me*

124 And as I viewed these sayings of the Lord
it seemed to me
that they could not comprehend the meaning of His words

125 And it came to pass
that after these things the happiness of Yaatsekawd
and Cavah filled the earth
and they could always be seen walking together
in the purity of their souls before the Lord
and the joys of their living breathed life into all things anew
and creation felt a fulfillment it had never known before
and the tree of life prospered

126 And it came to pass
that they walked in Eden
for seven more seasons of fruit
before they sinned
and they would talk about the life
that is in all things
and in this way
that life was affirmed
and set firmly into the souls of Eden

127 And they took great delight in Anokeesed
and they walked with Him
and His lovingkindness was all that they had ever known

The Book of Remembrance

Chapter 6

Tablet of Seth

The Story of Yaatsekawd and Cavah

An account of the birth of baby Kenneh and of the first temptation.

- 1 And it came to pass
 that Enoch looked on these things with joy
for he beheld the innocence
 and purity of his first parents
and he knew
 that he had viewed the conditions
 in which evils would arise in their inception
- 2 And his desire to understand the nature of evil
 was before him
 for he was urgent that the righteous
 would come to an understanding of evil
 so they could safeguard against it
and when he beheld
 that it would be through the motherhood of Cavah
 that Semihazah would first find entry
he cried out to the Lord and he said
 Lord please show me how evil
 and sin
 and waywardness
 first found a way into the lives of your children
- 3 And the Lord said
 Look my son and learn compassion
 And also learn the meaning of life
 so you may bless your first parents with understanding
 yet while they live
 And in this way you can comfort them
 and bring them to their day of joy
 in their deliverance from the shadow
 of the mystery of these things

- 4 And Enoch looked
and he beheld his first parents once again
in the valley where they first met
and it was in the third season of fruit after their marriage
toward evening
and Cavah was sitting upon a rock in the brook where they first met
and she was putting her feet into the water
and they had named the way of the river
the valley of **Simca**
which is to say the valley of *rejoicing*
but after Matteniah was slain there
it came to be called the valley of Yo-ash
- 5 And as she sat there
there was a streak of burning to be seen in the sky
and she could see it was coming near to where she sat
and with a loud crash
and the breaking of limbs
a stone of heaven fell from the sky⁶⁹
and it landed on the northeast side of the river
which was known by them
as the side of the river of Yaatsekawd
for that is where he was when Cavah first saw him
- 6 And it was a loud intrusion
and it brought violence to the oak trees
and to the hills
and Cavah was afraid
and she screamed
and never before had Eden heard the sound of it
and her scream penetrated into the heart of Yaatsekawd
and the tranquility of Eden was shattered
and Cavah ran all the way to the place where they dwelt
weeping as she went
and she was afraid in Eden
in the presence of God
- 7 And when this event happened
Yaatekawd was upon the brow of a hill
overlooking the stream

⁶⁹ Traveling from south to north.

and he was eating the fruit of a cherry tree
and from where he sat he saw the stone fall from heaven
and he heard Cavah scream
and saw her flee
and he saw the smoke of burning
and his heart leapt within him
and he made haste
and ran to be with Cavah

8 And the two of them were afraid together
and they saw the smoke
and glow of burning arising from the northeast
in the darkness of the evening sky
and immediately they set out to go to the southwest
away from the smoke
and Cavah took with her only her wedding grass
and they abandoned their resting place
and they took their journey in haste
and stopped along the way as they went
to catch their breath from their much haste

9 And they looked back as if they felt they were being pursued
and in their hearts they did not know the meaning
of that which had transpired

10 And it came to pass
that they stopped for the night
and the moon was full
and they saw
that as they went downward toward the fields of the plain
the trees began to grow thinner
and cedar trees⁷⁰ began to appear

11 And the presence of Kahee
in the soft light of the night
brought them comfort
and when the light of day came their fears were gone
and they continued on their way
even for the space of three days journey

⁷⁰ Juniper.

- 12 And when the sun was high on the third day
they were able to look downward to the southwest
and the vastness of the earth lay before them
and in the misty distance lay the grasslands of Anach
and they extended to what appeared to them
to be the ends of the earth
- 13 And it came to pass
that as they viewed this new sight
they desired not to venture forth into regions that had no trees
and Enoch beheld that they felt protection coming from the trees
which thing they had never felt a need of before
and they were beholding from the top of a very long sloping hill
looking toward the southwest
- 14 And after viewing this wondrous new scene
they began to earnestly desire to find a place to dwell
and Cavah cast her eyes about
and she discovered a large rock bluff
off in the distance to their north
and the rocks called out to her
and in her heart she was drawn
toward the comfort of the rocks of the earth
- 15 And it came to pass
that they turned themselves in their journey
and they went towards the rocks of the bluff
and as they drew closer they could see
that on the side of the bluff near the bottom
there was a cavity in the rock
and there was a stream just below
and two large sentinel oak trees
one on each side of the cavity in the rock
and Cavah urged upon Yaatsekawd to go there
- 16 And when they came around the corner
it was towards evening
and as they looked
they saw a glow coming from the base of one of the sentinel trees
and as they looked they saw Anokeesed waiting for them there
and the sight of Him caused all of their longings to flee

and they ran to Him
for they loved Him dearly

17 And as they approached He smiled upon them
and they approached Him gently and said
Father
We are so glad to see You in this place
We have been driven forth from where we were
by something loud
and terrible that fell from the sky
and we were pursued with fear
Father who is it that came out of the heavens
to pursue us in this manner

18 And before He could answer Cavah said
Whatever it was it is friend to no one
and it is not joined to creation
and Yaatsekawd said
And Father there is nothing that can be known about it
for You to enter into it to give it life⁷¹
And the joy of life is not present any longer in our resting place

19 And the Lord said to them quietly
This is a good place for you to dwell now
What fell to the earth was a stone
that flew in the midst of the heavens
*And his name is **Mowtsoor the Decadent***
*for he is **a rock that is fallen into decay***
***And he thinks he is God.**⁷²*

20 And the Lord smiled upon them
and He touched them and He said
Be not afraid for I am here with you
and He took them each by the hand
and they walked together toward the cavity of the rock

⁷¹ Yawatsekawd had already defined the meteorite, and Christ had already entered into it, and it had its original definition of a comet, this indicates that by the time Semihazah landed he was already rebellious and sought to change his definition. Changes in definition are the origin of death.

⁷² Strong's # 4131, #6696, and #97.

21 And there before the grandeur of the evening sunset
they spoke together of happy things
and when it was dark the Lord lay down beside them
and they slept
each one laying their head on one of His arms

22 And when it began to be light Anokeesed awoke them
and after they had stirred themselves He said
Tomorrow is the first Celebration of Tranquility
For tomorrow in the night the rocks of Ebedel
will move in their strength
to descend upon the valley of Simca with their spirits
to suppress Mowtsoor the Decadent
so today we shall prepare
Come let us discover what is to be seen over the way across the stream
and they went happily together
like a Father and His children
and Cavah sang
and danced in the way before them

23 And there in an open grassy place
they discovered esseeb growing in abundance
in clumps here and there
and **esseeb** is known to be *wheat*
and it was golden colored
and it was very delightful to behold it gently swaying in the wind

24 And it came to pass
that the Lord Anokeesed walked over
and He sat Himself down upon the earth
and He began to strip off the tops of the esseeb
into the lap of the cloak of His garment

25 And Yaatsekawd and Cavah did not know what He was doing
but they began to do the same
and they loved doing this with their Father
and He showed them how to roll it between the palms of their hands
within the cloak of their garments
to remove the grain

26 And thus the wheat was obtained by using the **palms of their hands**
which feel *the power* of God to deliver one from their fears⁷³
and thus they separated the wheat from the **tares**
and He showed them how to bounce the esseeb up
so the wind could blow the **chaff** away

27 And it came to pass
that Yaatsekawd and Cavah were filled with delight
and they labored together with joy
and after they had gathered sufficient esseeb
they ran happily back to the cavity of the rock
and their behavior was innocent and childlike
a man and his wife

28 And it came to pass
that after they drank and rested themselves
the Lord pointed up above the rocks of the bluff
at a flock of sheep
and He stepped out into the open
and He called out to the sheep
and they came running and bounding as they went
and the sheep came to them
and they milled about

29 And it came to pass
that the Lord had some kind of a clay container
which is called a **kelly**⁷⁴
and it is oval
being one and one half times as long as it is wide
and the length of it on the top
was the length of the hand of a man
and also it was the length of the hand of a man in the height of it
and the bottom of it was three fingers long
and it was also oval in the same manner⁷⁵

⁷³ Strong's #3709, "power."

⁷⁴ Strong's #3627, a "utensil," "a vessel," or "a weapon."

⁷⁵ These measurements designated in length of hands is very important because the word "hand" comes from #3034 and it means "to revere" or "worship." Every woman should have kellys that fit the measurements of her husband's hand. If they are not married then she should use a standard size.

30 And it came to pass
that the Lord walked over to a sheep that had young
and He sat Himself down upon the ground
with His legs folded under
and putting one of the hind legs of the sheep over one knee
and lifting it up
He milked the sheep

31 And He drew the milk of the sheep into the kelly
until it looked about half full
and Cavah and Yaatsekawd looked on
being up very close
for they had great interest

32 And after thanking the sheep He arose
and they went down to the side of the stream
and there in a hollow place in a stone
He ground the esseeb into flour
and He put it little by little into the milk in the kelly
and Cavah was moved with much excitement
and she wanted to grind flour too
and the two of them ground flour together

33 And when they were done
Anokeesed mixed the flour into dough
and He sat upon the ground with His legs folded under
and He kneaded the dough upon His lap
and Cavah watched all of this from up very close
and she watched with much fascination
and I saw her eating honeycomb

34 And when Anokeesed was done
He placed the dough in the kelly
and He looked upon His work with satisfaction
and pointing to the dough Cavah said
Father what is it
and He said
*It is called **lechem**⁷⁶*
*or that is to say **bread***

⁷⁶ Strong's #3899, from #3898 "to battle." So bread comes from the word to battle or fight.

35 And He said

Watch

and He put the kelly into the coals of a fire
and He banked up the coals of the fire with a stick
around the bottom of it until it would remain upright
and by the heat of the coals
the bread swelled up to be round on the top

36 And then He banked up the kelly to the top edge with coals

and He put a piece of bark over the top
and left it to cook
and the bark burned off around the edges
and the bread rose upwards
and cracked open

37 And when it was done

Anokees drew the coals gently away from one side with a stick
and He laid the kelly over on the side of it
and the bread fell loose
and the Lord sat the bread upside-down upon a stone
and Cavah watched Him up very close
getting in His way

38 And she looked at Him to see what He would do with it

and He said

It is for eating

and He broke off a piece with his fingers
and He said

When you break bread

*it will **sweep**⁷⁷ away all of the effects*

that come by the presence of Mowtsoor the Decadent

39 For inside the bread is the breath that is in me

and it gives life to the bread

*And the **breaking of bread** will **bring to birth the spirit of life**
which quenches fear⁷⁸*

⁷⁷ Strong's #2894, "to sweep" associated with #2916 reference "clay" as in clay tablets, which are the element of wickedness.

⁷⁸ Strong's #7665.

- 40 And Enoch saw
that breaking bread was the first element of righteousness
given to man to protect them
and to push back against the effects
of the presence of evil
- 41 And Mowtsoor the Decadent looked upon the kelly
as a weapon that was formed against him
and Enoch knew
that in the heart of the evil one
there was delight when man **cut**⁷⁹ bread
and he counseled Lamech to use his knife in this way
and it seems certain the intentions of the evil one in cutting bread
is to lessen the effects of this element of righteousness
to be a weapon for use against him
- 42 And Enoch beheld
that the shape of the bread
was shaped like a shield of righteousness
and I saw it to resemble the shape
of the smoke of the worship of God
that is to be seen
on the Heavenly Tablets
and any kind of bread should not be cut
in any manner
by the righteous
- 43 And it came to pass
that in these things Yaatsekawd and Cavah saw
that their Father had taught them
how to protect themselves from fear
so that it could not pursue them
- 44 And He revealed to them
how to bring to birth the presence of Kahee
when they have need
as Kahee is the One who gives life to all things
and they dearly loved their kind Father

⁷⁹ Strong's #5408, "to divide, or to dismember," (to make a partial person.)

45 And after those days

Cavah made bread often
and from that day they began to call the sheep
and the sheep followed them
and Cavah loved the sheep
and much loved passed between the sheep and our first parents
and the feelings of fear
and dread
that came from the presence of Mowtsoor
passed like a dream in the night
and he became to them as any other rock upon the hillside

46 And it came to pass

that in those days an exceedingly curious thing began to take place
for Cavah began to have possessions
for she went to the side of the brook
and she exclaimed to Yaatsekawd
pointing to the stone upon which the Lord had ground esseeb
and she said
This stone is mine
and I want it brought to our dwelling place
and she tried to lift it

47 And she had the kelly

and the grass from the wedding
and the cavity of the rock
and the mossy place
and the sheep
were seen by Yaatsekawd to belong to her
and he stood in amazement when she pointed to the grindstone
and said
This is mine

48 And it brought great peace

and comfort to him
that she should have possessions
and their dwelling place smelt like bread
and felt like home
and Cavah became the dwelling place for Yaatsekawd

49 And Enoch knew

that a woman with righteous possessions

is the home the Lord intended for man
yet Yaatsekawd had no possessions
and he was well satisfied

50 And in those days
our beloved first parents were happy in Eden
and the song of the dance was heard to resound there
and Yaatsekawd made a good place for the grinding stone
and the fire
and Cavah gathered moss for a bed
and she made a little trench with a stick
beside the stones of the cavity in the rock
so that when the water seeped out
it would run there and keep their dwelling place dry

51 And she made a place to keep the kelly
so she could have it beside her when she slept
and she would reach out in the night to touch it
and thank Anokeesed in her heart for His kindness
and the righteousness of her possessions brought the Lord comfort
and it could be seen
that she cooked nothing else in the kelly
except bread
and she always did it in the manner which she was taught

52 And it came to pass in the course of those days
the Lord also taught them to eat fish
and they roasted them over a fire
and the **fish** magnified the feelings of *friendship*
and joining in the heart of Cavah
and they gave her the feeling
that she was secure in her womanhood

53 And Yaatsekawd provided her with all things
according to her righteous desires
and the charity of Cavah was shed abroad in the richness of it
and all Eden was brought to comfort
and the memory of her scream was gone⁸⁰

⁸⁰ Eating food presided over Eden.

- 54 And they ate honeycomb
and nuts
and berries
and fruit of every kind
and they ate green herbs
and they chewed on the roots of the kenneh reed
and sucked out the sweetness from the inside of it
- 55 And it came to pass
that one day Cavah arose
and she saw Yaatsekawd drinking from the little pool
that formed from the water
that seeped out beside the stones of their dwelling place
and she said
The sheep
the fish
and the esseeb
are our friends
How many other friends are we to find here in this place
- 56 And as she looked about
she espied a serpent emerging out of a crack in the rocks
over by where she cooked
and it had a very sweet face
and it was very delightful to look upon
and the serpent sashayed from side to side as she walked
for she walked upon legs
and she loved the water
that seeped by the cooking place
and she drank the water
- 57 And she was iridescent blue
and green
and sometimes seen to be red
when the light of the sun shone upon her
and the serpent was very curious to look into the kelly
and she walked all around it
and looked upon it
- 58 And she is called a rock serpent
and Enoch saw that the rock serpent
and Cavah became fast friends

and she sang and danced before the serpent
and the serpent began to visit her at the same time each day
to get a drink
and watch her make bread
and to hear the song of the dance

59 And Cavah knew when to expect the serpent to emerge
from the crack in the rocks of her dwelling
and they would talk about everything together
and their friendship was very pleasing to Yaatsekawd
for he delighted in the joy of his rib

60 And it came to pass
that one day Cavah discovered
that her dance was in the same manner to sashay like the serpent
and it was a dance to express
the happiness of her joining in rich friendship with creation
and all the souls in Eden

61 And in those days Yaatsekawd and Cavah were happy
and they continued their life
as husband and wife in Eden

62 And it came to pass that after a while
because the bread dispelled the feelings that came by the effects
of the presence of Mowtsoor the Decadent
Cavah no longer thought of him
nor did she feel any fear
neither did she bring such things to mind

63 And one day Cavah said to Yaatsekawd
Let us return to visit the place where we were married
for I am well acquainted with the rocks there
and I desire to tell them about my friends in this place
and the serpent was seen to be listening to these words of Cavah

64 And it came to pass
that they rose up
and set themselves out to journey the way they had come
and they went upwards toward the northeast
until the forests grew thicker

and finally they arrived at the place where they had first met
and given gifts to each other

65 And Ebedel greeted them with kindness
and Kayal was delighted to see them again
and her waters rose up to be sweet to the mouth of Yaatsekawd
and the moss was still there

66 And after Yaatsekawd drank from the fountain
he laid himself down on the moss
and went to sleep
and Cavah went happily down to the river
and told all the elders of Ebedel about the sheep
and the eseeb
and sounds of joy issued forth out of them

67 And then she told them about the serpent
and what a delight she was to visit with each day
and the rocks answered her not a word
nor made any sound⁸¹

68 And as she wondered about their silence she cast her eyes about
and her gaze fell upon the broken trees
and the burn marks
that were at the place where the stone from heaven landed
and it was the only broken and burnt trees she had ever seen
and when she gazed on this scene she remembered Mowtsoor
the rock that fell into decay

69 And because the bread
had **dispelled the effects of his presence** so thoroughly
she thought in the innocence of her heart
that perhaps he had traveled on and gone to another place

70 And she thought to go across the river
and look where he had landed
and in her heart she was hesitant
but all of the birds were singing
and the trees swayed with the wind happily
and only the rocks were quieted

⁸¹ To this day, the Eerkodeshoi are silent concerning the Decadarchoi.

- 71 So she decided to go over and look
 and she went carefully across the river
 on one stone after another
and she approached the place where
 the stone of heaven burst upon Eden
and she ventured ahead
 to peek timidly between the branches of a bush
- 72 And Mowtsoor was still there
 and he shone forth in the light of the sun
 and he was iridescent blue
 and green
 and sometimes to be red in the light of the sun
and he seemed very peaceful just lying there
 but Ebedel knew he was lying in wait
 like a predator to catch his prey
- 73 And as Cavah beheld him with her eyes
 she gasped
 and covered her cheeks with her hands
 for she beheld him to look like the serpent
 in her appearance
and Mowtsoor looked the way he did
 because he had been burned with fire
and she could tell he came from very far away
 for there were no other rocks like him in Eden
and he was beautiful to look upon
- 74 And it came to pass
 that as she looked upon him
 an owl called her name
 and suddenly fear seized upon her once again
and she remembered the day
 and how she felt
 when Mowtsoor landed
and she turned herself and made haste to go
 and she ran to the river
and she kept looking behind her
 as though she was being pursued
and she arrived weeping
 and breathless
 to where Yaatsekawd was sleeping

75 And he awoke
 and saw her looking back
 as if she was being pursued
 but there was nothing there
and Yaatsekawd held her to comfort her
and she rehearsed to him all that had transpired
and she told him
 that it was very curious
 how the rocks of Eden were silent towards her
 when she told them of the serpent

76 And after a while Yaatsekawd said
 I sense a division
 We are never to visit this place again
 For surely this division will displease Anokeesed
and all the rocks that had been their resting place
 that day were ashamed before all of their fellows in Eden
 for the behavior of Mowtsoor the Decadent

77 And it came to pass
 that Yaatsekawd and Cavah left again with the feeling
 that they were being pursued
and they never
 during their long lives
 returned to the fountain of Simca

78 And it came to pass
 that when they arrived home
 it seemed to them that their dwelling place was a haven
 from the fear that came from Mowtsoor
and they were comforted once again by the bread that Cavah made

79 And Yaatsekawd went with a troubled heart
 to inquire of Kahee
and he prayed to the Lord mightily
and he said
 Oh Anokeesed
 I am afraid we will displease you
 Please help me to understand
 why there is a division among the rocks of the earth
 concerning my rib
 when she mentioned the serpent to the rocks of Simca

80 And the Lord said by the voice of Kahee
 The one who calls himself Semihazah
 who is Mowtsoor
 is the first in all of creation
 *to be viewed by your wife to be **naked***
 *for he is **not clothed upon in righteousness***
 and nakedness is akin to the absence of life
 which is called death

81 *And his appearance does not glorify me*
 but his appearance is become the means
 for him to show forth his own glory
 And he uses his appearance
 and countenance to become a life unto himself
 that is separate from me
 So be very careful my son
 to avoid that which is not clothed upon in righteousness

82 Now in those days
 Mowtsoor began to speak to the rocks around him
 concerning the visit of Cavah
and by the time Yaatsekawd and Cavah had returned home
 the controversy of Mowtsoor had spread all throughout Eden
 and the rock serpent heard stories of grandeur
 how she had the appearance of the famous rock
 that came down from heaven

83 And the effect of this division between the rocks of Eden
 lay very heavily upon Cavah
 because in her soul
 her vision was to be joined with the rocks of the earth
and because of her
 in the beginning
 all the rocks of the earth spoke with one voice

84 And the rock serpent was well apprised of the account of Cavah
 in her return to view Mowtsoor
 and he was much puffed up
 that she should return to look upon him
and the countenance of the serpent was thus changed toward Cavah
 for she glorified herself
 to be viewed in the same manner as Mowtsoor

in being beautiful and exotic
by Cavah who is the handiwork of the love of God

85 Now it had come to pass
that when Cavah had returned home
she began to see the serpent with new eyes
and Cavah was quiet around her
and every time she beheld the serpent
Mowtsoor would come to mind
but she spoke very kindly to the serpent
and in a way quite reserved
and the serpent began to be reserved in her manner also

86 And it came to pass
that in those days Yaatsekawd and Cavah were happy
and they passed through the events in their lives
in the richness of Eden
and in the security of their home
and they were also blessed
and kept secure
with their use of the element of righteousness
but Yaatsekawd no longer trusted the serpent
yet he was polite

87 And it came to pass
that one day as Cavah was making bread
the rock serpent came out
as it was her custom to drink
and with her she had brought her young
and she had the little serpent by her side
and it was very small
and unsure upon the feet of it

88 And Cavah exclaimed in the love of her heart
It is a baby
where did you get it
and the serpent said
It issued forth out of me
for I am the mother of it
and Cavah said
What shall you do with it

and the serpent said

I shall raise it up until it becomes a serpent just like me

89 And Cavah was filled with the joy of delights

that her friend should have a young to raise up

and she clapped her hands for joy

and at the sound of her clap the serpent winced

and she said to Cavah

Who raised you up

and Cavah said

Why do you ask

do you not know

Anokeesed raised us up

And He is our Father

and our protector

and the One who guides us in the way

and the serpent answered her not a word

but turned herself

and went back into the crack in the rocks with her baby

90 And it came to pass

that as I looked with Enoch

I beheld that Cavah was arising from her sleep

and I noticed that she was becoming heavy with child

and neither Yaatsekawd nor Cavah seemed to take any notice

nor bring to mind anything about what it meant

91 And it came to pass

that one day she woke up Yaatsekawd by laughing

and making exclamations of delight

and when he stirred himself

to see what it was all about

she said *Look and see what I have*

and he looked at what she held

and he was startled

and he said

What is it

and she said

It is a baby

and it is one of our kind

And it issued forth out of me just like the young of the serpent

*and like all of the animals of the field
Is not it wonderful*

92 And she held the child tenderly
and with much affection
and the child smiled brightly
with the same smile as his mother
and they both laughed
and took great delight to hold
and look upon the child
and Yaatsekawd looked upon the child with great wonder

93 And when the sun was fully up
they arose
and they were excitedly looking at the child
in the light of the sun
and Anokeesed came up to them
and He said
What is it that you have
and Cavah turned to Him with her face beaming with delight
and she said
*It is a child and it issued forth out of me
is not it wonderful*
and she held the child out to the Lord

94 And He taking the child very tenderly said
*Oh yes
it is a most wonderful child
You must cover it from the light of the sun*
and He kissed the baby
and He handed the child back to her
and as they talked Cavah turned
and placed the child in the bosom of her garment
to cover it from the light
and then she began to laugh
for the child was nursing

95 And she said
*The child chews on me
and sucks on me
like we do the kenneh reed roots*
and the Lord said

*It is because like the kenneh reed
 you are filled with the sweetness of life
 We shall call him **Kenneh**
 and that shall be his name
 because he is **filled with the sweetness of life**
 in the same manner as his mother
 And he is the most delightful thing
 that has ever happened in Eden*

96 And Yaatsekawd was standing by
 to view all of these things
 and he said
Father where did it come from
 and the Lord said
*You are the father of it
 and she is the mother of it
 and it came from the two of you together*

97 And Yaatsekawd said
What shall we do with it
 and the Lord said
*You shall raise it up unto me
 For it is a gift that I have been given
 and in turn I have given it to you*
 and thus was the sun to set on the first day in the life
 of the child called Kenneh⁸²

98 And it came to pass
 that Cavah made a part of her righteous garment
 into a sling for a cradle
 and she kept little Kenneh cradled near her bosom
 or under her arm at her side
 everywhere she went
 and he was very little
 and she kept him from the light of the sun as the Lord had said

99 And it came to pass
 that some days later Anokeesed came to visit them
 in the morning darkness
 and Cavah fed the Lord bread

⁸² The original name of Cain, #7014, from #7069 “kenneh reed or calamus.”

and they sat by the light of the fire
and they all rejoiced together
and they spoke of the child
and of all the rich happiness that was theirs

100 And the Lord said

I have come this day to hold and bless your child
and Anokeesed gently lifted baby Kenneh
out of the cradle of his mother
and held him in His arms
and the Lord dearly loved the child
and He held him
using both of His arms across His chest
and He bent His head
to hover over the child in His arms

101 And it was as if the Lord surrounded the baby with His soul
and He loved him like a treasure
and thankfulness poured out of the soul of God for the child
and Anokeesed sang a song
that the kenneh reed sings
when the wind blows gently upon it

102 And all Eden rejoiced in the singing
and it is a very mild
and beautiful song
filled with much tenderness of heart
and the joy of the Lord was full to overflowing

103 And finally looking up
Anokeesed said to Yaatsekawd and Cavah
It is my desire to sing this song forever

104 And Cavah learned the song
and it is a song
that speaks of the joys of the Lord in this child
the only living soul born in Eden
and he was blessed at his birth
and this day is a day to be long remembered

105 And it came to pass
that one day after these events transpired

Cavah was singing the song of the kenneh reed
and she was kneading bread
and little Kenneh was in his cradle on her back
and Yaatsekawd sat by preparing wood
for the fire to cook the bread

106 And the rock serpent emerged from out of the crack in the rock
so she could get a drink
and the child of the serpent was fully grown
and the serpent had not seen
nor did it know about baby Kenneh

107 And Cavah brought the baby out to show it to the serpent
and to tell of their great delight to have him
and the serpent said
Oh you have a little one
Where did you get it
and Cavah said to the serpent
with the same words
that the serpent had said to her
It issued forth out of me for I am the mother of it

108 And the serpent said
Who will raise it up
and Cavah said
Anokeesed told us that we
Yaatsekawd and I
we are to raise it up unto Him
and the serpent said
Do you know how
and the serpent departed

109 And they did not know why
but this question brought by the serpent
troubled them deeply
and Cavah turned to Yaatsekawd and said
Why am I afraid
I am making bread today

110 And it came to pass upon hearing these words
that Yaatsekawd went out alone to pray
and he said to the Lord

*Why Father are we both brought to fear
by the words of the serpent*

111 *And the Lord said*

*The name of the serpent is called **Ahroom**
And she also is not now clothed upon in righteousness
in the same manner as Mowtsoor the Decadent
for she is busily engaged in pursuing the glory
held up before her eyes by him*

112 *And his visions for her
that are rebellious*

*have become very desirable to her
Thus the serpent is the second thing in Eden to be **naked**
And you are to see
that she comes not any more
to the place of water in your abode
For Ahroom brings there the spirit
and presence of fear to your place of haven
And when Yaatsekawd returned home
he rehearsed all that the Lord had told him to Cavah
and she wept at the loss of her friend*

113 *And it came to pass*

*that when the serpent next appeared Yaatsekawd said
Get yourself away from here Ahroom
and come not near us again
and he cast stones at the serpent
and he invited Cavah to also throw stones at her
and she obeyed Yaatsekawd in all things
but she wept as she cast stones at Ahroom*

114 *And Cavah said to Yaatsekawd*

*How are we able to raise up this child
to be acceptable to the Lord
seeing we do not know how
And how can we be as good at the task
of raising up this child
as the Lord has been to raise us up
seeing He is the source of all life
Oh woe is me
and she sighed with heavy sighing*

The Book of Remembrance

Chapter 7

Tablet of Seth

The Story of Yaatsekawd and Cavah

An account of the first sin in Eden and the ensuing process of transformation from the natural world of Eden to the temporal world of the earth.

- 1 And it came to pass
that Cavah began to worry
that she could not raise up baby Kenneh unto the Lord
and she began to fear
that she would fail in her task as a mother
and she thought upon how the Lord had given her the kelly
and taught her how to make bread
so that they could keep fear away
- 2 And she thought
*I do not know how to divide between comfort
and fear in behalf of this child*
and the heart of Cavah began to be burdened with her doubts
and her perplexities
and Yaatsekawd was also troubled
and in these things the presence of Mowtsoor drew near
and his spirit was able to move out in Eden
beyond the region of Simca
- 3 And from that day
Cavah began to look upon the serpent with disdain
and she felt no sorrow as she threw rocks at Ahroom
to keep her away from the place where she made bread
and in her heart she yearned to be rid of her anxiety⁸³
- 4 And inside the soul of Cavah
there began to be a struggle with temptation

⁸³ A honeybee landed on the glory earlobe of a woman scribe just as the word “anxiety” was being spoken under the Urim. Anxiety is central to the framework of temptation. A person can bypass temptation at moments of anxiety if they turn their thoughts upon what the Lord thinks about them in their vision.

and the question Ahroom asked
 Do you know how
 would not leave her mind
and the sayings of Anokeesed remained in her heart
 when He told them that baby Kenneh was a gift
 that was given unto Him
 and now He had given the baby to them

- 5 And it came to pass
 that in those days Anokeesed came to visit often
 to teach them how to care for the baby
and He taught them to use soft grass
 that was tied in the middle
 as a garment for the baby
and it was like the grass they used to dry their hands at their wedding

- 6 And even though He taught them all these things
 the doubts
 and anxieties
 never left the heart of Cavah
and she continually worried
 that she would not be able to distinguish
 between the comfort of Anokeesed
 and the fear of Mowtsoor
or as it could be said
 she could not be sure to rightly divide
 between good
 and evil
 in order to keep her child in the way
 and raise him up unto the Lord

- 7 And the song Anokeesed sang at the birth of baby Kenneh
 seemed to only be sad to her
and forebodings would descend upon her
 and she did not know why
and day by day her fears and doubts grew

- 8 And it came to pass
 that one day she was weeping
 after seeing Ahroom in the way
 while she was gathering esseeb
and she went a-walking

and she had baby Kenneh with her
and as she walked she came upon a **cedar tree**⁸⁴
which is given life by Messiah with the feelings
of *clinging tenaciously unto all the good in you*

9 And she said to the tree as she uncovered baby Kenneh
and she held him out
Look

I am a mother now
see
and she wept
and she said
But I am afraid

10 And the subtleties of Ahroom were in her heart
and the spirit of Mowtsoor drew near
and he said to her in her heart
You could become like God
and know how to keep fear from your child
if you used the tree that is before you
For you are very good
And you are good enough
that you are willing to give the child back to Anokeesed
for Him to raise up

11 And it came to pass
that Cavah took heed to that voice
and she determined to use the cedar tree
and she intended to speak to it about her desires
and in her heart she did not want the child to be near
when she took her case before the tree
so she took little Kenneh home
and he rested on the moss with his father⁸⁵

12 And she returned back to the tree again
and she knelt upon the ground in the dirt beneath it
with her legs folded under
and she bowed herself forward

⁸⁴ Juniper.

⁸⁵ Was this a sin that he didn't hear the spirit warning him what she was about to do?

with her face toward the ground
and she held her face with her hands
and she said to the tree
Oh help me to feel all the good that is in me
For I am good enough
to give the child back to Anokeesed for Him to raise
For I am afraid I cannot be a mother
and raise him up unto the Lord

13 And the tree was afraid
and it cried out
Do not speak to me so
and the tree desired to turn her face away from Cavah
but Cavah did not hear the tree
and she was comforted by the thought
that she was good enough
to be willing to give the child back

14 And thus she used the tree to deny her motherhood
and the subtleties of Mowtsoor
and Ahroom
twisted the truth about that which is good
and that which is evil

15 And thus our first mother
used an element of creation to magnify a lie
that came from her doubts
and fears
and she partook fully of the spirit of the tree
and drank the feelings of the tree into her soul
and she filled herself falsely
with the feelings of the good that was in her
because she was willing to give the child back
and it brought her comfort
and her fears seemed to abate

16 But I beheld her as she sat under the tree
and I saw her arise
and when she stood up to leave
she shook both her hands
as though she felt she was dirty

and she rubbed her hands upon her garments
and never before had any such feelings come to her

17 And as Cavah departed
 and she was a little way off from the tree
 she turned herself
 and looked back at the tree
and her eyes were opened
 and she beheld the tree to be darker than all the trees around it
and it did not shine with the light of God
 nor radiate the life which is in it
 which is the Arm of the Lord
and she saw that the tree
 was no longer clothed upon in righteousness
and she was perplexed
but she continued on her way
 and wondered what it could mean

18 And she returned home
 and she brought all of that which she felt with her
 and she told Yaatekawd
 of her plan to give the child back
and she told him that they should do so
 because they were good
and he also partook of the feelings of the tree
 that were in her
 and he agreed to perform it with her
and thus he too was beguiled
 by the subtleties of Mowtsoor
 into denying his fatherhood

19 And it came to pass
 that Yaatekawd was not comforted
and seeing him troubled
 Cavah rehearsed to him what she had seen
 when she beheld the tree
 to be no longer clothed upon in righteousness
and in his heart he knew something very important was amiss
 but he could not discern what it was
and he remembered that the Lord had told him
 to avoid anything
 that was not clothed upon in righteousness

20 And it came to pass
that their fears grew stronger day by day
and strangely
they felt anxiety to think about seeing Anokeesed again
and the possessions of Cavah no longer brought comfort to them
and the bread only helped for a little while
and everything seemed to be awry
and the cavity of the rock
began to feel like the rocks of the fountain of Simca
and all the world of their happiness was moved
and Cavah would shake her hands
as if to be rid of some uncleanness

21 And it came to pass
that finally in their despair
they called out to Anokeesed
and He came to them
and they beheld Him from a distance
as they were approaching
to descend down into their camp
and they dropped their burdens of esseeb
which they had gathered
and they ran to Him
and baby Kenneh was in his cradle
at the side of his mother
and they threw themselves down weeping
at the feet of Anokeesed

22 And when the esseeb was cast down
and it spilled out
dust was seen to arise for the first time in Eden
and when they fell to the earth at the feet of Anokeesed
dust flew up
and for the first time
there could be seen dust upon their garments
and untidiness was seen to be in the presence of God in Eden
and baby Kenneh cried his first cry of fear
and they said together
Father we are afraid
And now our child is afraid with us here in Your presence

7:23

23 And Anokeesed said softly

*Why is this so
Have you strayed to use some of the elements of creation in Eden
in a manner that is not according
to the life which they have been given
and Yaatsekawd knew in his heart that they had done so
but he did not understand concerning it
and Anokeesed took each one by their hands
and He said
Please tell me what has happened*

24 And Yaatsekawd told the Lord all things

*concerning the nakedness of Ahroom
and of the doubts
and fears her words
and behavior had brought them
and Cavah rehearsed all
that had transpired when she paid heed
to the voice urging her to deny her motherhood
and of her petition to the cedar tree
and of how it grew darker than the rest
and they wept as they rehearsed their doubts and fears
that they might fall short in raising up baby Kenneh unto Him
without failure or disappointments
and upon hearing it Anokeesed wept
together with them*

25 And after a while Anokeesed replied

*The cedar tree is given life by the feelings
of **tenaciously clinging to all the good that is in you**
And because of your doubts and fears
you required it to be used
as the element of your desires
to help you to deny
how excellently you can raise up children to me*

26 And you were brought to doubt and fear

*the surety of all that I have taught you
in raising up your child
And you have been falsely led into thinking
to act upon the idea*

*that it was good that you would give the child back
because you could not raise him up
in a manner that would please me*

27 *And for these days*

*the child has felt your desire to give him back to me
which thing cannot be
For I have given him to you to be your child
and it is bound in heaven by my prayers at his birth
And this is so because of the Decrees of Creation*

28 And it came to pass

that the Lord continued to speak tenderly to them
and He said to them
*You have heard it said in times past
that in the day that you should sin
to use the elements of creation
in a manner for which they were not intended
that all the world would change for you*

29 *Come now*

*we must be diligent to prepare
for that which is to come*
and after saying this the Lord tenderly kissed their hands
and He bid them wash themselves
in the brook of the meadow
and they saw that there was dust upon their garments
and after they washed themselves they were comforted
and their garments were clean⁸⁶

30 And it came to pass

that they walked together with the Lord
toward the hill where the sheep were
and when they came to the meadow they stopped
and beheld the sheep
and they saw that seven of them lay dead upon the ground
and the Lord comforted them
over the loss of the sheep
and the Lord bid Cavah return to their camp
and He and Yaatsekawd continued on toward the sheep

⁸⁶ Please note that they were forgiven for the original sin before they left Eden.

- 31 And after awhile they returned
 with the skins of the sheep prepared
 to be made into clothing
and He had made thread from parts of the flesh of the sheep
and He made needles of bone⁸⁷
 and He gave one to Cavah
- 32 And they began to sew new garments together
 and it was a comfort to them
 for Him to show her how it must be done
and they fashioned clothes for them both
 from the soft skins of the sheep
and the Great God of all creation made clothes for them
and He fitted them
and they laughed together
 and they wept together
- 33 And it came to pass that Enoch beheld
 that the needle
 and thread
 and the act of sewing garments
 was the first act of the Lord in His lovingkindness
 in the face of the sin
 of straying away from righteousness
- 34 And making clothing
 in anticipation of righteous garments becoming a thing of naught
 was His first act as a loving Father
 to His wayward children
and thus it must be all through the course of man
 that **clothing** in order to be holy
 and clean
 must feel *the unfailing love of Anokeesed for His children*
 when they find themselves in a temporal world
 apt to be led astray from walking in the way
- 35 And the clothing of man must always be seen
 to be an expression of their knowledge
 of His great lovingkindness
 and a force to remind them

⁸⁷ Strong's #6106, from #6105 "to bind fast together."

to always walk in the way
 and the Lord said
 that the tender hands of a mother must
 in this way affirm to her children
 that they are unconditionally beloved by her
 and by the Lord
 and by all creation
 and Cavah kept her needle in the **hem**⁸⁸ of her garment

36 And even with so great of things as these
 from that day Yaatsekawd
 and Cavah
 found it hard to be comforted
 and all of their world was changing
 for it could be known
 that Mowtsoor
 and Ahroom
 and the cedar tree
 and now Yaatsekawd
 and Cavah
 and baby Kenneh
 were changing from being clothed upon in righteousness

37 Now it came to pass
 that a friend of Ahroom heard the news
 that now a tree in Eden
 was not clothed in righteousness
 and the news of it came to the knowledge of Mowtsoor the Decadent
 and he knew of that which Cavah had done
 in her use of the tree
 and Mowtsoor spoke with much excitement
 and with great determination
 before all of his fellows
 and he said to them
*Draw near this day
 and let us make a solemn vow together
 for we shall raise up Kenneh
 and have for ourselves a man in Eden*

Strong's # 7757, #3671. See also verse 42 footnote

38 And the vow was rehearsed by all who would do the will of Semihazah
and they delighted in his deeds
and thus was the child swept into the War in Heaven
and the misuse of the spirit that gives life
was magnified
and it was expanded in the midst of Eden
and the desires of God for Kenneh were in jeopardy
and Mowtsoor had the expectation
that now all of creation would return to the state of Olam
where he would be exalted
but you will see that in this expectation
he will be disappointed
and this is so because evil cannot comprehend
the power of lovingkindness in forgiveness
and evil cannot know
that the temporal world came into being
by the Word of His Power

39 Now it came to pass
that after Anokeesed made them clothes
He took baby Kenneh
and He put the wedding grass upon him for a garment⁸⁹
and it is called a **ree**⁹⁰
because it *soaks up* the waters of purification
as it did at their wedding
and He gave the needle that He used to sew their garments
to Cavah
and they both knew that He loved them dearly

40 And in the evening He stayed to spend the night with them
and they spoke quietly together
and our first parents slept their last night in Eden
in the arms of God
and the Lord held baby Kenneh tenderly through the night
and the Lord said that they must prepare

⁸⁹ With this act the Lord ensured that His purifying presence would go out of Eden with the child to help counter the disadvantage that came to him because the sins of his parents occurred in Eden. And by using the grass He was applying the element of righteousness with regard to marriage for the sake of bringing His grace to the child.

⁹⁰ Strong's # 7377, from # 7301.

for with the rising sun
they must depart to go on a journey
and the Lord comforted them
that He would be with them
in the place where they would be going

41 And it came to pass
that Enoch saw all these things
and he was much moved upon with compassion
for his first parents
and he saw how the possessions of Cavah were taken out of Eden
for her possessions held little value to her after her sin
but the Lord saw to it
that her righteous possessions went with her
as she left Eden

42 And Cavah put the needle the Lord gave her
that He had used
in the hem of her garment
together with her own needle⁹¹
and the wedding ree was bound about the loins of baby Kenneh

43 And in the morning
with the coming of the light of the sun
Yaatsekawd and Cavah were filled with sadness
at the thought of leaving
and a leaving feeling
permeated the rocks of their dwelling place
and it was the custom of Cavah to carefully safeguard her kelly
so when they saw the light of the day come
she put the kelly into the cradle with the baby

44 And they departed toward the west⁹²
and they went down a very long hill
and onto the rolling hills overlooking a broad plain
and they traveled all that day

⁹¹ This simple act set in motion the Lord Motsah going with them as they “withdrew” from Eden. Strong’s # 7757, “skirt” comes from # 3671, comes from root # 3670 “to withdraw” or “to be removed.”

⁹² Note here that there is no feeling expressed of sadness for leaving Anokeesed, nor was any such feeling seen by Urim.

and the forest continued to change
until it became only oak trees

45 And toward evening they went between the oaks of Pethach
as it has been written
and it was the last day of the year
and the hill was sloping down westward
and the oaks of Pethach were on the south
and on the north

46 And a little way past the north oak
slightly down the hill
grew a large rose bush
and it grew tall
and spread out toward the west
and Cavah saw that they were yellow roses
and their fragrance filled the wind with sweetness
and she picked a whole handful
and after they discovered to their dismay
that they could not return between the oaks
to enter again into Eden
they wept together

47 And it was toward evening when this happened
and as the night come in upon them
they laid down to go to sleep under the rose bush
and they thought they might be able to return to Eden
with the coming of the new day
and baby Kenneh was comforted in the arms of his mother
and in the night they were cold
and the wind made noises they had not heard before
as it blew through the rose bush

48 And it came to pass
that in the morning they had not slept
and they were tired
and lost
and alone
and Cavah reached up to pick a rose
on the canopy over her head
and she stuck her finger with a thorn
and she cried

and a spot of blood appeared
 and Yaatsekawd was dismayed at her tears
 and the sight of the blood
 and he cried out to the Lord to please come
 and help them

49 And as he did so
 there on the hill behind them came Anokeesed walking
 and He had sheep following Him
 and as He approached
 Yaatsekawd saw the wind blow His garment
 and he had never observed this in Eden

50 And when the Lord beheld the hurt finger of Cavah
 Yaatsekawd saw a tear in His eye
 and they both could sense
 there was something about Anokeesed
 that they had not noticed before
 and they comprehended not
 that because of their sin
 that it was Motsah the Lamb
 and He was becoming temporal with them⁹³

51 And the Lord touched her to heal her
 and He instructed them with regard to how they must eat
 that which grows upon plants with thorns
 and the Lord picked a yellow **rose**
 and He handed it to Cavah
 and He said
 Be not afraid
 *for **I will establish you** on the earth*
 *and **I will raise you up** in rich happiness*
And you stand before me as a sure foundation in righteousness

52 And when He had said these things
 the sheep that had followed Him crowded around
 and Cavah let out a little cry of delight to be with the Lord
 and the sheep

⁹³ This, along with verses 89 & 91 of this chapter, are the foundation of the concept of the virgin birth and the resurrection.

and the Lord loved them
and He blessed them

53 And the Lord instructed them
in the way they should go
and He pointed down the hill towards the west
and He said

*All that you see toward the setting sun
is called the land of Moladeth
It is to be your home
and they could tell He was about to leave
and the Lord said
I cannot walk with you as I have hitherto done
But Kahee will walk with you
in all the way that you will go
And my voice will be clear in your heart
And you are to listen carefully to me
when you find me speaking to you in your heart
For I am one sent to guide you in the way*

54 And we will not be able to eat together
in the same manner as before
as has been so dear to us in times past
But you are to offer me
that which I may eat with you in the fire upon a stone
and the stone we shall call **Ariel**
or **the Lion of God**
Or that is to say the altar⁹⁴

55 And you shall pray to me at your altar
And we shall speak together
and be joined together at your altar
And Cavah shall dance her dance of joining
and she shall sing her lovely song
as she proceeds around the altar
to bless it each time you use it
when you offer upon it that which you would give me
as you make offerings to me

⁹⁴ Strong's # 741, from # 739.

56 *And my heart shall delight in this thing that you shall do
And when you have bread for me to eat
or meat
or any delectable thing
for us to share together as we have done in Eden
then you are to offer it up upon your altar
in the fire before me*

57 *And by these things
we may always remember together our friendship
and rich companionship that we share⁹⁵
And we shall recall together
that I am mighty to save
and strong to protect
and diligent to nourish*

58 *And I saw that as it was in the beginning
even so shall it be in the end of days
and the altar was called Ariel in the days of Yaatsekawd
and it is chief among the Ebedel of the earth*

59 *Now as Enoch beheld this scene
he knew it was Motsah the Lamb
and he had never known the altar to be used for anything
but to offer gifts up to God in rich companionship
and it was Lamech who first brought death upon the altar of God
and it was lies from Mowtsoor the Decadent
that proclaimed first
that death could save
protect
or nourish
but death upon an altar renders it wholly unclean
and corrupt before God*

60 *And this was one of the evils
that was meant to be done away in the flood
but Japheth was a son of the pit*

⁹⁵ This describes the essence of altar use and the entire meaning of offerings that are put upon the altar. This is known as a “moral sacrifice” as opposed to a blood sacrifice which is not seen until Aaron and the golden calf.

and he continued in this evil after the flood
as did his father Methuselah in ancient times

61 And it came to pass
that as Enoch beheld these things
he said to the Lord
Why did they have to leave so soon out of Eden
and the Lord said
There can be sin in Eden
but it cannot remain
For in the midst of the natural world of Eden
the slightest sin which denies the spirit which gives life
has the effect of the strongest intervention of agency
even to the overpowering of the ability of man
to be an agent unto himself
in his freedom to decide the way in which he shall go

62 *For the rich purity of the natural world of Eden*
has no restrictions against the power of sin
to suppress it
or to contain any effect it may have

63 *And from the beginning*
Mowtsoor has sought to destroy the agency of man
So for the sake of baby Kenneh they had to depart in haste
for by the misuse of element⁹⁶
Semihazah was given great power over him

64 *And you will see*
that in the end
I will measure out a measure of grace for baby Kenneh
and thus is the love of God magnified in the earth
in the sight of men
during all the course of the earth
and at the great and last day

65 And it came to pass
that Yaatsekawd and Cavah departed

⁹⁶ The misuse of element is very different than the use of the element of wickedness, which is sorcery.

in the way that He had pointed
and the sheep went with them
and they were happy to have the presence of the Lord go with them⁹⁷
and they were determined to follow all of His advice
and instructions
but still they were perplexed at the new surroundings
in which they found themselves

66 And after they traveled that day for about three hours
they came to a big bluff
overlooking the broad valley that lay to the west
and there was an indentation in the cliff of the bluff
through which the waters of a stream passed to the west
and the bluff ran north and south

67 And on the south face of the notch of the bluff
there was a cavity in the rock
and a little south of the cavity ran a stream
and it fell over the brink above the cavity in the rock
and it ran on to fall over the brink again below it
and down below the lower falls
was a large pool
that was filled with fish
and there were oak trees all around
and willows were thickly surrounding the pools

68 And it came to pass
that Yaatsekawd and Cavah dwelt in the cavity of the rock
amidst the groves of willows
and they were *protected* from the hard winds of winter by the rocks
and from the designs of Mowtsoor by the willows

69 Now it came to pass
that when Yaatsekawd first entered
to go in to the cavity of the rock
he found there stones that were chipped
and thus prepared to cut
and they were sharp
and fashioned in curious ways

⁹⁷ Please note again, they felt no feelings of leaving the Lord behind them.

so that they could be used as tools
and they had been left behind by the creeping things of Olam

70 And when he saw them
and he picked them up
Kahee told him to keep them
so they could be his possessions
and he gathered them up
and he made a pocket to put them in
and they were his only possessions

71 And that night
they slept in the cavity of the rock
and the sheep slept in there with them
and they were cold again

72 And it came to pass
that the next day they went down
below the lower falls
to gather moss for a bed
and Cavah was perplexed
because it hurt her fingers to take the moss off the rocks
and it was hard to do
which was not the way it had been in Eden

73 So she used a sharp stick to remove the moss from off the rocks
and the moss was very heavy
to carry up to their lair in the rock
and they made a bed of the moss as they had before
but to their dismay they were still cold in the night
because the moss was wet
and they had to dry it in the sun
and this was not as it was in Eden

74 And they were hungry
and all of the esseeb they could find was tender
and green
and it could not be harvested
and Cavah was weary
and distressed
and she said
My sins have changed the whole world

*And I am hungry
and I am cold
and my hands are sore*
and she could find no way to know comfort
and the baby cried
and Yaatsekawd quietly viewed
that more and more of creation
was not clothed upon in righteousness

75 And it came to pass
that seven days passed in this manner
and on the morning of the first day after that
as Yaatsekawd sat viewing the first light of day
Kahee spoke to his heart
and reminded him of what he had seen
when the Lord dressed the sheep
to make skins for clothes

76 And when another six days had passed
and all was ready
he took a young sheep
and he used the stones that were his possessions
and he proceeded after the same manner
as he had seen the Lord do
but he killed the sheep
and he roasted the meat in the same manner
as the Lord had taught him to do with the fish⁹⁸
and Cavah found berries
and kenneh reed roots to eat
and she found creatures in shells that lived in the water

77 And it came to pass
that during these days Yaatsekawd began to be happy
and he adapted to the life they found on the temporal earth
but Cavah continued to mourn for the changes
that came upon the world because of her sin
and this was so because for Yaatsekawd
all the definitions
that gave all the souls of the earth life
remained the same

⁹⁸ They ate fish in Eden but this was their first meat.

and their purposes did not change
but for Cavah
the meaning of life was now obscure
and all of the relationships in friendship seemed to be gone
and nothing felt like it was joined together
and life seemed to be hard
and cold
and the death of the sheep lay heavily upon her

78 And it came to pass
that they had selected a large flat stone to be their altar of prayer
and to make their offerings upon
to the Lord
and Kahee had instructed Yaatsekawd
that when he takes the life of the sheep
he is to cover the blood with the dust of the earth

79 And they had been in their new home awhile
and Cavah had offered food to the Lord upon the altar
and she had offered fish
and now the esseeb had become golden
and she was ready to offer bread to Him
and she knew He ate with them as He had done in Eden
even though now she could not see Him
but she had not yet sung
or danced before the altar to bless it
as the Lord had told her
and Yaatsekawd was satisfied to be patient
that she should overcome her sadness first before she danced

80 But when Yaatsekawd set about to dress the second sheep
he did so at a place north of the altar
as the Lord had instructed⁹⁹
and this time he said it was time for her
to sing the song of the dance before the altar
as the Lord had said

81 And Cavah went with Yaatsekawd to the place of slaughter
so she could get the meat for the meal

⁹⁹ The north being used for slaughter is the element of righteousness to separate death from the altar.

and the sheep lay on the ground with his legs tied
 and as Yaatsekawd made ready to kill the lamb
 it spoke to them
 and it said

What are you doing
Why are you killing me
 and Yaatsekawd shrank back from before the lamb¹⁰⁰
 and he said

I know not save the Lord commanded me
 and the lamb said
What I am doing in offering you the life I have lived
is after the manner
and in the likeness of the Son of God
who is called Motsah
for He is able to forgive sins
by the offering of the life that He lives
And He is able to restore your soul once again
into the presence of Anokeesed

82 And Cavah was listening
 and Yaatsekawd fell to the earth
 and he said

How is He able to do this
 and the lamb said
By repentance
 and Yaatsekawd said
What is repentance
 and the lamb explained repentance to him
 as it has been written¹⁰¹
 and Yaatsekawd was astonished

83 And it came to pass
 that Yaatsekawd continued to be filled with wonder
 at the sayings of the lamb
 but Cavah whist not what it meant
 and they were silent together to ponder
 what it could have meant
 for the lamb to have spoken of these things

¹⁰⁰ The Sealed Portion reference to this story in I Achee 2:5, mistakenly portrays the lamb to be on the altar.

¹⁰¹ Read I Achee 2:6.

- 84 And they sat quietly while the food was being prepared to eat
and to make their offering
and in the morning when the food was done
it was time for them to pray before the altar
and to make their offerings to the Lord
and they proceeded toward the altar
and for the first time since they left Eden
Cavah came prepared to sing the song of the dance¹⁰²
and Kenneh was just walking¹⁰³
and he followed behind her along the way
- 85 And it came to pass
that Yaatsekawd laid down their offerings upon the altar
and it was round
and flat
and about the length for a man to lie upon
and it was low to the ground
- 86 And as Yaatsekawd was kneeling to the west of the altar
arranging the offerings
and beginning to think upon what he would say in his prayers
Cavah was dancing
and singing around the altar
and she went the same way as the sun moves across the sky
and she was standing upright
and sashaying to and fro as she went in her usual way
but she was weeping
for her song
and dance of joining
seemed to be a mockery to her
- 87 And she approached the altar to make the first round
and she was on the west behind Yaatsekawd
who was kneeling
she heard him greet the Lord
as He approached from the southeast towards the altar
and she immediately fell to the earth
with her hands over her face in her grief

¹⁰² We see here that she could not hear the spirit clearly until she did this repentance and was obedient to dance.

¹⁰³ Could this be the day of Gamal for baby Kenneh?

for she supposed the Lord came to reprimand her
for dancing in the midst of her unworthiness
and she looked out between her fingers
and she saw Anokeesed was there
on the eastside of the altar
and she lay upon the ground
and listened
and baby Kenneh was playing with sticks off to one side
and paying no attention
all the while

88 And she heard the Lord explain His forgiveness
that the lamb spoke of
and He said

*I am come to greet you this day
because of the element of righteousness
which has called me to you here before your altar*

89 *And you have seen that I am a man like you are
And I am come this day to comfort you
and tell you that you have been forgiven
for the sins you have done in Eden
Do you remember the day when I kissed your hands
At that moment I forgave you your sin
in denying the visions of your parenthood
before me with the cedar tree*

90 *And you were cleansed
and I had you wash in the lustral water
of the brook of the meadow
In those days you knew me as only Anokeesed
but now I am come before you
as one who is able to forgive your sins*

91 *And now my name is Motsah
for I am the living water
and I have followed you out of Eden
to give you life
and I have become subject to the temporal world
for your sakes
and I am able to bless you
and to restore your happiness*

92 *And I have made you clean*

And I have led you here to this place

for it is my will for you to live here in this place in rich happiness

And know this day

that the changes that have come to creation in these days

are all according to the will of your Father in Eden

93 And upon hearing this Cavah looked up

and she saw Yaatsekawd holding the hands of Motsah

and they both were on their knees on the altar

facing one another

and Yaatsekawd said

Lord

what are these marks in Your hands¹⁰⁴

for I have not seen them before

and he felt them with his fingers

94 And the Lord said

They are the signs of my obedience

for I am obedient to our Father Anokeesed in all things

And I am called His son

Motsah

For by my obedience

as seen by these marks

I am able to measure out a measure of grace

for little Kenneh

And in the end

he will be blessed

with whatsoever measure of blessing he chooses to accomplish

95 And upon hearing this

Cavah rose up with her hands raised

and she felt the life come back to her from the earth

and from the grass

and she was clean

and her soul was made whole

and her guilt was gone

and her pains of mourning for her sins having changed creation

¹⁰⁴ I saw with Urim and I knew what Yaatsekawd was thinking. He was wondering if Motsah could bleed like Cavah did when she stuck her finger on the thorn of the rose.

were lifted from off her
and great comfort came to her
in her desires for her child

96 And in her great joy
and delight in the forgiveness of the Lord
Cavah danced around the altar seven times
and she went down seven times to acknowledge her sin
and her waywardness
and she raised up in the dance seven times
for the love of repentance
and the joy of forgiveness
and she thus sevened herself with the joy
and presence of Motsah
who she called Motsah the Lamb

97 And in this thing she established
with her great song and dance of joining
the firm decree that she would never depart away
from the joys of her repentance
nor feel desolate again
or unforgiven
and she established
that when a matter is born witness to
in righteousness
seven times before God
it cannot be turned aside nor nullified
and because of this establishment
the love for repentance
and the joys of forgiveness
never left her for a moment
during all of her days



Cavah feels forgiven

- 98 And the foundation of the Religion of Shabuwa
 was thus given birth by the power of repentance
 and the joy of forgiveness
 that dwelt in the hearts of our first parents¹⁰⁵
 and when she was done
 Motsah was still sitting upon the altar
 and He was eating
 and she went over to Him
 and she kissed His hands
 and she wept for joy
 and the souls of our first parents were restored by the Lord
 and their souls were brought back home again
 and they were blessed
 and the love they felt for Motsah the Lamb
 exceeded anything they had ever known
- 99 And the holiness of the righteous possessions of Cavah returned to her
 and the joys of living water came into her soul
 as it was in her days in Eden
 notwithstanding the temporal nature
 of the creations of the earth
- 100 And it came to pass
 that after they ate together the Lord took them by the hands
 and He said
 *If you desire to join together with me
 and covenant with me that you will always love me
 and repent of all your sins in your daily walk
 and all your strayings and disobedience
 then enter into the water together with me
 and I shall join you unto the purification of that covenant
 and I will lead you back to be with our Father*¹⁰⁶

¹⁰⁵ From this dance comes the word Hagi. See Strong's #2292 from 2282 from 2287 "to move in a circle, a sacred procession, to celebrate, to dance, to reel to and fro." From this book of Seth comes what is known as the Book of Meditation as mentioned in the Damascus Document.

¹⁰⁶ This is the central statement made by the Lord that all the desires of Yaatsekawd to return to Eden hinged upon.

101 And it came to pass
 that they both exclaimed
 that this is the greatest desire of their hearts
and they went into the water with the Lord
 and they kneeled down
 together with Him
 insomuch that the water covered them over
and when they stood
 to arise up out of the water
 the lovingkindness of Anokeesed filled their souls

102 And they arose up
 with their arms outstretched
 as it is done in the song of the dance
and words cannot express
 the sweetness of the presence
 of the One who is lovingkindness
and Cavah was finally satisfied
 to know she was living within the desires
 of her Lord
 and Father
 in the place they were dwelling

103 And she accepted her daily life
 with the joys of enthusiasm
and she was comforted
 and content in her motherhood
and from that day on
 they lived by the joys of repentance
and they taught their children to do so
and the waters of the stream
 became very sacred to them
 and they said that it was alive
 with the presence of God

104 And it came to pass
 that after the Lord had finished all these things
 He prayed for them
 and the spirit descended on them in full measure
 and He departed

105 And after those days
 our first parents dwelt in happiness
and it can be seen
 that the kind gentle ways of God
 were rich for them to know
and the earth transformed into the temporal before their eyes
 and rich wisdom came into the hearts
 of those who had been the children of Eden

106 And our first parents found
 that they had to put the sheep away each night
 to protect them from the animals of the fields
and they washed in the lustral waters to be clean
and they prayed often at their altar
and the possessions of Cavah
 were element to bless her
 in her knowledge of the Lord
and the needle
 and the kelly
 and the ree
 were made by God
 with His own hands in Eden
and they were powerful elements of righteousness
 that enabled them to walk in the way
 with regard to their marriage
 and their food
 and their clothing

107 And it came to pass
 that in the seventh year of Kenneh
 Cavah came to be with child again
and this time they knew what was happening to them
and Cavah sought the Lord
 with much earnestness of heart
 over the child that was coming
and the Lord blessed her
and Kahee came to her in strength
and He said
 You shall bear a son
 And he will issue forth out of you
 *and you shall call him **Elah***
 for he is given to you as a reminder to all the world of creation

*that you will always be **strong** in your repentance
and in your standing before your Father in heaven*

108 And when it came time
for her to be delivered
she cried out in the night in sore distress
and Yaatsekawd trembled with fear
and foreboding
and he said to the Lord
*Baby Kenneh came with a laugh
but Elah comes with a cry
what is it that I am to do*

109 And the Lord said
*Be patient
For your rib is now in the temporal world
and I will be with her
in the midst of her pains
and they will pass*

110 And when Yaatsekawd returned
there was Cavah smiling
and holding little Elah
and her tears of sorrow
were turned into tears of joy

111 And she was a good mother
and they were good parents
and their knowledge came from no man
neither was it passed down to them
but they acquired it from God in Eden
and their faith was strong
and their righteousness was secure in the Lord
and Mowtsoor and all his band began to greatly fear them

112 And in the course of the years which followed
Cavah bore many children unto the Lord
and they were prosperous
and a village was established
in the hills by the double waterfalls
it was the first village upon the earth
and all their children were yet pure and good

113 And the whole earth lay before them
and to the north and east of them
was the valley of Simca
and to the south and west
were the great grasslands of Anach
and the first dwelling place for the family of man
was in the land of Moladeth
and it was called the encampment of **Nod**
because in it *they were consoled*
by the gracious kindness of Motsah the Lamb
and it was called this also
because it was there that Cavah first *danced*
*with the joy of her redemption*¹⁰⁷

114 But little Kenneh was obstinate
and he was seen to be stomping his feet
when being asked to help put away the sheep

115 And it came to pass
that Awan was born
on the day of Gamal for Elah¹⁰⁸
and she was a very delightful baby
and a joy to her family
and when Kenneh came to his fourteenth year
the Lord told Yaatsekawd
that he was now a man
and his parents were to view him
as one who was now raised up
and they marked the day with eating
and celebrations in worship before the altar

116 And when Elah passed into his fourteenth year
Yaatsekawd gave him a chipped stone as a gift
and they celebrated at the altar
in their prayers and worship
and Cavah danced and sang to bless the altar
and she had three daughters

¹⁰⁷ Strong's # 5113, from # 5110.

¹⁰⁸ Could this be the reason she grew to be jealous of him? On the day of her birth all the attention was on Elah.

and she taught them to sing the song of the dance
but Awan would not

117 And when Awan came of age
she was jealous of Elah
because her father had given him a stone
which was fashioned to cut
but she was not given anything

and she became angry
and she went in
and she stole the ree of her mother
that the Lord God had made in Eden
and she said

Now I have gotten me a possession from Eden
and she would not give it back
and in this thing she was wayward
and in the course of time
she used it as the element of wickedness¹⁰⁹
and by it she was greatly empowered in her ability
to bring to no effect
the waters of cleansing
and the waters of life
which issued forth at the birth of a child
but her mother forgave her for taking her ree
and let her have it
and she made many more for her children

118 And Kahee showed Elah how to strike one stone upon another
and how to chip stones to prepare them for cutting
and when he tried to teach his father
the manner in which it was done
Yaatsekawd said

*Little son I cannot learn that skill
and the Lord has seen to it I have no need to learn it
because I have you to do it for me
For I am the keeper of the storehouse of the Lord
and I am not to strike one stone upon another*

¹⁰⁹ This was probably the first use of the element of wickedness because it was stolen in a ceremony of passage. Her sin was magnified by this act through the power resident in the ceremony. And because it was a right of passage it stayed with her all her days.

119 And thus ends the record of Seth
which he wrote
concerning the life of his parents
Yaatsekawd and Cavah
Amen

The Book of Remembrance

Chapter 8

Tablet of Bedal¹¹⁰ The Story of Enoch and Edni

A record written upon stone tablets by the hand of Enoch the seventh from Yaatsekawd. Written to establish a Yawd¹¹¹ and a holy city in his day and for a long distant generation of the holy people who shall be present when the Great Holy One shall come forth from His habitation. And His Arm shall be made bare before the eyes of all people. Written so that they may know how to rightly divide upon the earth and in heaven. And in this way preserve a heritage of lovingkindness for Anokeesed in creation.

Enoch, scribe of righteousness, inscribed upon stone tablets great words for the Most High. And the power of his spirit established heavenly tablets that can speak to the family of man through the ages. Thus stones out of obscurity are speaking great and wondrous things unto all the hearts of the penitent who read these things. Therefore learn and understand the mysteries contained herein.

- 1 And it came to pass in the twenty fourth year of Enoch
that he wrote all that he beheld
concerning that which was written on the tablet of Seth
as he viewed our first parents Yaatsekawd and Cavah¹¹²
- 2 Now Enoch lived during the first great sorrow of Anokeesed
for the earth was fresh and new
and yet it was filled with violence and sorrow
and wickedness and vengeance abounded
and it seemed that the wicked would express their dominion
and overtake all the purposes of Anokeesed in creation
and all the souls of the earth were in commotion
- 3 And as I looked with Urim
I saw plainly that all of the families of those ancient times
had severe contrasts between righteousness
and wickedness among their children

¹¹⁰ Division

¹¹¹ yawd #3027, the ancient and original name of the church.

¹¹² Seth 4:13

for Yaatsekawd and Cavah being very holy
and righteous
 had children who were murderers and vile sorcerers
and they also had holy and good children
 who had great authority in their righteous standing
 before Anokeesed and the Eerkodeshoi

- 4 And it was the same with Mahujah and Baraka
 for they had children in the land of Towah
 yea
 even wicked parents had children
 who turned toward righteousness and led holy lives
and it is known that Kenneh and Awan
 had children who fled from the land of Heleah
 to join with the people of Anach
- 5 And it can be seen that from the beginning
 there became a complete separation
 between the righteous and the wicked
and in every family there was division
and among the wicked there was hot anger and much fear
 and among the righteous there was great sorrow and times of joy
and all the creations of Anokeesed
 were as though they were turned upside down
- 6 And it came to pass that I beheld Enoch looking with Urim
 in the place called Emarah
and I saw Motsah the Lamb appear to him
 in his view in the Urim
and the Lord is instructing him
 concerning all things with regard to man upon the earth
and I see and hear
 that our kind Motsah loves Enoch
 and has compassion upon him
 and He is urgent to instruct him
- 7 And the Lord said
 Herein lies a great mystery
 Listen and learn
 how the personalities of the sons of heaven were formed
 and took upon themselves their individual natures

8 And again the Lord said

*Since the moment of the first sin
all creation upon the earth has entered into a process
of moving away from the natural state
in which it was created in Elda
And it began to move steadily toward becoming temporal
And you know that I have shown you
that when your first parents sinned
the elements of creation
including their own bodies
began to follow with them to become temporal
And even I myself began to become temporal with them*

9 And you have seen

*that starting with the dust
that came upon the righteous garments of Cavah
along with the feeling that she felt unclean
when she arose from partaking of the tree
the elements of the earth proceeded
with this process of transformation
and it has continued until even now as we speak
and it happened this way
because to the Great Holy One all things are spiritual
and anything that moves to depart away from His nature
must be transformed into the temporal
and when they return to Him
they must be transformed back again*

10 And it is the greatest desire of my heart

*that you should comprehend these things
Because man is the object of creation
the temporal nature of all the spirits of the living souls in creation
took upon themselves the temporal nature of man
with both the righteous and the wicked
and they did this as man was first becoming temporal
And the two extremes that you know in each family of the earth
are reflected in the souls of creation
even according to the way
that each of the sons of heaven have chosen*

11 So it is well to understand

that the nature of the agency of man

*is in relation to the desires of Anokeesed
And in all things they choose continually
whether to be like Him in His lovingkindness
or not
But the nature of the agency
of all the souls in creation among the sons of heaven
is only in relation to man
whether they will follow after that man or this one*

12 *Or that is to say
that people decide things concerning
if they are willing to abide by the desires
and nature of Anokeesed
But the Watchers of heaven
use their agency to decide things
concerning the desires and nature of man
as to whether they will follow the one extreme or the other
as pertaining to either righteousness or wickedness*

13 *And it is the nature of that which issues forth
from the love of the Father
that every soul is given to decide between right and wrong
And this is so whether it be man
or the other souls in creation
for all the Watchers of Heaven also know right from wrong*

14 *And you now stand in the seventh generation since your parents left Eden
And you have seen
that in each family of the earth since the beginning
there has been sharp contrasts between righteousness
and wickedness in their lives
and in the lives of their children*

15 *And with each person
in each succeeding generation
my Father has had a new reason to create the earth
And this is because of Oneness
And the sons of heaven have chosen their way anew
with each generation in each family
And accordingly some of the Watchers have fallen
and chosen the evil example of man
at the bidding of Mowtsoor the Decadent*

*and some have been faithful to their vision of created purpose
and they have chosen the example of the righteous
And also righteous and wicked men
influenced the choosings of the sons of heaven
And it is in this way
that the nature of all of the spirits of life on the earth
have taken upon themselves the nature of their beings
and their personalities are formed after this manner*

16 *And know my son
that with the contrast between Lamech and yourself
as seen by that which you each have taken unto your bosoms
and by the instructions
of both the righteous and the wicked
the choosings of all the Watchers have become complete
insomuch that now
in this generation
they have sevened themselves in their choosings
according to the righteousness
which your mother Cavah performed
at the rock of Ariel
And Motsah the Lamb chose to honor
that which she was inspired to perform
And He established it among all the sons of heaven
But the fallen ones
in their ignorance
have given the matter no heed*

17 *And now because of this their way is surely set
And the nature of all of their activities
and desires
and influences
and longings
and that which they find delight in
are complete in their definitions
And all of their determinations have been made
and have become fixed
because Motsah established the righteousness of sevening
among them also*

18 *And herein lies a great mystery
All of the righteousness that is built into creation*

is and will be
throughout all the course of the earth
after the exact manner and the very nature
of the pattern of the righteousness
in these first seven generations
starting with Yaatsekawd and Cavah
And it will endure to be so during all the course of man
And it will be the only definition of righteousness
the Eerkodeshoi will recognize easily as being utterly pure
and a part of their souls

19 *And also the wickedness that is built into the fallen spirits in creation*
is and will be
after the very nature and likeness
of the wicked during these first seven generations
starting with Kenneh and Awan
And this also will endure
in the exact likeness of it
all through the course of the earth
until wickedness is done away

20 *And I tell you now little son*
*that we call the wicked elements of the earth the **Decadarchoi***
*because they have **fallen into decay***
together with their leader Mowtsoor the Decadent
*And all the Holy Watchers we call the **Eerkodeshoi***
because they have eternally chosen the pathway of righteousness
*And they have **eyes to see** Anokeesed*
And righteousness or wickedness by definition
will remain within the boundaries
of the natures and desires of the specific individuals
of these first seven generations of man
And there will be no other righteousness
and there will be no other wickedness
during all the course of the earth
for all of their ways are set
in this first great seavening¹¹³
And thus are the sons of heaven divided in every generation
before the eyes of all men who live upon the earth

¹¹³ This seavening was when all the Watchers chose in relation to man. Shabuwa is when Shem had the Eerkodeshoi choose in relation to Motsah the Lamb.

- 21 *And I now say to all those
who live during the tribulation times
the mystery of how to behold
and how to put to use the Arm of the Lord
is thus revealed to you
For when the Eerkodeshoi recognize someone as righteous
according to the definition that is in them
then the presence of the Prince of Righteousness
who is Motsah the Lamb
and the comprehension of all that He does in His holiness
is able to flow freely into the hearts of the godly
And it is able to be seen by their eyes
and heard in their souls*
- 22 *And when the Decadarchoi recognize someone as being wicked
according to the definition that is in them
then by their support and instruction
the beasts of the earth shall arise
And the nature of their chosen way
is also able to flow into their souls
to bring death and avarice
For this reason it is urgent upon all those who would be holy
who can be blessed enough to know
the nature of the righteous in the first great seining
to follow dutifully
and diligently
their example in righteousness*
- 23 *For surely I say unto you
that rich blessings will flow
to spare the righteous from evil
For all the Watchers of Holiness can recognize
and protect one of their own
And evil is quite sufficient
to deal with those who are filled with the lusts of the world
And great shall be the sorrow and dismay of the wicked
And calamity shall follow upon calamity
and it shall pursue them
Therefore it is expedient upon the righteous of the last day
that they give careful heed to pattern their righteousness
after that of these first seven generations
and the Lord ended His speaking to Enoch before the Urim*

- 24 And it came to pass
that Enoch lay upon the ground at Emarah
astonished and overcome in his joys to learn
of the first great seining
and he pondered greatly on what it could mean
that he should do for the Lord
and when he returned home
it was some days before he could speak
of the wonders that he had seen and heard
and from that day he moved with determination
even as a man who knows his way
and does not stumble over obstacles
- 25 And it came to pass that Baraka was troubled
that perhaps Enoch would forget some of that which he beheld
before the Urim
and she came gently to him
and she said
Enoch my son
would it please the Lord if you had present with you
when you stand before the Urim
a company of trained listeners
Would you not inquire of the Lord concerning this matter
and Enoch respected the wishes of his mother
for it was she who had performed
the righteous prayers over the Urim
- 26 And it came to pass after those days
Enoch determined that he would leave Annaway for a few days
and take his journey toward the hill country in the east
and as he prepared
he felt the urgings of the Lord that he should take the Urim
- 27 And it came to pass
that he journeyed east for some days
and toward evening he approached a cavity in a rock
for to stay the night
and he knew it not
but it was the cavity in a rock
where Yaatsekawd and Cavah dwelt when they sinned

28 And it came to pass that when evening was fully come
and the sun was going down
great signs in the heavens presented themselves to him
and the bright redness of the sunset was in the east
and the lights of evening appeared
as if the sun was going down on that side
and Enoch marveled at the sight of it
and he wondered what it meant
and behold
when he arose in the morning
the redness of a bright sunrise was to be seen in the west
and the sky was gray in the east
and again Enoch wist not what it meant
and he got himself upon a high place to see this great sight
and he said aloud
Lord what is the meaning of these signs in the heavens
and the Lord spoke to him and said
Look and see
*for are not the signs in the heavens like tongues of fire*¹¹⁴

29 And it came to pass
that Enoch placed his staff in the earth upon the high place
and the morning sun shone brightly upon him
and it was the field where Motsah the Lamb
had prepared the skins of the sheep for clothing
and as he looked he began to see
and he saw Motsah the Lamb bid all the sons of heaven
to come to counsel with Him and His Father
and the call went out upon the earth

30 And it came to pass
that Enoch beheld the spirits of the sons of heaven
coming to the place of His bidding
and Enoch saw that many would not
and after a while Anokeesed said to His Son
Let us number all those among the sons of heaven
who have come to our council
and it was found
that one third of the Watchers of Heaven¹¹⁵

¹¹⁴ An invitation to use the Urim.

would not come to counsel together
 at the bidding of Motsah the Lamb
 and Anokeesed grieved in His heart
 and the day of His sorrow was magnified

- 31 And when all who would come were assembled
 Anokeesed stood and He said
Oh woe is me
What shall we do to safeguard
the handiwork of my lovingkindness in the earth
seeing so many have gone to follow
after corruptions and uncleanness
How shall we intervene to see¹¹⁶
that all of the purposes of creation
are protected and preserved
 and all heaven was silent
 and quiet tears were seen to flow because of the sorrow of Anokeesed

- 32 And it came to pass
 that after a while Shabathiel stepped forward
 and she said
It seems to me that we must establish Yawd
For such an establishment would allow
*the righteous to **come together often***
*and join in their spirits to be **edified***
*and **nourished***
*and **healed***
*and **supported***
*and **ministered to***
*and **covered with a cloud of protection***
*and they will find **rich fellowship** one with another*

- 33 And Ebedel said
It is surely so
*and they could **consecrate** their lives to Him*
*and all that is in their **dominion***
by the power that Yawd can bring

¹¹⁵ The original 1/3 –2/3 division. Enoch was actually present at this Council in heaven.

¹¹⁶ God saw the original reason to establish the church to be intervention against corruption and uncleanness.

*because they are **joined** in always remembering
Anokeesed and Motsah the Lamb*

34 And Sarahel said

*And they could **draw with strength**
all who waver to be led astray
And they all together would **love them with much power***

35 And Pawnel said

*And they can be brought to know Anokeesed
from the days of their childhood
For Yawd can bring to their souls an awareness of His presence
insomuch that they can see His face*

36 And when they all had come to present their views before Anokeesed
Motsah the Lamb stepped forward and He said

*My Father may I speak
and Anokeesed replied
Say on my Son
and Motsah said
With the establishment of Yawd
the holy sons of heaven
and all of the righteous among men in succeeding generations
can so order their lives together
as to have great authority over evil*

37 *And they can make determinations*

*to direct their families in such a manner
as to rightly divide between the powers that are upon the earth
And by diligence and long suffering the Yawd that we may establish
can so effect the righteous that they will love one another
and be persistent
and understanding in their pursuit of repentance
and in this way the handiwork of your lovingkindness
may be preserved from generation to generation*

38 And when Motsah was done speaking Anokeesed asked

*Among whom shall we establish Yawd
and all of the Eerkodeshoi said together with one voice
Please oh Father
establish it among us also
for we desire to be in rich fellowship*

*with Your lovely ones in Yawd
And we desire to care for them
and heed all their bidding
and the tumult of their joy in their speaking
was like the roaring of the sea*

39 And Anokeesed answered the Eerkodeshoi
and He said

*Will you order your lives in such a way
that you will either give of yourselves
or withhold yourselves
according to the needs of the people of Yawd*
and they answered
*We will do this as You have said
so that You will have support for those who love You*

40 And it came to pass that when all was quiet again
Debariel spoke up and she said

*How shall we identify among men
those who will act in such a way
as to be joined with the Yawd that we shall establish*

41 And Ebedel answered

and it was the very rock of Ariel
upon which Yaatsekawd and Cavah
first found the joys in their forgiveness
and she said
*Let our Yawd be only composed of those
who are **founded upon the Rock of Repentance**
of whom Motsah the Lamb bears witness
And this shall be the foundation of our Yawd
all through the course of man*

42 And Emethiel exclaimed

*Yes indeed
Let it be so and great shall be the Yawd that we shall establish
For it shall be the very means
that will allow the Great Holy One
to extend the desires of His heart
among His children
And it will be the way He expresses His great name
in the midst of His loved ones*

43 And Regel said

*Shall the Yawd that we shall establish fight against evil
to stand boldly against it
and Anahiel replied
It must not be so
but they must only pursue holiness
and goodness
with a longing for the truth
For evil is sufficient to attain levels of corruption
that it will in the end fight against itself*

44 And Motsah said before His Father

*The vision of holiness that is resident
in all of the Watchers that are assembled here at this council
shall be the Law of Yawd
And that Law shall determine the entry of every person
into the Yawd that we shall establish
And it shall be determined by whether they walk in diligence
to carefully seek out my voice to them
and act faithfully according to that which they receive*

45 And at these sayings all heaven was sober

and willing to set about the work at hand to establish Yawd

46 And it came to pass

*that in the midst of all that was being spoken
in the discussions afterward
Anokeesed spoke and He said
What shall be the way
that we shall identify the works of those among men
who shall be a part of the Yawd that we shall establish
How shall we know them to set them apart
For it seems to me
that they shall be known
for extending the hands of lovingkindness to men
and to all of the Watchers of Holiness
Therefore let us identify them in the midst of creation
that act in my behalf in loving kindness*

47 And Motsah the Lamb said

Father Your hands are always extended in loving kindness

and You see

*You have yellow bands of color on Your **sleeve openings**
Therefore those of our **Yawd** will do the same with their garments
as a constant reminder
to always extend their hands in **lovingkindness***

48 And this is so even if they must rescue their loved ones from evil
For is it not an act of loving kindness
to deliver your loved ones out of harm

49 *And because they **do works** like their Father in heaven
all the Eerkodeshoi will be **obedient to honor**
and **support** all that those of the Yawd **consecrate**
and uphold all to whom they **apply their ministry**
and they shall be diligent to be **called into service**
to see that all truth is **brought unto remembrance***

50 And it came to pass
that all of heaven was astir
at the prospect of the establishment of Yawd
and thus the council was ended
and the one third who would not come
began to inquire
as to that which had been determined in the council
and all the Eerkodeshoi held their peace
and did not utter any word of it before them
and the fallen ones were angry
that they could not know of these things
and they went abroad and spoke ill of the Eerkodeshoi
and mocked the counsel of Anokeesed

51 And it came to pass
that Motsah the Lamb put His hands upon the head of Enoch
and his hair was down
and He said
*Little son
you are charged with establishing Yawd for all of the righteous
and by it they may walk in perfection of way
in the example of your old father Yaatsekawd and his rib
And you are to establish the righteous ways of the people*

*in all their times
and for their passages with my Father
and according to their needs
and all of the meaning of it*

52 *And all the righteous must be diligent to be clean before me
And **to be clean is to choose to know me**
in the elements of the earth
and to reject the Decadarchoi
who did not come to the council in heaven
for their ways are emptiness and death*

53 *And you are to diligently instruct all of the righteous
to walk in the way of Anokeesed
in the power of Godliness
and to depart away from walking in the ways of the wicked
who mingle with the fallen ones*

54 *And you shall plainly teach all the righteous
during the course of the earth
to rightly divide between the ways of Yawd
and the ways of the wicked*

55 *And you are to write the manner
in which this division may be understood
upon a stone
And I will see to it that the stone is brought to the righteous
in the end of days*

56 *And you shall establish Yawd
for the first generation
and for the last
And it shall flow with the many delights of pure water
But the wicked will inherit the valleys of Haleah
with all the filthy waters that shall flow there
both now in the beginning
and in the end of days
And I have instructed all the Eerkodeshoi
to help you and come to your aid
And I will enlighten you along the way
And we shall empower you in this task
so be not afraid my son*

*and go in peace to perform all that I have asked of you
Amen*

57 And it came to pass

that as I looked with Urim I knew
that the original definition of righteousness
is still resident in the souls of the Eerkodeshoi
and it remains firmly affixed in the righteousness
of our old parents Yaatsekawd and Cavah
together with their children who were righteous

58 And the token of the covenant Motsah the Lamb made with Gabriel

is before us to guide us in the way
and it is the urgent task
of all of the righteous in the end of days
to diligently follow after the righteous example
of the first seven generations before the flood

59 And it is expedient that we achieve a level of holiness

that we can not anticipate evil
and by this
in the end
we will inherit the dominion that Anokeesed gave to His children
and that inheritance will result in wickedness being done away
and the true knowledge of this
while it is written
in the weakness of human words in this record
it is certainly written with clarity and perfection
into all of the souls of the Eerkodeshoi
and it can be found there
by those who humbly seek after a knowledge of it

60 And this came to us from the Eerkodeshoi

because they follow to this day
the exact tenor
of the righteous nature of the first seven generations
and they followed dutifully all the instructions
which they received in the council in heaven

61 Must there also be seven righteous generations in the end of days

before the city of Enoch of old
can meet the Holy City of our day

for it is known that when such righteousness is found
among the people at the end of days
that a city of holiness
will emerge in the perfection of beauty
and this is why Enoch could exclaim
that Elda was brought by Motsah the Lamb
into the temporal world to dwell with man

62 And the Great One Anokeesed
followed with man
together with His heaven
patiently awaiting the day
when He could take them back to Eden
and even now
He is expectantly waiting for His righteous people
to prepare themselves to come home
like a husband waits for his bride

63 And a city of holiness can only come
by the gift and power of Motsah the Lamb
and as it was then
so it is in the same likeness now
for He is the lovely Shepherd of all
who dwell in a city of holiness

64 And thus it behooves all the righteous everywhere
to give diligent heed
to all of the righteousness in this Book of Remembrance
for in it are the instructions that will lead you back to Eden

65 And it came to pass that Enoch
determined with a sure determination
that his generation would not pass away
without firmly establishing
an understanding of the righteousness of Yawd
and a sure dwelling place for those who would follow
after the ancient righteousness of his old parents

66 But Enoch was perplexed
in the determination of his heart to reprimand the Decadarchoi
for he could not say who they were

67 And the Lord said

*When the colts of the reeds appear again for the seventh time
you must come up to me
upon the eastern waste places of Mount Mahujah
and there I will instruct you
concerning all of the sons of heaven*

68 And more shall be written hereafter

concerning all that transpired with Enoch
in the camp of Yaatsekawd
for he walked there many days with the Lord
and great and marvelous were the things the Lord did for him there

69 And it came to pass

that Enoch returned home
and again he rehearsed all that had happened to him
in the cave of the eastern hill country
to all the people of Annaway
and word began to be spread abroad
of the wonders that he had seen

70 Now it was the custom in that day

that all of the people of the family of Mahujah
would gather up their possessions early in the spring
when the colts of the reeds appeared
and they would go to be with the people of Annaway

71 And every year the people had to establish new trails

and pathways for their protection
by reason that the old ones may become known to the wicked
and each Fall
every family would go their way
to what they called their winter camp
and the family of Mahujah would retreat eastward
into the high country
and there they would dwell among the cavities in the rocks
and close by flowed pure waters
that went down into the grasslands of Anach

- 72 And they called their winter camp **Shelevah**¹¹⁷
for it was a place of *safety* and *tranquility*
and in the encampment of Shelevah
there was *provision* in *abundance*
and much of it carried over to the next year
and was put by
- 73 And near their winter camp was a high place
and there was a large stone on the top of it
with an overhang on the west side
and the people used this high place as a place of prayer
morning and night
and also they could espy out the land there from atop the rock
and all the far reaches of Anach could be seen from there
and they could stay dry under the overhang
and it was a favorite place for Baraka to resort to
for most people went atop the stone
making the cavity under the overhang a private place for her
and it faced west
- 74 And it came to pass
that one day Baraka came home distraught
because of what she had seen from the high place
and she said that there was a glow in the sky
to the north and west from where they were
and she said that the Lord had told her
that the wicked of the land of Towah were seeking vengeance
against all those who had departed away from them
to find safety and refuge in the land of Anach
- 75 And they had set fire to the great grasslands
and we know the sisters of Enoch were such ones
who had escaped them
and when Enoch heard it he was stirred
and he got himself upon the stone at the high place
and he was with his mother
and he was filled with the Spirit of Anokeesed
- 76 And it came to pass
that they beheld together

¹¹⁷ Strong's # 7963 and also #7961.

the glow in the evening sky
and he hastened himself to depart home
to put by small provision for a journey
and his mother said

My son where are you going
and he said
I must hasten myself to Annaway

77 And she was troubled in her spirit
and she said

There is no one there
Why would you go there
seeing the wicked intend to burn the place
For I fear the glow in the sky will enlarge itself
to prevail with the northwesterly wind
And it will sweep through the land of Anach
burning all in the path of it
as it has hitherto done

78 And Enoch kissed his mother and he said

Mother
the Lord Kahee constrains me to hasten myself hither
and he departed in the darkness of evening
and Baraka had a foreboding
but Mahujah was content
and she would have gone after him to plead with him to remain
but Mahujah said
Let him go
He is a man now
and he walks with Anokeesed

79 And it came to pass
that Baraka took her bedding
and she went to the overhang on the high place
and she said she would remain there to pray
until she saw him returning home
for she knew of the violence of fire
that could come from the wicked

80 And it came to pass
that Enoch went swiftly on his journey
and he went as one who is pursued

but he did not know why
and he went with the determination
that one moment must not be lost

81 And on his way he could see
by the light of day
that indeed the fires were advancing swiftly
toward the encampment of Annaway
and he plunged into his mission
as a man who goes with speed swiftly
and being led by the Spirit of Anokeesed that was in him
he took no thought of any danger

82 And when he approached to enter Annaway he hailed
and he saw that there was no one there
and he sat himself down by the brook
after calling out
to catch his breath

83 And as he went to sit down
he was inquiring of the Lord as to why he felt so compelled
to hasten himself into the danger
of the pathway of the fire

84 And as he did so he saw ripples upon the water
and when he looked about in the thick smoke
he beheld some people
approaching upon the water in a craft
and they had covered themselves with wet animal skins
to protect themselves from the heat of the fire
and they were fleeing for their lives upon the brook
and the hair was singed off the skins
and some were burnt brittle and black
and the back of their watercraft was burnt black and smoking

85 And Enoch leapt into the water
and drew their craft toward the shore
and he pushed it with his staff from the back
and in it was a father and mother with their many children
and one of the oldest ones
a tall thin lad
was in the front pushing the craft ahead with a pole

and he was also covered from the heat
and they all cried out in despair
for the fire was about to overtake them
and Enoch is in the water up to his waist
and he is telling them to get out of the craft
and he spoke with such authority that they obeyed him

86 And it came to pass
that Enoch stepped forward toward the fire upstream
and he cried out to Anokeesed
and he is shouting to the wind
to please come
and have mercy upon the loved ones of the Lord

87 And as he did so
he raised his staff to command the Eerkodeshoi
in behalf of Motsah the Lamb
and when he spoke thus
a mighty wind that was cold and damp with the mists of heaven
descended right down upon the regions of Annaway
and it came directly down from above
and it blew out in every direction
and the smoke and heat were blown away

88 And the wind persisted
and prevailed against the fire
that surrounded the entire encampment
and the man and his wife were astonished beyond measure
as they lay exhausted upon the ground
and they witnessed the wind blowing the smoke
and heat
and fire back
until it became only smoldering cinders
and as swiftly as the fire came it departed

89 And the encampment
with the beleaguered inhabitants of it
were spared by the loving hand of the Eerkodeshoi
and their Father Anokeesed
and the wind diminished
but blew steadily down upon them
until they were revived

90 And they marveled

that they had to first shout for the tumult of the fire
and then they had to shout
for the much sound of the wind
and they all were very unaccustomed to shouting
for fear of being rude before the Holy One of heaven
and they all lay upon the ground
and thanked Anokeesed for saving them

91 And it came to pass

that the tall lad with the pole in front
tended to all the members of his family
by wiping away their tears
and washing their faces
and he helped them to remove the burnt skins
and clothing
and to all of their amazement
not one of them was injured by the fire
and after awhile
the young lad fell down exhausted upon the ground
from his much effort

92 And it came to pass

that Enoch beheld him and he had compassion on him
and he bent down
and he removed the covering over his face
and he put his hand upon his forehead to pray for him

93 And as he did so

and the covering was lifted from off his face
Enoch withdrew his hand quickly
for he had put his hand upon a maiden
and she smiled up at him
and she had auburn hair
and I knew it was Edni
and she was very tall and thin
but Enoch did not know who she was
and Enoch was very much embarrassed
that he had acted so bold
as to brazenly go over and put his hand upon a maiden
that was not of his acquaintance



Enoch touches Edni

94 And it came to pass that he went off alone immediately
and he busied himself
to seek out provisions for the people
and he entered a dwelling
and he dug into the earth there
and he brought up a large tight pot with a lid
and it appeared to me that it contained dried fish
and when Enoch returned with the food
he placed it down upon the ground for them to eat
and they all ate
and were very weary
and went to sleep

95 Now it came to pass
that Baraka witnessed the fires from atop the high place
and she could see plainly
that the fire would sweep through that quarter of Anach
where Annaway was
and she could not distinguish the wind
in the midst of the huge clouds of smoke
nor forecast what would happen to save Enoch

96 And she approached to call upon Anokeesed
being filled with alarm
for she knew Enoch was there
and she arose upon her feet to pray
and behold
before she could say anything to Anokeesed
the face of a maiden appeared before her eyes
and the face
and the Spirit of Anokeesed
were so comforting to her soul
that she left off from praying

97 And it came to pass
that she hastened herself down to the camp
and she got Mahujah
and two young men
and they set out for Annaway

98 And in the morning Enoch was awakened
by the kiss of his mother

and all the pathways were burnt
but the area around Annaway was spared

99 And I beheld that the company who arrived
were black from the ashes up to their waists
and I saw Baraka and Mahujah traveling
and when Baraka saw from a distance
the oasis of Annaway in a burnt sea of grass
her heart leapt within her
and she came rejoicing

100 And after she awoke Enoch
she went to a place where she knew food was put by
and she prepared the morning meal
using the fire from the smoldering grasses
and she saw that the father of the family was wearing a bark covering
and she found his name to be Ayleeyah¹¹⁸
for he was *well acquainted with Anokeesed*
and after they had eaten Baraka sought out Enoch
but Mahujah said he had departed toward the south
for his much embarrassment at touching the maiden

101 And Enoch went to seek out
whether there was any who had need
in that quarter of the land
and all the land was burnt
and the ashes were in piles
so he was obliged to use the old pathways
and as he went south
the land came to be gentle rolling hills
and the grass was in the valleys between
and all was burnt black as far as could be seen

102 And Enoch sought an encampment called **Rabshalash**
because it was *established since ancient times*
and when he came over a brow in the roll of the plain
he saw that the valley was green
and Rabshalash was spared
and when he arrived

¹¹⁸ Strong's Concordance #452

all of the people greeted him with kindness
and they were collecting their possessions preparing to leave

103 And as Enoch approached
he did so with quiet respect
and he sat himself down
and kept his bark covering on
and pretty soon he took it off
and a child brought him something to eat

104 And Enoch said to the child
How is it that this place was spared from the violence of the fire
and the child said
Our old father Edra
son of Yaatsekawd
is given by Anokeesed to command fire
so we were unafraid
and Enoch said
Can you take me to him so that I may speak to him

105 And in a small lair
far off to one side
with a door so low one had to crawl to enter
lived old Edra
and he lived alone
for his wife had passed away
and Enoch waited to be invited in
and he was respectful before Edra

106 And when he was asked to speak he said
Father
Anokeesed has asked me
to divide among the Watchers of Heaven
And I have come to see you
for you are well acquainted with them
And I thought you may be able to help me
with blessing the Holy One of heaven
and Edra said
Tell me what Anokeesed is doing as He is passing by

107 And it came to pass
that Enoch rehearsed to Edra his lineage

and he spoke of who his parents were
and he told him about his visit with Yaatsekawd
who is called Gabriel
and Edra exclaimed

*You must be the one inscribed by Anokeesed
to act for Him
I have heard of you*

108 And Edra called out for his cloak to be brought
so he could put it upon the shoulders of Enoch
and when it was done he asked Enoch to please continue
and Enoch saw that many of the elders of Rabshalash
were gathered outside
because the cloak was brought
and a listener was at the side of the door
and Enoch rehearsed to Edra
all that the Lord had shown him
when He revealed His plans to him
that He was going to establish Yawd

109 And it came to pass
that after all was done according to their custom
Enoch slept with the cloak of Edra covering him
and Edra pondered all that he had heard for a good long while

110 And in the morning when Enoch awoke
Edra was talking with the elders of Rabshalash
and they had not slept during the night
and the elders approached Enoch respectfully
and they said
*Does your father know of a place to dwell
that will suit the needs of this people
near your winter camp*

111 *We ask this for we desire to set our hand
to assist in establishing Yawd for all of the righteous
as the Lord has said
And we have been speaking one to another for some time now
concerning the need to firmly establish
the righteousness of our father Yaatsekawd and his rib
Perhaps we may be of some use to your father
who now is called Mahujah*

112 And Edra continued
and he said

*We usually dwell here all the time
but now we must find another place
as the grasses shelter us from the winter winds*

113 And it came to pass that after awhile
the people decided to go all together to inquire of Mahujah
as to the suitability of joining him in his winter camp
and the people had much provision
and the encampment proceeded toward the land where Enoch dwelt
and they traveled gently
for the sake of the women and the children

114 And it came to pass
that as they neared Shelevah to be two days journey away
Enoch sent word by some swift youths
that the people were approaching with him
and Edni and all her family were there
and the runners were given gifts to give Edra
and sent back out

115 And it came to pass
that when they arrived they were greeted with kindness
and all the people made ready
for them to settle there for the winter
and the place was filled to overflowing

116 And Baraka said to Enoch
after all was quiet
*You must meet the maiden that came to Annaway
for she is the maiden of my vision upon the high place
And she came to you upon the water
as our mother Cavah prophesied at your birth*

117 And Enoch said
*Mother I cannot meet her
because I am much embarrassed
that I openly went over and touched her
to lay my hand upon her*
and Baraka said
She is to be your rib

*and the matter is settled
I will tell her you thought she was a lad
when she and her mother come to eat with us this evening
and Enoch was obedient before his mother*

- 118 Now it came to pass
that Edra
and Mahujah
and Ayleeyah
and all the elders among the men and women of Shelevah
conferred together at length during the winter months
concerning how they may assist
to bring about the desires of Motsah
in establishing Yawd
- 119 And Enoch was asked to rehearse many times
all that the Lord asked of him
and Baraka wished again that listeners had been with him¹¹⁹
and all the people had word since his youth
concerning all of the prophecies that came at his birth
and they all longed to see the fulfillment
of the inheritance of Gabriel
- 120 And they all had a great desire
to have Enoch come to the place
where he could fulfill the desires of the Lord
for him to reprimand the Watchers
and they all agreed
that the tender heart of Anokeesed was in danger of being hurt
unless the effects of the wicked were subdued
by the empowerment of the community of the righteous
- 121 And it came to pass
that during these discussions they discovered
that none of them knew which of the sons of heaven
were fallen into decay and did not attend the council
and all of them were unfamiliar with what had come to the wicked
since they spread themselves into the regions of Towah
and Heleah

¹¹⁹ Very interesting relationship here in leadership - Enoch is not prominent.

122 And in his wisdom old Edra said

*We know how to cling to righteousness
and we are diligent to be led by Kahee
but do we know how to be diligent to avoid evil
We do not even know the names of any of the sons of heaven
Unless we all know of these things together
and we all agree concerning them
some one of us may inadvertently act in some manner
that is similar to the wicked
and in this way bring uncleanness upon ourselves*

123 For each among us worships

*and acts together with the sons of heaven
in our own way
each according to how we feel
and how we are led
And we need to be of one heart and mind in the matter
if we are to prevail to succeed
in establishing Yawd for the gentle heart of Anokeesed*

124 And the daughters of Baraka

*who had escaped from the land of Towah
were in the midst of these discussions
and the eldest of them was called Shubah¹²⁰
because she repented and returned to her mother
and the youngest was called Nakee¹²¹
because she was taken to the land of Towah against her will
and she would not participate in their evil*

125 And Shubah said

*It is true that the tender heart of Anokeesed can be hurt
for I myself have done so
And my repentance was heavy upon me
For none of us knew the doings of the wicked
And I supposed it to be an adventure
to discover the doings of those in Towah*

¹²⁰ Strong's # 7729, 7725

¹²¹ Strong's # 5355

126 *And I found that their world is very different than our own
And they love the sons of heaven
who give them power over their fellows
and they have great swellings in their possessions
because of the teachings of the sons of heaven
which they follow*

127 *And she continued and she said
My younger sister **Nakee**
was looked upon by the people of Towah
for her shyness and **innocence**
as if she was a frightened wild deer*

128 *And when word came to me
that she was marked to be a mother to the Niphilim
I saw to it that we could flee
And I bribed a young man
to let us remain behind at a well of water as we journeyed
And as we waited to see where we would go
a traveler told us
that our parents were on their way to the encampment of Nod
And we departed in haste to go there
to escape with our lives
So it is expedient upon all of the godly people in the land
to know how to avoid evil*

129 *And it came to pass
that Shubah rehearsed all that had befallen them
for the rest of that evening
and all those assembled looked upon such wickedness with abhorrence
and poor old Edra wept*

130 *And it came to pass that it was determined
that a search of all the lands roundabout should be made
to see if they could discover those who knew
of any of the righteousness
that had been established since the beginning*

131 *And it came to pass
that the heart of Enoch was moved
and he was determined
that Yawd for the righteous should be established*

and the people asked of him
that he inquire of the Lord
as to how they may rightly divide between the sons of heaven
and they hoped that seeing with Urim
would bring them to be of one mind in all their doings in worship
and in their associations with the Watchers

The Book of Remembrance

Chapter 9

Tablet of Bedal

The Story of Enoch and Edni

The account of that which transpired with Enoch in the lair of his old father Yaatsekawd.

- 1 And it came to pass that after Enoch looked
and saw with Urim the council in heaven
that made the determination to establish Yawd
he went rejoicing back down to the place of his abode
as it has been written
and after a year passed
he determined to return
to the cavity of the rock where he had been
- 2 And after all was ready
he took his journey again eastward
and he made his way to the encampment
where he had stayed and used the Urim
and there again he slept the night in the cavity of the rock
and when it was light he awoke
and he lay still pondering all of that
which he had seen the visit before
- 3 And again the loving presence of Motsah drew near
and the Lord said
Enoch my son
do you know where you are
and Enoch looked about
and he said
No Lord
except in a rock of the eastern hill country
and the Lord said
*This is the camp of **Maceelah***
*for it is the place where sin **first found an opening***
***to enter** into the lives of men*
And it is the old camp of Gabriel
my loved one
when he lived in Eden

- 4 And upon hearing this
 Enoch was greatly moved
 and he stood up
 and he examined everything¹²²
 and he said to the Lord
 Lord this is wonderful
 How is it that I found my way here
 and the Lord said
 I summoned you here
 and bid you bring the Urim once again
 so that I could reveal to you the way back to Eden
- 5 *And this camp of Yaatsekawd and Cavah*
 which is now temporal
 will be element to aid you in your understanding
 Look with me
 and bless your old father Yaatsekawd
- 6 And it came to pass
 that Enoch waited until the high sun of the day
 shown brightly into the cavity of Maceelah
 and Enoch began to see
 and the Lord said
 Look and know my son Ayallach
 the kind of people it was who begat you
 For it is for a wise and urgent purpose
 that I show you these things
 and Enoch was obedient
 and he sought to understand the desires of the Lord
 for he loved Him greatly
- 7 And before his face
 there appeared Yaatsekawd and Cavah as seen by Urim
 or that is to say
 as viewed through the eyes of the Lord
 and his eyes were opened to see
 and he saw that Yaatsekawd and Cavah
 were utterly pure in heart
 and they were very mild

¹²² I saw that Cavah's grinding stone was still there and Enoch knew that it was the one used to make the first kelly bread, and he left it there.

and gentle in all their manner
and they had no thought of glorifying themselves
and for this reason
it was almost impossible for Semihazah to tempt them

- 8 And their minds dwelt on no thoughts of misfortune
or trials that lingered from their upbringing
and they had no bad memories
from any of their days as the children of Eden
and they had no desire for possessions of wealth

- 9 And neither did they view creation
as a source to satisfy them in rising above their fellows
in the things they used in their daily lives
and they both were utterly harmless
and did not think to gain any advantage over their fellows
neither did they look down on them
in the midst of any misfortune
and most importantly
all during their long lives
they had no capacity to anticipate evil
and when confronted with it
they were always surprised and dismayed
for they thought continuously
only upon that which is good
with holiness of heart

- 10 And they could divide with clear distinction
between when they sinned
and when they were forgiven
and this was so
because they always walked in the ways
of the dominion which they had been given
and because of this
it was easy for the Eerkodeshoi
to bring them a knowledge of their sin
and forgiveness

- 11 And Enoch could see by the power of the Spirit
called Kahee
as he looked with Urim
that they walked with perfect harmony in the midst of creation

insomuch that any form of complaint was far from them
and they offended not one of the sons of heaven
and their lips were not heard to murmur before Anokeesed
or before the Watchers

12 And they understood the Eerkodeshoi
and they communed with them like a gentle shepherd
and in this way they had sweet communion
one with the other
and they exercised their rich dominion
of instructing them
and guiding them in the way
and they both knew
nothing doubting
that they were rightly charged with the task of that dominion

13 And they knew
that they stood with complete authority
in their expression of virtue
to influence all creation for good
and to instruct the sons of heaven in their rightful ways
and they accepted
and accomplished their dominion
as one of their joys of living

14 And they had repentant hearts all the day long
and they loved Motsah the Lamb with a deep love
and had a longing to be with Him
and their humility was great
and Enoch could see
that they counseled with the Lord in all their doings
and they thought all their thoughts to Him
and thus they prayed without ceasing
and Enoch beheld
that the righteousness of his first parents
exceeded anything he had ever known

15 And as Enoch looked
he felt the strong desires of Yaatsekawd and Cavah
to return to Eden
and the heart of Enoch was greatly moved upon with compassion

as he viewed the loneliness of his first parents
and he knew that their greatest longing was to return there

16 And he said to the Lord

*When shall I see
and know the way back to Eden
and the Lord said
Look at what is now before your eyes
and Enoch said
Open my eyes oh Lord*

17 And it came to pass that the Lord said

*Little son
herein lies the mystery of the way back to Eden
Remember that I revealed to you the first great seining
and of how the righteousness¹²³
and holiness of the first seven generations
is built into the fabric and personalities
of all of the souls in creation*

18 That kind of righteousness

*and purity
and holiness
is the pathway back to Eden
And all of the holy ways of righteousness in these seven generations
are the exact manner of behavior
that open the portal and pathway between the oaks of Pethach
to enter once again into Eden*

19 And all of the Eerkodeshoi

*because they have chosen to pattern the nature of their beings
after men who are the righteous objects of creation
they also have built into the nature of their beings
the way back to Eden*

20 And the purity

*and holiness
and the excellent virtue of your first parents
comes to the Eerkodeshoi in a form
which they can understand and take delight in*

¹²³ God sees perfect virtue to give rise to perfect righteousness.

*And the Eerkodeshoi see their purpose to be
to unfold to their loved ones a knowledge of these things*

21 *And now my son
will you tell your old father Yaatsekawd for me
that the way back to Eden is built into the fabric of his soul
And our Father Anokeesed
only waits to take him there
until the seven generations are completed*

22 *And it came to pass
that Enoch was filled with joy for his father Yaatsekawd
and he was filled with the presence of the Lord
and Enoch was transfigured before Him
and Motsah the Lamb stood before Enoch
in the brilliance of His light
but Enoch did not perceive Him to have flesh and blood
but He had the form of a man to him*

23 *And Enoch knelt upon his knees and he said
Oh my Father and my Guide
all that I am is Yours
And may I be given to bless You during all of my days
Please forgive me
and help me to serve You
in all that You desire of me
And please help me
oh Lord
to discover and correctly distinguish
the righteous ways of my fathers
so that I can help You to establish Yawd
and reveal to the righteous the way back to Eden*

24 *Please forgive me
and help me to know how to reprimand the Watchers
who are destroying the lives of men
which results in Your loved ones
not being able to dwell with You
And please help me to overcome all that stands in the way
to impede my father Yaatsekawd
from going home once again*

- 25 And it came to pass
that the Lord began to instruct Enoch
and He said
Enoch my son
you must prepare a place of safety
and refuge for the righteous
For you have been given the task
of establishing a sure dwelling place for them
so that they may walk in perfection of way
- 26 And the place you shall establish shall have three names
First it shall be called **Maween**
because it is **my abode**
and the place where I may **live with man**
and the **Eerkodeshoi**
And it shall be called **Yahad**
because of the **sweet effect of our Yawd**
in the lives of the people of Anokeesed
who dwell together in community
- 27 And the Eerkodeshoi shall call the place **Bethel**¹²⁴
And it is the **abode** of the sweet things of life
and of **the true encampment** of the Great Holy One
And it is meant to be a **resting place** from cruelty
for the handiwork of His lovingkindness¹²⁵
- 28 And it came to pass that as I looked with Urim
I saw and heard the instructions of our lovely Motsah
which He gave to Enoch as he stood before Him
and Motsah the Lamb drew a pattern in the dirt with a stick
as He was talking and He said
Teach the people after the manner that I will show you

¹²⁴ Zion, the Community, and the temple were all the same place originally.

¹²⁵ I saw that the declaration of Shabuot was the most dramatic event known by the house of Israel after the flood. And it occurred upon the mountain the wicked call Hermon. But the mountain was known as Mount Zion to the early Israelites (Deut. 4:48) because it was to them a beacon of declaration for Shabuot. And some men of power among them wanted to enhance the importance of their temple so they applied the term Mount Zion to it. But the original name for Zion was *Maween*. It means “the abode of God, of man, and the animals. It is a lair, house, and a temple.” See Strong’s #4583, “a retreat from the world.” See also Strong’s #6726, #6725, #5329, and #5331.

*And write of that which you see here upon a stone
 And it shall be carefully preserved among the righteous
 as something that is holy
 And you shall not reveal the interpretation of it
 to those who know not my Father
 And you shall use the stones of the earth in this way
 to instruct your children
 and as many as will humble themselves before me
 who are willing to follow after the desires of Anokeesed
 And that which you write upon stones
 shall be handed down from one generation to another
 among my people
 so that there may be peace in the earth¹²⁶*

29 And it came to pass that the Lord said
*It is given to all of the children of men
 to choose how they will in the leading of their lives
 And they can go this way
 or that way
 And to men it seems
 that there are many ways they can choose
 But before the Great Holy One in heaven
 there are but two congregations that men may choose to walk in
 The one is holy
 and full
 The other is corrupted
 and empty
 And the pathway leading to the holy congregation
 or to the corrupt congregation
 is clear and can be known by all people*

30 **Maween** is the name of the congregation
*of the community of holiness
 because **Anokeesed**
and man
and the Eerkodeshoi
 all live together there with a fullness of life
 and lovingkindness*

¹²⁶ This is the reason for scripture to be established, far different than the effects of the world's scriptures today.

- 31 And **Senaseol**¹²⁷ is the name of the congregation
of the community of wickedness
because it is the **hateful world of the dead**
and they speak ill of Anokeesed there
And the exercising of the power of Godliness in common
is the spirit of the congregation of Maween
But sin and avarice in common are the spirits
leading the troubled people of the congregation of Senaseol
The one brings rich happiness and life
The other brings great fear
and sadness
and death
- 32 And know my son
that in the task of establishing Yawd
and the community of the righteous called Maween
there are many obstacles
For all the forces of evil are against it
And there are many false spirits
and the Niphilim are the foremost among them
and they have gone out into the world to deceive
And great care must be taken
to stay on the pathway toward the loving kindness of our Father
- 33 And it is the power of Godliness
established in Eden by Anokeesed
that leads His loved ones to Him
And in all that opposes the righteous
there are great powers of holiness that will sustain them
and deliver them
and guide them in the way
to overcome all of the forces of evil
- 34 For the holy city Maween
will become a living soul in the midst of creation
and in the very presence of Anokeesed
And it will practice compassion for itself
according to the life which it has been given

¹²⁷ Pronounced SEN-UH-see-ohl.

- 35 Be not amazed that it must also be seen to be a living soul
 by all of the righteous
 For as a living soul
 Maween will act
 together with the Eerkodeshoi
 to protect and sustain the righteous who dwell in her
- 36 *And I say that*
 because for Maween to prosper
 and become the means of leading the righteous of Yawd back to Eden
 it must be established in such a way
 so as to be a living soul
 acting for itself in the midst of creation
- 37 *And I will tell you*
 how Maween can become a living soul
So listen
 and learn my son
 of the pathway to establishing the holy city
 and Motsah began to draw with His stick¹²⁸
 and He said
 When the Power of Godliness is applied to the lives of men
 either to be much
 or to be little
 then they become accustomed to that pattern of love
 either to have it or not
 in varying degrees
- 38 *And it begins with the love and respect for children*
 by the parents and family
 to acknowledge the worth of their souls
 in the sight of Anokeesed
And when lovingkindness follows this respect
 then it will nurture
 and uplift the righteous toward the grandeur of repentance
 and redemption
And because of repentance

¹²⁸ The following verses from 37 - 75 is the Lord's explanation of the Water Tablet that Enoch made by copying that which Motsah drew.

*the holiness and the completeness of virtue
will grow to be strong and sure
and it is enlarged in their lives*

*39 And it is in this way
that people develop their various pure expressions of virtue
And the holy people of Anokeesed
will be found clinging to all virtue
all of the time*

*40 But those who have corruption in their lives
will hold to this virtue
but not to that one
And many among them will feel justified
in their choosing to have this virtue
but not that one*

*41 And for these
who may also love Anokeesed
it is important that they receive
a double portion of lovingkindness from their fellows
to uphold them in the way
until they can accomplish walking in perfection of way
and they no longer select to only live
by only the virtues that please them*

*42 And men and women are not alike
in their pursuits of holiness and perfection of way
For when virtue is complete
and it is magnified in the life of a woman
or if it is retained there from her childhood
then she forms a pure
and wholesome connection with charity
And she loves things innocent
and childlike*

*43 And she is drawn toward the mildness of gentle love
And she becomes tenderhearted
and alive
and sensitive in her feelings of joining
And she is dependable to her loved ones*

*to always walk in the ways
of the power of Godliness*

44 *And when virtue is magnified
to become full and complete in the life of a man
or if it is retained from his childhood
then pure righteousness results
which is a profound and tender compassion
toward all of the loved ones of Anokeesed
and also toward the elements of creation
and the Watchers of heaven*

45 *And he becomes known to be dependable
and diligent in his ability to provide lovingkindness
and in his ability and willingness to use the elements of holiness
to bless
and protect
and nourish*

46 *Then following this
it is this relationship with either charity or righteousness
that determines how the spirit is able to guide
the lives of both men and women
And also it will determine
which spirit is guiding them in the way they will go*

47 *And it is not black or white
But the Holy Spirit Kahee is heard
to the degree to which completeness of virtue is attained
And virtue is attained only by repentance
And some other spirit may be acting to influence
when virtue is not complete*

48 *And when a person chooses to abide by this virtue
but abandon that one
then either one spirit or the other guides them in the way
And it is according to that spirit which guides them
that determines that which they feel
in the feelings of their hearts*

49 *And men may feel compassion*

or disgust

and anger

or forcefulness

And women may feel joined to all things sweet and good

or they may feel suspicious

and afraid

and resentful

50 *And in turn*

it is the feelings of the heart of a person

that determines which congregation they walk in

And the weak and injured among the righteous

lead lives that sometimes walk in Maween

and sometimes walk in Senaseol

and sometimes wander in between

alone

and afraid

and forsaken

51 *And it is incumbent upon all of the righteous of Yawd in Maween*

to be patient and kind

to show forth the Power of Godliness toward their fellows

when these obstacles lie in their way

52 *And the people of Maween will not act alone in this*

as the soul of Maween will also act to turn itself toward them

and to love them

and to gather them in

and to influence them tenderly

toward walking in perfection of way¹²⁹

Or that is to say

a whole expression of virtue

53 *And the living soul of Maween*

will act in this manner in behalf of the righteous

wherever they are found

and in whatsoever circumstances they may be in

¹²⁹ God sees the function of the holy city to chiefly influence her children to be virtuous.

54 *And Maween becomes a living soul*
when all of the righteous abiding in her
who walk in perfection of way
feel in common
and know in common
and act in common
and have substance in common
and decide in common
and love in common
and share all of the fears
and joys
and desires of Anokeesed
in their hearts and lives
all in common

55 *And Maween thus becomes a living soul*
when the objects of creation
in Oneness
who walk in perfection of way
are all joined to be of one heart
and mind in all of these seven things
Then they beget the soul of Maween
and give it life
And the emergence of the soul of Maween
is the very pinnacle of the expression
of the true dominion that our Father Anokeesed gave to man
And there is no force among the wicked that can stand against it

56 *And this is because*
the power of Maween arises out of the forces of lovingkindness
that are resident in the visions of created purpose
in the Eerkodeshoi that are fulfilled
And this power is accomplished
by the complete joining of the righteous to huddle together
in their various expressions of perfect virtue
as they walk daily in the way
with their loving Father

57 *But the living soul of Maween will turn away*
from all of those who are against the diligence of virtue
or who do not want the labor of it

*And she will turn away from all of those who
because of the lack of virtue
are cold hearted toward creation
and who act callously toward their fellows*

*58 And she will turn away from all those
who despise the innocent
and who abandon their children
and the needs of their children before Anokeesed
and who make jest against the unfortunate
and the unknowing
and the weak
For they are those who listen to the spirit of lies
and doubt
and denial
And they are filled with contention
insomuch that they feel lifted up above their fellows
And they create generations of those who are distant
and who look with vacant eyes
and are violent
and hateful*

*59 Woe to those
to whom the soul of Maween turns her back
For they shall have no peace
and in the end they shall be left without a remnant
and they shall inherit the fruits of their evil labors
and the consequences of their wanton desires*

*60 But joy
and great happiness
and a prosperous long life
will come for those who cling to their knowledge of the truth
and who shed abroad the lovingkindness of the Father
through the power of Godliness*

*61 For these shall raise their little ones up to walk in the way
And then generations shall be so blessed
as to walk in the way of perfect virtue
And they will lead pure and righteous lives
And they will always be led by the loving spirit of Kahee
so that their men know*

*and feel compassion
and their women are pure
and delightful
and wholesome in their innocence*

62 *And the soul of the holy city Maween
shall turn her face toward them
and open her arms to enfold them
and she will gently care for them
and guide them home
to the peace and wonder of the presence of Anokeesed*

63 *Now understand
that the wicked do not have opposition from Semihazah
who is Mowtsoor the Decadent
And this is because they act to please him
And they believe in his lies
and they support his opinions
and his interpretations
And they give of their labor
to sustain his congregation of Senaseol*

64 *And it is known
that Anokeesed will not oppose the wicked
for He lovingly gave them their agency
But the wicked are opposed by the fruits of their own labors
and by the Eerkodeshoi
who will act upon the grief of the soul of Maween
to subdue them*

65 *But it is the righteous who are opposed by the evil one
and by his congregation
But the soul of Maween will act to see to it
that the faithful children in her
who are diligent to be founded upon
the rock of the repentance of Yawd
will have their opposition be the means of strengthening them
in the way of virtue
and in the power of Godliness*

- 66 And in the end
all of their days will be led in peace
and in the harmony that is found in the midst
of the presence of our Father Anokeesed
- 67 *But the wicked find themselves*
continually facing the need to fight against the powers of good
and also against the powers of evil in their fellows
And their congregation is always in peril
and it finds the need to be defended from decay
and from the threat of being overtaken
by someone stronger than they
- 68 *And changing from the traditions of their fathers*
is a threat that consumes them in the way
For they find no security in the leadings of the spirit
but are compelled to cling to that
which seemed to preserve the lives of their fathers
And in this way they constantly find themselves vulnerable
and unprepared in the face of change
and they are overtaken by events which they cannot control
- 69 *Remember my son*
that above all things
when the soul of man is founded upon the rock of repentance
it leads to great happiness
and redemption
and freedom
And it leads to the fullness of joy here in this life
- 70 *But when the soul of man does not act*
to be founded upon the rock of repentance
it leads to doubt
and hopelessness
and despair
and anger
and death
And any of the elements of the earth
that are used by the wicked in worship
or in their daily lives

*will in the end return to them empty
and void
And it will be to their hurt*

*71 And that element will be ashamed of them
before the Great Holy One
at the last and final day
And while they can seem to prosper for a while
in the midst of their wickedness
in the end they will be left void
and alone
and empty
of all of the pleasant delights of life
that were meant to be their inheritance
from their kind Father Anokeesed*

*72 So it is expedient my son
to always teach the people to be diligent to walk
in the pathway of the power of Godliness in perfection of way
so that in the course of their lives they may be drawn in
by the loving arms of the soul of Maween
to dwell with their Father in peace*

*73 And in Yawd my people can pattern their righteousness
after the righteous of the first great seavening
and Maween will recognize them
and claim them as her own
And I will also lay hold of them
as my own treasure to have*

*74 Therefore
it is expedient upon you to begin with the establishment of Yawd
And before you can put Yawd in place among the righteous
a search must be made
all throughout the land among the righteous
to discover the righteousness
that I have established among them since the beginning
And it must be decided
that which will be established among all of the people
and that which was meant for only the few*

75 *And this is necessary so that they can all practice in common
all the holy ways of righteousness
and repentance
And when they practice in common
all of the worships of the holy ways
then they are able to uphold one another in perfection of way
insomuch
that they can purify away from all of their uncleanness
and corruptions
And then also are the people of my Father protected
and nurtured in their way toward the loving arms of my Father
in the holy city of Maween*

76 And it came to pass
that as I looked with Urim I saw
that in the days of Enoch
Motsah the Lamb had the opportunity to establish Yawd
or that is to say His church
without any of the encumbrances of the traditions of men
or the dogmas that arise
from their seeking to rise one above the other
and our lovely Motsah has thus blessed the righteous
of all the generations of the end times
with the knowledge of these things

77 And what I beheld is after this manner
the establishment of Yawd allowed
all of the righteous people upon the earth at that time
to come together in such a way
as to be joined with the ways of security and happiness
and it was a very great aid to them
to prevent family groups and encampments
from drifting onto forbidden paths
and wandering in the wilderness
of that which comes from the whims of the unknowing
and from the random changes
that were known to divide
and scatter their families and their loved ones

78 And it gave them the means of instructing their children
and in joining together one generation to another
in the knowledge of the Lord

and the establishment of Yawd
gave them all the full benefit of the knowledge
of how to utilize the element of righteousness to the fullest
to bring healing
and great power was seen to be at work in their righteousness
and the wicked began to greatly fear them

79 And I beheld
that all of the passages of life
were marked with righteousness in common among them
and they taught their children from the heavenly tablets
and they clothed them with righteousness
and by these things
righteous parents began to have no more wicked children

80 And I also beheld
that the wicked continued to lose some of their children to righteousness
until they established harsh demands
and ruled with the religion of Senaseol
and in many ways
when the wicked discovered the righteous ways of Yawd
they distorted them and put them to use
to strengthen their hand against righteousness
and their control over their fellows

81 But among those who embraced the truth
and were a part of Yawd
I beheld that they prayed in common (1)
and held possessions in common (2)
and they also found and established the elements of righteousness
that were a common defense against opposition (3)
and from evil
and Yawd allowed them to achieve a common mind (4)
as to the leadings
and direction of the Lord to His people

82 And they found great benefit
and much blessing to come from common confession (5)
and repentance
and they were able to empower their people with rich benefits

by means of a common understanding (6)
of the use of element in their worship
and lastly
in the course of time
they found the joys and comfort
of celebrating the times of the Lord
in all of His holy days in common together (7)

83 And it came to pass
that I saw an astonishing thing to me
for I beheld that Yawd also became a living soul
and an identifiable spirit that had life
and it moved with effect
in the midst of each soul in the holy congregation
to guide and show them the way
and Yawd became a living soul with a name and a vision
and it was respected in the same manner as any living soul
by the holy hosts of heaven
and Yawd was not viewed as a vehicle of power or control
but viewed in the same manner as a loved one
who is respected
and given their rightful place in the presence of the Lord

84 And as I looked with Urim I could see
that Yawd expressed no authority
to act to control the lives of any people
for the glory of men
or for gain
and also I saw that Yawd asserted no authority before the world
and it acted the same as Anokeesed at the judgement
but Yawd was known only as the means for the righteous
in Community
to act in common in their pursuit of repentance
and perfection of way
and the power of Godliness

85 And it was the people
who would not allow evil in their midst to remain
and it was the people who would stand up
for walking in perfection of way
and it was the people who directed their affairs in Yawd
according to the leadings of the Spirit

and by the power of Godliness
and all of this could come about
because the people of Yawd found sorrow
happiness
thankfulness
learning
endurance
wisdom
and redemption all in common
and because of this the soul of Yawd was formed
and it became strong

86 And the collective feelings of the people
began to be known and openly shared in creation
and the people were identified
and named by the Eerkodeshoi by the clear
and strong feelings of lovingkindness
that followed with them
and the Eerkodeshoi knew Yawd openly
and spoke often of her among themselves
and it is the feelings of the hearts of the righteous
that came to life in the midst of the Eerkodeshoi
that becomes the living soul of Yawd

87 And I beheld that they had ceremonies
that were filled with the presence of Anokeesed
and His lovely Motsah the Lamb
they had ceremonies of **connection**
where a person would be **joined** to their kin among the Eerkodeshoi
and to the needed feelings of Anokeesed
and rocks of witness were used for this purpose
and the element of mothers

88 They had ceremonies of **separation** from the terrible Decadarchoi
and from the troubling effects of their teachings
and anything in creation empty of the presence of Anokeesed
and little sparrows were used for this
and the elements of the Merari were used
by those who were guided to do so

89 And ceremonies of **celebration**
where visions of created purpose were celebrated

and prayed over
and a knowledge of them was rehearsed
and expanded upon so that they could be known
and supported by the contributions of their loved ones
and set in place by the elements of Rahaviel

90 And they had ceremonies to strengthen **prophecy**
and in these ceremonies the Eerkodeshoi were instructed
and a rich understanding of the will of Anokeesed
was brought by the use of element to them
and this was done to strengthen the fulfillment of prophecies
in individual lives
and in families
and in the world

91 And they had ceremonies to **gather** and deliver them from peril
and **strengthen** the righteous
and to lend them support in difficult circumstances
and the element of marriage was used for this
together with rocks of witness

92 And they had ceremonies of **compassion**
where a righteous person
would gather to their loved ones in worship
and speak of their struggles in repentance
and they all could share support
and understanding
and in this way they loved the repentance of one another
and often understanding was to come to those
for whom these ceremonies were performed
and the element of Anokeesed was used for this

93 And as I heard and saw
concerning these ceremonies of compassion
the Lord said to me
that these worships were to be in two parts
and after understanding was accomplished
as to the views of Motsah the Lamb
concerning the truth of the need for compassion
then that understanding was confirmed
on all who are present

94 And they had ceremonies of **welcome**

where those arriving in the city of Maween
felt loved and supported in all of their trials
and great was the love that was shown them
and great demands were not made of them
and they were received with much tenderness of heart

95 And they had ceremonies of **covenants**

and it was according to what the nature of the covenant was
that determined what righteousness applied
sometimes it was their hair
or a ree
or a staff of wood

96 And they had ceremonies of **commission**

where they would send off a loved one
on an errand for Motsah the Lamb
or His Father
and rich blessings were brought by the power of these worships
and the Eerkodeshoi moved
with firm purpose in their behalf
to prepare the way before them

97 And they had ceremonies of **apology** and **resolve**

where healings were made in breaches in families
and disputes were brought to repentance
and the lofty Power of Godliness prevailed in these worships
and the elements of Joshua¹³⁰ were used to good effect

98 And they had ceremonies of **bestowal**

for spiritual blessings
and for gifts of power
and helps

99 And lastly

I saw that they had ceremonies of **remembrance**
where the purposes of the Lord were brought to bear
in the midst of any misfortune
or in the midst of a great thankfulness

¹³⁰ *God has saved*, Strong's #3091.

100 And I saw that Yawd was exceedingly strong
and the wicked could not stand against it
and it empowered the people of it with a great ability
to show forth the Power of Godliness

101 And it came to pass
that Motsah the Lamb was very well please with His son Enoch
and the Lord ended His instruction to him
and Enoch was filled to overflowing
with rich gratitude towards his Motsah
for guiding him in the way
and Motsah handed His stick to Enoch
and he departed

102 And it came to pass
that Enoch lingered in the camp of Maceelah
and he did not want to leave
and the two sentinel oaks there loved him greatly
and he was the first person to visit them
since the world became temporal
and they touched him

103 And after some days
he took his journey and went westward
toward the encampment of Annaway
and all of the people there
were anxiously awaiting his return
and when he arrived they all were quiet before him
for his face shone with the light of Anokeesed
and during the four days which followed
encampments in the land of Anach
and from the east
sent listeners to hear all that he would tell them

104 And it came to pass
that a multitude was assembled
and Enoch expounded all that the Lord had shown him
and he drew in the sand with the stick
the drawings of Motsah that He made during His instructions
and all the people rejoiced
and after those days
many emissaries were seen going to Anach

to the camp of Annaway
and Yawd began to be formed
and a strengthening was found to come
to all of the families of the righteous

105 And it came to pass
that Enoch carved the drawings of Motsah upon a stone tablet
and he kept it safe
and he spent his time in Annaway
doing his labors in the harvest
and when the harvest was completed
he journeyed with his father to the winter camp of Shelevah

106 And as I look with Urim
I can see a large cavity in the side of a hill
in the camp of Shelevah
and it has a large opening
and there on the earth
dressed very warm
is a group of the elders of the people of Mahujah
and the elders of those who came from Rabshalash
and also Ayleeyah
together with his rib who is called **Amerake**
because she is the *mother of tenderness*
and they are assembled to plan the wedding of Enoch and Edni
and I see a flickering fire
and all the faces of the loved ones of the Lord
are glowing with the light of the fire

107 And I saw and heard
that of all the children of Yaatsekawd and Cavah
only the descendants of Chathan performed weddings
and the wicked children of our first parents did not
neither did any of the righteous
other than those descended from Chathan

108 And Edra married the eldest daughter of his brother Chathan
and her name was **Pethuah**
because of her *exceeding great charity*
and *childlike faith*
and because she was the daughter of Chathan
Edra had a wedding

109 And Baraka was a descendant of Chathan
and Ayleeyah was a descendant of Edra and Pethuah
and it was in this way
because of their lineage
that it became certain that Enoch and Edni should have a wedding

110 But the wicked declared
that Eden was a myth
and the stories of it that had been told were of no value
and some of them declared
that Yaatsekawd and Cavah were not the first two people
for they said that there was evidence of people from long ago
and many such things did the wicked declare
so that they would have no ties to the virtues of Eden
or to the repentance
and righteousness of their first parents

111 And all of the rest of the righteous
other than those descended from Chathan
did not think
to have the custom of weddings established among them
but Chathan
son of Yaatsekawd
when he took his rib to wife
he declared that he would only do so
by the worship of the rocks of Simca
and that is what they called a wedding

112 And it is in this way
that these elders of the people are gathered together
to plan the wedding of Enoch and Edni
and this meeting was brought about
because Enoch and Edni exchanged espousal gifts
and he gave her a little fish
and some hyssop
and she gave him a fig
and a double acorn¹³¹

¹³¹ Espousal gifts express your desire and request for specific helps in your joining and marriage to fulfill your vision.

- 113 And it came to pass
that after those days they were always seen together
and they laughed together about how they met
and Baraka gave Edni the song of the dance
- 114 And it came to pass in those days
that after the gathering
to plan the worship of the rocks of Simca for them
word was sent abroad to all the righteous from Edra
that all of the righteous must repent and have weddings
in order to be upright in their standings before Anokeesed
- 115 And he said it must be so
because the Lord has said that Yawd must be established
so that all of the righteous worship in common
and for this reason
there were many visitors from the regions round about
who came to witness
how the worship of the rocks of Simca was performed
and so they could hear it for themselves
concerning all of these things
- 116 And it came to pass
that the righteous began to perform this worship
in all the encampments in the land
and those who had not had weddings
were blessed
by the power of the element it brought to their lives
when they did so
- 117 And as I looked with Urim I could see
that the righteous of that day
were easily drawn to repentance
because Mowtsoor and his band
had not developed the means of establishing pride
among those who could not anticipate evil
and there was much enthusiasm for the establishment of Yawd
for all the people supposed
it may cause their families to be brought together
in their pursuit of righteousness



Edni

295

and they all longed for the happiness
that they had known in times past

118 And as I look with Urim

I am compelled to describe Edni
and she is very tall and thin
and her arms are long
and always moving about
as though she speaks with them
and she is busily engaged in everything
and nothing escapes her notice
and when looking into her smile
it was hard to imagine anyone more trusting
or selfless
she is beautiful
with long flowing auburn hair
and her smile looks very much
like that of her mother Cavah
and she speaks so quietly she can hardly be heard
she is so delightful

119 And it came to pass

that on the day of the wedding
at the rising sun
they each took their espousal gifts
and they prayed together with them
on the high place of the rock
and Edra placed an element of righteousness upon them
and they gave their espousal gifts to their rock of witness
as an element of remembrance
and then all in the company proceeded to the western overhang
and I saw a long procession
and there they performed the worship of the rocks of Simca
and Amerake brought the ree
and all was done in the manner
that the Lord established in Eden
and Edra wept for missing Pethuah

120 And in the years that followed

Enoch grew in his stature to be large like unto his father
and Edni was just a little taller
and I think I have never seen a man

who moved with more confidence
and purity of intent

121 And it came to pass
that the elders of Shelevah discovered much of the righteousness
that the Lord had given to their fathers
and all these things were held in remembrance
but the people had not yet learned how to use discretion with the truth
because they could not anticipate evil

122 And Enoch and Edni lived in Annaway
and their first child was born
in the lair Enoch was born in
and it was a girl
and they named her after her grandmother Pethuah
which brought joy to the heart of their old father Edra
for she had passed away in the midst of travail

123 And for this reason birthings were established
after the manner of the delivery Cavah did for Enoch
by the elders of Shelevah under the guiding hand of Enoch
whom Motsah had given the task of establishing Yawd

124 And the elders became known
as the council of Shelevah among all of the righteous
and old Elah son of Yaatsekawd
when he heard of it
joined with them
together with all of his people
and he was greatly comforted in his old age
for he had endured near the borders of Towah
with much longsuffering

125 And Yawd
and the city of Maween
were bright in their prospect before his aging eyes
and the element of birthing was a comfort
to all of the mothers of the righteous among his people
and the use of kellies was also established
in every home of the righteous

- 126 And the righteousness of clothing
that Motsah declared in Eden
protected their children from going astray
and all of the women
starting at their tenth birthday
carried two needles in the hem of their garments¹³²
- 127 And they began to mark the day
that Yaatsekawd and Cavah left Eden
as a holy day
and it was their foremost day of the year¹³³
and it was for them a day of mercy
to celebrate the kindness of Motsah
to go with them to guide them in the way
- 128 And they also marked the day
that the lamb spoke to them at their altar
and for them it was the day of forgiveness
and on that day they danced the song of Cavah
and rose up in the dance seven times
and the song was used to reestablish the dominion of the forgiven
- 129 And Enoch established altars of Ariel
and they worshipped there
on the days of Gamal for their young people
- 130 And he established music
and singing in their worship
according to the advice of his mother
and the Eerkodeshoi understood
- 131 And he was first to bring to the people
the sacredness of that which was written
upon the heavenly tablets
and those writings were much revered
because of the truth which they bring

¹³² See Ch. 7 v. 33-35.

¹³³ In this case the word “foremost” means the first day of the year or the day upon which the year is built, which is the spring equinox.

- 132 And they would sing a water song
and drink water before they would proceed to worship
or perform anything to the Lord
so that all the congregation of Yawd
among the Eerkodeshoi could know to be there
and Mahujah made pockets with coverings to put sacred element in
and all the people among the righteous had them
- 133 And Edra established censers
to offer the smoke of fellowship to Anokeesed
and to each other
and they were stones that they held in their hands
- 134 And a woman who was a descendant of Elah
who was named **Ashmoreth**
because of *her inscription* among the Eerkodeshoi
established the clans of women
and Baraka said they should show forth
the Power of Godliness in all of their behavior
- 135 And the long years of loneliness for Baraka were ended
and it was said by some
that she had been Yawd alone all her days
until Motsah established it among the rest of His people
and she was viewed with reverence
and her ways of worship were looked upon
as a guide for them all
and she also was looked upon
as one of the foremost women of the earth
- 136 And all of the righteousness of the people of Anokeesed prospered
and it was magnified
and their joy in their lives
and in the lives of the people of Yawd overflowed
and because of the joy of it
the earth shook
and the great grasslands of Anach swayed with gladness
but in the land of Heleah the rocks were rent
and some of them fell upon Kenneh as he slept
insomuch that he died in the midst of his house
and the Lord has revealed to me
that during his life

Kenneh was known to have pled with his fellows
to persuade them to curtail the extremes of their wickedness
and he feared greatly that the wickedness
that was expanding to be out of control
would be laid to his charge
and thus ended the life of the only man born in Eden

137 And it came to pass that one day
Enoch went with his little daughter to his place of prayer in Emarah
and it was for her a long journey
and she was very young
and as she was playing
in the place where her father looked with Urim
she looked up
and she spoke by the power of the Spirit
and she said
Enoch why are you not preparing to go upon the mountain
and the words of the little child startled Enoch
for he knew she was not of an age
that she could say such words of her own

138 And when they arrived home
he rehearsed to Edni that which his daughter had said to him
and Edni counted the seasons with Enoch
and it was time for the seventh season
of the colts of the reeds to appear

139 And it came to pass
that word of it was spread abroad
that Enoch was preparing to go upon the mountain
to gain the understanding
of how to divide among the sons of heaven
for all the people of Yawd
and they all began to pray for his preparation
and they trusted in the Lord
that by being obedient
Motsah the Lamb could reveal to Enoch
the manner in which they could rightly divide
among the sons of heaven
for they greatly desired to know concerning them
for the wicked were pressing them hard
and their need was urgent upon them

The Book of Remembrance

Chapter 10

Tablet of Bedal

The Story of Enoch and Edni

An account of the forty days of Enoch upon Mount Mahujah when he divided the waters and he reprimanded the Watchers and he named the sons of heaven.

- 1 And it came to pass that I looked with Urim
and I beheld through the eyes of the Lord
and the great presence of the spirit of Anokeesed was upon me
and I saw through the mists
to the beginning of time
and the mysteries of the things of the Lord
before the flood
were opened up to me
- 2 And I saw that Enoch turned his face steadfastly
toward the eastern waste places of Mount Mahujah
and I could see
that his determination was very great to go
to be instructed by Anokeesed
concerning how to rightly divide among the sons of heaven
- 3 And it was a wonderment to me
as to why the matter was so important
and I could feel that I was about to witness
a moment in the course of the history of man
that was pivotal
but I did not know why all of the hosts of heaven
were looking with such expectation
upon these doings of Enoch
to divide the sons of heaven
- 3 And I saw that Enoch
and Motsah the Lamb
were very much moved at the prospect of accomplishing it
so I inquired of the Lord
and I asked Him

*Lord why is it so important
for Enoch to divide between the sons of heaven*

4 And the Lord said to me

*It must be so according to the Decrees of Creation
For man must intervene with his agency
to bring about the rightful course of the salvation of man
And the knowledge of Anokeesed cannot accomplish it
For the Father knows the true division of the sons of heaven
according to whether they are good
or they are evil
But His knowledge of it will not affect creation
so that righteousness
and His lovingkindness
will remain to be seen by man
as the true intended pathway for creation*

5 Therefore it is necessary for a man

*with breath in his chest
to stand
and declare it with great authority
that comes from walking in the way of the truth*

6 And Enoch must intervene to declare the division of the sons of heaven
*according to whether they represent the true nature of Anokeesed
in His acts of lovingkindness
or not*

7 And in the course that man now follows

*they may fail to accomplish the desires of the Father
For as Enoch is declaring these things
the fallen ones are gathering
to declare with much swelling
that their view of the Lord
and their meaning of all of His acts in creation
is that which will stand in the eyes of all men*

8 But in the end

*their declarations will not prevail against
that which Enoch will perform in righteousness
because they are not based upon the truth
and the power that it brings*

*And the man Enoch will stand forth
and establish it with a sure hand
before all of the concourse of heaven
it being magnified by the element of righteousness
and because of this the declaration of it will remain
all through the course of the earth
And it will alter not
neither will it vary away
from that which he will intervene to declare*

9 *And because of the declaration of Enoch
a true knowledge of the lovingkindness of Anokeesed
and the meaning of the handiwork of His love
will be preserved in truth during all of the ages of the earth*

10 *And because of the righteousness of Enoch
all people
of every age of the earth
can know in their hearts the true purpose
and the intended pathway for man and creation
And this is so for both the wicked
and the righteous*

11 *And in the end
the truth of that declaration
and the effects of it will prevail to remain
among all those who are in the presence of Anokeesed
But the wicked will establish a different nature for their god
and a different meaning for creation
And it will stand among the wicked for a long time
in the midst of their guilt
until wickedness is done away*

12 *And there will be multitudes
that will cling tenaciously
to the view evil has of the Lord and creation
And suffering
and contention
and alienation will arise up from the earth
like the smoke of burning
because of it*

13 *But my son Enoch*

*will make his great and profound declarations to establish them
And creation will not be left to follow the course
that the evil sons of heaven
and the wicked among men have set for it*

14 *And the hole the wicked have dug*

*for the Lord of the righteous to fall in
will be filled by them that dug it
and their god shall dwell there*

15 *And I said*

*Lord how can the wicked have so much power
to accomplish these things
and He said
When man became evil in their temporal world
they became cut off from an awareness
of the nature of my Father
and the holy presence of His dwelling place
in the midst of creation*

16 *And it is even so*

*in the same manner with the sons of heaven in creation
as some of them also followed man
to become evil in their temporal world*

17 *And to varying degrees*

*all of the sons of heaven
who are all of the elements of the temporal earth
in all of their various forms
who have been given life
and who are living souls
were also cut off from a full awareness
of the presence of my Father
in the days of Enoch*

18 *And they all together see agency to be a natural thing
without consequences*

*insomuch that they consider that they can choose to freely follow
whichever of the objects of creation they will
Whether they will be like those who love Anokeesed
or like those who follow Mowtsoor the Decadent One*

*And man may seem to follow after
the example set by his fellows without effect
but in the end
their choice is between good and evil
and it is measured according to the nature of Anokeesed
And all men
and all the sons of heaven
are unaware of the real meaning of their course
and the consequences of their choices
And it will be so until they come upon
the effects of the intervention of the agency of the righteous
which can bring those holy among them
unto an awareness of the presence of Anokeesed*

*19 And being in His presence will cause them all
to be able to be instructed
as to the meaning of their choices
either in this life or the one to come
But the wicked Decadarchoi
who are the fallen sons of heaven
will remain ignorant and vile
because they cannot come into the presence of Anokeesed
and His truth
For they have rejected it in ways that are unforgivable
And the effect of their choosings will be
to condemn them to their ignorance
for their choosings cannot
bless them with the bliss of understanding and fulfillment*

*20 And it is only the presence of Anokeesed
that can give them a true feeling
and awareness of the meaning of their lives
But the intervention of man
cannot bring all of the sons of heaven
into the presence of my Father
For after the evil sons of heaven have seavened themselves
to corrupt the lives of men
and the pleasantness of creation
they can never enter into the presence of Anokeesed again*

*21 And this is so
because their corruptions have come about*

*by their complete denial of their visions of created purpose
and by using their own souls as the element of wickedness
And the only way for them to have their souls restored
to the lovingkindness of their Creator
is by the fulfillment of their purposes in their creation
And when they have openly rejected
the power of life in their own souls
any way back to the One who created them is cut off*

*22 For they are not the objects of creation
but they are His creation
And their only purpose
is to be an expression of the lovingkindness
of the One who created man to be in His image*

*23 And it is in this way
that their rebellions
for them
came to be unforgivable*

*24 But because man is the object of creation
the unforgivable sin for him
is when he uses the creations of Anokeesed
to cause expressions to be made of violence
and hatred
and evil
to deny the holy Spirit
of the lovingkindness of Anokeesed
in specific ways with evil intent
and all of the objects of creation
will be brought back into the presence of Anokeesed*

*25 And all of the sons of heaven
are not aware of the true nature of these things
and the Lord ended His speaking
and I saw that the Lord has required Enoch
that he divide among the sons of heaven
so those who will
can know concerning the nature of Anokeesed
and so they can be instructed by the objects of creation
concerning the true meaning
and conditions of Elda*

which the presence of Anokeesed brings among them
in spite of their temporal state

26 And it is the nature of some
of the sons of heaven
to not forget
but others need instruction day by day
and it is those who do not forget
who bless man
from one generation to another

27 And it is those who must be instructed day by day
who respond to bless them in their daily needs
and in their needs for their knowledge of salvation
which is for them repentance and forgiveness¹³⁴
but for man
salvation is to live in the presence
of the Great Holy One in the midst of eternity
and Motsah the Lamb is the mediator
between Anokeesed
and temporal man

28 And because of His forgiveness
He is the only way back to the Father
and the sons of heaven who have rebelled
and fallen away from their created stations
have treated the reasons Motsah gave His Father to create them
as a despicable thing
and they have rejected them both out of hand
and used their own souls
as the means to pursue their own lustful desires
and because of this
they have no way back
into the presence of the Great Holy One

29 Therefore
it is expedient that Enoch divide among the sons of heaven
so the holy ones among them can be empowered
by the knowledge of the nature of Anokeesed

¹³⁴ The Eerkodeshoi's view of man's salvation is in contrast to our own view. This also shows that the Decadarchoi are utterly void of any concept of salvation.

whom Enoch will bring before their eyes
by his intervention
and thus live out the purposes of Anokeesed
in their lives in behalf of man

30 And they also can know of the importance
of following the example of Anokeesed
as shown by how He loves His children
and His creation

31 And in this way the holy sons of heaven
can be instructed in such a way
that they can turn themselves to support the righteous
and join with them in Yawd
and in the holiness of Maween
and they all can act in concert together
to preserve an inheritance of lovingkindness
among the handiwork of Anokeesed upon the earth
which inheritance has been from the beginning

32 But the fallen ones
who would not consider the feelings
of the heart of Anokeesed to be of any value
can go their way
according to their choosings
and do what they will
but it will not have the effect
to change the purposes of Anokeesed for creation
or in the minds of men
because they have denied themselves any authority
by clinging to their ignorance

33 And so I was instructed and taught
that Enoch having the authority of a high priest
was to define and identify the fallen sons of heaven
and also the holy ones
and from him
and the instruction which he brought to them
and also by his righteous acts
the holy ones could come to see clearly
the importance of their following Motsah the Lamb

in order to fulfill the desires of their loving Creator
but ignorance was all that remained for the Decadarchoi

34 And while even some of the most wicked among men
will in the end
come to a true knowledge of these things
the fallen sons of heaven will not
and their ignorance will remain upon them forever
and they will not be in attendance during the Great Judgement
when all of the children of men
and all of the holy hosts of heaven
come together there

35 And because of the declarations of Enoch
to divide among the sons of heaven
and to establish reprimand
toward the watchers who have fallen
the rightful purposes of creation will stand firm
among all the generations of the earth
and thus was I instructed
as I inquired as to why this mission of Enoch
was looked upon with such high anticipation in heaven
and by all of the people of Anokeesed
in the land of Anach

36 And it came to pass
that Enoch set his face steadfastly
toward the eastern waste places of Mount Mahujah
and his father had been there
and he knew how to instruct his son
in the way in which he should go
and Enoch traveled many days with the sunrise in his face
and his destination of the great mountain
on the horizon before his eyes
and clouds of mist covered the top of Mount Mahujah

37 And it came to pass
that as Enoch journeyed
he went south around Mount Mahujah
and he journeyed where no man lived
for not one of the children of Yaatsekawd
had spread themselves there

38 And it came to pass
 that Enoch paused in his travels
 to gaze upon the grandeur of the mountain top
and there on the east of Mahujah was a high flat wilderness
and it was barren of any life
and he rested by a stream of water
 overlooking the barrens of the high plain
and he pondered
 whether he would descend down
 upon the barrens of the high places

39 And he had a foreboding to look upon the barrens
 and fear seized upon him
and he was afraid he could not accomplish
 the desires of the Lord for him
and he said
 Oh Motsah
 I am now come to this strange land
And I wander here as a stranger to all that is here
And I am come hither to learn
 how to rightly divide
 between the sons of heaven
And everyone is depending on me
And I am afraid for I know nothing of this place
Will You come and help me

40 And as he said these words
 Enoch turned himself
 for he thought he heard a familiar sound
and it was Motsah standing beside the stream
and the heart of Enoch was comforted with His presence
and he walked over
 and he knelt before Him
and the Lord reached out His hand
 and He took up some red clay
 and He anointed the ears of Enoch
and He said
 Oh scribe of righteousness
 I want you to heart
 all that which is spoken by the sons of heaven
and He anointed his eyes with blue clay
 and He said *I want you to see as I see*

and then He said
My beloved one
please turn yourself about
and get up upon the place that I will show you
And look with me upon the majesty of the high places

41 And it came to pass that the Spirit
and presence of the Lord
caught Enoch up
and it carried him as he walked abroad
in the pleasantness of the high places

42 And Enoch began to hear all of the chatter
and talking of all of the holy ones
in the abode of Anokeesed there
and he heard the wind
and the trees
and the hills
and the thunder
and all of the voices of the pleasant places

43 And there were praisings
and great sounds of joy
and there were sounds of the sweet singing
and lauding for the loveliness of Anokeesed
and His Son

44 And Enoch was taken aback
for some of them were singing praises of thankfulness
that Enoch was His son
and they all were blessing Anokeesed
and His purposes in creation
and for their love for one another
and the sound of it was such to melt the heart
and the love of the presence of the Great One
was permeating all that was before Enoch

45 And he looked
and listened with great wonder
to that which was before him
and it penetrated him to the very center
and he knelt down in his joy

and he beheld how all of the Eerkodeshoi moved
and acted out of their love for him
and the Great One
and his eyes beheld them to be
as if they were all moving about
in the excitement of their joy

46 And they were steadfast in all that which they did
and they were all dependable
and they could not be persuaded
to vary away from the will
and desires of Anokeesed
and their paths were fixed by the first great seining
and by obedience to the dominion
of Yaatsekawd and Cavah in Eden
and all of them took great pleasure to do so
and those who remembered among them
saw to it
that the rest of them were instructed

47 And it came to pass
that Enoch was astonished
at the magnitude of the sounds
and the sound of it was like the roaring of the sea
and Enoch beheld that all of the holy ones
were filled with the truth
and held instructions
and counsel for man within themselves
and they also yearned to be instructed
by the objects of creation

48 And he saw that even the light that shown upon the earth
and enlightened his eyes
was filled with the sweet taste of the truth
and he wept for joy to hear
and see the holy Watchers of heaven

49 And he said
*Lord how can my heart stand
the richness of all that is before me
and all that I am hearing and seeing*

50 And the Lord said

*Rest here awhile my son
for I have yet much to show you
For you must go to a place called Senaseol in a while
And it is in the barren plain
that you saw before I called you here
And it is named **Senaseol**
because it is the **hateful world of the dead**
And they speak ill of Anokeesed there
and they are alienated from His purposes in creation
and after Enoch rested
he made his way back to the overview
of the barren waste places of the high plain*

51 And it came to pass

*that he bravely stood forth
to obey the directions of Motsah who was with him
and the Lord pointed away so that Enoch could look
down toward a large crevasse in the plain
and it was a long way off
and Enoch carefully
and falteringly
made his way down
to the edge of the deep crevasse in the barren plain*

52 And Motsah went with him

*and the Lord bid Enoch to enter
to go down for Him into the abyss
and He said He would wait for him at the brink*

53 And Enoch became brave before the request of his Loved One

*and he went down as the Lord had asked
and he had to climb upon the rocks
for Senaseol was filled with large
broken
and sharp rocks
and it was cold
and there was no life there
and nothing grew
and steam issued forth from the cracks in the earth
and the air reeked with the smell of sulfur
and the mud boiled in pools here and there at the bottom*

- 54 And it came to pass
 that Enoch began to hear high pitched
 and shrieking sounds
and all of the sounds were echoing
 and bouncing off the rocks
 with the feel of *mockery*
and he began to hear great
 and harsh words against Anokeesed
 which made light of His lovingkindness
 and His purposes
 and the desires of His heart
- 55 And the sounds were filled with taunting
 and vile chantings
and strong contention was a strange sound to the ears of Enoch
and there were words of enticement
 which he shirked away from
and there were subtle words of temptation
 that were smooth
 and beckoning
 that made him afraid
and there were voices appealing to him to seek out
 and obtain the wealth of possessions
 and these voices were disgusting to him
- 56 And there was the din of strife
 for each sought to arise above the other
and any who were the object of cruelty
 were surrounded to be looked upon
 as a source of merriment and reveling
- 57 And those who languished
 for any reason
 were belittled
 and treated with disrespect
and everywhere there was rudeness
 before the Creator of heaven
and they bickered
 and argued
 and strove with one another
 over this point
 or that one



Enoch in Senaseol

- 58 And they sought to know who was the greatest among them
and they called their god by the strange name of El
and the earth shook with sadness
and the rocks broke more
- 59 And Enoch beheld the Decadarchoi
and he saw green copper
and black coal
and pale marble
and yellow sulfur
and he smelled the grotesque smell of fermentation
and in his soul Enoch began to feel alone
and forsaken
- 60 And it came to pass
that he heard a noise from atop the edge of the crevasse
to the southeast
but he could not tell what it meant
nor what it was saying
for the much tumult
of the rudeness of the inhabitants of Senaseol
- 61 And Enoch put his hands to his ears
and he remembered that they were anointed
and then he heard the noise
and it was the voice of Motsah
and He said
*Enoch come hither away from Senaseol
for I have much more to tell you*
- 62 And the presence of Anokeesed grew strong
because of the intervention of
the bravery and obedience of Enoch
and Enoch knew the Great Holy One Himself was near
and had followed him there
and all of the barren plain trembled with His presence
and all fear fled
and the Decadarchoi hid themselves
and Enoch hastened himself to get out of the abyss
and he looked about to see
from whence the sound
of the voice of Motsah came

but his vision was dim from the mists of darkness
and then he remembered that his eyes were anointed
and when he looked again
he saw Him standing there on the brink waiting for him
and Motsah the Lamb came down and drew near
to continue with him over the jagged rocks
to the top of the barren plain¹³⁵

63 And it came to pass that with the presence of Anokeesed
and the departure of Enoch
all of the Decadarchoi grew silent in their hiding places
and the Eerkodeshoi also listened intently from where they were

64 And the great voice of a herald
called words out to them all
to both the Eerkodeshoi
and the Decadarchoi
and it was the soft voice of a woman¹³⁶
and a clear one
and it pierced the hearts of all of the sons of heaven
and it called out to them all
and said

*This man Enoch
who is a scribe of righteousness
has heard all of your speech
And he knows all of your sayings
and he has heard all of that
which you have said to one another
and how you have acted towards one another
in the midst of creation
both in the lofty places
and in Senaseol*

65 *And all of your secrets
and private exclamations
are now known to him
And he has felt
and beheld
and known in his soul*

¹³⁵ If he had not been anointed he may not have escaped Senaseol.

¹³⁶ As incredible as it may sound, this was Cavah speaking from eternity.

*both the good
and the evil
which you have in your hearts*

66 *And all of your doings and the meaning of your lives
which have been known to the Great One in heaven
are now come before the man Enoch to know
and to contemplate*

67 *And he is a man of flesh
who now stands before you
And he has obtained great authority
to divide among you
because of all that he has both seen and heard
and because of that which he is willing to do*

68 *And he will now rehearse to all of you
both to the holy
and to the profane
the name that you each shall be given
before the Creator of heaven
so that you may more fully join
unto that which best expresses
the congregation of your choosing*

69 *And after these sayings went abroad
Enoch became frightened
because all of the Decadarchoi crowded upon him closely
and one said
I want the best name
for I intend to be the most dominant upon the earth
among the sons of men*

70 *And another said
I was here first before him
and I have precedence over him
and they bickered
and flushed up in the face
of the man who would name them*

71 But all of the Eerkodeshoi looked on in quiet respect
and they were patient
and did not speak
but waited with much anticipation
and excitement to hear the names
that Enoch would call them

72 And Motsah said
Name all those who are in the press first
so they may depart away from us to go their ways

73 And one was more forward than the rest
and they all gave way before him
and Mowtsoor stepped forward before Enoch
and he said nothing
and Enoch looked upon him
and he said
You are Lucifer
the son of the morning
and the watcher was content
and he withdrew

74 And coal he called Ramtel
and he said
For you are the burning stones of God
and sulfur he called Pethachi
for he is to honor
and preserve the ways of Eden

75 And he called gold Turiel
for he was to call all who behold him to walk with God
and he called iron from meteors Asael
because God made them to be firm in their standing for Him

76 And copper was one who was insistent
that he was foremost among them all
and thus he deserved the best name
and Enoch called him Artogoph
and he said he had that name
for he is to be the elder watcher of righteousness
before the God of heaven
and he was then quiet before Enoch

77 And there came before Enoch
 one who was very rude before the God of heaven
 and he strutted about
 and desired for all to behold his grandeur
 and he said to Enoch
 What is the name that I am given
 and Enoch said
 You are called Tahamiel
 for you are called to express the intelligence of truth
 in all of your decisions
 and the watcher went away satisfied

78 And it came to pass
 that each of the Decadarchoi pressed their way before Enoch
 so he could name them
 and he stood unafraid
 and he was respectful to them all
 and gave them each a good name
 that was calling them to the greatness
 of their visions of created purpose
 and all of them were well pleased in the matter
 and they gloried in the honor which they had been given
 and their wickedness caused Motsah to weep
 but Enoch remained firm before them

79 And all the Decadarchoi said
 Now we have a name
 and we can establish ourselves upon the earth
 over the lives of men
 and in their hearts they did not know
 that they had condemned themselves
 with their haughtiness and rebellions
 to alter their visions
 and to abandon the true purposes of their names

80 And after a while they all went their ways
 and they went with much laughter
 and bragging
 and subtleties

81 And it came to pass
 that after they were gone

Enoch comforted Motsah the Lamb
in His grief of soul
and all of the Eerkodeshoi looked on patiently
and waited while Enoch comforted his Loved One
and Enoch wept together with them

82 And after awhile Enoch drew near to all of the Eerkodeshoi
and the evening sun shown upon them
as it shown through a passing thunderstorm
and his heart overflowed with gratitude
that they all had chosen to express
each in their own way
the lovingkindness of Anokeesed

83 And he named them all with much joy
and tears of happiness
and he did not name them after a strange god
but he named them after the Great Holy One
and he named them one by one
and they all took much delight
each in the name of the other
and they were all heard to be praising Anokeesed
for each name that they heard
and they were bound together in the joy of it
and they each one delighted in the vision
which their names represented

84 And many expressions of determination
were heard to resound softly among them
and Enoch beheld that after they all received their names
they worshipped before Anokeesed in peace and tranquility
and Motsah was happy
and Anokeesed was well pleased
and a rainbow was seen upon the mountain

85 And it came to pass
that before their worship was ended
the Decadarchoi came back
and intruded upon them with their boisterousness
and they said that word had come to them
that the rest of the Watchers of heaven
who were the weak ones

had also received names
and they clamored upon Enoch
and they were incessant upon him
to tell them what they were
so they could discover if the quiet ones had better names

86 And Enoch stood forth before them boldly
and without hesitation
and he rehearsed to the Decadarchoi names for the Eerkodeshoi
that were after a manner
to be called names
for the strange god of the Decadarchoi
and all of the holy ones were silent before them in the face of it
and Enoch did this
to hide the true names of the Eerkodeshoi from them

87 And when the Decadarchoi saw
that the names of the Eerkodeshoi were no better than their own
they departed away satisfied
but one who was prominent among them
remained behind in the shadows
for he thought he detected a subtlety
and Enoch said to him
I see you Asael
You have heard all that I have said
now depart away from me
you that work iniquity
and the fallen one mocked Enoch
and was rude before Anokeesed as he departed

88 And it came to pass after this
that the crevasse of Senaseol was all astir
and the Decadarchoi took great delight in being given names
and they went about boasting
and ranting with great swellings

89 Now there was one who was chief among them
and he was Mowtsoor
who called himself Semihazah
and he sat listening to those around him
discussing whether the man Enoch approved of them or not

90 And he said to them

*It matters not concerning this man Enoch
whether he approves of you or not
For we shall turn the hearts of all of the children of Adam
And they shall choose us
for we have much pleasure to offer them*

91 And they will worship us

*and call upon us in the places of our abode within the earth
and they will cause us to come to assist them
And we shall order all of their lives
and rule over the image of God*

92 And as for this man Enoch

*he will be left alone
for his much silliness
and all of the Decadarchoi received this instruction
and they went their various ways
to seek out the sons of men
to entice them*

93 And it came to pass that after those days

*Semihazah gathered all of his hosts together
and they were one third of the sons of heaven
and he said
I and Asael my brother
have counseled with Lamech
And we have discovered to him what can be done
so that we can obtain children
by the daughters of men upon the earth*

94 And the matter is now known to him

*and it has been accomplished
and I saw that these are the same
which are called the Niphilim by the righteous*

95 And Semihazah continued and he said

*And we now have done this deed
to have children by the daughters of men
And before now we knew everything to do
except the elements to use to make them strong*

- 96 *And the first of our children were weak
but now we have learned
what element to use to make them strong
And now we are the fathers of the sons of men
and they are the great ones among them*
- 97 And Semihazah bragged before all of his fellows
that he now was a father in creation
and they all envied the Niphilim children that he had
who were now strong
because of the element of wickedness
- 98 And Semihazah knew of their great envy for his children
and he said to them
*If all of you will acknowledge
that I am the greatest of all among you
then I will enter into a binding agreement with you
to reveal to you how the matter is accomplished
And we can all together
go about having children with the daughters of men
according to our wishes*
- 99 And they said
*We shall enter in together with you
to agree to accomplish the deed*
and Semihazah said
*It is well spoken
Lie fully prostrate before me
spread out
and be vulnerable
and submissive
to prove that you acknowledge
that I am the greatest of all among you*
- 100 And when this was done to an extreme extent
as to become tedious for them all
and they all had repeatedly sworn oaths before him
and thus seavened themselves in the matter
and bound themselves with curses

then he rehearsed the manner
in which they could conduct themselves
to conceive children with the daughters of men

101 And he caused them all to enter into a covenant
that they together
would call all that they performed good
and he said
*Who can say it is evil when all
and each one of us
has declared together that all of our doings are good*

102 And it came to pass that after Enoch named all of the watchers
and the wicked ones were rude before him
and before the Great One Anokeesed
he withdrew from the borders of the barren waste places
to be alone in the place by the stream where he first arrived
and there he wept
both for joy
and for sorrow

103 And it came to pass that he spent some days by the stream
with a view of the majesty of the mountain
and he walked with the Eerkodeshoi
so that he could be comforted
and he loved them
and he was drawn to them in his soul
and he desired to hear the loveliness of the Eerkodeshoi
when they speak for Anokeesed
and express for Him His lovingkindness
and they pour out the feelings of His heart
like a fountain of pure water
and they do this to support every vision of holiness
and the Eerkodeshoi counseled together with him
to give him strength and to restore life within him
and Enoch washed in the stream
and he washed his clothes he had worn
all during his travels

104 And after this he wondered what he should do
whether he should linger yet there

or prepare to depart for Anach
and Mowtsoor and his band drew near
and they came in against Enoch
and they mocked his vision
and he felt their hatred toward him
and their lips were filthy
and he was overshadowed by their confusion
and discord

105 And Enoch was distraught
and he sat by
and wept
and he called out to Motsah
to come and help him

106 And as Enoch wept the Lord drew near
and he touched Enoch upon his shoulder to comfort him
and He said
*I have come here to be with you this day
to reveal to you what shall come in the end of days
And that which I shall show you
shall come to both those who do wickedly
and to the righteous
And it shall come to both men
and the watchers of heaven*

107 And Enoch stirred himself
and he got up upon his feet
and Enoch was comforted by the touch
and presence of Motsah
and Enoch said
*Lord
how shall I see that which you desire of me
that I should behold*
and the Lord said
*The anointing of your eyes yet remains
Look with me and behold the last day
For in the end
there shall be a day of recompense
And there will be a day
when every soul in creation
must account for all of their choosings*

- 108 *And the righteous among men
and the Eerkodeshoi
will be judged in the light of the presence of Anokeesed
But the Decadarchoi will find judgment
in the darkness of their choosings
and Enoch saw
and his eyes were opened to behold the end of days
and the great judgment
and the mystery of how
the lovingkindness of Anokeesed could conquer
and in the end prevail over all corruption
and the matter was brought before his eyes*
- 109 *And it came to pass
that the vision of it was clear before the eyes of Enoch
and when he beheld these things
then he understood
and he knew both how to reprimand the fallen watchers
and why it must be done
and he comprehended the effect of it
and in his heart he was determined
to accomplish it before all creation*
- 110 *And wisdom entered into the soul of the great man Enoch
and he understood
because he had heard the words of the watchers
and he knew now his course to reprimand them
and in his soul he was changed by the visions of the judgement
that were brought before his eyes
and he walked with Anokeesed
and he rehearsed the wonders of all that he had seen
to all of the Eerkodeshoi*
- 111 *And it came to pass
that after these things Enoch slept
and in his sleep he dreamed dreams
and in his dreams he was further instructed by Motsah the Lamb
in all that he should do
and the Lord said
Enoch my son
I have established you
and instructed you*

*and raised you up to be an assurance to all of the righteous
that the inheritance of Gabriel
will be forthcoming among them*

112 *And as a man
you must reprove the Decadarchoi
and establish it forever
And the authority of your words to them
shall set in place the truth of Anokeesed in His desires for creation
and the rightful pathway for it in His lovingkindness*

113 *And because of the reprovment which you shall establish
the wicked of all ages
among every people
will know in their hearts that the courses which they follow
are not the rightful purpose of life and creation*

114 *And the view of the Decadarchoi will
in this way
always be known to be a lie
And the reckoning of the wicked will pass away
like a dream in the night*

115 *And I shall assemble all the hosts of heaven in creation
to bear witness of that which you shall set in place
Now go
and reprove the watchers of heaven
and tell them the feelings of your heart
and of the visions which you have seen*

116 *Now there are two among the Eerkodeshoi who
in those days
kept one foot in Senaseol
and they heard all that Enoch rehearsed to the Eerkodeshoi
concerning that which he dreamt
and one sent word of it to his companions in Senaseol
and it was the gold in the stream where Enoch slept
and word was spread concerning that which Enoch saw
regarding a day of recompense*

117 *And it came to pass that Semihazah
and all of his band heard the news of a day of recompense*

and of the impending reproof by Enoch
and they were all very sober together

118 And Semihazah said to them
when they were all assembled
*Have we not heard of the manner in which Adam repented
Did he not put his hands over his face
and fall upon the ground
and weep so God would forgive him¹³⁷
Perhaps if we act in this manner before the face of Enoch
when he comes to reprimand us
we can avoid the day of recompense*

119 And they all found comfort in the ploy
and they rehearsed all together
the manner in which they would act to behave before Enoch
and Enoch knew not
that the news of his coming had preceded him
and when all was ready Enoch took his staff
and he set out to descend once again
upon the barrens of the high plain
and he went to Senaseol
into the abyss that is there

120 And all of the Decadarchoi were assembled there
and they were acting in such a manner
as to feign repentance
and they were all weeping
and showing great tears

121 And Enoch approached them
and the moment of his vision of created purpose was upon him
and he said
*All of you who are gathered here in Senaseol
hear my words this day
I have heard your speech
and I have beheld the manner of activity
of all of the sons of heaven who are assembled here*

¹³⁷ They were not there when Cavah repented this way, so their story is flawed by rumors.

- 122 *And I know how all of you here behave yourselves
And I know that you are rebellious to act in a manner
that is not according to the intentions of the One who created you
And you have strayed to behave in ways of corruption
And you have fallen from the lofty stations given to you
in the day in which you were created
And you have already abandoned
the loftiness of the names that you have been given*
- 123 *And you have sought to glorify yourselves
and acted wantonly
And your view
and opinion of the meaning of creation is a lie
And it will not stand*
- 124 *And the Great Holy One is ashamed
of all of your unclean
and vile behavior
And you have abandoned the nature of holiness
which was placed before you
on the day the Great Holy One made His creations*
- 125 *And you will allow yourselves to be altered
in any manner in your strayings
So that you can hurt
and destroy
the handiwork of the lovingkindness of Anokeesed
who are the objects of creation*
- 126 *But the Watchers of Holiness will not change their ways
Nor will they allow themselves be altered in any manner
that is contrary to the will
and desires of Anokeesed without resistance
and great remorse
For you were created to bless
and heal
and nourish
and comfort the children of men*
- 127 *But now in your contrary ways
you bring sickness
and fear*

- and violence
and faintheartedness
And you have wandered wherever you will
to find your own delight
And you care nothing for the tender feelings of the Great One*
- 128 *And when you promote
and act to establish your wickedness
you speak great and harsh words against the Most High
And your lips are filthy
and you only speak unclean things against goodness
and against the Son of the Most High
and your behavior is abominable*
- 129 *For you have clothed yourselves with discord
and contention
And your souls are empty of love
and compassion
And while you were created to bless
your activities bring cursings upon the lovely ones of God
But your vile ways will not endure forever
And the purposes of the Great One
and His Son will prevail to remain firm
And your souls will pass into oblivion*
- 130 *For the day will come
that the Son of God will rise up
and emerge from His dwelling place
to reveal His holy arm to all people
And the Great Holy One shall visit the workmanship of His hands*
- 131 *And all of your corruptions will be before His face
And you shall be left bare before Him
And great shall be your fear
and trembling before Him*
- 132 *And you shall seek to hide in dark places
because of your confusion
and your bickering
and because of your covering of shame
And it will be plain to all of the hosts of creation in that day
that you have left the high station to which you were called*

*And your day of recompense shall come upon you suddenly
in an instant
And you shall be left as a despicable thing
that is unclean
and loathsome
and smells putrid*

133 *And you shall be filled with choler against those
who you have allowed to lead you
And your lies shall return to you
to be affixed upon you forever*

134 *And light
and order
and sensibility will frighten you
And all of this will come about
because you have allowed yourselves to be led astray
and you are the fallen ones
who come out against all things
pure
and good
and holy*

135 *And there shall not be
even a shred of a remnant of you left
to cause the Great Holy One dismay
and I declare these words before all the concourse of heaven
and I now establish them
and set them in place before you
and the Great Holy One
forever*

136 *And it came to pass
that after Enoch had made an end of these sayings
all of the sons of heaven at Senaseol cried out
and with one voice together they said
Oh scribe of righteousness
write us a petition before God
whereby we might avoid the day of recompense*

137 *What we have done is not our fault*

And it is not fair

*that we should be spoken of with such ill regard
Please report these things to the Great Holy One for us
so the day of recompense can be turned upon others*

138 And they clamored upon Enoch

and crowded upon him

and he was compelled to flee away from the tumult
out of their midst

and the heat of anger

and fierce accusations toward one another

arose out of the abyss behind Enoch as he went

and Mowstoor the Decadent trembled

in the face of their accusations

139 And it came to pass that Enoch returned

and rested again by the brook

from all of the harshness of Senaseol

and in the morning he determined that he would travel north
around Mount Mahujah

to come close to the waters of Senir¹³⁸

and the barrens of the high plain

were far below him to his east as he went

140 And it came to pass

that he came to a high ridge called Emeth¹³⁹

where the waters of Senir were divided

and they rushed and tumbled rapidly

and as the ice and snow melted

part of them went to the northeast

around Mount Mahujah

to flow down into the northern regions of Anach

and part of them turned and went southeast

to flow down into the barrens of the high plain

only to disappear into the broken rocks of that place

and from where he stood Enoch could view the division of the waters

and he marveled at the sight

¹³⁸ Strong's # 8149

¹³⁹ Strong's # 571

- 141 And as Enoch began to ponder
all that had come upon him in Senaseol
he prayed unto the Lord and he said
What shall I do with the requests of those who dwell in Senaseol
They desire of me that I petition you
with a longstanding petition written in stone
that will save them from the day of recompense
- 142 *I have reprimanded them as you have said*
And I have brought all of their iniquities
to be known before their faces
And I have established the reprimand before all creation
And they have no remorse of soul for all they do
And they act terribly before You every day
- 143 And it came to pass that the Lord drew near
and His light shown upon Enoch
and the Lord came and sat upon the ground
and He said
They have seavened themselves with all of the ways of the wicked
And they will not repent
neither can they
for they have used their own souls as the element of wickedness
from which there is no forgiveness
- 144 *And they only want to act with impunity*
And the loathsome wickedness of their Niphilim children
arises up like a cloud of corruption
to insult
and deny the lovingkindness of my Father
And because of them the handiwork of His lovingkindness languishes
and His heart is heavy with the sorrow of grief
- 145 *And it is my will that you remain here*
in this place
to behold the division of the waters
until I bring you dreams of instruction in the night
and the Lord ended His sayings
and He departed
and Enoch pondered a good long while
upon all that the Lord had said to him

146 And it came to pass
 that on the seventh night of Enoch sleeping
 upon the high place of the waters of Senir
 which was called Emeth
 dreams came upon him
 and instructions were before his eyes while he slept
and in the morning he bestirred himself
 and he began to make preparations
and he went
 and gathered sweet smelling herbs of mint
 and the Joshua plant
and he mixed in anise
 and the blooms of the menorah bush
 and these were carried in his glory hand
and he went again the second time
 and he obtained bitter root
 and sassafras
 and the leaves of the mar tree
 and he mixed gray ashes from the fires of Mahujah
 and these were carried in his power hand

147 And it came to pass that he stood before the division of the waters
 facing west
and he took the sweet herbs
 and he cast them upon the waters flowing to the northeast
and he put his glory thumb upon his rock of witness
 and it was very large before him
and he said
 I am Ayallach
 and I am of Yawd in Maween
and he placed the rest of his hand upon the rock
 And I want you Ebedel
 to grant me the desires of my heart
 which will bless Anokeesed

148 And he pronounced blessings upon the righteous
 all the rest of that day
and rich and tender was all that which he spoke
 before the Great Holy One in their behalf
and he established it by a sure hand
 before a rock of witness which stands to this day

149 And he said to Anokeesed

*I do these things
and perform these acts of righteousness to establish forever
that the true purposes of Your soul
in all the handiwork of Your lovingkindness
will preside before all the lives of men
Insomuch that every man who is born into the world
will have within his soul
a knowledge of how to rightly divide
between right and wrong
between goodness and evil
between purity and corruption*

150 And in this way before the Great Holy One Himself

*I declare that both the righteous and the wicked
in every generation of man upon the earth
will know the nature of Your being
and not have the ability to completely obscure
all of Your purposes in creation*

151 And the wicked will be smitten with guilt

*And the righteous will be upheld in all of their ways
And I declare that upon these waters
this decree shall go forth
and not return forever*

and he cast the sweet herbs upon the rushing waters of purity and life
and they went tumbling down to give life on their way
to pass through the valley of Simca and
into the northernmost lands of Anach
and then he turned his face from the northeast
and moved a little toward the south
until he stood before the rushing waters of Senir
that proceeded down toward the barrens of the high plain
and Artogoph was there in abundance
and he had called all of those who dwelt in Senaseol

152 And they were assembled at the southwest at the waters of Senir

*before the face of Enoch
and they were defiant
and they fought amongst themselves
and they had great disgust for Enoch*

and Enoch stood forth before them boldly
and he was unafraid
and it was for him as though
the power of Anokeesed blotted out their presence

153 And he rehearsed to the waters
all of that which he had been taught
in the instructions of his night visions
and he declared that the Decadarchoi would not have forgiveness
and they would be cursed by the wicked with sore cursings
and their children would be swept off the earth
leaving no remnant
and that they would inherit the filthy waters of death
because they had rejected the pure waters of life
in Motsah the Lamb

154 And in the end
they would have no part of the new heaven and earth
but would be cast off
and the day of recompense for the Decadarchoi
would be written upon a stone to be a certainty
to shine forth in the end of days
and there would be no place for them left to stand
neither would they have any part of the life
that resides in the handiwork
of the lovingkindness of Anokeesed
and he made many great pronouncements against them
that will stand forever

155 And Enoch cast the bitter herbs upon the waters
and they went with the rushing waters over the brink
and down into the cracks of the rocks
in the barrens of the high plain
and they went beneath the abyss
into the darkness of that place

156 And all of the Decadarchoi greatly feared the presence of the bitter herbs
which spoke of the certainty of their day of recompense
and they fled from the waters of Senir
and from before the face of Enoch
and they withdrew themselves from the crevasse of the high plain
never to return

and they became vagabonds in the earth
and they sought out among the wicked for a place to abide

157 But Senaseol followed with them as their eternal home
and they strove bitterly amongst themselves
to affix blame upon one another
that all of their plans to avoid the day of recompense
were brought to nothing
and in their accusations they were not satisfied
and they passed their various ways in fear
and disarray from before Enoch
and with much confusion

158 And Mowtsoor the Decadent cried out
My congregation
My congregation what is to become of us
and he went forth in the heat of his anger
gnawing his tongue for pain
and breathing heavily through his teeth

159 And it came to pass
that the presence of Anokeesed rose up to cover Enoch
and he walked in the light of His presence
and it shown upon the ridge Emeth
and a voice said to him
Thank you my son
for all you have done for me this day
You must return home now
for you have walked with me here for forty days
And Edni is about to deliver
And before the Decadarchoi can reassemble themselves
you must act to establish Yawd
and lay the foundations of the soul of Maween

160 And after these things Enoch was hungry
and there was little to eat
upon the high places of the mountain
and he departed to make his way back to his homeland in Annaway
and when he arrived
after some days
he rehearsed all that had been known
and accomplished upon the mountain

161 And Edni gave birth to their second child
and it was a boy
and they named him **Methusemer**¹⁴⁰
because *the man* who would *be strong*
to establish the covenant of Gabriel
had a son
but when he grew up
he often had the heat of anger
and he became known as Methuselah¹⁴¹
and Methuselah was obstinate
and he often followed in the footsteps of the wayward

162 And it came to pass
that all the people of the Lord pondered
upon all of that which had happened to Enoch
upon Mount Mahujah
and the council of Shelevah considered
what it all meant for the establishment of Yawd

163 And steadily
day by day
the righteous began to withdraw from
the borders of the land of Towah
and the regions roundabout
and they began to gather to the safety
of the great grasslands of Anach
and the regions to the north and east
that were in the morning shadow of Mount Mahujah

¹⁴⁰ Strong's #4968 & #562

¹⁴¹ Stong's # 4968, "man of the dart"

The Book of Remembrance

Chapter 11

Tablet of Bedal

The Story of Enoch and Edni

An account of the early development of Maween and of the nature of the authority of man with Anokeesed in creation.

- 1 Now after I had looked with Urim
to behold all that has been written
concerning how Enoch had named the sons of heaven
and how he had reprimanded the Decadarchoi
and divided the waters of Senir
I looked again
and I stood before the Lord
and I found
that I was once again looking at Enoch
standing beside the rock of Emeth
and the power of that
which he had accomplished there
was still fresh upon my soul
- 2 And it came to pass that as I looked
the view before me began to move away from me
and my view of the mountain
and the regions round about
became more fully into view
and in the midst of this
Enoch was seen to be very distant
and small
against the grandeur of the mountain
and the Lord began to speak marvelous things into my ears
and a richness of understanding came upon me
as I looked with Urim
and my understanding is after this manner
- 3 Now Enoch was standing facing toward the west
and the summit of Mahujah was before his eyes
to fill the lofty places of his view
and very large ice fields were upon the mountain
and the spring melting caused much water

to flow down towards him in the river
to be divided at the rock of Emeth

- 4 And Enoch was a tiny speck of human flesh
in the midst of the majesty of creation
and yet even being a little speck
the words
and feelings
and doings
and thoughts of Enoch
are set to change the entire course of the earth
and of man in the midst of creation

- 5 And it came to pass as I viewed these things I marveled
that Enoch could accomplish so great things
and I thought
*How Lord can he do these things
seeing he is but a speck in the midst of creation*

and the Lord said

He has authority

and I said

Lord what is authority

and the words of my Redeemer were very clear to me
and He said

***Authority is when a person knows the desires of Anokeesed
and they are willing to act in the midst of creation
to bring to fulfillment those desires
both in the lives of men
and in the midst of creation***

- 6 And the Lord said

*Neither I nor my Father give authority
but each man must find it for himself
by living his life in such a way
that he can know the desires of Anokeesed*

And each man must be instructed

to know how to set his hand

to bring those desires into fulfillment

*And Kahee may instruct him in many different ways
in the time of his need*

And also

built into the souls of the Eerkodeshoi

*is an awareness of the needs of my Father
And instructions also reside there
to satisfy the willingness of those
who have set their hands to act in His behalf
And also it is given to the righteous
to instruct one another by the power of inspiration
and the gift of wisdom*

7 *Now understand my son
that there are three kinds of authority
There is the **authority of Elda**
which is that which you have witnessed with Enoch
And there is the **authority of the world**
And there is the **authority of Senaseol***

8 *In each case
it is the knowledge of desire
and a willingness to act to fulfill that desire
that brings and sustains
whichever kind of authority man has sought*

9 *For when someone knows the desires of the world
and of those who exercise control over their fellows
and they are willing to act to fulfill those desires
then they are known to act with the authority of the world*

10 *And when someone knows the desires of those who dwell in Senaseol
and they are willing to act upon those abhorrent desires
then they receive a full measure of the authority
that Senaseol has to give*

11 *And each kind of authority has a responding counterpart
And that response is the source of that which sustains authority
And those who act in order to fulfill desires
and yet have no response
are known to have authority that is empty and void*

12 *And the Lord continued and He said
Built into the fabric of all creation
is the presence of my Father
as you have known*

*And because He is there
there is a spirit resident in all of the Eerkodeshoi
that is a longing
and a strong hope
that all of His desires will be fulfilled*

13 *And it is natural
and spontaneous for them to respond to righteous man with help
and assistance
and support
and with the strength of that which gives them life
when they encounter an object of creation
to be willing to act upon a knowledge
of the desires of Anokeesed
who is the One they love
And that response is that which sustains
and magnifies the authority of Elda*

14 *Likewise
there is a spirit of longing
for the desires of those who shape the wicked world
built into that which they produce
And that spirit will also respond to sustain
and declare worldly authority
and give those who love the world
intuition for the meaning of subtleties*

15 *And again
built into the Decadarchoi is a longing
for their evil wishes to become fruitful to produce control
over the lives of the oppressed
And the Decadarchoi will also respond
to uphold
and enlarge
the authority of those who love that which dwells in Senaseol
And the works of darkness in this way can abound*

16 *And it is this action
brought by the response of the living souls in creation
which brings the strength of authority to man
to accomplish notable things
And this is so*

*whether they belong to Anokeesed
or the world
or to Senaseol*

17 And it came to pass that the Lord said
*The authority of the world and Senaseol
only rise up to show their ugly faces for brief periods
But it is the authority of Elda
that remains with a man in the midst of eternity
so that he can act in behalf of the welfare of Yawd
and Maween according to the desires of Anokeesed*

18 And when a holy man has a continuous
*and ongoing awareness of the desires of Anokeesed
that supersedes a present moment
then it has come to be called priesthood authority
But my Father calls them his men of **Service**¹⁴²
or that is to say
His **band of excellent ones**¹⁴³
And because of the sustained
and effective authority of the men of Service
the wicked greatly fear them
and liken them to a poisonous serpent
who will strike out against them*

19 And the Lord said
*Any virtuous and holy man
can have the authority of Elda
But holy and virtuous women
by their nature
can only have it for use in present moments
And for them it cannot be continuous and ongoing
because they minister to present needs*

20 And men can have this authority in a continuing way
*because it is given to them to know
and establish the definitions and purposes
of all of the souls in creation*

¹⁴² Strong's # 7218; God's designation of the Merari.

¹⁴³ It is interesting to note here that God views priesthood as a collective.

*which definitions and purposes
remain to extend beyond any present moment*

21 *And women are given to know the meaning of life
in how all things are joined one with another
each according to their present needs
with regard to the desires of Anokeesed
And for this reason
their knowing of the desires of Anokeesed
is rightly applied to present needs
For it only has application to the present
by the inherent holiness
which Anokeesed has given them
And men are not able to accomplish this holiness in joining
And women must rely upon the authority of their husbands
or other men
in relation to the past or future*

22 *But a man can act upon the desires of Anokeesed
which encompass the past
the present
and the future
And to those who have this authority
there is very little distinction
between a present moment
and the past
or the future*

23 *And the Lord went on to say
that there are portions of the authority of Elda
which make up the whole
and they arise out of unique abilities of His people
to know specific kinds of desires of Anokeesed
for no one person can know of all of His desires
and herein lies a principal benefit
for the Lord to have man dwell in community*

24 *And it was the task of Enoch
after he was instructed in these things
to identify those unique abilities to know the desires of Anokeesed*

in the men of Yawd
and to establish them
for the benefit of the people of the Lord
and not one of the unique abilities
to know His desires is above another

25 And it came to pass
that Enoch did as he was directed by Motsah the Lamb
and he established these various callings
among the men of Yawd
and it was done by the element of righteousness
to magnify each one in their calling
and purpose
and there is nothing among the wicked that can equal it

26 And these are the divisions of the authority of Elda
whom Anokeesed calls *the men of His right hand*
or the men of **Eshyawd**¹⁴⁴

27 One He calls **Kaser**¹⁴⁵
and they have the ability to know
the desires of Anokeesed for His people
in the *villages*
and *settlements*
and *encampments* of the people of the Lord
and in their sweet fellowship together in community
and they are like shepherds over the people
or that is to say village pastors

28 And another Anokeesed calls **Seykel**¹⁴⁶
and they are the ones who have skill
at knowing the desires of Anokeesed for His people
in their needs *for understanding*
and *wisdom*
and in their *ability to love one another*
and in their love for repentance

¹⁴⁴ Strong's # 376 & #3027; God's word for priesthood.

¹⁴⁵ Strong's #2691. We have called these men "teachers."

¹⁴⁶ Strong's #7922. We have called these men "priests."

29 And yet another Anokeesed calls **Labe**¹⁴⁷
 because they can know the *feelings of His heart* for His people
 in their needs for healings
 maturity
 and growth
 and in perfection of virtue

30 And another Anokeesed calls **Selekah**¹⁴⁸
 and He calls them this because
 they can know the desires of Anokeesed
 for the prosperity
 and effectiveness of Yawd
 addressing the consequences of agency
 with the power of a *sure knowledge of forgiveness*
 in the midst of Maween

31 And lastly
 there are others of the men of Eshyawd¹⁴⁹
 whom He calls **Abarah**¹⁵⁰
 and these are the principal men of Service
 and He calls them Abarah
 because they can know the desires of Anokeesed
for His people and for creation
 and they can thus know of His desires
 for both man
 and the Eerkodeshoi
 in their needs for understanding
 and wisdom
 and in their ability to love one another
 and Motsah the Lamb
 in His marvelous ability to bring an understanding
 and an awareness of sin

¹⁴⁷ Strong's #3820. We have called these men "elders."

¹⁴⁸ Strong's #5547. We have called these men "apostles."

¹⁴⁹ The word priesthood comes from #3550, "the priest's office," which comes from #3547, "to put on regalia," "to officiate," "to bedeck oneself." There are several words for office: #3653 & 3651 "to stand in a station of the just, the perfect, and the right." Another word is #5656, "bondage," #4612, "Mohamad" and #4931, "visitation of a chief official." All of these words for priesthood and office do not appeal to those who view their service to God in the terms that the Lord explained to Enoch when He told him His view of the authority of Elda.

¹⁵⁰ Strong's #5679 from 5674. We have called these men "High Priests."

and the joys of repentance
and forgiveness

32 And these can draw a sure response from the Eerkodeshoi
to change the course of the earth
and when the men of Abarah in Eshyawd
are present among the people of the Lord
then they all begin to express the nature of that authority
to bring man and the Eerkodeshoi together
and they have become known
as High Priest Communities

33 And when these various divisions are established
and magnified by the use of the element of righteousness
then it is incumbent upon each one of these men
to act to magnify their unique ability to know
and act upon those specific desires of Anokeesed
and to not vary away from that which has been affirmed
and magnified to them
by the use of the element of righteousness

34 And because of the use of the element of righteousness
to establish these things
the living souls in creation
who are the Eerkodeshoi in the midst of Elda
have been charged by their Creator
to acknowledge their commitment by responding
with support of blessings
and healings
and protection
and in the purifications of the people
of Yawd in Maween

35 And all things can be accomplished for good because of this
and great and marvelous things were done in the days of Enoch
because of the response of the Eerkodeshoi
to the men of Eshyawd
and the desires of Anokeesed began to take form in the lives of men
to be revealed upon the earth
by the authority of the divisions of Elda
and great was the joy in creation

and great was the dread of all the wicked
among the sons of heaven

36 Now understand

that since the beginning it has been the intention of Anokeesed
that the whole human race would have available to them
this authority of Elda
for are they not the very objects
which all of His creative love points toward
and each one must find it for himself
according to his vision of created purpose
and this is a part of the delight of Anokeesed
as the Creator of mankind

37 For seeing that a man and his rib

were created to be the companions of Anokeesed
and to comfort Him in the way
there is resident in the soul of every man and his rib
the expectation by Anokeesed
that they will know of His desires in His lovingkindness
for His children and for creation
and He is just certain
that they will want to act to bring them to fulfillment

38 And thus this little speck of human flesh

called Enoch
can stand beside a rock to divide the waters
with the element of righteousness
and by **the words of his mouth**
and **the feelings of his heart**
and **the doings of his hands**
and **the thoughts of his mind**
he can
and indeed has
set the course for the whole of creation
that not a single person would be born upon the earth
without having the spirit of inner knowing
of how to divide good from bad
or right from wrong¹⁵¹

¹⁵¹ I think that this point was a huge force which led to the destruction of the Nihilim which had no conscience.

- 39 And the response of the Eerkodeshoi to him
 has magnified the authority of Elda
 and it is only the authority of Elda
 that can go before the people to raise up
 and establish the soul of Maween
- 40 Now it came to pass
 that after Enoch learned of these divisions as it has been written
 he departed away from Mount Mahujah
 and the barren waste places of the east
 and he returned to his home in Annaway
and the effect of his righteousness
 began to influence the establishment of Yawd
- 41 And the spirit of joining
 began to fill all the hearts of the righteous
and the wicked were told that there was a great movement
 among all the people in the regions of Anach
and the people began to collect together in their joy
and they began to seek out those in their families
 who were spread abroad
and a new spirit of life came in upon the earth
- 42 And in the years that followed
 important changes began to manifest themselves
 among the people of Anokeesed
for they began to confer together
 so that they could purify their use of element
and they found
 that there were some few among the righteous
 who had been using the element of righteousness to retaliate
and they repented mightily before the Lord
 because the element of righteousness is meant to be used
 only to bless
 and heal
 and protect
and they followed with the council of Shelevah
 to instruct all of their people
 that any variation away from this
 was not pleasing to the Lord

- 43 And they began to willingly purify their expressions of virtue
and their speech
and their actions
and their behavior
insomuch that no one among them
was found to be rude before the Great Holy One
- 44 And they began to travel across the land
to and fro
to seek out those who knew the righteousness of the ancients
and they began to recall together
the manner and customs
of the immediate children of Yaatsekawd and Cavah¹⁵²
- 45 And it came to pass
that many began to abandon their waywardness
and they began to rehearse to each other
their sweet encounters with the presence of Motsah the Lamb
and they began to organize themselves
in all of their observances
and acts of worship
and a new respect for their elders
began to be expressed by all of the people of the Lord
and honor for father
and mother became strong
- 46 And it came to pass
that there was a man among them named Abiathar¹⁵³
and he was the oldest son of Chathan
son of Yaatsekawd
and Chathan had departed on a journey alone in his old age
and he did not return
and no man knew where he was
nor what had become of him
but his rib
who was the mother of Abiathar
was with those of her children who remained to dwell with her

¹⁵² The absence of any role of Yaatsekawd and Cavah in discovering the ancient righteousness seems mysterious to me.

¹⁵³ Strong's #54, "the father of abundance."

47 And at this time Abiathar was old
and he was very holy
and he had remained with his father since the beginning
and his father had fled into the hill country
to the north and west of the encampment of Nod
at the death of his brother under the hand of Kenneh
and a few of the children of Chathan had left the hill country
to spread themselves abroad
but most remained with him there for many years
and they were isolated there
and did not have contact with others of the children of Yaatsekawd

48 And it came to pass
that as the people began to travel abroad
news came to Abiathar
that there was a people who were intent
to establish weddings after the manner of his father
and upon hearing this he determined
that he and all of his people
would leave their isolation in the hill country
and go to join with the people of Anach

49 And in his old age he was greatly stirred
to leave the hill country
to be with the people of the Lord
and many of his children and offspring were not married
and they all were greatly burdened with sorrow because of it
for they had thought
that their rightful companions dwelt among the wicked
and all they had known were the wicked
and when the righteous began to collect together they discovered
that this was the case with many among them
who also remained unmarried

50 And I beheld the people of Abiathar
coming to meet the people of Anach
and word had been sent ahead of them
that they were coming
and they all descended down from the hills
driving their flocks before them
and they numbered about two hundred and forty souls

and their dust was observed in the north
for two days by the people of Anach
and their arrival was greatly anticipated by the righteous there

51 And it came to pass
that they fell upon each others necks
with the joy of their meeting
and the people of Abiathar were dressed in a strange manner
and their hair was unkempt
and their children were very shy
and afraid to see strangers

52 And they marveled at the dwellings
and the food of the people of Anach
and they laughed together as they tasted the food
and they had never seen a kelly before
but they had heard of them from their father Chathan
and they spoke with a language that was hard to understand
and they were all very tender toward one another

53 And the people of Abiathar
taught the people of Anach many things
that were known to the ancients
and these people were looked upon with great respect
and they brought to those who dwelt in the regions of Anach
rich understanding in their pursuit of the ancient ways
and in humility

54 And it came to pass that after awhile
when Enoch had met Abiathar
and his people had formed a settlement near Annaway
Abiathar began to desire to be taught all
that had transpired with the children of Yaatsekawd
since the beginning
and the tablet of Seth was a great comfort to him
and he wanted to know all that the Lord had instructed Enoch

55 And Abiathar was old
and he could hardly walk
and he had two young boys who would assist him
when he had a need to travel
and Abiathar took great interest as Enoch expounded to him

that which he had done for the Lord
to divide the sons of heaven at the waters of Senir

56 And it came to pass
that after Abiathar had pondered upon these things
a good long while
he had his young boys espy out the land for him
and he instructed them to find rocks
that appeared similar to the rocks of Simca
according to the description that he had heard
and when they found such a place
he was carried there to perform a worship
before the face of the Great Holy One
and he prepared with all diligence for this worship

57 And he went with a small company of the righteous
and his wife was with him
and Baraka
and Edni
and others

58 And it came to pass
that a storm descended upon the plain
and when they were assembled before a large stone
he pled before the face of Anokeesed
and his speech was very plain and simple
and he said
*Oh Anokeesed you have brought division
among all of the peoples of the earth
but You have not done it good enough
For there are many of Your holy ones
who languish for a companion
And they should not have to go among the violent
and the wayward
and the wicked
to seek them
Will You not do more
to complete the division You have started*

59 And will You not see to it
that in a day in the beginning
of the creation of each soul

*among the righteous
that the rightful companion for them
will be found among the righteous*
and then he wept
and after a while he said to Anokeesed
*Oh Anokeesed how can I know that You will listen to me
and make Your divisions more complete*

60 And after he had ended his speech
before the face of the Great Holy One
lightening hit the earth
and it struck the rock that was before him with such force
that it split the rock asunder
from top to bottom
and all of those who were there were shaken
and knocked to the earth

61 And when they arose to their feet
Abiathar had his young men move him to the rock
and the gray hair of a thin old man
shone with the lightning flashes
and he stood there to behold the rock
that was split right in half
and the two halves touched at the bottom
and Abiathar put forth his hand
and he placed dried mandrake seeds as
the element of righteousness
in the place where they yet touched
and he said
*This rock shall stand forever as a testimony
that through all the course of the earth among the righteous
their rightful companions will always be found
in the midst of the righteous
And they will not have to seek among the wicked to find them*

62 And thus Anokeesed made the division
between the righteous and the wicked more complete
because of the doing of the hands of Abiathar
and to this day the righteous will be blessed because of him

63 And after those days
the joys of the worship of the rocks of Simca

were seen to be observed often
and the sorrow of loneliness was done away in Maween

64 Now it came to pass that the wicked saw
that among the righteous everything was astir
and they began to send their fellows out to spy out the land
and they began to be seen by the righteous
upon the high places round about
and they would draw near
to peer at them by their fires at night
and there were those among the wicked
who were very fearful of the righteous
and they desired to find the means to subdue them
or destroy them
and all these new activities among the righteous
were very mysterious to them

65 And the wicked could not join together in any way
and they could not be strong to come against the righteous
and they could not form an army
or any group of strength
for there were no armies before the flood
and the first armies were brought about
by the influence of those who built the great tower
after the flood

66 Now understand that in the days of Enoch
the wicked had various ones among them
who were looked upon as prominent
and these were known to be very powerful
with their use of the element of wickedness

67 And the people of the land of Towah
and Heleah
were bound up with the souls of Senaseol
and they called their use of the element of wickedness
the works of their hands
and no man among them dared to spread abroad
the manner of the element they used
or that which they did with their hands
lest when it became known

to the wicked among their fellows
that element would be turned to be used against them

68 And for this reason

all things among the wicked were done in secret
and through the avenue of secrecy
the desires of Senaseol began to spread abroad
upon the earth like a cloud of filthiness
and they all took great delight to find advantage
and control over their fellows
and they began to bind one another together with curses
to enlarge the knowledge and the effectiveness of their secrets
and in this way they began to form small bands

69 And thus it came about

that among the wicked
there began to be small bands of people that were divided
according to whatever elements of wickedness
that they had bound themselves to with curses
and it could be seen
that it usually was an old man
with young ones to do his bidding
and their women were carefully excluded
from a knowledge of these things
because of the doings of the wife of Lamech

70 And it came to pass

that the divisions among the wicked
began to be exceeding fierce
and as the wicked began to develop their congregation of Senaseol
it became their desired way
that each leader of these bands
would carry a weapon upon him made of Asael
after the manner of Lamech
and the weapon was called by them a saycoo¹⁵⁴
and each man with a saycoo was afraid of the others who had them

71 And thus the unity of Yawd among the righteous

was able to be established
in the midst of the wicked while they were

¹⁵⁴ Strong's #7915 & #7906.

divided
and weak
and separate from one another
and these two great forces were known to be
a significant part of the great war in heaven
and the war became exceeding fierce upon the land

72 And it came to pass in those days
that Edni bore a son
and on the day of his birth
there were seen eruptions on Mount Mahujah
and smoke filled the lofty places
and they named their son **Amazyadad**
because the Lord said it was to be *his burden*
to comfort the righteous who desired to gather
unto the soul of Maween

73 And during the formation of Yawd
Amazyadad grew
and he became strong
and swift in his travels like unto his grandfather Mahujah
and he became one of the men of Abarah
and he was very brave
and he was very skilled at blending into the Eerkodeshoi
insomuch that he could remain hidden from whomever he chose

74 And when he was a young man
Amazyadad joined with some few of his fellows
and they bravely went into the lands of Towah
and into the regions of Heleah
to see if they could discover any righteous there
who desired to escape to the land of Anach

75 And because of their skill
and their efforts
many of the righteous there escaped
and were directed in the way towards Anach
by this little brave band
being led by Amazyadad
son of Enoch

76 And it came to pass that the wicked soon discovered
 that there were those about
 who were helping people among them to escape
and they tried many times in vain to discover
 who it was that was accomplishing it
 and they fretted
 and complained
and they inquired of their diviners
and many rumors
 and superstitions arose in their efforts to explain it
and they said it must be phantoms
and they began to be wary
 and to set guards around their camps
 and villages
and the wicked were vexed with uncertainty

77 And it came to pass
 that after four years Amazyadad
 and his little band returned home
and they had known hunger
 and thirst
 and they had every kind of hardship
 in their service to the Lord
and they rehearsed stories of dread
 that they had witnessed among the wicked
and they knew of many
 who were not able to break away
 from the northern lands of the wicked
and the wicked came to the land of Anach
 to try to find those who had escaped them

78 Now the people of Yawd
 began to assemble in larger numbers for their protection
 and so that they could enjoy rich fellowship
 with their loved ones
and they worshipped
 and had traditional times that they met
and they began to abandon the settlements
 on the borders near the wicked
 and in all of the outlying areas

- 79 And many of these settlements
 were established since ancient times
and some of them were ignorant
 as to the righteous ways of the ancients
 but they greatly desired to learn
 and they were a very humble
 and happy
 and holy people
- 80 And it came to pass in those days
 that the wicked began to come in
 upon those who tended the sheep
for the sheep could not find food in the great grasslands
 but must find pasture in the hills to the east
and the men were obliged to tend the sheep
 for the women
 and children
 in order to protect them
- 81 And in this way it came about
 that the people began to be in want of food
 because the men could not pursue their prey in the hunt
and they had to graze their sheep further and further away
 from the eastern borders of the grasslands
 because of the abundance of the flocks
 of the many who had gathered to Anach
- 82 And it was their custom to gather esseeb
 while they tended their flocks
 and the many people were depleting the esseeb
 in their customary places
and they also found that they must go further
 and further into the great grasslands
 to find fish
 and the herbs of the marshes
and as the years went by
 the people became exceedingly more and more perplexed
 for their want of food
- 83 And it came to pass
 that the daughter of Enoch and Edni
 who was their first born

who was named Pethuah
 joined with her husband in marriage in her forty-second year
 and the name of her husband was Jezreel¹⁵⁵
 and he was the son of Ayathan
 of the encampment of Kodesh¹⁵⁶
 son of Yaatsekawd

84 And it came to pass
 that during these years of hunger
 Jezreel and Pethuah had many children
 and one among them was named Ikar¹⁵⁷
 and he was very short
 and he took a wife in his thirty-second year
 and she loved him dearly
 and they were very happy together
 she being nearly twice his height

85 And Ikar the short
 was a man who walked with Anokeesed
 and he was a companion to Motsah the Lamb
 and his wife was named **Tobe**¹⁵⁸
 because she was very *good*
 and an *honorable* woman

86 And it came to pass
 that one day Ikar was traveling in the way
 and he was downcast
 because Tobe was about to deliver again
 and all of the people were in want of food

87 And as Ikar went in search for food
 the Lord Motsah appeared to him
 in the midst of large rocks
 where Ikar sought to catch conies
 and I beheld the Lord speaking to him
 and the Lord is pointing to the ground
 and He is calling him

¹⁵⁵ Strong's #3157, "God will sow."

¹⁵⁶ Strong's #6944, from #6942, "to be clean and sacred."

¹⁵⁷ Strong's #406, pronounced *EYE-car*.

¹⁵⁸ Strong's #2896, pronounced *TOE-b*.

Ikar my son

and the Lord took up a stick
and He is instructing Ikar to till the ground
and the Lord is tilling it before him with His stick
in small circles
and the Lord taught him to place the seed in the ground
and to cover it from the birds

88 And it came to pass that Ikar left off his hunt
and he immediately returned home rejoicing
and he went straightaway to his grandfather Enoch
and he rehearsed to him all that the Lord had said to him

89 And the people began to stir themselves with excitement
and they began to till the earth
as the Lord had instructed
and they began to plant esseeb
and onions
and some kind of bean

90 And they found that the ground was too rocky
east of the grasslands of Anach
and the best land to till was at the very edge of the great grasslands
and soon this strip of land was found to be too small
and dry

91 And it was determined
that they would gather all of the people together
and travel in a large company to the northeast
into the northern regions of the grasslands of Anach
where the valley of Simca spread out into the land
where there was a broad fertile plain
between the grasslands and the hills

92 And also there was much water there
and the ground was moist all year round
and the marsh fields there were very vast
and filled with water birds
and herbs for food
and material for their homes

93 And when they were all assembled
and they had gathered up all of their flocks
and possessions
Methusemer would not go with them
for he had met a maiden at the place of water
as she was passing through with her men folk
and he was determined to go into the borders near Towah to find her

94 And after those days
he never joined with his people again
and he was never heard from again
and his family could only assume
that he married the maiden
and set himself to remain there where she was

95 And he named his first born son after Lamech
to appease the father of his wife
and Lamech
son of Methusemer
was the father of Noah
who called forth the flood

96 And travelers would report to Edni
that he sought much after prestige among his fellows
and she grieved in her soul
and his wife was named Iona
because she was said to *have betrayed the testimony of her fathers*
and Iona supported him in his desires
for a high standing among his fellows
and she was a descendant of Kenneh

97 Now it came to pass that in those days
when the people began to settle
in the north parts of Anach and to the east
Amazyadad took a wife
and her name was Miloo
and she was very gracious
and she was from the hill country
east of the regions of Anach
and east of the valley of Simca

98 And all in her family were very pure
and she was much loved by them all of her days
and she had only known tenderness
and the presence of Anokeesed
and when she married Amazyadad
she had never seen
nor known a wicked person
and she had not experienced any person
being rude before Anokeesed
but there were many times her people had known great want
and they had learned how to provide for one another
in times of the distress of hunger

99 Now she was called **Miloo**
because she was *determined* to see
to the *fulfillment* of the vision of her husband
and his vision was to carry the burden of the Lord
in His affection for His loved ones in Maween
and Amazyadad was exceedingly intent
upon the welfare of the righteous
in the outlying borders of Anach
and many times Miloo would accompany him
as he went in search for them
to discover how they fared
and Miloo was very strong in the face of depravity

100 And it came to pass
that the people grew together
in their grace before the Lord
and the men of Eshyawd became very strong
in their knowledge of the truth
and they ministered before the people day and night
according to their needs
and their comradeship as compeers among themselves abounded
and they stood as men together before the Lord
being bound by their compassion
and their duty to service

101 And in those days
all of the hosts of the Eerkodeshoi rejoiced together
to see the soul of Maween arise
and become strong

- and for them
it was as though they could taste Eden again
and Ebedel rehearsed the many wonders of Eden
into the ears of all of the Eerkodeshoi
- 102 And it came to pass at the time of the espousal of Amazyadad
far away in the remote regions of Heleah
in an empty field
there sat an orphan maiden
begging for food along the way
and many travelers passed through the nearby settlement
and where she sat was called **Baqad**
because of the *much deceit* there
- 103 And it came to pass
that an elder among the bands of Saycoo of Baqad
seeing that she was heavy with child
took her into his home to care for her
and by and by she delivered a son
and she named her son **Kohath**
and he grew up under the instruction of the wicked
- 104 And in his day
he was able to cause numbers of the wicked *to band together*
and to *ally* themselves
and to *join with one another* in their wickedness
and they began to find the means
to become *confederate* together in larger numbers
and they formed a secret society under the leadership of Kohath
and it was called the Society of Saycoo
- 105 And these men plundered the regions all around
and there was terror in the land of Heleah
and because of men like them
fear ruled all of the hearts of the people
and the Society of Saycoo began to extract provisions
from the peoples of the settlements
and thievery began to increase
until the men of this order no longer had to provide for themselves
but they lived on plunder
and upon the labor of others

- 106 Now Amazyadad son of Enoch
 was a man among the Eshyawd
 with the same calling in Abarah as his father
and under his hand
 the lonely people of the Lord
 were able to find peace
 and tranquility in the communities of the righteous
- 107 And after he took his rib to wife
 the band of Amazyadad continued to journey in the lands of Towah
 and Heleah in search of the righteous
and they did so without him
- 108 And with the rise of the secret Society of Saycoo
 the righteous began to be very troubled
 with the reports which were brought to them
and many agonizing prayers
 from the people of divided families
 came into the ears of Motsah the Lamb
- 109 And as the divisions grew more
 and more intense between the wicked
 and the righteous
 Enoch and Edni became increasingly alarmed
 for the welfare of the righteous
- 110 And it was under these conditions
 that Enoch began to fast
 to see if he could discover what element of righteousness
 would aid them in the preservation of the people of the Lord
and all the people knew that Enoch fasted

The Book of Remembrance

Chapter 12

Tablet of Bedal

The Story of Enoch and Edni

An account of the dividing of the sons of men and of the receiving of the view of Anokeesed on marriage.

- 1 Now it came to pass
that the Eerkodeshoi began to respond
to the righteous acts of Enoch
when he divided the sons of heaven
with the waters of Senir
- 2 And by his naming the Decadarchoi
the wicked among them began to choose more purposefully
the evil that they enjoyed
and also the Eerkodeshoi
by their receiving names
began to feel their commitment
to abide in utter holiness before the face of Anokeesed
- 3 And these two influences
began to have a profound effect upon creation
and all of the peoples of the earth
and the separation
and the distinction
between the righteous and the wicked
began to be enlarged upon
to be very plain in the hearts
of all the living souls in creation
- 4 And the wicked
began to separate from one another more and more
for their fear of their neighbors
and their dread of the people of the secret Society of Saycoo
and those with whom they had exchange everyday
were seen by them in their souls to be their enemies
for to the wicked their enemies were everywhere
and no one could be trusted
and their language began to become increasingly more diverse

and they were compelled to speak
and to act in secret
and those with whom they could confide were small in number

5 And because of all of these things
the peoples of the lands of Towah and Heleah
became very skilled in expressions of subtleties
and the dishonesty
that became the foundations of diplomacy

6 And the heart of Anokeesed was burdened
because some of the handiwork of His love became cunning
and the predators
of the innocent
and of the unfortunate
or weak

7 And these great calamities came upon the wicked
in a very short space of time
and the spirit of vengeance abounded among them
and learning mischief became the pursuit of their youth
and sorcery
and the secret Society of Saycoo flourished
and it practiced
and prospered
and there began to be many works done in the darkness

8 And it came to pass that among the wicked
there also began to be much want of food
because their secret acts in the darkness
kept them from the hunt
and weakened them in their daily labors
and the spirit of Anokeesed
was unable to guide them
in their attempts to till the earth

9 And cries ascended up from among the people
because their practice of having Niphilim
brought so much violence
and these things began to use up all of their ability
to provide for themselves
and there were many wicked men

who would only provide for themselves
for they had no loved ones
and among the wicked
families became dispersed
and there were many who lived without a father
and they did not know who their relatives were
and there was poverty everywhere

10 But among the righteous
there was a growing sense of joy
and anticipation to be gathered into community
and they enlarged their acquaintances
and friendships
and their families became bonded in strength
and there was great honor shown for fathers
and mothers
and the prosperity among the righteous comforted Anokeesed

11 And the wisdom and understanding of the righteous grew
because their friends
and acquaintances
began to be expanded to include the diversity of the many
and various loved ones who gathered into Maween
and they were free to love
and trust strangers
whom they had never known before
and they began to grow in the charity of their hearts

12 And they began to develop the language necessary
to rehearse to one another the intimacies
that they had in their lives among themselves
and with their Creator
and it was their desires to share the things of heaven
that caused them to begin to purify their language
so that they could share their innermost thoughts
and feelings with one another
and their speech became less and less diverse

13 And their children were taught
to speak with words of distinction
and the intelligence found in Eden
began to be seen again by the Eerkodeshoi

in the temporal world
and the righteous loved the differences
which they found in one another
and they were delighted
with the various expressions found in different customs
and habits of those who gathered to Maween

14 And there was a wave of enthusiasm
to join together with their fellows
and many who had been reclusive since the beginning
joyously bound their hearts
and souls
with the righteous
and truth
and the freedom of openness
abounded with the righteous

15 Now all of these changes among the righteous
came about in the northern regions of Anach
where the people had migrated
in order to find suitable land to till
and this land was new to them all
and their common displacement
magnified their ability to accept one another openly

16 And in the northern regions of Anach
there was much water
and there was a great sea
that was fed by two streams
one came from Mount Mahujah
and it was the waters of Senir
which became known as the waters of **Bedal**
because Enoch *divided* the waters there
and the river Bedal emptied into the southern borders of the sea
and the other river was the waters of Simca
from which came the droplet
upon the cheek of Cavah
and it emptied into the eastern borders of the sea

17 And old Edra named the sea
the Aral Sea
and it was the first water of the seas of the earth

to be given a righteous name by man
and Edra went out into the waters
and the fish
 and the water bugs gathered around him
 and the water birds were unafraid
and he cast the element of righteousness upon the water
and he said
 Great water
 *you shall be called the **Aral Sea***
 as long as the earth shall stand
 *because Motsah the Lamb is our **Hero**¹⁵⁹*
And He followed our first parents out of Eden
for He is the Living Water

18 *And now we see*
that the waters of Eden flow here
to this place with us
to give us life
 just as Motsah comes to us
 to give us life giving forgiveness and renewal
and all of the people rejoiced
and took much delight in their Redeemer
 who is Motsah the Lamb

19 And Edra said aloud
 We come this day to be baptized in you
 and our souls shall be made whole
and multitudes went to be baptized in the waters of Simca
 where they emptied into the Aral Sea

20 And it came to pass
 that the people began to call
 all the regions surrounding the Aral Sea
 the land of Maween
 even the lands to the north and west
and there were great provisions there in abundance
 upon the land

¹⁵⁹ Strong's #691, "hero."

and in the marshes
and in the sea
and all of the people began to till the earth
to provide for their little ones
and happiness abounded
and Anokeesed was well pleased

21 And it was now two hundred and seventy years
between the time Yaatsekawd and Cavah
passed through the oaks of Pethach
and when Motsah taught Ikar how to plow
and that same year
was the one hundred and twentieth year of Enoch
however
no man knew counting
nor the division of the years
and no man knew how old he was

22 And it came to pass in those days
that Amazyadad was busy in his service to the Lord
and he went to the people of his wife Miloo
and they lived far to the east in the high country
and she was a descendant of Kodesh
the youngest son of Yaatsekawd
and Miloo went with him
for she was strong
and she knew all of the ways of the high country

23 And it came to pass
that Amazyadad and Miloo ministered to the people there
and the people of the high country were very shy
and they spent two years there
preparing as many as would
to gather unto the land of Maween
for there was much hunger in the land
of the encampment of Kodesh
and the Lord showed great compassion upon the people there
for He had prepared a place in Maween
for His lovely ones who dwelt in Kodesh

24 And it came to pass
that Miloo bore a child there in her homeland

and they named her **Afaf**¹⁶⁰
or that is to say
the *daughter of the morning sun*

25 Now the encampment of Kodesh
was established in ancient times
and it was hard for the people to decide to leave it
even though they knew the Lord would guide them
and all of the people said
that their old people would know when it was time to leave
and some of them were worried
because the land of Anach was in the low lands
and all of them were accustomed
to living in the high places of the earth
and they had been there since old times

26 And it came to pass
that because of the ministry of Amazyadad and Miloo
and because the people there were in much want of food
it was determined that they would depart
for the land of Maween
at a certain time of the year
when a flower in the hills bloomed
and the people used the roots of the flower for food
and in those days
Amazyadad and Miloo had returned home
and they knew when to expect them
because of the blooming of the flower

27 Now remember
that the people of Kodesh had never seen a wicked person before
like unto those who dwelt in the land of Towah
or Heleah
who were of the Society of Saycoo
and their journey into an unknown land was very hard for them
and when the time drew near for them to come to Maween
Amazyadad and his band went out to meet them in the way

28 And after they had traveled for some days
they heard shouts in the distance

¹⁶⁰ Strong's #6079.

in the stillness of the morning
and they hastened themselves forward
and when they arrived to come upon the people of Kodesh
they found that the people
had been set upon by some wicked men of Towah
and all that remained there were their old people
and they sat weeping
and mourning
and the wicked had taken their people
to be used as the substance of wealth
and the wicked fled northward into the hills

29 And it came to pass
that Amazyadad and his band
pursued them hotly
and the men of Towah did not know they were being pursued

30 And it came to pass
that Amazyadad and his band
came upon them as they camped for the night
and the men of Towah had bound their captives hand and foot
and they had set a guard over them

31 Now
Amazyadad and his band blended in with the Eerkodeshoi
and they sat quietly by
waiting in the night
and by and by the guard fell asleep
and the men of Maween went quietly in
and they loosed the bonds of the people
and when they were nearly done
a child cried
and the guard awoke

32 And in this way
all of the people of Kodesh escaped
except some of the children
that the wicked snatched up in their flight
as they made their escape
and the men of Towah were afraid
because they were in the regions of Mahujah
and the land there was forbidden to them by their superstitions

and Amazydad and his son pursued them alone
while the rest of the men of his band reunited the people
and accompanied them to safety

33 Now it came to pass
that when the people of Kodesh arrived
what would have been the joy of their arrival
was wrought with sorrow
because of their ordeal
and Kodesh
son of Yaatsekawd
was in their midst
and he was much revered by them
and he was very old
and his wife was yet alive
and she was with him

34 And the news of their loss
was brought to Enoch and Edni
and Miloo wept
and tenderly ministered to her relatives
and all of the people wept
for the loss of their little ones
and the people of Maween prayed mightily
for Amazydad and his son
that they might be the means to recover their children
And when they returned
from pursuing the men of Towah
they brought with them all except three
of the children of Kodesh
and they were never seen again
and all of the people mourned

35 And it came to pass
that the grief of this was heavy upon Enoch
that these innocent people should be so set upon
and he began to fast before the Lord
and in his twelfth day he cried mightily to the Lord
and he said
Oh Motsah
why did not the Eerkodeshoi
warn the people of Kodesh of the danger

*Why did we not hear Your word
to go out to accompany the people
before the men of Towah came upon them*

36 And the Lord said to him
*Know my son
that all of the Eerkodeshoi consider all men
both the good
and the evil
to be the objects of creation
because my Father Anokeesed is there in their midst
So how can they distinguish
to warn the righteous
against the wicked*

37 And it came to pass
that when Enoch heard these sayings of Motsah
he knew that he must seek the Lord with all diligence
and Enoch sought to find
what element of righteousness
could be the means to protect the righteous
and identify them to the Eerkodeshoi

38 And it came to pass
that Enoch lay by a fountain of water
in the borders of the Aral Sea
and in the agony of his despair
Motsah the Lamb drew near
and Enoch was comforted by His presence
and Motsah said
*Enoch my son
come look with me
for I need you to help me*

39 And Enoch stirred himself
and they went westward
and the Lord went with him
and when they were high up
to see the whole of the Aral Sea
Enoch was left alone
and he sought out a cavity in a rock
to rest himself from his efforts

to come to this place
in the midst of his fast

40 And when he sat himself down
he heard voices from far back
in the darkness of the cavity of the rock
and he was afraid
but the spirit constrained him to remain there
and to be quiet
and listen

41 And Enoch heard the voices of the Decadarchoi
and the voices of men
and they were speaking together of their plans
for the Decadarchoi
and the evil of men
to become the objects of creation
and Enoch was moved
and he listened intently

42 And when he had heard all of their plans
he hastened himself away from the cavity of the rock
and he returned to the place where he had been
at the fountain of water
and he pondered
and prayed
over all that which he had heard
for two days
and then he returned home
and the burdens of his heart were heavy upon him

43 And it came to pass
that he lay resting from his journey
and his fast
and in his soul he was crying out to the Lord
to discover what element of righteousness
would protect the righteous from the wicked
and from the evil plans which he had overheard

44 Now Enoch and Edni had many children
most of whom were daughters

and their dwelling was always filled with happy sounds
 and the children very much loved their mother
 and father
 and as Enoch awoke
 he espied Edni nursing a little one
 while she sat preparing a meal
 and she was singing
 for she knew many songs from her father
 and as she arose to pass by Enoch
 he stood up to embrace her
 and they fell down together for his unsteadiness in his fast
 and the infant was in their midst
 and they all laughed

45 And Enoch told her
 that now he knew that the element of righteousness was marriage
 that would protect the people of the Lord
 and now he knew
 what he must do to assist Motsah the Lamb
 and immediately he was hungry
 and they all ate together
 and all of the children dearly loved their father
 and Enoch was filled with the Spirit
 and he was strengthened by it
 at the end of his fast

46 And it came to pass
 that Enoch sang a new song to his children
 and it was the Marriage Song that was sung in Eden
 and it was sung like this
 labe ayin kole obe
 kamal marah nefesh rakoom
 nedabaya cafshelacat zadeckimmaud tabellimmaud
 tan ko ma eye ee el
 bel eeya el ra daff
 eer ko desh im maud
 ahdam ah el ann ee
 kavah
 yo ha ya ma shall min nee
 hey ya ow na ya da ee el
 hey ya ow na hil ool ee el

47 And this song was a very great delight for Edni
and she waved her arms with excitement
and Enoch said to his little son
Will you find my bag and bring it
for I go on a journey
and in the morning
he set out for the encampment of Nod

48 Now the valley of Simca
and all of the northwestern regions of Mahujah
were a place of great fear for the wicked
and in this land was the encampment of Nod
wherein Yaatsekawd and Cavah dwelt
and the whole region of the land of Mahujah
was considered sacred by the righteous
and the wicked durst not go there at any time
for any reason
by way of their many fears
and superstitions

49 And on the lower reaches of the hill Pethach
in the village of Nod
dwelt the parents of them all
and there were many disputes among the wicked
concerning what they called the spirits of Pethach
but among the righteous
the land there was holy
and they at no time went there lightly

50 And upon occasion
the righteous would visit Yaatsekawd and Cavah
and they would question them regarding their welfare
and often they would ask them if they would like
to move with them into the lowlands of Maween
or Anach

51 And when they would do so
Yaatsekawd would answer
and he would rehearse a little speech to them
always with the same words
and he would say
I beheld Motsah the Lamb point to this very place

*and He told me with His own mouth
that this is the place I am to dwell
And this is the place of the altar of Ariel
where we meet with Him
and it is the rock of our forgiveness
and Cavah would say
And Motsah told me as He sat upon the altar of Ariel
that it was the will of our Father Anokeesed in Eden
that we should dwell here
and be happy*

52 And because of these things
Yaatsekawd and Cavah would not be moved from Nod
and Azura
and Seth together
and Sephi
dwelt with them
and they would not leave the side of their parents

53 Now when Enoch in his fast discovered what it meant
that Edni being his rib could join him to all of the Eerkodeshoi
a great determination swelled up in his heart
and no man has had such determination
upon the earth during the course of man
except the men of Service
and it was this way with Shem after the flood
as it was with many others who were known
to intervene with their agencies
to change the course of creation
and the lives of men

54 And remember Enoch determined
that the element of righteousness was marriage
that was established in Eden by Anokeesed
with His own hands
and heart
in the utter purity of the presence of Elda

55 And it was because of this
that he set out to seek Yaatsekawd and Cavah
and to meet with them
and Amazyadad his son

prepared all things for the journey
for he would not let him go alone
and they set out toward the southeast of Maween toward Mahujah
and they followed the waters of Simca
that flowed from the rocks where our Father Anokeesed
had them wash their hands in the fountain at their wedding

56 And they took the tributary to the south
that went past the encampment of Nod
and the upper reaches of this stream
were the waters of the camp of Maceelah
where Motsah the Lamb first used the stones of the earth
to make bread

57 And when they arrived it was evening
and darkness had just fallen
and they durst not enter to go into Nod
for fear of frightening the people there in the darkness
and these two men of Service sat beneath an oak tree
and looked up at the cliffs of Nod
and they saw the glimmer of their fires
and they prayed all night
that Anokeesed would prepare the way
so that Yaatsekawd and Cavah would know His will for them
whether they should depart to dwell in the land of Maween
with their righteous children

58 And they did not sleep
but persisted in their prayers till it was light
and in the morning
they waited until the camp was astir
and then they proceeded to the place of water
where they would be found

59 And it came to pass
that they were discovered to Azura and Sephi
who had come for water
and they were taken to the dwelling of Yaatsekawd and Cavah
and Enoch was very humble
and a sweeter meeting could not be imagined
for they embraced
and they both wept

for their love for one another
and Enoch called him
My beloved father Gabriel
and Cavah spoke tenderly to Enoch
and they laughed together to reminisce
concerning his birth
and their last visit
and our old parents took Amazyadad out into the light
so they could look upon him

60 And after they ate together
and after many of those who dwelt in Nod
had gathered themselves together
Enoch said *Oh father please do not be dismayed with me
for I have come to ask you if you will come
and dwell with me in the land
where I and all of those who are righteous
in the lands of Anach have come to dwell*

61 *For the Lord Motsah the Lamb
has asked me to come to His aid
and we have a great need for you*

62 And as I looked with Urim I saw
that Yaatsekawd and Cavah were very old
and their hair was snow white
yet they were very spry in their manner
and in their walking

63 And Yaatsekawd heard this saying of Enoch
and he said
*My son who is inscribed first among all men
and who is called Sariel
what is it Motsah needs of us*
and Enoch told them concerning his fast
and of his journey with Motsah into the western hills
where he overheard the plans of the wicked
and the Decadarchoi
to find dominance over the earth
to become the objects of creation

64 And Cavah was very moved
and she exclaimed
*You my son have been dedicated from the day of your birth
to protecting the righteous
from the corrupt intentions of all of those who walk
with the wicked from among the sons of heaven
And except your vision be accomplished
sin
and corruption
would overtake the earth*
and Yaatsekawd said
*What are we to do
and how can we come to the aid of our lovely Motsah*

65 And Enoch explained
that their marriage
that came from Eden
was to be the element of righteousness before Anokeesed
and he rehearsed to them how
that now weddings after the manner of Chathan
had become firmly established
among all of the peoples of the lands of Anach

66 And it came to pass
that Yaatsekawd spoke of a dream to Enoch and Amazyadad
where in the past night Motsah appeared to him
and called him Gabriel
and said to him
*In the morning you will meet my messenger
and he will bid you come*

67 And Cavah said
*Then He said
Please be comforted to know
that it is my will for you to go
and I will go out with you into the land of Maween
And I know this
for I saw Motsah too when He was here last night
And I know that we shall go with you*

68 And it came to pass that I saw with Urim
that Yaatsekawd had only stones for possessions

that were prepared to cut
and he carried them in a little pocket upon his garment
and Cavah had only those things
which the Lord had given to her in Eden
and they both had refused to have anything more for possessions
than that which the Lord had given them
and they had bedding
and an extra garment
and they prepared to go

69 Now it came to pass
that all of the people were amazed to behold these things
and the news spread throughout all of the regions of Nod
that their old parents were leaving with Enoch
and a solemn meeting was called
and all of these things were rehearsed to them

70 And in the course of a few days it was decided
that all of the people of Nod would go with their old parents
into the land of Maween
and those who had been there
described the place to them

71 And they used white dogs to carry their things
and their dogs were large
and their hair was not shaggy
and when all was ready
Azura
and Seth
and about thirty five people
gathered around the altar of Ariel
and Cavah wept
and she kissed the rock
and said
*You are my rock of forgiveness because of Motsah the Lamb
May your spirit descend to go with me
as I journey now into the lowlands to dwell with my children*

72 And it came to pass
that as they departed to the west
that others joined them
and all of the land of Nod in Moladeth

was left without inhabitant
and there were those who had rich affirmation that they should go
according to the invitation of the Lord to Enoch
and it was borne witness to by the spirit
and for some by the presence
and visitation
of Motsah Himself

73 And I beheld with Urim
that many departed together
and they drove their flocks before them
and they had many sheep
and many rams
and when they arrived in the borders of Maween
many of the women of Maween
were comforted that Cavah had brought her rams
for they greatly desired
that they should sire the sheep of their flocks¹⁶¹
and thus the spirit of *forgiveness* came into the land of Maween
with the descendants of the very **sheep**
that followed Motsah the Lamb out of Eden
and a realization of the truth of Eden
swept through all of the hearts of the people

74 Now it had come to pass
that the people of Maween
under the hand of Baraka
had sent out men to seek after Enoch and Amazydad
for they considered that they had delayed their coming
and they remembered what transpired with those of Kodesh
when they journeyed toward Maween
and those who departed to seek them
met the company coming from Nod
three days journey out from Maween
and when they saw that all was well with them
they sent word home
so that they could prepare a welcome

¹⁶¹ Apparently other sheep than those that followed the Lord out of Eden were domesticated. Of the sheep in Maween, perhaps nearly all of them were not of these sheep.

- 75 And Yaatsekawd and Cavah were seen
to be a great treasure to all of the people
and many exclaimed
that their souls were not whole
until their first parents came to live with them
and the excitement
and the anticipation of their arrival
had not been equaled
in all of the doing of the people of Maween
- 76 And in those days
multitudes of people from all the upper regions of Anach
surrounding the Aral Sea
which are now called Maween
assembled themselves to receive their old parents
and there were thousands
- 77 And faith was magnified in them all
for coming now before them
were the first two people
the mother
and father of them all
and the reality
of the truth of Anokeesed
flooded over the people
and all of the accounts of Eden
that had been passed down
were now before their eyes to see
and hear for themselves
- 78 And the love of Anokeesed
in the hearts of the people abounded
and never was there a people
who knew more clearly the meaning of life
than the people of Maween
at the entry of Yaatsekawd and Cavah into their midst
- 79 Now it came to pass
that Enoch and the people of Nod
camped for the night
just one hour away from where the people were assembled
and they could be seen by all at a distance by the people of Maween

and Enoch did this
so his old parents would not arrive late in the day
and be subject to weariness
and in the morning Yaatsekawd and Cavah
and all of their company
entered into a village by the river
that was the waters of Simca
and it was where the river emptied into the sea

80 And there was much activity
and stirring
and rich sounds of singing could be heard
among the people at their entry
and they fell upon one another to embrace with tears of joy
but Yaatsekawd paid no attention
and he wandered off
and after awhile
they found him standing in the river

81 And he said
*You are the waters of my joy
and I see that you have come home to empty into this sea
I have always wondered where you went
And now I have followed you here
and discovered your final home
And I am home with you again*
and he drank from the river
and got up out of the water
and he laid down upon the bank
and went to sleep
and all of the multitude wondered where he was

82 And it came to pass
that the enthusiasm of the people to join in Community
was greatly magnified
by the presence of Yaatsekawd and Cavah
and Sephi
and Azura
were very protective of their parents
and they would not allow the people
to weary them by their much inquiry

83 And they settled into the village by the sea
and the sea was clean
and the winds blew from over the sea upon them often
and Yaatsekawd was not accustomed to the winds
and Baraka discovered
that Cavah was perplexed
and dismayed
for she had no rocks to dwell with by the sea
and Edra also dwelt with them
and Edra was a great comfort to his mother
and he had not seen her for nearly one hundred years

84 And it came to pass
that in those days Cavah was unhappy
because she was lonely for the rocks of Ebedel
and Baraka sought out among the elders of Maween
who dwelt in that place
whether a new home could be found for Cavah
for where the waters of Simca emptied into the sea it was flat
and there were no rocks

85 Now Seth was old
and at times his mind was absent
and these are they who dwelt with Yaatsekawd and Cavah
there was Enoch and Edni
and Mahujah and Baraka
and Seth and Azura
who were always seen with Sephi
and there was Naom and Adah
and Edra and all of his house
and a large company of their children

86 And these people were too numerous for their old parents
and it was decided
that there was a good place to the east for an encampment
where the waters of Simca slowed
to spread themselves out upon the plain
and there were large rocks there
and it was a good place also for Yaatsekawd
for he would not leave the waters of Simca

87 And it came to pass
 that they established a new village there
 where the waters ended their rushing descent
 from the high places
 to enter into the great grasslands of the plains
and they named it **Bethmala**¹⁶²
 because the *journey* of the waters was *ended there*
and the delight of their rushing was *fulfilled*
and they established a lair for a watchman
 up upon the hills to the east of Bethmala
 so they could discover any who would come that way
and the diligence
 and the many prayers of the watchmen
 protected the village

88 And it came to pass
 that Enoch began to prepare for a worship
 to establish the element of righteousness
 that would preserve the people of the Lord
and he intended to set in motion the limitations
 of the tolerance of the Eerkodeshoi
 in their grief at the doings of the wicked
and this is so the Eerkodeshoi would always know
 how to conduct themselves
 during their lives upon the earth
and in this way
 all of the Watchers of Holiness would act in a manner
 to find the joys of fulfillment
 in their various visions of created purpose
 and not pine away
 because of the emptiness of the acts of the wicked

89 And it came to pass
 that in those days Enoch carefully observed his old parents
 for he knew he must perform a worship unto the Lord
 using them and their marriage as element
 to protect the righteous

90 And Enoch saw
 that Yaatsekawd and Cavah were very innocent

¹⁶² Strong's #4390 "house of fulfillment," or the "house of the end."

and pure
and they had not changed from their state of holiness
which they had in Eden
for the forgiveness of Motsah the Lamb
is adequate for perfect renewal

91 And all who dwelt in the encampment of Bethmala
wondered if they had ever sinned again since they left Eden
and they were seen to be heavenly
by all who dwelt with them

92 And it came to pass one day
as Enoch helped Yaatsekawd with his labors in the gardens
that he was amazed at the extent
to which the virtue of Yaatsekawd was expressed
for the people knew how to hunt together
and how to be helpful to one another when fishing

93 But since they began to till the earth
all those in Maween had to discover
how to organize themselves in such a way
as to be able to perform all the necessary tasks
to provide food for their little ones

94 And the people struggled together in their learning
how to work together in tilling the earth
and Yaatsekawd was above all these struggles
and he was always willing to perform any task

95 And he said
Is it not in the heart of every father to provide for his children
And are not all the people in Maween my children
and I saw also that in all his doings
he felt a deep reverence for Cavah
and his duty in all his labors was pointed towards her
as the mother of all the living
and Cavah never knew a single moment in her life
when she was not loved

96 And as Enoch thought upon these things
the Spirit of the Lord drew near
and He said

*Enoch my son
will you please come to visit with me
And bring Amazyadad
and meet with me in the east
a little ways off from the camp*

97 And when Enoch heard these words he began to prepare
and he gathered together a small company of listeners
according to the advice of his mother
and chief among them was a man called **Zakar**
for he was *a man who remembers*
and he was one of the sons of Naom and Adah
and he and Amazyadad
and the company of listeners set out toward the east
and they passed the lair of the watchman
and went into the hill country
and there they found a good place to stay for awhile
and it had water
and a large flat stone for an altar
and all of this was done
because Enoch was intent upon hearing the Lord
and his desire was to be instructed

98 And it came to pass one day
that he and Amazyadad were praying
and as Enoch was reaching forth his hand
with the element of righteousness
to place it upon the altar
Motsah the Lamb approached from the northwest
and Enoch was facing east
and all the company who were present saw Him
except Enoch
and the Lord waited until Enoch was done with his prayers
then He sat down a little ways off
and when Enoch finished he turned and saw Him
and he went over
and sat down with the Lord
and the listeners took their positions

99 And Motsah greeted them in kindness
and He said
I am come this day to instruct you concerning all things



*with regard to the meaning of the sanctity of marriage
For the sanctity and holiness of marriage
shall be the foremost among all of the virtues of holiness
that are expressed among the people of Maween*

100 *And without it
complete love for Anokeesed cannot be brought to bear fruit
and such love would mean little
in the lives of the children of men
And it is well known that the righteous of Maween
love Anokeesed with all their souls
and in all their doings¹⁶³*

101 *And marriage was made
by the very hand of Anokeesed
in the perfection of Eden
And that marriage conceived a child in perfect holiness
And I say to you
that the winds of the earth first blew upon my garments
when I responded with compassion
to become temporal with them
to comfort them in the suffering
that was come to them because of sin*

102 *And it was a husband
and wife
and child
that I followed into the temporal world
And it was a holy family
innocent
and pure
and forgiven
that the Eerkodeshoi followed with
out between the oaks of Pethach
to also become temporal*

103 *And the completeness of the creation of the Eerkodeshoi
came to them within a perfect expression of marriage
and family
And because of this*

¹⁶³ A reference to the first commandment in the Bible.

*all the Eerkodeshoi are in their souls akin and joined
to those who live in the sanctity of marriage*

104 *And it was the Decadarchoi
who were jealous of their marriage
and conception
And it was they
who sought to divide them with fear
and secret acts*

105 *And as we speak
the presence of the Father is in all of the sons of heaven
both in the Eerkodeshoi
and in the Decadarchoi
And because He is there
all the sons of heaven see all men
whether they be good
or evil
to be the objects of creation
And the Eerkodeshoi do not know how to divide
the good
from the evil
to warn the righteous of the evil among men*

106 *Therefore my son
you must divide among the sons of men
using the element of marriage
And you must instruct the Eerkodeshoi
concerning how they may determine the pathway
toward the fulfillment of their creation
And you must dutifully teach the people
For if you do not
the wicked may succeed
as they seek to establish their many sins
in the corruption of their lives
to be that which will preside to be the object of creation
which creation my Father has done
out of His perfect love for His children
and His love was not intended to produce such things*

107 *So fear not little son
for I will go with you*

*and teach you what to say
in the day that you stand before the people
to instruct them in these things*

108 *And this is that which you shall teach
From the time when your children begin to grow
you must prepare their hearts to be married
by the holiness of your example in your marriage
in showing forth compassion openly before them
and the meaning of the presence of Anokeesed
in your tender affection one to another
And then all of the days of their lives after they are married
your children shall be willing to banish all lustful thoughts
and corrupting deeds from their souls*

109 *And all of my people in Maween
must not have vain imaginings
in their marriage fellowship
or any impurity of thought
nor fornications
in their hearts
And when a husband and wife lie down together
and they conduct themselves in such a way
as to allow lustfulness to enter in
and the presence of Anokeesed is thus made empty
in their hearts
then they have made themselves unclean
And all these things corrupt a marriage
and the purification of a fountain must be accomplished*

110 *But they are to have pure
romantic love
in their hearts for their spouse at all times
And that purity of love I have placed there
in the day of their creation
to blossom forth in their youth
only to continue all their days*

111 *And it is a treasure
that is delicate
and it must be safeguarded
and nourished in marriage*

- And above all things
a deep respect for this treasure is to be instilled by parents
in their children as they grow
And children should pass into maturity
with the very real
and exciting expectation
that they will be deeply loved
and romantically attractive
to the one Anokeesed has made
to be their rightful companion*
- 112 *And pure
and heavenly
romantic love
is always accompanied by the Holy Spirit Kahee
And it is there when each
husband and wife
empties their soul into the other
in perfect giving
and innocence of heart*
- 113 *And the **husband** must be **tenderhearted**
and **gentle**
and **dependable**
and overflowing with **compassion** always*
- 114 *And the **wife** must be **unassuming**
and **trusting**
and **wise**
and overflowing with **innocence** after the manner
of the love of Anokeesed*
- 115 *And when a husband and his wife lie down together
the presence of Anokeesed is magnified
when the husband dwells in his mind on how much he loves her
and she dwells in her mind on how much she is loved
Anything other than this brings corruption to dwell with them*
- 116 *And when they come together
in the pleasures of romance
do not do as the heathens do
in wantonness*

*and selfishness
but let all your conduct be respectful
and selfless
with the spirit of giving
and much tenderness of heart*

*117 And use no element to influence
that which occurs when you lie together
except that which is established for you by Anokeesed
to be an element of righteousness*

*118 And if you do all of these things
your children will be conceived in the holiness
and the spirit of Eden
and the Eerkodeshoi will call them their own*

*119 And all of the people of Maween
must be careful to avoid
all of the corruptions of the wicked
And they must abhor the pollutions of Heleah
For for every man
there is his rib in rich affection
male and female
And romantic affection shown man to man
or woman to woman
arises from parents showing callous disregard for tenderness
and they act with severity
in their behavior towards children
And such affection is not a part
of any vision of created purpose
that dwells in the heart of my Father
And all of the Eerkodeshoi will act with great remorse
before the face of such pollutions
And their created nature will cause them to shrink away
from supporting any such among the children of men*

*120 Remember
to use the time of your espousal wisely
and be diligent to perform your repentance early
and learn how to resolve any discord
so that there be no conflict in your marriage
For such conflict is a denial*

*of the richness of the sanctity and holiness of marriage
that is in the heart of my Father
For every needful thing must be accomplished in marriage
in the presence of the Son of my Father
and in the spirit of His lovingkindness*

121 *Teach the people
that it is becoming to the righteous
that they are diligent to listen carefully
to the voice of my spirit and to each other
so that they may discover how to act wisely
so there is no conflict between them in their daily lives*

122 *And honesty
and dependability
and humility
will greatly aid them
as they thus purify their lives together*

123 *May each one take delight in reproof from the other
and be diligent to perform their repentance
And may they be gentle
and patient in all of their words
one to another
For reproof must flow easily between husband and wife
and it should be viewed with respect
it being the most important benefit
from their fellowship together*

124 *Support one another
in adversity
and in hardships
And draw together
when in the midst of the spirit of difficulty
Be diligent to gain understanding
in how to safeguard one another
from temptation
and adversity
and from that which plies upon fears
or frailties
or insecurities*

*Magnify strengths in one another
and nourish
and uphold each other
in the face of weakness*

125 *May each one
hold the pathway of the salvation of the other
in high regard
by being patient
and kind
in the midst of weakness
and the trials of sin or error
May the husband always be found
to be standing in righteousness
in all that he provides
And may the wife be childlike in her purity
and in her devotion to her loved ones
For they each
husband and wife
are responsible to safeguard the salvation of the other*

126 *Let your wakeful moments in the night
be filled with thanksgiving
and much gratitude
each one for the gift of having the other
And pray for one another
according to their needs
for health
and well being
and understanding
and edification*

127 *And let not a man wear the garments of a woman
nor a woman the garments of a man
except that which is shared
by husband and wife*

128 *Remember
that devotion is the guardian
of the sanctity of marriage
And pride is the enemy to devotion*

*And pride cannot stand in the face of the love
of the One who has forgiveness to bring*

129 *And a husband and wife together
in their daily lives can express the conditions of Eden
when the husband walks in the spirit of my presence
and when the wife walks in the spirit
and presence of my father Anokeesed*

*And it is in this way
that their joining in the sanctity of marriage
in their daily walk
brings them the wonderful companionship
and salvation that was known in Eden*

130 *For the Living Water
in the heart and soul of a repentant and humble husband
brings the spirit of life into the soul of his wife
and the presence of the Son of my Father to all in his house
And the spirit of life in an unassuming and wise wife
brings rich happiness
and an enduring hope to ongoing generations
such as is found in the presence and spirit of Anokeesed*

131 *And in this way
the nature and influence of the Son in the husband
leads to the nearness of my Father in the wife
and in this way true salvation prospers
and presides in the home
because of the sanctity of marriage
And in this way
the husband is responsible to be the head of the house
so that he can bring the Spirit of Motsah the Lamb
to preside there
And the wife is responsible
to respond to the joys of repentance
and forgiveness which he brings
so that the Spirit of Anokeesed can dwell with them*

132 *And the whole of the daily enactment of the sanctity of marriage
is the holy environment
in which children must be conceived
and nourished*

*and raised up to my Father
And when the sanctity of marriage is accomplished in this way
the visions that my Father delights in for His little ones
is ensured*

133 Now go
 and teach all that I have told you
 my sons
and the Lord ended his speaking to Enoch
 and Amazyadad

134 And it came to pass
 that Enoch and his son returned home
 and the listeners carefully taught the people
 all that the Lord had told them
and Enoch informed all of the people in the land of Maween
 that they must prepare
 for when the harvest is done they all would go to be together
 when he would stand before Anokeesed
 and all of the Eerkodeshoi
 to divide among the sons of men

135 And all of the people took careful heed
 to all of the words of Enoch
and repentance swept through Maween
 like a wind of renewal
and the waters of the Aral Sea leaped with joy at the mighty
 and effective repentance
 of the people of Maween

136 Now the youth made great determinations
 to stand uprightly before Anokeesed
 and before each other all the days of their lives
and a happy wind ascended from the northern grasslands of Anach
 around the Aral Sea
 and it went up upon the far reaches of Mahujah with the news
 of the pure youth of Maween
and the waters of Bedal were comforted
 by the fulfillment of their souls
 in their creation

137 Now it came to pass
 that Enoch intended to use the waters of Simca
 that carried his element into the Aral Sea in Maween
 so that only the Eerkodeshoi would be in attendance
 at the worship of the people that was being prepared

138 And he went
 to where the waters of Bedal emptied into the sea
 and there was a large encampment there of fishermen
 and there in the western hills
 overlooking the river and the sea
 Enoch established a place for the people
 to all gather together for worship
 and instruction
 and to fellowship one with another
 and he sent word to all of the people of Maween
 that at the end of the next harvest
 the people should gather themselves to this place
 to commence the worship for Anokeesed

139 And because of this
 the encampment began to be called Asoof¹⁶⁴
 and when the council of Shelevah heard of it
 they took the decision to establish **Asoof**
 as the *center* of Maween
 and they called the men of Service
 the **Asoopah**¹⁶⁵
 because they *met* there at certain times of the seasons¹⁶⁶
 and all of the people
 gathered to Asoof
 and the altar was called
 the altar of the Asoopah
 and the villagers there were called
 the watchmen of Maween

140 And in those days
 many of the people had never been

¹⁶⁴ Strong's #624.

¹⁶⁵ Strong's #627.

¹⁶⁶ It seems certain that ideas like the Council of the Community, the men of the Merari, and the Sanhedrin arose out of these ancient practices.

gathered together before in a single large body
and the excitement to do so swept over the land

141 And it came to pass
that when all was ready Enoch and Amazyadad again
taught the people together
the words of Motsah the Lamb concerning marriage
and all the youth continued to listen with real intent

142 And at last the time was come
to commence the worship
and the worship to divide the sons of men
was after this manner
Enoch asked every man
to sit with his wife
and children
and they did this in a procession commencing toward the altar
beginning with the oldest generations first
and at a certain time every man stood
with his staff in hand
prepared for service to the Lord
and the wife of each man
sat around him with their children

143 And Baraka caused dancers to be prepared
to bless the altar
and when the first rays of the sun burst forth over Mahujah
and the morning shadows fled
the dancers came
and there were seven
and the dancers were
Cavah
who was the mother of the dance
and Baraka
and Edni
and Miloo
and Sephi
and one called **Kolena**
who was a daughter of Methusemer
and she was one who was *delivered* from Towah
by the band of Amazyadad in his youth

144 And the leader of the dance
 was a very delightful maiden named Mupim¹⁶⁷
 and she was a descendant of Kodesh
 and her mother had kept the song of Cavah
 and the song and dance had been performed every season by her people
 in the land where she dwelt
 since the death of Matteniah
 and Cavah called Mupim to her
 and requested of her that she lead the dance
 because of her great skill
 and because of the presence of the Holy Spirit
 that attended her
 and she was the youngest of all of the dancers

145 And all of those who were married
 ate sweet bread cooked with mandrakes
 while they waited for the dancers to pass by
 and they used the ree of their wedding
 and they vowed to one another
 their enduring love
 and their affection
 for Motsah
 and His Father Anokeesed
 Yaatsekawd and Cavah being their examples in that love

146 And as the dancers passed by
 they joined in with the singing
 and followed the procession
 and as they proceeded
 the sound of the singing increased
 and the presence of Anokeesed grew to light up the day for them
 and the power of it was great
 insomuch
 that some of the people fled away from it
 and whether they returned or not I could not see¹⁶⁸

¹⁶⁷ Strong's #4649.

¹⁶⁸ Not all the thousands who were present had room to join in the procession. It appeared to me it was the principal family heads and many of them were old and carried with them young children of later generations.

- 147 And Amazyadad beheld
 the gathering of the people
 in the presence of Anokeesed
and his heart was moved with joy
 because of his many long efforts to rescue the righteous
 into the presence of the Lord
and he knew his father was rightly charged
 with diving the sons of men
- 148 And when the altar was blessed
 Enoch stood forth before the altar in great power
and he had a kelly
and in it he put the waters of Simca
and he poured it upon the altar
 as the trump of summons was sounded
and it was the very waters
 that he had used to divide the sons of heaven
and he used the waters of Simca as the element of righteousness
 to ensure that only the Eerkodeshoi
 would be able to heed the trump of summons
- 149 And the altar faced toward the east
and he put Yaatsekawd and Cavah
 in front of the altar
 on the ground together
and he had Cavah bring her possessions from Eden
 and also Yaatsekawd brought his possessions
 which he was given in the land of Nod
and it was the needles
 and the kelly
 and the ree
 and the stones that were prepared to cut
- 150 And a trump of assembly sounded
 for all of the Eerkodeshoi in creation
and he named them one by one
 with the name which they were given
 in the presence of Anokeesed
and all of the people knew
 that the presence of the spirits of the Eerkodeshoi were there
 waiting to be seated
and he blew the trump of welcome with seven men

three being in the middle
and they turned each way while standing in their positions

151 And it came to pass that Enoch raised his staff
and he said

*Oh Anokeesed I declare to You
in the presence of all of the Eerkodeshoi
and in the presence of all of the righteous
who are assembled here
that with these waters I have divided
all of the sons of heaven
And I have named them each with their given name*

152 *And with these waters I have caused
that no man should be born without a knowledge
of how to rightly divide
between good and evil
And Motsah is my witness that I have done so
And the rock of Emeth shall cry aloud
that I speak the truth
and it rejoices because I have done so*

153 And it came to pass
that after Enoch turned himself he said aloud
*Eerkodeshoi
I am come now to divide among the sons of men
And I do this
so that all of the righteous sons of heaven
even the Eerkodeshoi
can recognize their own*

154 *And I declare that the element of righteousness that I bring
is the sanctity and holiness of marriage
and having children by that sanctity and holiness
that was established by the hand of Anokeesed
in Eden*

155 *And this will be element of righteousness whereby
all of you Eerkodeshoi can distinguish
between the righteous*

*and the wicked
as long as the earth shall stand*

156 *And you can thus
in this way
take a sure stand to support your righteous ones
but withhold from the wicked
And you can in this way choose to blend with the righteous
to protect them
and nourish them
and to join with them
and watch over them
and tattle on the wicked*

157 *And it came to pass
that Enoch caused the trump of determination to be sounded
and it is a long
drawn out
high pitched sound
followed by two shorts*

158 *And he stood forth to the east of the altar
and he turned himself again to make his second declaration
and he said
Eerkodeshoi
standing before you
are the very souls for whom you first became temporal
And this man and his rib
were the ones you followed out of Eden
between the oaks of Pethach
And they are the inheritance of all the upright
who stand in holiness
before the Great One Anokeesed
And you followed them
in the days of your purity
and Enoch took bread from a kelly
and he served Yaatsekawd and Cavah a holy meal
and he had them stand forth
in the presence of those who were assembled*

159 *And it came to pass
that the Holy Spirit descended upon all of the congregation*

and it sounded like the sound of a wind
with soft and high singing

160 And Enoch turned himself again
and he said
Eerkodeshoi
these two represent the center of your creation
You were not made to follow wickedness out of Eden
These came out of Eden
in the utter holiness of being forgiven
And they came out as a family
And you were created to find infinite fulfillment
by your attention to holiness
in the lives of those who walk in the way

161 And I declare to you
that the purity and sanctity of marriage shall be a sure sign to you
that you must walk in obedience to your several stations
given to you by the Great Holy One
who is Anokeesed
And you are to see to it
that you remain in the station
that you are given by the holiness of your names

162 And I say to you
that when you see marriage corrupted
you shall mourn greatly
And in the day when you see this corruption
you shall all hold before your eyes
a vision of the prospect of repentance and forgiveness
that comes from our Lovely One
whom we call Motsah the Lamb

163 And in the face of this corruption
you shall look steadfastly toward repentance to be forthcoming
And in the days of your agony over such corruption
when you know in your knowing
that corruption will remain only to be enlarged
and there will be no repentance forthcoming
to restore the sanctity and holiness of marriage
and family
then in that day you are to abandon the wicked

*and your grief over them
and you are to view for yourselves
the end of your tolerance*

164 *And you are to turn their land into a desert
And you are to act to dry up their way
And you are to withdraw
the presence of Motsah the Lamb in you
from among them
For He is the Living Water
And the deserts of the earth shall stand
as a testimony against them forever
And the deserts shall draw away those
who have corrupted marriage
and family*

165 *And I declare
that the sanctity and holiness of marriage
will be magnified by that which you will do
And it will thus become a part of the salvation of Motsah the Lamb
which He brings to the children of His Father*

166 *And it came to pass that Enoch continued once again
and he said
Eerkodeshoi
I have yet more to say to you
as we share together in tenderness of heart
and pointing to Yaatsekawd and Cavah he said
Eerkodeshoi
these two with their child alone
were before your eyes as you became temporal*

167 *And like you
this man and his rib stood in the days of their purity
which days for them have continued to this day
And Anokeesed your Creator
married them with His own hands
And the feelings of His heart presided
to make them man and wife
And the doings of His hands also prevailed
to make them parents in holiness of heart*

168 *And the words of His mouth blessed them
to guide them in the way
And when you followed them outside of Eden
the thoughts of His heart
in His great compassion
made them pure by the power of His great forgiveness*

169 *Therefore
these two as parents represent before your face this day
the object of your creation
and the source of your fulfillment
and the measure of your commitment
to act out the love which is in you
And you are to see to it
that all the definitions of your visions shall be in place for them
And know this dear ones
that these two represent
in the sanctity of their marriage
the only way for Anokeesed
to have the desires of His heart fulfilled*

170 *Eerkodeshoi
mark this day well
and hold these two in high regard
and all those like unto them
for they are in the image of Anokeesed
both in their bodies
and in their spirits*

171 *And when both the body and the spirit
of any among the sons of men are in the image of Anokeesed
then they are for you the reason you were created
And any who do not have spirit and element
joined together in this manner
are for you an abhorrence to be ignored*

172 *And from this day forward
your commitment to those who have no intention
of fulfilling the desires of Anokeesed
insomuch that their spirits are not found to be in His image
you shall look upon them with dread*

173 *But you shall cast your eyes upon the righteous
and look with love
And thus I end the charge
that Anokeesed has asked me to give you*

174 *And I pray that you
O Father
will provide the way for Your children
to find their way to the pathway of holiness
and purity in their romantic bonds of love*

175 And it came to pass
that a bright light appeared to ascend across toward Enoch
and all of the people saw it
and they heard the voice of Anokeesed speaking
and they could not tell that which He said
and Amazyadad heard it all
and he said that the Lord came to Enoch with a promise
that a special power of Eshyawd
in that which we call priesthood
would be established by His hand
among those who choose to walk
in the sanctity of marriage
and it shall be called the order of Abarah
which we have come to call the order of **Melchizedek**
or that is to say
the order of *my God is righteousness*
and no people upon the earth
shall have this order of Service
except they diligently abide
by the sanctity and holiness of marriage
which is accomplished
and borne witness to
in the lives of the people of ancient Maween

176 And it came to pass
that Enoch caused the trump of amen to sound
and it was sounded on the outside of all of the people by eight men
and the congregation said together
Amen Amen
each time the trump sounded

177 And with this sounding of the trump
 the spirit of marriage descended upon the multitude
 and everyone saw their companion with new eyes
and every heart determined
 that their spirit should be firmly in the image of Anokeesed
and the youth determined anew
 that they would diligently walk in all the ways of holiness

178 And after these things
 everyone took great delight in a knowledge
 of their fathers and mothers
and the hearts of the children were drawn to their parents
and the hearts of the parents
 reached out to their children
and everyone inquired concerning their relatives

179 And their listeners became those
 who knew with precision
 all of the doings of their various families
and the people began to move about the land
 to seek out their families
 so they could dwell together
 and share all the doings of their lives
 in the midst of the Eerkodeshoi
 and in the presence of Anokeesed
and the forces of Senaseol trembled in their hiding places

The Book of Remembrance

Chapter 13

Tablet of Bedal

The Story of Enoch and Edni

An account of the return to Eden of Yaatsekawd and Cavah, and of the division of the days of men.

- 1 And it came to pass
that after Enoch divided the sons of men according to the measure
of the sanctity and holiness of marriage
the people of Maween prospered
and for the first time the righteous children of Anokeesed
became truly a people who were strong in their family bonds
and they walked together in community
- 2 And by all of the profound acts
of dividing in the midst of creation
the righteousness
and the dignity
of the handiwork of Anokeesed
began to gain the upper hand
- 3 And the reality of the value
of acting with honor before one another
and creation
and the Creator
became very clear in the hearts of the righteous
- 4 But the wicked were filled
with a sense of dishonor
and they had to choose more and more clearly
to associate themselves with the feelings of guilt
and the perplexities of shame
because of the divisions
that were brought about by Enoch
- 5 And thus all of the souls in creation
both among the Watchers
and among men
found themselves subject to the truth

regarding the purposes of the Holy Great One
and the course of man in these divisions upon the earth
began to be well marked
and set in place
for the duration of the course of the earth

- 6 And it came to pass after those days
that the Eerkodeshoi firmly laid claim to Yaatsekawd and Cavah
for when all of the righteous together
in the midst of the use of the element of righteousness
identified them to the Eerkodeshoi as the perfect model
of the fulfillment of the desires of Anokeesed
and that they were the object of their creation
in the midst of the temporal world
the love of the Eerkodeshoi could not be constrained

- 7 And all of the Watchers of Holiness
spoke to one another concerning them
and they kept track of them day and night
and they followed them
and hovered over them
like a mother bird with her young

- 8 And finally the forces of their yearnings
and of their love for Yaatsekawd and Cavah
burst forth in quiet power
and Motsah the Lamb
became the spokesman for the Eerkodeshoi
and in the night
in the dwelling place of Baraka
the Lord appeared
and He said to her
Baraka my daughter
and she said
Lord here am I
and the Lord said
Be not alarmed
at that which I will say to you
My Father longs to dwell once again
with your old parents in Eden
And the call has gone out from the Eerkodeshoi
summoning them back home

*Be not afraid for they will heed the call
But rejoice
for the inheritance of Gabriel is at hand
and the Lord withdrew from before Baraka*

- 9 And the Lord appeared also to others
and Edni
and Adah
and her children beheld Him
and heard the same words as Baraka
and there were others who were visited by the Lord
and in the morning
they all marveled at that which they had heard
- 10 And it came to pass
that as they spoke of these things to one another
Azura and Sephi sent word
for Baraka and Edni to come to them
and they also had a tale to tell
of the visit of Motsah the Lamb to them
and they said He came to comfort them
but they could not tell what it meant
- 11 And they were very old
and Azura could hardly see
and Baraka was kind to them
and she told them that with the division of the sons of men
using Yaatsekawd and Cavah as the element of righteousness
the seventh generation was now complete
- 12 And the women told them
that they now must let their old parents go
according to the covenant that Motsah made with them
in the brook Baca in the Valley of Yo-ash
and they conferred together
and they all determined
that they would say nothing to Yaatsekawd and Cavah
but when the sun was up
the children reported that their old parents could not be found
- 13 And it came to pass
that Mahujah set himself to see concerning them

and he found the signs upon the earth
that they went eastward along the river bank
and when Baraka heard of it
she exclaimed that they intended to walk together
to go all of the way to the oaks of Pethach
and it was too far for them
and such a long journey was not safe
and she called for Amazyadad and Enoch
and Mahujah showed them the signs upon the ground
for they could not let them go
without knowing concerning their welfare

14 And it came to pass
that Amazyadad gathered his band together
and they followed after them
and when they had their old parents in sight they were discreet
and they did not let them know
they were watching over them
and these strong men were amazed at how far they had traveled
and they determined
that they must have left in the night
immediately after the Lord visited the women of Bethmala

15 And it came to pass
that our first parents traveled on the south side
of the stream called Simca
and they followed it
until after some days they came to the branch in the river
that came down from the encampment of Nod
and they could be seen moving carefully along
with Yaatsekawd helping Cavah as they went

16 Now in Bethmala
when Azura heard the reports of the children
she went straightway to the dwelling place of her parents
and they were indeed nowhere to be found
and she found the kelly of her mother
and it was in the usual place for it
and when she saw it
she fell down on her knees
and she held the kelly close to her
and she wept

and she knew
that if her mother had left her kelly
she had indeed set out to return to Eden
for her mother did not anticipate fear to be in Eden
and she knew she would not see her again in this life

17 And it came to pass
that the men following Yaatsekawd and Cavah stopped each night
and remained discreet
in their watchcare over their parents
and they found
that they did not arise in the morning to travel on
until the sun was well up
so the men became accustomed
to be in no hurry to resume their travels each day

18 And they kept their old parents in sight all day long
and after many days they came to the encampment of Nod
and Yaatsekawd and Cavah did not pause
to stay the night there as Amazyadad had supposed
but they went on
and the men settled in to sleep at the borders of Nod

19 And in the morning
when they again took up to follow them
they found that they were already gone
and they hastened themselves forward
and they found their tracks went between the oaks of Pethach
and their tracks were seen no more
and these men were hunters of very great skill
and they knew their signs upon the ground were no more

20 And I saw with Urim
my dear old parents as they went
and it was a marvelous thing to me
that they went so long with very little to eat
and yet in their old age
they seemed to gain strength
as they drew closer to the oaks of Pethach

21 And it was just in the dimness of the first light of day
that they arrived at the gateway to heaven

and the brilliance of the presence of Anokeesed
lighted up their way
and I think I saw them to be younger
but I could not tell

22 And Anokeesed was sitting there
 leaning up against the northernmost oak
and it was plain that they expected Him to be there
and as they approached they slowed down
 and they went forward gently
and Anokeesed arose to greet them
and He handed Cavah a yellow rose
and they called Him
 Father
 and they took His hands
 and they walked up the hill and out of sight

23 And at that moment
 the sun was seen to show itself to those of the east
and it was the first day of the year
and the Son of Anokeesed was triumphant on that day
for the handiwork of His lovingkindness returned to their Father
 into Eden out of the temporal world
 in the full purity of the holiness of Elda
 and this occurred because of the ability of Motsah the Lamb
 to forgive and to restore
and it was the fourth day of the week
 because the fourth advocacy of our Redeemer
 was to join man with Anokeesed through element

24 And also because on the fourth day in creation
 the gift Messiah gave His Father
 was to overcome the struggles of life
and when they went back to Eden
 they had indeed endured to overcome
 and to find their way back into the arms of their Father

25 And another gift Messiah gave His Father
 on the fourth day of creation
 in their behalf
 was the bread of life
and they had been sustained

and protected
and watched over
until their return to Eden

26 And again
the third gift Messiah gave His Father
on the fourth day of creation
was the *ability of Anokeesed to reveal Himself* to them
and it is plain that He accomplished it
for they found Him fully
and took His hands at last

27 And further
all of the sweet things Anokeesed had made for them
on the fourth day of creation
were richly fulfilled in their creation
on the fourth day of the week
and the rocks of Simca
and the waters of the Aral Sea
and the grass of the ree of Cavah
and the rose
and the oaks of Pethach
were all very well pleased
and these five things were created on the fourth day

28 And it was two-hundred and seventy-nine years
since they had left Eden
and they dwelt in Maween with their children nine years¹⁶⁹
and at the fulfillment of the covenant of Gabriel
all of the Eerkodeshoi rejoiced
and the love of Anokeesed was fulfilled in them fully
and the great grasslands of Anach shook
and the grass swayed with gladness

29 And in those moments
the joy of it overshadowed any acts of the wicked
and although many of the children of men
had died before this day
there was something in the lives of Yaatsekawd and Cavah

¹⁶⁹ The number nine in Hebrew is “tish-aw” and it means “to turn to the next thing or number.” See Strong’s #8672.

that proclaimed complete fulfillment
into the living souls in creation
and the example of their lives
had a profound effect upon the Eerkodeshoi
for after these things
it seemed they were much more willing
to abandon the wicked and to ignore their requests

- 30 And it came to pass after these things
Amazyadad and his band returned home
and they rehearsed all that had happened
and many thought that their old parents
had passed away like unto Chathan
and others thought they did not die
but passed straight into Eden
- 31 And in the days that followed Abiathar passed away
and Seth
and all of the children of Yaatsekawd
and in these days
the children of Maween were taught the meaning of life
and death
and the truth of Eden

- 32 And it came to pass
that Azura and Sephi
passed from this world embracing one another
and their last words
were heard to be their words for greeting their mother

- 33 And in the years that followed
the people of Maween grew
and matured as a people
and they became very strong in their knowledge of the Lord
and in their care for one another
and they became very skilled
in their use of the element of righteousness
and the Lord taught them to weave cloth

- 34 And Enoch was strong in the Lord
and as the men of wickedness

from the valleys of Heleah became more bold
Enoch sought ways to protect the people

35 And it came to pass
that a large company of the wicked
were seen to be approaching from the west
toward the northern regions of Maween
and Enoch viewed their approach from the top of a high place
and he prayed mightily to the Lord to save the people of the land

36 And the Lord said
*Get yourself down from here
for the Eerkodeshoi are mourning
and they are afraid*
and Enoch went down away from the mountains
and out upon the plain
and the whole of the mountains raised up
from south to north
and the earth shook
and the dust of the movement of the mountains
burst forth mightily and filled the lofty places

37 And the company of the men of Heleah were scattered in fear
and a strong east wind descended down upon them
with the clouds of dust
and it was the first such a dust storm
to be observed upon the earth
since Yaatsekawd left Eden
and a great dread came upon the wicked

38 And this event occurred
when the wicked were conferring together
to make their plans as to how to take the spoil
from the people of Maween
and from that day it was said
that the ground would shake in Heleah
if the wicked thought to come against Maween

39 And this was also the first great and terrible earthquake
since Yaatsekawd and Cavah left Eden
and from that day
the wicked viewed the violent shaking of the earth

as a sign to them
that God would punish and destroy men
according to His delight and pleasure
whenever He chose

40 And the ignorance of the wicked
concerning the mourning of the Eerkodeshoi
over the sins of men was great
and the wicked durst not come against Maween ever again
even until Maween was fled

41 And it came to pass
that all of these things happened
after Yaatsekawd and Cavah returned to Eden
and one hundred years passed away
and the welfare
and happiness of the people of Maween
grew in the abundance of it
and the people were blessed steadily
as they learned to be virtuous
and to huddle together
and to put their trust in the Lord

42 And it came to pass in those days
that a man named Shayiree¹⁷⁰
came into the land
and he was of the fifth generation since Enoch
and he was a goodly young man
who walked with Motsah the Lamb
and he was a descendant of Methusemer
and he was a son of Shem

43 And he and all of his fathers dwelt in the land of Towah
near the borders of Heleah
because of the waywardness of Methusemer
and they dwelt at the headwaters of the Halies river
which is the same place
where the Brother of Jared stayed for the night
when Shema found her daughter
according to the writing of the Brother of Jared

¹⁷⁰ Shay-EYE-ree.

44 And this young man Shayiree
 fell at the feet of Enoch out of his great love for him
 and he called him
 father
 and Enoch had compassion on him
 and he taught Shayiree in all of the ways
 of being a scribe of stone tablets

45 And the heart of Shayiree was tender and pure
 and he was called **Shayiree**
 because he was a *remnant* of the family of Enoch
 that *returned* to him
 and Shayiree was a great comfort to Edni
 and he rehearsed to her all of the doings
 of the people of her son Methusemer

46 And it came to pass that Shayiree
 who was also of the fifth generation from Enoch
 took one of the daughters of Afaf to wife
 and the Lord gave Shayiree a Urim and Thummim
 and Baraka blessed it
 and she prayed earnest prayers over Shayiree

47 And he made stone tablets
 after the manner of those in the possession of Enoch
 and he had correspondence with his father Shem
 and he took the heavenly tablets to him
 and stayed with him awhile
 and he instructed his father
 in all things concerning the tablets

48 And thus the Water Tablet
 found a way to go to Noah
 the father of Shem
 but it was called the Tablet of Bedal by Enoch
 and Noah used it to divide the earth
 according to the lives of men
 and he did it with the waters of the great deep
 and just before the flood
 the people of Maween were taken back to Eden
 for Anokeesed took them

49 And it came to pass
 that Shayiree dwelt in the Holy City
 until the three-hundred and thirty-ninth year of Enoch
and in that year he departed toward the south
 beyond the borders of Rabshalash
and no righteous man had gone before into that quarter of the land

50 And there he found a vast marshland to dwell in
 that was much like the land of Maween
and it had two rivers
 and a salt water sea
and because the Lord had given him a Urim
 they named the valley of the marshes
 the land of Ur
and any of those who had previously lived there
 had fled at the breakup of the Society of Saycoo

51 And the people of Shayiree were called the people of Ooma
and in the times that followed the flood
 a people called the Chaldeans set upon them
 and took possession of their land
 and made the people of Ooma their slaves
and the Chaldeans called Shayiree
 Arphaxad
 according to the manner of their own language

52 And it was in this way
 that **Shayiree** became a *remnant*
 of the Holy City of Maween
and the children of this man were obliged as slaves
 to become the guardians of the idols of the Chaldeans
and the Lord took the Urim from Shayiree for safekeeping
 and no man knew what had become of it

53 And it was known that Shayiree had seen by Urim
 a vast people who would someday come to dwell
 in the lands of Towah
 and he prayed mightily for them
and he left tablets deposited in the earth
 and because of the wickedness of men
 they have been kept back from becoming known

- 54 Now before these days
 during the hundred years
 after Yaatsekawd and Cavah returned to Eden
 the people learned how to organize themselves
 to perform their labors
and it was necessary for them
 to thrust themselves into their labors with vigor
 at certain times of the year
- 55 And it came to pass
 that Enoch was in the drying yard
 where they dried fish
and he labored until he was exhausted
and he was in his two-hundred and thirty-ninth year
and Enoch slept in the drying yard
 in the midst of his labors
and Edni brought him food
 and comforted him
and at this season all of the people labored with much effort
 in order to provide for themselves
- 56 And it came to pass that in the night
 in the press of these labors
 the Lord came to Enoch as he lay asleep
 in the midst of the drying poles of fish
and He awoke Enoch gently
and Enoch said
 Lord I am here for You
and Motsah said
 Enoch will you come and visit with me
and Enoch replied
 Lord we are in the midst of our labors in the harvest
 And the fish are brought to us in abundance
and the Lord said
 You have more to harvest with me
 than all the fish in the sea
and Enoch stirred himself
and he said
 Oh Lord please forgive me
 I will come to visit with You as You have said
and at this time Enoch labored among the fishermen
 who were known as the watchmen of Maween

57 And it came to pass

that in the morning after Enoch had set his affairs in order
he gathered his listeners
and he went west to the altar of the Asoopah
and after their arrival the next morning
the Lord approached
and He sat upon the ground
and the listeners took their positions
and the Lord spoke to Enoch tenderly
and in his heart
Enoch repented mightily for his hesitancy to come
and he could sense the matter at hand
was very important to the Lord

58 And the Lord said

*Enoch my son
you have divided all of the sons of heaven
And you have identified those who love
and those who hate
And you have been diligent to name them all
according to my word to you
And you have safeguarded the names of the Eerkodeshoi
according to all that I have told you*

59 And again

*you have divided the waters of Senir
as to whether they be sweet or bitter
And in this way
you have brought into the lives of all men
an inner knowledge of good and evil
insomuch
that every person that is born
can know right from wrong
And in this way you have established the conscience of man*

60 And you have divided the sons of men

*before the eyes of all of the Eerkodeshoi
And you have carefully instructed them
according to the measure of the sanctity
and holiness of marriage*

61 *And my Father has observed all of these things
that we have done together
And He has another need that weighs heavily upon Him
And I have come to you this day
to ask you to bless
and comfort my Father
according to the tender desires of His heart
And I have called you here to instruct you
in how you may divide the days
of the lives of men
and Enoch said
I will obey and listen to all You will say to me
Lord please teach me how to divide the days of men*

62 *And Motsah replied
Now then I say to you
that beginning with the first day of the season of renewal¹⁷¹
which you have named Chadashel
you shall mark the first day of the year¹⁷²
And there shall be four seasons
And a season shall have thirteen weeks
And a week shall have seven days
to mark **the seven days of creation**¹⁷³*

63 *And the first day of the year
shall fall on the fourth day of the week¹⁷⁴
because on that day of the week
Yaatsekawd and Cavah passed through the oaks of Pethach
to return to Eden*

64 *Now understand
that time came because of sin
but time did not come from sin
For it came out of the heart
and presence of Anokeesed
as a loving gift to man*

¹⁷¹ Spring

¹⁷² This is the day of the Spring Equinox

¹⁷³ The six days of spiritual creation and the seventh day of element finding form (Olam).

¹⁷⁴ The fourth day of the week is also the fourth day of the month

65 *And it came from the covenant that I made with Gabriel*
For on that day
I brought the desires of my Father to be with His children
and I joined them with the desires of Yaatsekawd
to be able to return to be with his Father
And thus I established fully the pathway of man back to Anokeesed
And time is a measure of the pathway back to Eden

66 *And because both Yaatsekawd and Anokeesed*
were wholly in the temporal world
time became a living soul in the midst of the temporal world
to be numbered among the Eerkodeshoi
And her name is Adahiel ¹⁷⁵
and you shall see to it
that she finds her place among the Eerkodeshoi

67 *And Adahiel is a temporal element*
like unto all of the other Eerkodeshoi
For she lives in the light of the sun
And she lives in the heart of Anokeesed
and in the others of the Eerkodeshoi
and in the passages
and hearts of the righteous

68 *And if you bring the knowledge*
and practice of Adahiel to the righteous
it will be a great source of comfort to my Father
For during the year there are holy days
that are very memorable to Him
And they are very dear to His heart
And each holy day represents some kind
and wonderful intervention
to relieve Him of His burden of sorrows
and His distress of grief
And the division of the days of men
will be a continual gift of tenderness to Him
from His beloved righteous children

69 *And know certainly that*
during all the days of the earth

¹⁷⁵ The name of the calendar

*the wicked will not give heed to the dividing of days
that are set in place to comfort my Father*

*70 And every man is given the gift of time
And when all the children of my Father
who will choose to do so
have completed their pathway back to Eden
and have been transformed back into the natural world
time will be no more
But the soul of Adahiel will remain to live in Elda
in the presence of the Great Holy One*

*71 And the division of days of men
is both a blessing for my Father
and for the righteous
For such days are for the righteous to have life in the flesh more fully
And by the division of days which they have been given
they can enjoy the treasure of the passages of Anokeesed
and of their lives
and those of their children
And each moment is a time for happiness
and for rejoicing for the gift of life
And the gift of life is a very great treasure*

*72 And time for the righteous
is a rich gift indeed
for they can look upon their little ones
and on the charity of their women and children
and upon the valor and honor of their gentle fathers
and they can behold all manner of the sweetness of life
And they can share in the memories
and fond moments of Anokeesed
to comfort Him and one another*

*73 And the righteous should arise each day with rejoicing
for the gift of a new day
And each day must be seen to be an exciting new opportunity
to walk with their Father
and to love one another
and to enjoy the life which they have been given*

74 *And the division of days is established*

to give order

and purpose

to your gift of life upon the earth

And when the wicked pervert the division of days

they know it not

but they are excluding themselves from the power of living life

And in this way

the division of the days of man

will protect the righteous

and leave the wicked without the means of enduring

to find fulfillment

and they will seek endlessly

for that which they cannot obtain

But to the righteous

the division of days is an element of righteousness to cause

bonding with their Father

and moments of refreshing in the midst of creation

75 *And you will see*

*that **the division of days will support***

and sustain the four foundations of community

And the division of days will allow the Eerkodeshoi

*to participate more fully in important expressions of **righteousness***

76 *And it will also be a great aid in your processes of **repentance***

and purifications

And you will find that without the presence of my Father

and His passages in your midst

to share your processes as you live in community together

*you will not be able to be of **one heart and mind***

on matters that lay before you

77 ***And the living souls in creation will respect your labor***

when it is done according to the way

that joins with the passages of their Creator

And thus your storehouse will overflow with richness and provision

78 *But to the wicked*

time is known among them as a curse

*And they will be seen to never have enough of it
And because they are continually out of time
multitudes will deny themselves
the delight of the passages of their children
And the children will cry
and perish in their loneliness*

79 *And the wicked will divide their days
to enable themselves to find the satisfaction of possessions
and opportunities to magnify wickedness
And they will turn every holy day
into a day of reveling in lustful
and imbibing pleasures
And they will view time as bondage
For they will find days of obligation
instead of days of opportunity*

80 *And they will dread any day that approaches
wherein they must stand to account
But any day of accountability to the righteous
is seen to be a day of fulfillment
and the satisfaction of a task well done
And this is so
because my rich forgiveness can strengthen
and restore
and give new life
and build confidence*

81 *And now my son
you must divide the days of man
according to this manner
The rising sun must be the beginning of your day
But the setting sun begins the day
for those who work in darkness
And the course of the sun
is to guide you in all matters of the division of days
And the wicked will use the moon
which they perceive to rule
over their deeds done in the darkness*

82 *And you shall count the years of your life
starting from the day of your birth*

*And you must number the years of the course of your lives
beginning with the first day of the season
for the renewal of all creation
And each year shall have four seasons
And the weeks of the year shall have seven days
to acknowledge the creating love of Anokeesed
which He accomplished in six days
And the seventh day of each week shall be a day of rest
which is called the Sabbath*

**83 And each season shall begin on the fourth day of the week
And it shall have a day at the end
for a purification day
and it shall be a day of the week**

*And you are to use this day
to prepare to receive the gift
and blessing of the next season*

**84 *And at the end of every year
you shall cause a day to be for Anokeesed
And it shall not be a day of the week
but it shall be a day of the year only
And in like manner
every fourth year***¹⁷⁶
*you shall observe an additional extra day
after the day of my Father
and it shall be a day for me*

**85 *And you shall celebrate
all of the holy days of my Father
to do them according to His days of memorial
according to the delight of His heart***

**86 *And you shall honor Him
and rejoice together with Him
and be diligent
to gently guide one another on each weekly Sabbath
And you shall rest from all of your labors on the Sabbath
just as my Father rested on the seventh day
in His task to bring His love for you to be infinite***

¹⁷⁶ Leap year

*And your only task on that day
may be to collect
and to set in order your elements of righteousness
And you shall make nothing new on that day with your hands*

87 *And on this day I shall speak to guide you
in all of your congregations
And all of the Eerkodeshoi will rest with you
And the Sabbath is a day to speak to one another
and act in behalf of my Father*

88 *And all of the desires of His heart
are to be promoted in the lives of one another on this day
And it is a day of richness
in the love of repentance
and tenderness in the rewards of forgiveness*

89 *And the first day of your year is not a Sabbath
And it shall fall on the fourth day of the week
because on that day Yaatsekawd and Cavah returned to Eden
and the inheritance of Gabriel was fulfilled on that day
And two days before this day is a Sabbath¹⁷⁷
And your observance of the first day of the year
is to follow in the likeness
of the day Yaatsekawd and Cavah left Eden
And two days before they departed to leave Eden
they confessed to Anokeesed
what had happened to them in their sin
And it is a day to abandon sin
and to make sure determinations
to walk uprightly before Anokeesed*

90 *And on the **Day of the New Year**
you are to anticipate the arrival
of your Father Anokeesed
And you are to acknowledge in your souls
together your need to be forgiven
And on that day
you are to gently
and with real intent*

¹⁷⁷ This is a holy day Sabbath, not the seventh day of the week Sabbath.

*and with true purpose of heart
confess the sins of your life to one another
and to Anokeesed¹⁷⁸*

*91 And when this rich fellowship is completed
you are to wash in water from the brook of the meadow
And let each person wear wool on this day
and carry with them the He is Worthy plant¹⁷⁹
so that the spirit of rich forgiveness may abide with them
and linger in their hearts*

*92 And everyone is to have their hair up all that day
until you enter in to make your confessions
And your hair up is to be an acknowledgement
that this time you are not a victim of Mowtsoor
but you have chosen to join your spirit with him in some way
for which you will confess*

*93 And that night
you are to prepare your place of rest to be fresh and clean
and you are to provide a pillow
for Anokeesed to rest His head upon
as He sleeps with you
And on that day you shall have your habitation
also prepared to be fresh and new
And you shall have a pillow of pure white linen
that is made white in the light of the sun
And the pillow shall be filled with clean
and combed wool
And it is to be placed in the middle of your resting place
early in the day*

*94 And all is to be made clean
and ready for Anokeesed to come
and sleep with you that night
And the pillow is for Him to lay His head upon
And you shall make room for Him in your resting place
when you lie down*

¹⁷⁸ Note: This is a general but very meaningful confession basically involving what you would do differently if you could live life over again.

¹⁷⁹ See material on element in the Handbook of Established Righeousness.

And if you are married

*His pillow is to have an opening on both ends that are yellow
And He will sleep between you*

95 *And every man*

woman

and child

wherever they sleep

will have a pillow for Anokeesed

And the prisoner

and he who travels in the way

and those who seek their prey

and any who go to perform a task

shall find a place to rest with their father Anokeesed on this day

And the domination of the wicked

will not prevent the righteous from sleeping with their Father

96 *And if you are not married*

the pillow shall be open on one end

And it shall be yellow on the open end

And it shall be laid on their glory side¹⁸⁰

with the open end toward the sleeping person

97 *And the man and his wife*

shall inhabit the side of the resting place

that is shown upon the heavenly tablets

the man being on the glory side

and the woman on the power side

And this day is a Sabbath

98 *And on the morrow*

on the day of the Lord

all who are able

are to prepare the skins of animals for clothing

And the women are to make clothing from them

And at the end of this time

the needles of the women are to be blessed

and established in their rightful place¹⁸¹

as a sure possession of all the women in Maween

¹⁸⁰ Right side.

¹⁸¹ See Handbook of Established Righteousness.

99 *And on that day after these blessings*

*you are to all count your possessions before one another
And while the Storehouse can provide you
with things to use in your daily lives
only my Father Anokeesed can give you possessions
And you are to consider your possessions
to be only that which He has given you
And everything else in your life you have only the use of
according to His kind provision
And this is so that the satisfaction of possessions
will be far away from the inhabitants of Maween*

100 *And on the following day*

*which is the first day of the year
you are to eat nothing whose blood has been shed
But you are to bring sheep with you
in all of your comings and goings on that day
And they are to be present for the worship
and fellowship of that day*

101 *And you must see that nothing brings them fear or dismay*

*And just as sheep followed with me
when I went with Yaatsekawd and Cavah out of Eden
so shall they go out with you on that day
For sheep and their wool
feel the richness of my forgiveness
because I began to become temporal with man on that day
And the presence and the spirit of forgiveness shall abound*

102 *And everyone who is of age*

*shall come before the altar before me
every man and woman
and shall put yellow paint upon their glory ear
to show forth their willingness
to listen to the voice of Kahee
who is sent to guide them in the way
And by this His voice will become clear in your hearts
during your daily walk in the coming year*

103 *And they all shall have yellow paint on their glory thumb*

*to show forth before all men
and the Eerkodeshoi*

*that they are willing to bless Anokeesed
in the humble offering of their life in lovingkindness*

104 *And they all shall paint their big toe
on the glory side
to show that they are determined
to only act out of lovingkindness toward their fellows
and put forth their hand
to support the visions of one another*

105 *And on that day
the men of service shall hear from the people
their longings
and desires
to walk in holiness of heart and to find fulfillment
as they journey on the pathway back to Eden
And these men shall renew their determination
to act in behalf of Anokeesed and His Son
to bless the people in these holy desires*

106 *And they shall perform healings on this day
according as I direct
even as I did for the finger of Cavah from the thorn
And from the Sabbath until the first day of the year is over
let nothing pass into the lips of the righteous
except by thorns or by drinking
so that the dread of you shall abound
among the Decadarchoi*

107 *And it came to pass
that after Motsah explained the Day of the New Year
that He spoke to Enoch further and He said
Since the council of heaven where Anokeesed declared
that He would go into the temporal world Himself
to rescue His children
the Great Holy One was anxious in His heart
And He worried whether His children would love His Son
and if they would respect Him
and honor His words*

*and His pleadings in their hearts
For He knew that His Son was their only way back to Him*

108 *And as the righteous
and the wicked among men
began to divide in the midst of the earth
this question was before His face
And it seemed that all of the handiwork of His love
was groping to find their way*

109 *And in the midst of this perplexity of Anokeesed
there came a wonderfully strong woman
who relieved His anxiety
to know whether His children would love His Son
And it was on the day that Edra named the Aral Sea
And as Edra named the sea while standing in the water
this lovely one came who is dearly beloved by Anokeesed
And it was Miloo
And she was very strong in her determination
and in her love for the Lord
And she had learned how to endure all the hardships of life*

110 *And in the midst of the multitude
she got herself upon a table of the fish yard
And as Edra spoke to the sea
she made great declarations to the multitude assembled
And her voice carried out over the water
And all who were present could hear her words
albeit they were not loud*

111 *Now she is called **Miloo**
because she has **consecrated her life in full measure**
to give it to Motsah the Lamb
And she declared with a clear voice
to all who were assembled
the meaning of the Living Waters
and the righteousness of the waters of Eden
that were flowing into their land*

112 *And she expounded to them all
the necessity of giving their lives to the Son of Anokeesed
And she rehearsed to them*

*the rich meaning of such an act of consecration
And after Edra made his appeal
for the people to be baptized in the waters of the Aral Sea
she went into the waters first
at the bidding of Edra
And she went down
and came up out of the waters
in like manner of the song of the dance
And the waters gently waved up and down
together with her
out of their delight*

113 *And it came to pass
that all of the multitude followed her example
and they went into the water
And they clung to all of her exhortations
to give their lives fully to Motsah the Lamb
holding nothing back
And it was known
that the presence of Kahee had prepared the way for this to happen*

114 *And in the midst of the exclamations of those in the multitude
of their intent to give their lives wholly to Motsah the Lamb
all of Elda erupted into singing
And the sound of it reached into the soul of Anokeesed
and He was brought to comfort
And His longings were answered
that His children would choose to love His Son*

115 *And that day became for Anokeesed a treasured day
which He marks every year
as He lives with His children
And the day became known
as the **Day of the Measure of Miloo**
when the Father was comforted
by the richness of the gifts
of the lives of the righteous to His Son*

116 *And they gave in full measure
withholding nothing
And this day is very dear to the heart of Anokeesed*

*and it happened on the fifteenth day
of the season of renewal*

117 And again it came to pass
that Motsah explained a holy day to Enoch
and He said
*I tell you these things for in heaven
where the abode of the Great Holy One is
there was concern that the righteous children of Anokeesed
would have adequate support to sustain them
seeing they were in the midst of the one-third who fell
and who would not come to council
with the call of Motsah the Lamb*

118 And Anokeesed was burdened
*with the prospect that His lovely ones
who gave their lives to His Son
would come to be hard pressed by the corruptions of evil
And that they would be left to feel alone
and weak
because the Eerkodeshoi could not distinguish
between the righteous
and the wicked
insomuch that there would be no end
for their tolerance for the wicked*

119 And Anokeesed saw from His dwelling place
*that Enoch had great determinations
to find the element of righteousness
that would protect the righteous
and enable them to find support
And Enoch determined
that he would divide the sons of men
according to the measure of the holiness
and sanctity of marriage
And he instructed the Eerkodeshoi plainly
as to their limits in their tolerance for evil
And by his instruction he set in motion
the support of the Eerkodeshoi for the righteous
And in the days of Enoch this day was called **the Day of Instruction**
But after Shem it was called Shabuwa*

120 *And thus we see*

*that because the righteous gave their lives to Motsah the Lamb
He was able to intervene to instruct Enoch
so he may divide the sons of men
to gain comfort for His Father Anokeesed in His burden
to know if His children would have support
And this day fell on a jubilee of days
from the Day of the Measure of Miloo*¹⁸²

121 *And again the Lord instructed Enoch
and He said*

*And there is a holy day in the memorable passages of my Father
and it is called **the Feast of Tranquility**
And it is not a Sabbath
And two days before this day is a Sabbath
And on that day you shall have a place prepared where you sleep
and you shall make it fresh and new
And you shall have a pillow of pure linen
filled with clean and combed wool
so Anokeesed can lay His head down
when He sleeps with you that night
And the day He sleeps with you is a Sabbath
And your hair may be down
for it is not a day when a person is held to account*

122 *And on the morrow*

*you are to arise early in each of your encampments
and you are to select pure young maidens
to dance before the inhabitants of your villages
And they are to dance to the place where the esseeb is kept
And all of the women are to obtain esseeb
And it is to be ground with stones
even as Motsah the Lamb did for Cavah
the day before the Day of Tranquility*

123 *And it is to be cooked with milk*

*and it is to be sweetened with honey
And do not withhold the honey to be miserly
And it is to have leavening
for it is the bread of peace*

¹⁸² Also known as the Waving of an Omer

124 *And then on the next day*

which is a jubilee of days from the Day of Instruction
you are to eat the bread in a feast
and the purpose of the bread is
for you to be free from fear and intimidation
And you are to pray for one another
and request from Anokeesed protection from fear
For that night the Eerkodeshoi shall issue forth to identify their own
And they shall suppress the fear
and presence of Mowtsoor the Decadent
by a mighty hand
And woe unto those whom they ignore with their love

125 And the Lord rehearsed to him the memory

of the agony and distress of heart of His Father Anokeesed
 when in the midst of the peace and tranquility of Eden
 there came a shriek of fear to penetrate the stillness
 and all of Elda
 and Eden
 and the hosts of the heavenly ones
 were filled with the dread and dismay of alarm

126 And in that day Motsah the Lamb was able

to come to intervene in the face of their fear
 and He caused the angels of heaven
 who are called the Eerkodeshoi
 to pass over in Eden to suppress Semihazah¹⁸³
 and He met them in the place where they fled
 and He slept with them
 and on the morrow He brought
 the first protection elements known to man
 and it was the **kelly**
and the kelly bread¹⁸⁴

127 And the purpose of passage is to protect the righteous

from fright
 and fear
 and from harm
 and the destructive forces of evil

¹⁸³ This evolved through time into the Jewish Passover.

¹⁸⁴ See Handbook of Established Righteousness for more information

and from lies
and from false visions
and from the effects of the works of darkness
and from the consequences of the temporal world
 when they are contrary to the will of Anokeesed
and this can be
 because the first Day of Tranquility was established
 in the purity of the natural world of Eden

128 And thus Motsah the Lamb intervened again
 being enabled by the acts of righteousness
 which occurred on the Day of the Measure of Miloo
 for Anokeesed applies all of His holy days
 to all of His children

129 And this day is very dear to the heart of Anokeesed
 for the **protection of His lovely ones is magnified on that day**
 and His heart can rest from their being troubled with fear
and all of the holy hosts of heaven
 count the days with Him
 from one holy day to the next

130 And again
 Motsah the Lamb spoke to Enoch
and He told him another account of the troubled heart of Anokeesed
 when all of the people everywhere
 were in the pains of hunger
and the wicked in all the north lands were in much want
 as were the righteous also who dwelt there
and all of the lands of Anach
 and the high places to the east
 and the land of Rabshalash
 and also the encampment of Nod
 had the righteous in them in the distress of want

131 And Enoch saw it
 and he knew of the day of which the Lord spoke
and Enoch saw the sorrow of Anokeesed
 and he was moved
and Motsah told him
 I saw my Father sorrowing as He traveled in the way
 And I beheld Him bent over in His grief

*And I intervened to come before Ikar
and I taught him how to plow*

*And the presence of my Father rested
in the plowed fields of the meadows
and on the open plain*

132 *And it is a happy day in the regions of Elda
with the holy hosts of heaven
And it is a day for the foundation of the Storehouse
and the **Day of the Celebration of Ikar**
And all of the righteous shall partake of **the first fruits**
on the day in which they receive them
with prayer
and the joy of thankfulness*

133 *And in addition to that on this day
which is a jubilee of days from the Day of Tranquility
it is a day of rich thanksgiving
and of joining the hearts of the righteous
to the hearts of the Eerkodeshoi
And on that day all of the righteous shall feast
and the remaining first fruits shall be eaten
with the feeling that there is plenty for all*

134 *And the children shall rejoice and sing
And rich fellowship shall be obtained
by the people rehearsing stories of the kindness of Anokeesed
to provide for them in the Storehouse
And repentance shall abound
And the element of righteousness shall be used¹⁸⁵
to join the people with the Eerkodeshoi
And Ebedel shall find instruction on the high places of the land
concerning the desires of Anokeesed in His heart
to have the righteous view creation as being their home
and belonging to all the handiwork of His lovingkindness*

135 *And it came to pass
that again Enoch heard instruction
in how to divide the days of men
and there was a day*

¹⁸⁵ See Handbook of Established Righteousness for all element use for the holy days.

when Anokeesed saw that the youth of Towah and Heleah
pursued a knowledge of mischief
and their fathers were of the corruption of Saycoo
and the heart of Anokeesed was pained
and His eyes were filled with tears
to see their manner of raising of children among them

136 And He also worried
when He saw the righteous having wayward children
and He was afraid
that the workmanship of His hands
would be led astray from one generation to another

137 And Motsah intervened again
to call Enoch to the encampment of Maceelah
and to the barren waste places
of the high plain in the east of Mahujah
and He brought Enoch dreams of instruction
so he could divide the waters of Senir
and this was so that every man would be born into the world
to have a conscience
to know right from wrong
and good from evil

138 And in this way the righteous could choose more easily
to cling to virtue
and they could love their fellows
and become members of the congregations of Maween
and thus came the day to celebrate
that man is **responsible to remember**¹⁸⁶
and it **was a jubilee of days from the day of the Celebration of Ikar**
and on this day the rocks are called to remembrance
and all of the righteous eat together
and rehearse to one another the testimony of their pathway to virtue
and to living together in the congregations of Maween
and their ability to speak plainly and truthfully
shall be expanded on this day
and the gift of charity shall be embraced
in the midst of all those who desire to be holy

¹⁸⁶ This is called the Day of Remembrance

- 139 And it came to pass
 that Motsah the Lamb continued to instruct Enoch
 in how to divide the days of men
and He said that there was a time when Anokeesed was weary
 and He was troubled in His soul
 for it seemed sometimes
 that His children would not find their way
 to dwell with Him
and His desire to dwell with His children is that
 which is foremost on the mind of the Great Holy One
- 140 And Motsah the Lamb beheld the desires of His Father
and He set a course to intervene
 to establish a sure pathway for man to walk in
 so they could fulfill the desires of His Father
 to dwell with His lovely ones
and when Yaatsekawd found the grief of despair
 in the face of the sins of his children
 insomuch that he lost all hope of ever returning to Eden
 to dwell with Anokeesed
 Motsah beheld it
- 141 And He stepped into the waters of the brook Baca
 to intervene with the covenant
 that He made with Gabriel
and He raised Yaatsekawd up
 when He was fallen down in His grief
and He named him Gabriel
and He covenanted before Anokeesed and Yaatsekawd
 in the presence of rocks of witness
 that Yaatsekawd
 and all of his righteous children
 would some day return to Eden
 to fill the desire of both their hearts
- 142 And with this covenant
 the pathway back to Eden was come to dwell in both their hearts
and the division of days measures that pathway
and the **Celebration of New Oil is a jubilee of days**

from the Day of Remembering Virtue

and it is a day to bless the oil of the righteous¹⁸⁷

and it is a time to express thankfulness for the gift of life

that can be led in the presence of the Holy One who lives in Eden

143 And it is a day when the congregations of the righteous

are spoken to by Anokeesed

and they are guided in the way

according to their needs from their kind Father

and it is a day for all of the longings of the righteous

to live with their Father

to fulfill the desires of their hearts

to be expressed

and all of these longings are shared with Him

and with one another

and the desire for wickedness to be done away

and for righteousness to cover the earth

will comfort Anokeesed

144 And it is a day to pray for our loved ones

who are bound down in the midst of the domain of the wicked

and the rocks of Ebedel shall be instructed concerning them

and they are to be anointed

together with all of the people

on that day

145 And it came to pass

that Motsah continued to instruct Enoch

according to the division of days

and He told him that since the day

that Yaatsekawd and Cavah sinned in Eden

and since they passed through the oaks of Pethach

they were not happy and content

and the heart of their Father was moved with sorrow

and He wept

146 And Motsah came to them soon after their day of sorrow began

and He came to forgive them

¹⁸⁷ The golden color of the oil feels the presence of Anokeesed. That's why in the Book of Revelation the New Jerusalem is said to have streets of gold, because Anokeesed will be felt there.

and to instruct them
 in the way they should go
and He made them clothes
and He went with them
and He gave the elements of righteousness freely to them
and He healed them
 and touched them to comfort them
 but they still were unhappy

147 And in this way Motsah tried to prevent this sorrow
 and He even slept with them to bring the comfort of a tender Father
 but they were unhappy still
 and the sorrow of Anokeesed remained to linger in His heart
 to burden Him down
 He being a tender parent who wants His children to be happy

148 So once again
 the hero of all men intervened
and Motsah called upon the Eerkodeshoi to help Him
and Shemael offered to help
and she spoke to Yaatsekawd and Cavah
and they together brought the Living Waters of understanding
 and happiness **in rich forgiveness**

149 And when Cavah heard
 that there would be a measure of grace for her little Kenneh
 she rose up in the dance
 with her life restored to her
and her joy and happiness abounded
and Yaatsekawd was filled with the Spirit
 and he praised Anokeesed in that day

150 And the richness of the spirit of forgiveness flooded over them
 and they became happy and content
 and their souls held the Living Water
 and it was the **Day of Forgiveness**¹⁸⁸
 and it is the last holy day of the year
 and it is a jubilee of days after the Celebration of New Oil

¹⁸⁸ This evolve over time into the Jewish Day of Atonement.

**and a jubilee of days after the Day of Forgiveness¹⁸⁹
is the last day of the year**

151 And this is a day to celebrate
the life giving powers of forgiveness
and it is a day to teach
and instill in the people the love of repentance
and a day to acknowledge
the rightful place of the Eerkodeshoi in your lives
and it is a day to make gentle words of forgiveness to one another
and a day for the men of Eshyawd to set in motion
the purifications of healing in relationships
and in families
and peace
and reconciliation shall preside in the hearts of the righteous
and in a **Sabbatical year it is the day of release**

152 And it came to pass
that Motsah the Lamb said to Enoch
*It is my great desire
that you divide the days of the sons of men
and establish it
And that you give the establishment of it to my Father
to comfort Him in the way
For He loves to share His passages with His children
And all of these holy days are dear to His heart
And He counts the days until He can worship
and fellowship in rich communion with His children*

153 And each holy day represents to Him
*specific intervention that I was enabled to make
because of the Day of the Measure of Miloo
And my Father is steadfast
and He does not forget any of the holy days
And all of the Eerkodeshoi celebrate them with Him
And up to this day
He has had to celebrate them alone
with regard to the children of men*

¹⁸⁹ This is also known as the Day of Atonement.

- 154 *And in His heart He applies these days to all of His children
And these are days for the righteous to bond with Anokeesed
And to comfort Him
and minister to Him
in all of the desires of His heart*
- 155 *And there are seven holy days
and the Day of the New Year
And for two days you shall **sleep** with Him
at the New Year
and the Day of Tranquility*
- 156 *And for two days you shall **eat** with him
at the Celebration of Ikar
and the Day of Forgiveness*
- 157 *And for two days you shall **walk** with Him
at the Celebration of New Oil
and the Day of the Measure of Miloo*
- 158 *And for two days you shall **labor** with Him
for the Day of Instruction
and the Day of Remembering Virtue
And you shall keep His pillow clean
and sacred in all of your dwelling places
And you shall make dishes for Him to eat on
and to drink from
And they are also to be kept clean
and sacred in your dwelling places*
- 159 *And on the Day of Remembering Virtue you shall labor all that day long
doing special labors of love for one another
and with Anokeesed
And all of the activities of this holy day shall be done the day before
so that on that day it will be only a day to labor in love for Him
and one another*
- 160 *And on the days you walk with Him
and you work with Him
you are to speak to Him aloud concerning your activities
all through the day
Be not ashamed to hear one another*

*speaking to Him aloud on these two days
And the very Father of heaven and earth will be at your side*

161 *And you will see*

*that the holy days of your year
begin by giving your lives to Motsah the Lamb
Then because of this*

*He can intervene to bless and comfort His Father together with you
And your year ends with the overflowing forces
and blessings of rich forgiveness
only to begin the sacred cycle again*

162 *And these days will be spent in rich fellowship*

*And thus has the division of days
now come to you
in the richness of the first great seavening*

The Book of Remembrance

Chapter 14

Tablet of Bedal

The Story of Enoch and Edni

An account of Enoch and Edni receiving instruction for dividing the earth and establishing the independence of truth in a decisive battle in the first Great War in Heaven.

- 1 And it came to pass
that when the Lord ended his instructions to Enoch
and the listeners
regarding the division of days
the listeners were filled with the presence of the Holy Spirit
and they were struck with wonder
and gratitude at the blessings
that were bestowed upon the righteous people of Maween
and they all were filled with questions
and they spoke with Motsah the Lamb for the rest of that day
concerning the manner in which their people
could use their holy days to comfort Anokeesed
- 2 And they were very intent in their conversations
for they spoke together as ones who knew of the importance
of the task which lay before them
and they saw the division of days to be the means
whereby the people of the Holy City
could be rich companions to Anokeesed
and by their new reckoning of days
they could walk with Him in the way
to continuously comfort Him
according to the tenderness of His heart
- 3 And it came to pass
that in the midst of these discussions
Motsah slipped quietly away unnoticed
and Enoch and the listeners continued to confer together into the night
and they remained where they were for some days
pondering the richness of the treasure of the division of days
and by the power
and urgency of the Spirit that was in them

they could discern the value of the holy days
to both their people
and to Anokeesed

- 4 And I saw that these listeners
who walked with the Lord almost daily
were present at the birth of Adahiel in the lives of men
and in the midst of creation
for before this day
there was no concept of measuring the passing of time
neither was there any idea of counting numbers
nor was there any thought nor any practice
of a people sharing specific days of the year in common
and the prospect of sharing together
the memorable days of Anokeesed in order to comfort Him
was exciting to them
and the anticipation of it filled their souls with joy

- 5 And one among them was a listener
who was called **Achoni**
and she reported that it had been prophesied at her birth
that it was part of her vision to influence
to see that *the Lord had companions*
and this woman went out alone after the discussions
to praise Motsah for His kindness
in revealing the division of days to them
and when these things became known
the people began to teach one another
and their children how to count
and they began to measure the weeks of the seasons

- 6 And it came to pass
that as I looked with Urin
I saw a curious thing among the righteous
for they were not inclined
to hide the knowledge of these things from the wicked
and further they supposed
that all of that which was the foundation of the days of holiness
came from the first great sevening among the righteous
which was a matter wholly ignored by the wicked

- 7 And they also knew
that all of the holiness of their memorable days
arose out of the Day of the Measure of Miloo
wherein the lives of the righteous
first began to be given to Motsah the Lamb
and the wicked have no inclination whatsoever
to submit themselves
either a little
or without reserve
to their vengeful god
but rather they would only act in his name
after measuring out for themselves
honor
and rich rewards
and an acceptable standing before their fellows
and they would only speak openly of their god
and think to be seen to act together with him
if it brought them something desirable
- 8 And I also saw that
this day of instruction concerning the division of days
occurred twenty-six days before
the day of the Celebration of Ikar
which was to be their first holy day to celebrate
upon establishing the division of days among their people
- 9 And the listeners returned home
and began to immediately instruct all of the people in these matters
after staying four days in the place of instruction
and it was in this way
that the people of the Lord spend twenty-two days in preparation
to begin to undertake the celebration of
their very first holy day together
however they were not aware of these numbers
- 10 And it came to pass
that after all was ready
they called all of the people together
and instructed them
and they departed to their various settlements
to observe the day the Celebration of Ikar

and after these things
the people of Maween all conferred together
and they determined together with one mind
how they would begin to set in place and observe
to keep fully the division of days

11 And in all of these things
a son of Adah was the chief spokesman for the listeners
and I saw that when the multitude was assembled
and receiving instruction
the son of Adah who was called Kane began to recite to them
that all of the holy days of the division of days
began with the holiness of the Day of the Measure of Miloo
and he said that all of the power
of the rest of the holy days of the year
that are to be shared with Anokeesed
began with the example of Miloo
in the giving of her life to Motsah

12 And in the midst of those who were assembled
Miloo was listening
and she fell to the earth being overcome with joy
that she could be the means of blessing her Lovely One
and also the people of Maween
and Amazyadad carried her home
and all of her children called her blessed
and they ministered to her until she regained her strength

13 And this woman
who was the mother of many children
walked with Motsah the Lamb
and the two of them rejoiced together
and I saw that the people of Maween henceforth
considered her to be the elder mother of the division of days
and it was known by them
that her spirit would someday dwell in the soul of Adahiel
and the two of them would inhabit the light of Anokeesed together

14 And it came to pass that after these events
the people prepared diligently for their first holy day
by making vessels for the Lord to eat upon
when He ate with them

and the first holy day to be celebrated by the righteous of the earth
thus began with the joyous anticipation
of the people being a comfort
to their dearly beloved Anokeesed
when he worried that His children
came under the distress of want

15 And all of the people rejoiced
and they called it the **Celebration of Ikar**
and it was essential
that the righteous have great determination
to see that all was done in order
and with clarity

16 And it came to pass
that because of these things
a very great thing began to transpire in the land of Maween
for every man
woman
and child found
that they could know and feel
both the joys and burdens of Anokeesed
who is their Father in heaven
and they could participate in acts of companionship to comfort Him

17 And it can be seen that because of these things
all of the people of Maween
starting at an early age
began to grow to be very close to Anokeesed
and much tenderness of heart towards Him
was known in all of their lives
and Anokeesed knew that He was fully loved by them
and that is not all
for the nature of His personality was before them
in all of their daily walk
and the power of it influenced their behavior toward one another
and lovingkindness abounded

18 Now understand
that the righteous people of the city of Maween
thought of the nature of Anokeesed
who created all things

to be exactly the same as one would think of a little child
and they considered Him to be wholly innocent
and absent of any rancor
and they knew that He had no ill will
even for the very wicked

19 And they saw Anokeesed to be holy
and pure of heart
and utterly without the capacity to bring harm
and the righteous loved Him
with all of the gentle instincts that are given to mankind
which causes them to be drawn in their souls
to love the helpless baby things of the earth

20 And compassion toward Anokeesed abounded
and to them Anokeesed was the ultimate being of purity
and the infinite wellspring of tender lovingkindness
and they sorrowed at any thought of His disappointment or despair
and there could never be a people
who could know greater joy in the comfort
and well-being of their Father

21 And it came to pass that it was in this way
and by these means
that the righteous of the earth were brought to be joined
with the forces that brought into being all of creation
and Maween prospered
and flourished
and the souls of the righteous were enlarged

22 And the wicked of Senaseol
were perplexed at the strength of the righteous
and the earth was known to tremble with joy
and gladness in her delight
to be whole in her soul once again
and the rocks in Eden were comforted
as they beheld the children of men
joining together with the holy hosts of heaven
to be strengthened in their salvation

23 And thus the division of days
was a comfort to all of the hosts of Ebedel

and all of the division of days came to be established
before those who were born near the time of the day of instruction
were grown to be married

24 And it came to pass in the course of time
the wicked learned of the division of days
that was observed among the righteous
and they heard tales of the substance of it
because the righteous could not anticipate evil
and while many among the wicked mocked
the men of the secret Society of Saycoo listened with high interest
and they made their plans
according to the evil whisperings of the spirit of Mowtsoor to them

25 And the prophecy given to Enoch
that the wicked would not abide
by the holiness of the division of days
began to manifest itself
and the far reaching effects of the wicked in this matter
will yet come to be revealed

26 And it came to pass that Enoch and Edni
after having the great satisfaction of being a part of these joys
took their journey eastward
with the intent to go to rest awhile in the borders of the land
of the country of the people of Miloo

27 And as they traveled together
they approached to ascend up into the high country
and the mountains of the east
lay before them in the misty heights
and the broad plains of the land of Anach
were to be seen to their west
and they were able to go together in their old age
because their duties toward their children were ended
and they went hand in hand
and their joy and their rich companionship was full

28 And the serenity of the presence
of the Holy Spirit went with them
and as they looked to begin their ascent
they were on a high plain

before great cliffs of rock to their east
and they turned themselves
to cast their eyes over all of the regions of Maween
that surrounded the Aral Sea
and they could see the light of the setting sun
dancing upon the waters of the sea
and they thought upon their joys
in the establishment of Maween
and upon the greatness of all of that
which the Lord had accomplished for the righteous

29 And as they pondered their happiness in these things
the stillness was broken by a cry
and the sound of it seemed to come from everywhere
and it pierced them to the very center
and they looked about to see from whence it came
and the sound of the cry resounded off the high rocks of the east
and they both were filled with alarm
and they listened intently
and they both prayed
and asked the Lord to help them
to understand the words
and the meaning of the cry

30 And when it came again
they both knew it was the earth who cried
and she said
My soul
my soul
and they both heard
and understood the words
and Enoch and Edni wept together
and they bowed themselves to the earth
and they put their hands upon it
to bring it comfort
and while they were on their knees
they cried out to the Lord for help
to understand the meaning
of the continuing cries of the earth

31 And it came to pass that as they did so
a figure from the south could be seen to be approaching

and it was Motsah the Lamb
and He walked as though He was burdened
and Enoch and Edni spoke to one another
to wonder if He could hear the cries of the earth
and as the Lord approached they sat quietly
and waited to see what He would do
and the Lord approached
and He sat down before them
and He greeted them in kindness

32 And He spoke and He said

*The earth cries
for she despairs at the prospect of that
which may befall her lovely ones
For there is a great calamity
waiting to come to the creations of my Father
And the wicked are now approaching to discover
all that is needed for them to establish themselves in such a way
as to destroy all of the intentions of my Father in creation*

33 And Mowtsoor the Decadent is instructing them day by day
so that they may establish their own decrees of creation
and thereby separate themselves
from being dependent upon righteousness
in the midst of creation
And they intend to utilize
the element of wickedness among themselves
to establish their lies
to have precedence over the truth of my Father

34 And upon hearing these things

Edni took the hand of Motsah in both her hands
and she said
Lord what must we do
and the Lord gained strength from her
and He said
*The two of you must see to it
that the righteous become prepared
and informed
so that they can perform a task for me*

35 And Enoch replied

Say on Lord
and the Lord lifted His head
as if He had found renewed determination
and He began to speak
and He said
I shall instruct you four times as you walk in the way
in order to prepare you for a task
And before four years pass
you must abide in your strength to accomplish the matter

36 So I will give you your first instruction at this time

You have not known it my children
but a fierce battle is transpiring on earth
and in heaven
And it shall be known by your posterity
as the first Great War in Heaven

37 And there are huge forces of righteousness assembled

and at the ready
to aid in the cause of Anokeesed
And there are strong
and determined forces of wickedness
also at the ready
to subdue all that is holy
And all of the inhabitants of the earth
and even all of the living souls in creation
are to be affected by that which may come of this war

38 Now understand that at this time

both the righteous and the wicked are set on a course
to be able to establish firmly
who is the object of creation
And it shall be either mankind
or the Decadarchoi

39 And we have arrived at this place

because the nature of my Father is such
that His gift of agency rests to be immovable
in all the far reaches of His abode

- 40 *And at this time
the wicked are dependent upon righteousness
And their lies are dependent upon the truth
And wickedness can neither originate nor create anything
And the forces of evil in Senaseol
are loath to depend upon goodness
in order for them to participate in the Decrees of Creation*
- 41 *And their intention is to divide the earth
in order to establish themselves
to be independent of the truth in creation
so that they may be able to create souls
according to their desires
And had they been able in the past
to join together in this matter
they would be approaching to accomplish it even now*
- 42 *But there is one¹⁹⁰ who has arisen among them
who has the skill to band them together
And his intention is to divide the earth in such a way
as to cause evil to stand to be independent
to act for itself in the midst of creation*
- 43 *And the cries of the earth that you have heard
is the earth in her mourning
because this day he has set his hand
to begin to prepare the wicked
to accomplish all of these things
But be comforted my lovely ones
for the righteous have also been prepared
and now stand ready to commence
their great acts of righteousness
to come to the aid of my Father
And I will tell you of the preparation
on both sides of the war that is taking place*
- 44 *Up until now
I have asked you to make four divisions in the midst of creation
And those divisions have drawn the righteous
and holy souls in creation*

¹⁹⁰ Kohath; the founder of the Society of Saycoo. See Ch. 11.

*to a place where they can affirm the great Decrees of Creation
But by these same divisions
and the direction they have been taken by the wicked
they too stand prepared by them
to enlarge their rebellion to bring it to a fulfillment*

45 First

*all of the sons of heaven were divided
and given a name
Those who are holy
who are called the Eerkodeshoi
use their names to glorify
and serve my Father in all of His purposes in creation*

46 And the evil ones

*who are called the Decadarchoi
use their names to perform every evil pursuit of wickedness
and rebellion
And the both of them are well satisfied with their names
and with the station which they have chosen in this division*

47 Secondly

*when the waters were divided
to be either bitter or sweet
both the righteous
and the wicked
accepted the task that this division gave to them*

48 Accordingly

*the righteous sons of heaven moved out
and flowed down like living water
toward establishing the city of holiness
to bless
and uplift
and tenderly strengthen
all of the children of the righteous
in their instincts to love my Father*

49 But the wicked fallen ones moved out

*and spilled their filthiness over
in their determination
to fight against the conscience of man*

*to know right from wrong
and good from evil
and their intent is to seduce all the children of men
so that they may rule over them*

50 *And thirdly when the sons of men were divided
according to the sanctity of marriage
those who are holy
take great delight to identify and lay hold of
the loved ones of Anokeesed
and they set themselves to love them
and tenderly support them in their love for one another
and to stand firm in their virtue of the sanctity of marriage*

51 *But those who are in the shadow of darkness
took delight in fornication
and in the bondage of lust
And they gladly set out to see to it
that the sons of men were seduced into ways of corruption
and decadence*

52 *And lastly
now that the division of days has been established
the righteous will use their holy days to comfort my Father
And to magnify faith in the earth
And to enlarge their association with the pathway back to Eden*

53 *But the wicked will use their days
and how they have divided them
to find opportunity to expand deceit
and they intend to cause their evil to grow
to dominate the world*

54 *And they will see to it
that their division of days will result
in their being able to find dominance over their fellows
and for the first time the earth will know the poor
And the poor of the earth shall mourn in their bondage*

55 *And the Lord said
And I would instruct you further my children
to also know that along with the effect of these four divisions*

*which you have accomplished at my word
the first great seining was completed
with the return to Eden by your first parents
It was completed among both the righteous
and the wicked on that day*

56 *And because of this*

*the wicked have also come to their fullness
in establishing their own division of days
and their religion
And they have clarified their intentions fully
for a way of life drawing upon the type of seining
that has transpired in their midst
For they celebrate the covenant Cain made with Semihazah
and the invention of knives by Lamech
and the establishment of the secret Society of Saycoo by Kohath
and they celebrated the beginning of tribute
and slavery which marked the beginning of nations
and they celebrate the birthday of the Niphilim
delivered by Zillah
and they marked a day to show the satisfaction of possessions
with much pride and boisterousness
and they had their day of the new year
coinciding with the phases of the moon*

57 *And because of all these things*

*the wicked have come now to be in a position
to challenge the two great Decrees of Creation
that were declared in Eden by the intervention of their agency*

58 *And the lovingkindness of my Father is so great*

*that He will not assert Himself
to forbid His children from denying Him
and His purposes in creation
And should the one who has arisen succeed
the decrees of creation that come from Mowtsoor the Decadent
may be set in place upon the earth*

59 *But be calm in your souls*

*because the righteous also have been wisely prepared
to affirm the Decrees of Creation of my Father*

*and to establish them to be immovable until the end of days
At which time they must be reestablished
in the face of wickedness that shall arise in that day*

60 *And I say to you now
that the best way for the righteous
to establish this affirmation of the Decrees of Creation
is to divide the earth
and the Lord ended His speaking for a moment*

61 *And it came to pass
that Enoch and Edni pondered these things
and after a moment Enoch said
Please oh Lord
teach me now how you intend for us to divide the earth
and the Lord said
Remember well all of that which I will tell you
and the three of them drew close together in their speaking
as they sat upon the ground
as if to guard against being heard*

62 *And the Lord said
You are to partition the dwelling places
of all of the sons of heaven in creation
And all of the Watchers of Holiness
who are called the Eerkodeshoi
are to be stationed in a high standing upon the heights
and in the mist of the light of Anokeesed*

63 *And they are to be assigned to all of the pleasant
and lovely places upon the hills to dwell
And their abode shall be
upon all of the lofty places in the light upon the earth
And their glory is to be made manifest
on the surface of all of the beautiful valleys of my abode
And they are to spread themselves out upon the plain
And they are to be a mantle of loveliness
to cover both the land and the sky with their grace*

64 *And all of the watchers who have fallen into filthiness
who are called the Decadarchoi
are to be given a place of low degree*

*in the darkness of the depths of the earth
And they are to be assigned to all of the lonely
and barren
and forsaken places of the earth
because they are despicable before my eyes
And they are to be locked up
like a prison house in every place
where their voices cannot be heard
by the lovely ones of my Father*

65 *And you are to assign all of the Eerkodeshoi
their proper task to speak to the objects of creation for Anokeesed
And they will speak great and wondrous things for Him
and for His Son
and for the righteous
And you shall instruct them
in the manner of that which they will say
to all those who grope to find their way
And they shall speak words of tender guidance
and instruction to all the tenderhearted who mourn*

66 *And you shall remind the Eerkodeshoi to keep themselves
in the way of understanding
and in the way of the truth
that has been established by your first parents
and by all of the righteous during the first great sevening*

67 *And you are to divide the earth into four quarters
And you are to firmly establish
and put in place the four directions
based upon the manner of language
the Eerkodeshoi are to speak
And also in support of their behavior
as they emulate the lovingkindness of my Father*

68 *And you are to assign certain among the Eerkodeshoi
to be obedient to the men of Service
And there shall be some among the Watchers of Holiness
who shall be designated by them
to speak their words from their directions
that bring the power
and the presence of Anokeesed to His children*

*And it must be done in such a way that their instruction will be clear
so that nothing can stay them in their speaking*

69 *And you are to establish the conditions
whereby their voices can be heralded into the souls of men
And they
and that which they shall speak
will be for the edification
and deliverance
of the souls of the righteous
And that which they shall speak will preserve
and protect the righteous in every circumstance
according to the diligence
with which these instructions are acted upon*

70 *And you are to ascribe
to each of the four directions
rich meaning that speaks of the Son of my Father
And because of the Man
their messages will contain a fullness
of the majesty of the presence
of the One who is called Anokeesed*

71 *And there shall be no instruction for the Decadarchoi
Nor will there be any assigned task given them
either to act
or to speak
And there shall be no manner
of friendly interaction allotted to them
by the righteous forever*

72 *And in all of these things
the names of the Eerkodeshoi
shall be beautiful and glorious
And the names of the Decadarchoi
shall be putrid
and shameful
and ugly*

73 *And all of the names of the Eerkodeshoi
shall signify to the righteous
the grandeur*

*and delightfulness
of the nature of the personality of Anokeesed*

74 *But the names of the Decadarchoi
will only reflect the vanity
and shame
and violent disregard for goodness
with which they have clothed themselves
For they have surrounded themselves with filthiness
before their god El*

75 *And it will come to pass
that because of all of these things
which are a part of the division of the earth
that springs out of the view of creation
found in the souls of your first parents
authority and finality will issue forth
out of the Decrees of Creation which will be honored
by my Father
to establish the truth of their view of creation in Eden*

76 *And that truth will be independent
for it needs no other impetus to act
other than it exists in harmony with the desires of Anokeesed
and remember it came into being
before evil entered to come into the world*

77 *And it is in this way
that the truth will become a living soul
to be independent
and to act for itself
in the midst of creation*

78 *And this truth will shine forth
from the face of my Father
And it cannot be easily subdued
And the light of that very truth
will act to uphold the righteous
and sustain them in the midst of adversity
insomuch
that the ignorance of the violent will be confounded*

- 79 *And the truth will heal
and protect them
and nourish them with everlasting joy
And they shall have eternal tranquility
in the presence of Anokeesed
And their souls will be bound together with the Man*
- 80 *And it is the division of days which has come now to be established
that can complete the preparedness of the righteous
to act to divide the earth
And it is also the division of days among the wicked
that will prepare them to anticipate
that they are also able to venture forth to divide the earth
to cause their lies to act independently from the truth*
- 81 *And their desire is to cast off the yoke of the truth
and the restraints of the created order
in their relationships with one another
which brings them shame
and guilt
in their fornications
and wickedness*
- 82 *And I beheld with Urim
that after the Lord had said these things
it was dark
and Enoch and Edni had fallen asleep
upon the leaves of the ground
and in the morning when they awoke
their first thoughts were to wonder if it was a dream
but after conferring together
they immediately abandoned their journey to rest in the east
and they set out to return to Maween
and all of that which the Lord had spoken
lay heavily upon their hearts*
- 83 *And as I looked with Urim
I saw that Enoch and Edni were now old
and while burdens of this magnitude were difficult to bear
both of them were strong
and fearless in the face of it*

- 84 And it came to pass that next night
that they slept in the cavity of a rock
to be protected from beasts of the field
and the opening was very small
and they had to fit in feet first
- 85 And I saw that in the night Enoch awoke
and he arose
and he walked in the moonlight
and he repented and he said
*Lord forgive me because I fell asleep
perhaps before You had completed Your instructions to us*
- 86 *And now I have important questions to ask You
Yesternight you gave my rib and me
an important task to do for You
and in behalf of the needs of our Father Anokeesed
And I have not yet learned from You
as to what element I must use to divide the earth
And also concerning the manner in which it must be done*
- 87 And after Enoch had prayed in this way
the Spirit of the Lord drew close upon Enoch
and the Lord said
*The **sands** of the earth feel the **division** of the earth
And all of the tiny stones of Ebedel in sand
are separate from one another
And a line of division between the land
and the seas of the earth
is shown forth by sand
And the contrast between the behavior of the righteous
and the wicked
is manifested when they are drawn to the sands of this division*
- 88 *And sand also exposes those
without the sanctity of marriage
For it encroaches upon their lands and countries
to herald bitterness of fornications
And by contrast sand expresses the nature
of the value of the Living Water
in the barrenness of the deserts of the earth*

- 89 And after receiving this instruction
 Enoch went back to sleep
 and the two of them tarried in that place
 so they could obtain provisions for their journey back home
 and they determined together
 that after they returned home they would go to the land of Towah
 as neither of them had seen the sands of that place
 and they wanted to behold for themselves
 the line of division in the sands of the earth
 and in the behavior of men
- 90 And it came to pass
 that when they returned home
 they sought to sit among the Council of Shelevah
 so that they could rehearse all that the Lord had said to them
 regarding the division of the earth
 and the council met
 and listened intently to all that which was said
 and after Enoch and Edni had spoken of their plan
 to visit the sands of division
 Baraka tattled to the elders
 and she said that they intended
 to go to the land of Towah
 and in her old age
 it was her intent that they not be allowed to go
 for fear that something may befall them¹⁹¹
- 91 But the council was wise
 and gracious
 and they made a way
 so that it could be accomplished in safety
 and it was decided that a company of those
 who were dressed as traders
 would go with them
 and it was decided that first
 the company would journey to the land of Elam
 to obtain dates and the fruit of trees
 so that they could trade them in the land of Towah
 for trading was unknown in the land of Maween

¹⁹¹ Remember the people of Towah threatened Enoch at his birth and they took many of Baraka's children away from her.

92 And after all was prepared
the company of them set out to cross the sands of Towah
into the regions of Elam
and because of the wickedness there
the sands of the earth had expanded to become vast
to exceed a view from horizon to horizon
and this had occurred since Enoch went there
to obtain the Urim in his youth
and travel was very difficult for them
for they were unaccustomed to walking in sand

93 And it came to pass
that after they had gathered their things to trade
they proceeded northward
and they entered in
to come to the west branch of two rivers
and in this place there was the traffic of travelers
that was coming and going
and the land there was green by the river
and the company of them rested in the shade there
by a spring of water close to the river

94 And they could understand the speech
of those who traveled there with some difficulty
and the travelers were heard to speak
of one who was mighty and strong among them
and they reported that the people stood in fear of him
and paid him homage
and none in the company of Enoch
had ever heard of
nor known
any person like this before

95 And it came to pass
that Edni inquired among the women in that place
as to the name of this mighty man
and they said his name was Methuselah
and Edni upon hearing this name
lost her strength and she sat upon the ground

96 And after a while she spoke to Enoch
and she said

*The mighty one that they speak of
must surely be our son Methusemer*
now the name **Methusemer** means
the man who will fulfill the covenant had a son
and the name **Methuselah** means
the man of the dart
but the Spirit of the Lord
and the heart of a mother could know

97 And after awhile
when all of the travelers were gone
and only an old man remained
and Enoch inquired of him and said
*Can you direct us to know how
to come to the dwelling place of the man Methuselah*
and the man pointed the way northward
and he said it was several days journey
and that Methuselah lived in a place
where the river grew small
in a valley that was green with trees

98 And it came to pass
that the company of travelers set out to the north
to find Methuselah
and they were guided as they went
by other travelers along the way

99 And as I looked with Urim
it seemed to me to be very unusual
that a man such as Enoch
who had been taught by his father
to know how to travel over the land
should need so many instructions
and I knew that the spirit of Enoch
was being crowded in upon by the evil in the land of Towah
which thing was very troubling to him

100 And it came to pass
that as they traveled the river grew smaller
and the country became hilly
and when they came to the valley which they sought
they looked down from the brow of a hill

and they saw a village with walls
and they saw men with weapons
and never had such a sight come before their eyes

101 And being led by Edni
the company boldly proceeded into the encampment
through the gate in the walls
and they took up their place where traders stay
who enter the city to trade their goods

102 And it came to pass
that in the place of trading
Enoch hired a man with some of the goods that he brought
and it was a basket of dates
and he sent him in to inquire of Methuselah
as to whether he had a mother and a father
or not

103 And the man was obedient
and he went in and he stood before Methuselah
and he carried in his hands the basket of dates that was his hire
and he said
Methuselah oh mighty one
I have been hired with this basket of dates in my hands
by a trader
to ask you whether you have a mother and a father
or not

104 And immediately
the countenance of Methuselah showed forth his anger
and he arose to his feet
and he said
Show me the man who hired you
and he gathered his men with weapons
and he went forth in his anger to see the man

105 And the man with the dates brought him to Enoch
and Enoch and Edni were sitting by their goods upon the ground
over against the wall of the city
and Methuselah approached
and the man said
pointing to Enoch
This is the man who hired me

106 And Methuselah stepped forward
and he beheld the faces of his mother
and his father
and he fell to his knees before them
but he immediately regained his composure
and he arose
and Edni stepped forward with her arms outstretched to embrace him
but he forbid her sternly
and he said in a quiet voice

Mother

*one of my station cannot be seen
to be embraced by a woman*

*All of you must come to my house
away from this public place*

107 And Methuselah turned without another word
nor did he look back
and he left
and those who came with him bid Enoch
and all of their company to follow
and they all went to the house of Methuselah
and his house was grand
and it was made of wood and stone
and none in the company with Enoch
had ever seen anything like it before

108 And it came to pass
that after they arrived and went into the house of Methuselah
they were left alone for awhile
and then Methuselah entered to come in
and he was followed by his twin wives
and they walked very saucily
and with many subtleties
and none in the company had ever beheld such women before
and the first was named **Ednah**
for she greatly desired *a life of pleasure*
and the second was named **Zannah** because she followed after her *lust*
and none of them durst ask what had become of Iona
and the company of traders was much looked down upon
for their commonness

109 And when all was prepared
Methuselah bid all of them to sit down to a meal
and a platter of meat was brought forth
and a loaf of bread
and because of the customs in Maween
Edni brought out dates and fruit to add to the meal
which thing was an abhorrence to the wives of Methuselah
but in this way Edni boldly asserted her motherhood over Methuselah

110 And it came to pass
that Methuselah took a knife out
from under his garment over his heart
and it was a knife after the manner of Saycoo
and he plunged it into the meat
and all of those in the house of Methuselah
knew that to eat the meat of the knife
was to show their allegiance
to a master of the Society of Saycoo
and it was the view of all in that land
that it was wholly unwise
not to partake of the meat of the knife
in the presence of one of their masters

111 And it came to pass
that after Methuselah mumbled some words
he invited them to eat
and he cut the bread
and all of the company of traders
withheld their hands to eat the food of the house of Methuselah
and they ate only the dates and the fruit of Edni
and all at the meal spoke together for awhile
and there was much boisterousness
by those of the house of Methusemer
and Edni
for the first time
beheld rudeness before the Holy One in heaven
and after a while Methuselah asked them where they were going

112 And Enoch discerned
by the power of the Spirit that was in him
that he must answer to say
that they now were preparing to depart to their homeland

and I knew in my heart
that if Enoch had said anything else
the company of them would have been cast into prison

113 And Enoch continued
and he said

*We came to view this land of yours
and now we are well satisfied to know of this place
for we are preparing to depart to our homeland*

114 And after pondering these things
Methuselah asked his wives and servants to leave
and then he said

I have a request to ask of you as you depart
and Enoch said
Say on
and Methuselah said
*As you travel
tell no man that you are my father*

115 And all of the company arose
and left
and as Edni departed through the doorway
of the house of her firstborn son
she bent down and she caught up a handful of sand
and she laid it over the threshold of the door inside the house
and she turned to her husband and said
*We have heard the voice
of the sands of the earth this day
Now let us depart to do the bidding of the Lord*¹⁹²

116 And it came to pass
that the company departed eastward from there
and the Lord warned Enoch in a dream
to tell him to turn towards the north
and travel to the mountains there
for there were those whose intent it was to pursue them

¹⁹² Could this be the origin of shaking dust off your feet when leaving the places of the wicked?

117 And in the morning they turned their faces toward the north
and the winds of the earth blew upon the sands
and the signs upon the earth of their course were no more
and after they went north they turned
and they traveled east
and it was directly west of the Aral Sea

118 And it came to pass on the way
with all of these things fresh on his heart
Enoch inquired of the Lord to find further instruction
regarding how he was to divide the earth
and the Lord said
This is the manner in which you shall divide the earth
The earth shall have four quarters
And you shall see to it that these quarters are distinct

119 *And your intent shall be*
that they each shall present themselves before the hearts
and eyes of every soul
who shall find breath among the children of men
for as long as the earth shall stand
And you shall not allow
the wicked to discover the righteous division of the earth
which you shall accomplish

120 *And you shall establish the meaning*
and function of each of the quarters of the earth
And you shall be discreet
concerning how the righteous souls of men
are to be joined to those among the Watchers of Holiness
who shall preside to prevail in each quarter of the earth
And you shall put in place
those among the Eerkodeshoi
who shall prevail in each of the four ways

121 *And you shall determine*
who among the Eerkodeshoi shall stand
in each of the four quarters of the earth
so that they may maintain strength of spirit for the righteous
to give them the upper hand
And this must be carefully taught

*and established by those men of Service
who are known to walk with my Father*

122 *And the knowledge
of how they shall instruct the people
concerning the division of the earth is after this manner
The direction of the rising sun shall be your starting place
And it is the place of my abode
And you shall proceed in all of your worship
in the way the sun passes around the heavens each day*

123 *And there shall be languages
and feelings
and the power of lovingkindness
that shall emanate from the four quarters of the earth
And the feelings of that which you establish
shall come into the heart of every man upon the earth
whenever they cast their eyes to look this way
or that way*

124 *And the intention of my Father for the division of the earth
is for it to endure in all the generations of man
And little children shall feel it
no matter whether their parents are good
or evil*

125 *And the wicked will be at pains
to educate their children to block out the righteousness
of the holy voices of the four quarters of the earth
And the Decadarchoi will go to great extents
to aid the wicked
to become removed from the effects of these voices*

126 *And there shall be many among the Eerkodeshoi
who will act in each of the four quarters of the earth
but there shall be six principle conditions among them
that are adept to bring the direct presence
of the lovingkindness of my Father into the souls of men*

127 *And the knowledge of these things
is to be utilized fully by the righteous
and yet tempered with discretion*

*And you shall not withhold the knowledge of it from the righteous
But they each must use discretion*

128 *And the men of Abarah shall determine
and set in motion all of these conditions among the Eerkodeshoi
in every age
and land upon the earth
And the power of the four quarters of the earth
shall preside to come into the souls of the righteous
with the feelings of my Father
And it shall come into their eyes
and into their hearing
and into the depths of their souls
and into their knowing
And it shall direct
and sustain all of their moments of pondering*

129 *And the quarter of the earth within which the sun rises
shall be the direction of **reproval**
but not my reproval
rather of the innocent tender reproval of my Father
And I dwell in the first quarter of the earth
because my soul is drawn to His reproval*

130 *And from this quarter of the earth shall emanate marvelous voices
with feelings that call one to be aware of their need to really know
how they and Anokeesed are doing together
as a Father and His child walking in the way
And the conditions among the Eerkodeshoi who shall preside to prevail
in the first quarter of the earth
shall be associated with **fire and water**
And the Protection Clan
with all who are inscribed therein
are to be joined to this quarter*

131 *And I was instructed by Urim
what these following conditions are
for the Holy City of the last day
here in the Land of Promise*

132 *And the six conditions among the Eerkodeshoi
who are to preside to prevail in the **east** are*

*the first snowflakes of winter
and volcanoes old and new
and the sounds of mighty lustral waters
and the light of lightning
that lightens up your way in the darkness
and the presence of the warmth of cooking fires
and that which can be felt
from beholding rivulets of water*

*And these six things shall be empowered
to bring strong feelings of the nature
of the reproof of my Father into the lives of men*

133 *And when one turns themselves
toward the glory side
the next quarter of the earth shall be the direction of **living life**
And not the living of life
that is influenced by the ways of fear and wickedness
but rather that which is lived in the arms of my Father*

134 *And this is why the righteous of every age
in order to live life fully
must draw away and be separate from the wicked
in order to maintain the division of the earth
and thus endure to hold the upper hand*

135 *And from this quarter will emanate voices with feelings
that call one to live life charitably
and to be happily attached to the circumstances of their lives
like a household with a father
and a mother
and their busy children*

136 *And the six conditions among the Eerkodeshoi
which shall preside to prevail in this quarter of the **south**
are associated with the **earth**
And the Service Clan
and all who are inscribed therein
are to be joined to this quarter*

137 *And the six conditions
among the Eerkodeshoi of the south are
the **picking of all fruits***

*whether they be on the ground
 or in the bush
 upon the vine
 or in the tree
 and when there is any contact with esseeb
 whether to touch it
 or to see it waving in the wind
 or to taste it in a meal
 and the smell of the oceans or the seas of water
 and the rocks of birthplaces
 and the steps of flocks
 and herds
 or loved ones among Shemael
 and patches on clothing*

*And these six things
 shall be given power to send strong feelings
 of the nature of living life
 that emanates from the heart of my Father*

138 *And when one turns themselves
 toward the glory side once again
 they may approach to face the quarter of the earth
 that is the direction of **forgiveness***

*Not my forgiveness
 but the forgiveness of my Father
 who is the innocent and tender One
 who cannot anticipate evil*

139 *And from this quarter of the earth
 shall emanate marvelous voices of the joys of rich forgiveness
 that can only find their fullness in the presence
 and nature of my Father*

140 *And the conditions among the Eerkodeshoi
 who shall preside to prevail in this quarter of the **west**
 shall be associated with the **wind***

*And the Virtue Clan
 with all who are inscribed therein
 are to be joined to this quarter of the earth in their souls*

141 *And the six conditions
 among the Eerkodeshoi who are stationed there in the west*

*to preside and prevail are
quietly rising smoke
and tornadoes and whirlwinds passing close by
and the rays of sunlight casting their beams through clouds
and cool winds and breezes
and the sounds of birds flying
and their breath in song
and the sight of falling leaves*

142 *And these conditions among the Eerkodeshoi
are set in their places
to bring a sense of the power of forgiveness
and it is a forgiveness
that is not preceded by any process of remorse
and it can only come
after the children of men have firmly laid hold
of the repentance spoken of by Motsah the Lamb*

143 *And you will see
when He presents you to His Father
free and clean from sin by the labors of your repentance
that the forgiveness of Anokeesed is complete
and without condition
because of the merits of the Lovely One
who became temporal to follow out with us
into the struggles and trials of our lives*

144 *And when one turns themselves yet again
to complete the cycle
you shall come face to face with the direction of **hope**
Not the hope of the oppressed
or the vengeful
but the hope of my Father in His unconditional
and undivided love*

145 *And from this quarter of the earth
shall emanate strong voices with feelings to trust and believe
for no matter what the circumstances
the lovingkindness of my Father
will in the end
come to you
and give you peace and comfort*

- 146 *But not the peace and comfort
of pleasure and ease
but the peace that can only come when all wickedness
and corruption is done away in your lives*
- 147 *And the conditions among the Eerkodeshoi
which shall preside to prevail
in this last quarter of the earth are associated with the **sky**
And all of the clans of the men
in all their several hosts
are to be joined with this quarter*
- 148 *And the six conditions
among the Eerkodeshoi who are to preside to prevail
in this quarter of the **north** are
**mists in low places
and passing clouds that are moving in two ways
and rainbows against the light
and the moon between the clouds
and the stars of evening
that are mixed with the lights of fireflies
and the arrival of the first signs of the four seasons***
- 149 *And all of these twenty four conditions among the Eerkodeshoi
shall preside over their fellows to speak
and to herald
and to magnify
and to utilize the feelings of the hopes of my Father
and they shall continuously witness of Him
to every soul upon the earth
according to the various designations
of the men of Service*
- 150 *And it is a sad report that there will be many
who will become dull of hearing
and hard in their feelings
and void to comprehend all of these things
and they will find
that they will be left without a knowledge of their Father*
- 151 *And it will come to pass
in the days of wickedness and vengeance*

*that all of the world of the wicked
will labor to cast off the righteous division of the earth
And Mowtsoor the Decadent will glory in his domain
And there will be numberless multitudes
who will succeed in turning away
from all of these voices
and these feelings of their Father*

152 *And in the end of days
the division of the earth must be reestablished
And the visions
and grandeur of these prevailing conditions among the Eerkodeshoi
will once again gain the upper hand among men*

153 *And I say again
that you shall both
together as a man and wife
establish this division of the earth
to protect the righteous who love my Father
And you shall surely set it in place for this people*

154 *For this division of the earth
shall be the only framework in which the truth
will be enabled to be independent to act for itself
in the midst of creation
And by this division
you are placing the righteous acts
of the perceptions of Yaatsekawd and Cavah
in the completeness of it
in their several stations
which encompass all of time
and it will gain the upper hand*

155 *And the Decadarchoi
and their ilk
must be in this way obliged to follow the lead
of those whom my Father sees to be the objects of creation
And because of this
they will be forever dependent upon the righteousness
that springs forth from the feelings of my Father*

156 *And they must start with the truth
and then distort
corrupt
and otherwise react
in all of their despicable ways
to that wonderful lovely truth*

157 *Therefore
they cannot originate
or create
or invent anything
But they must start with the truth
and then rebel
thus condemning themselves
and all they feel
and do
to be short lived and temporary
and of no part of the absolute eternity of Elda*

158 *And because of this
it is the truth that will protect the righteous
so that evil will not be able to overcome
the communities of the righteous
And because there will be different levels of intensity in the opposition
that will be sent upon the righteous from the wicked
there are four levels of urgency
that will protect the people of Anokeesed
during the tribulation times¹⁹³*

159 *And this is the **first level of urgency**
when the loved ones of the righteous
turn aside from walking with them
and they form accusations against them
And because they are bonded together
the spirit of the accusations causes the spirit of Satan to draw close*

160 *And the righteous people will feel dreadful feelings
And they will feel unclean¹⁹⁴*

¹⁹³ Righteous people in community together never protect themselves from each other. The wicked are those outside their circle of acquaintance together in the Lord.

¹⁹⁴ See Ch. 15:4-6

*and struggle to feel close to the Lord
and while this first level of urgency is simple
it is very important to firmly put it in place
because the accusations will come in the form
to oppose some specific aspect of the truth
that the spirit has led you to accomplish*

161 *And the opposition will be directly in relation to that truth
for the purpose of discouraging the righteous
from fulfilling the leadings of the Lord
And it will come to them easily from the feelings of their loved ones
because they have a bond together¹⁹⁵
And because of this
these accusations will be effective*

162 *And when this happens
the righteous must go before the Lord
and offer up prayers of love and compassion
and request that the Lord forgive them
And they must pray that their sin may not continue
only to embarrass them at the last day*

163 *And this act of love and compassion
will turn the opposition of accusations away
And your feelings of cleanness will return
And your walk with the Lord will be restored in your heart
And the acts of Satan to cause you to dwell upon the accusations
will be done away
And you will find the power of this love to be effective*

164 *And the **second level of urgency** that will safeguard the righteous
comes when the feelings of opposition go beyond accusations
and become severe feelings that are hard to shake off
And your prayers of forgiveness only work for a little while
or perhaps not at all*

165 *And when this condition is present
it is likely that some element of wickedness is being used
in the worship of darkness
by those who are purposefully sending hateful feelings and prayers*

¹⁹⁵See II Achee 1:90-97

against the righteous
And the urgency becomes more serious
because now the potential for injury
misfortune
or mishap comes into play
And the powers of darkness are seriously against the righteous
And the righteous are singled out and spiritually attacked
And the feelings of hatred against a truth
is being magnified with the elements of wickedness
And it will be a specific truth
And they are sending prayers against the righteous
in order to cause them to fail
And the fear of failure will become very real
in the hearts of the righteous

166 *And when this happens it will mean*
that the sons of darkness will have identified
some specific truth that they are denying
being pointed toward the righteous
And this truth must be identified
*and the condition charged with safeguarding that truth*¹⁹⁶
should be approached
and expressions of comfort and sorrow brought to the Eerkodeshoi
who are associated with that condition

167 *And you must call the condition by name*
And you must inform those Eerkodeshoi
that you have already asked the Lord
to forgive someone perpetrating this offence
And if you know who they are
tell the condition and the Eerkodeshoi who it is
without any ill feelings
because remember
you could have previously forgiven them
and asked the Lord to bless them
And this will dissolve the effects of their prayers
and turn them away

¹⁹⁶ Appendix discourse on the 24 conditions

168 *And there is a **third level of urgency***

*And this level of urgency is more of a long duration
and a very serious one that requires a community effort
And the instructions must be diligently followed
And it comes into being when the elements of wickedness
are used against you with the added evil
of explicit denial of a specific truth
that was previously affirmed by them
but now is denied in relation to the righteous*

169 *And this third level will now require*

*the use of the element of righteousness to magnify your prayers
and the response of the Eerkodeshoi
And it will require a close relationship with the Lord
and the spirits of life in creation
and with one another in community*

170 *And the evil forces sent against you*

*will be in the form to rejoice in your trials
and be jealous of your successes
And those forces will have the intent to cause you to fail
in your service to the Lord
And at this level they can cause serious bodily harm and more
And in this level your expressions of virtue
and holiness of heart must be broadened*

171 *And this is the ceremony that you shall do*

*in the beginning of this threat
with more to follow if it continues unabated
And men of service must go before the Eerkodeshoi
who are associated with the condition
And they must pour their hearts out to them
informing them of all they have done
to address the forces coming against them
**And they must ask the Eerkodeshoi for assistance
and their help in overcoming the forces of darkness
And they must pray to Anokeesed as their Father
to instruct the Eerkodeshoi in how they should respond***

172 *And you are to call the condition by name*

and affirm to it the truth which it holds

*And you give the condition some Rishoniy element ¹⁹⁷
 by sprinkling it out before them
 And you can expect that the Eerkodeshoi
 will have no feelings of hatred
 but will respond with determination
according to the instructions they receive from Anokeesed*

- 173 *And when you do this
 there should be an immediate feeling of relief
 And remember not to define
 or ask for any explicit response from the Eerkodeshoi
 and trust the Lord to instruct them
 But if the relief is only temporary
 then in this third level
 care must be put in place
 to see that this level is ongoing*
- 174 *And your holy people in community must unite together
 and make preparations to reaffirm
 some of the divisions of the earth
 And this will have the effect
 to set these protections in place for longer durations
 perhaps even for the remainder of the times of tribulations*
- 175 *And the divisions of the earth that are to be reaffirmed
 are the instructions ¹⁹⁸ given to the four mothers
 who designate the dwelling places for all the Eerkodeshoi
 and the Decadarchoi
 And these instruction must be followed carefully by four mothers
 not turning aside from them in any manner*
- 176 *And for the men of service ¹⁹⁹ they must make declarations
 to reaffirm the nature and character of the voices
 that emanate from the four directions
 that have been established since before the Flood ²⁰⁰*

¹⁹⁷ See Appendix for explanation of which element to use

¹⁹⁸ Ch. 15:73-75

¹⁹⁹ Ch. 15:77-80

²⁰⁰ Instructions are found in Ch. 14:129-132 East, 14:133-137 South, 14:138-143 West, and 14:144-148 North

177 *And you shall study
to get the sense of the instruction
being led by the Spirit
so that you can make those declarations when the need first arises
And you shall make these declarations
from time to time
to establish the division of the earth
for a specific need for protection
and well being*

178 *And if the need persists
you shall make these declarations year by year
on the first day of the season of Fall
on the very day starting at sunrise
And in this way these protections will be set in place
for the coming year
And if the opposition changes form in the coming times
you shall go to any additional conditions needed
and add the truth they hold to your request for assistance*

179 *And there is the **fourth level of urgency**
And this level is meant to address a major crisis
with the need for protection
And it requires the leadership of a man of Abarah and his wife
And it takes a high level of discipline and diligence
to put it into effect
And this level of urgency is for the purpose
of dissipating a momentary but severe crisis*

180 *And it may happen
that the wicked can find the means using great deceits
to overcome the Eerkodeshoi
after assistance has been called for
And for this reason it is important
for the people to be extremely diligent to see to it
that the Eerkodeshoi are only instructed
by those who know how
among the married men of Abarah*

181 *And the righteous people who stand in the pathway of peril
must be diligent to see
that none among them are thinking*

*to instruct the Eerkodeshoi who prevail
who are not designated to do so
For such may bring confusion to the Eerkodeshoi
and it may delay the comfort
and protection
that is coming to the righteous
or it may weaken it*

182 *And as I have said
when the Eerkodeshoi are overcome
you must heighten your urgency this fourth time
And only those who are capable
of having no fear in the face of it must lead
and instruct
and guide
and show by example how to act*

183 *For in this extreme case
all of the righteous must respond to the Eerkodeshoi being overcome
by grieving with them
for the disrespect for the truth that is being shown
and for the poor heart of my Father
who must undergo the distress of His loved ones
And your mourning with Him must be expressed
as a true child would mourn with their Father
And compassion for Him must overflow to reach into Elda*

184 *And when you do these things
just as I have instructed you
in the utter purity of your love for Anokeesed
there is no act of the use of the element of wickedness
that can be accomplished by evil
that can overcome you*

185 *And I say to you
that those who cannot accomplish the absence of fear
must trust and depend upon
those who can make this vital bonding in love
with Anokeesed
And in this way
my Father will take care of His loved ones*

186 So remember

*there are four levels of urgency for the protection of the righteous
in the face of evil finding dominance in the world
or having ill effects directly in the lives of the righteous*

***The first level of urgency is to establish among the righteous
a willingness to forgive the offenders
whoever they are
and to ask Anokeesed to forgive them***

And He will do so

This will cause or maintain

*that evil will always be subject to good
and that it will not find the means to instigate
any force that it uses for evil that can overcome forgiveness*

187 ***And the second level of urgency is for the righteous
to make declarations of mourning with the conditions
for the truth that they hold that has been denied***

*And these declarations shall be sent forth
to address specific groups or individuals among the wicked
who attempt
or do in fact come in against the righteous
with the effects of their wickedness*

188 *And this second level will cause the wicked
who are evil for evils sake
to have no effect upon the righteous
For they must show and express dependency
upon truth and righteousness
and then deny it
for their evil to work against my people*

189 ***The third level of urgency comes when the wicked
indeed do acknowledge righteousness and the truth in specific ways
and then deny it in their evil ways
to use the element of wickedness***

When this occurs

***the Eerkodeshoi who preside to prevail
must be called upon for assistance***

And their assistance must be obtained by men of service only

And the assistance asked for

*is for the purpose of strengthening and reaffirming
the truth among the righteous that is being denied*

190 *And the **fourth level of urgency** occurs when the Eerkodeshoi
after having assisted the righteous
are overcome by the deceits of the wicked
Then **the people of Anokeesed must mourn with them for His sake
in order to be protected and preserved**
And only a married man of the order of Abarah
and his rib
may be called upon to lead during this crisis*

191 *And remember
your mourning cannot be for yourselves
but rather for the tender heart of Anokeesed
and for the conditions who preside to prevail
in their burden in the face of the disrespect of evil
that comes against the desires of the heart of Anokeesed*

192 *And in the power of this mourning
the spirit of forgiveness will grow
to burst the bounds of it
And there is no force in creation
that can stand against it to prevail
to suppress the tender heart of the people of Anokeesed
in their desires to safeguard their Father
and His people*

193 *And while the first and second levels of urgency
can be used independently from time to time
according to the need
the fourth level of urgency must always be preceded by the third
and only the third level of urgency uses
the declarations of the divisions of the earth
in the two ways that have been said
and the heart of Enoch was moved
that he could know how to safeguard his people from evil*

194 *Now it came to pass
after I beheld all of these things with Urim
that I still could not understand how dividing the earth
could assure that the truth of Anokeesed
could be made to be independent
to act for itself by the division of the earth*

and I inquired of the Lord
and I called the scribes together once again

195 And I looked again
and I saw Motsah the Lamb sitting with Enoch and Edni
and the vision came up before the three of them
and I beheld it with them
and I am hearing instructions
but I cannot tell if it is the Lord
or the Spirit speaking

196 And I see Yaatsekawd and Cavah in the garden
defining
and interpreting creation
and they are expressing their dominion
before they were come together in their marriages
and I can behold them as they look out with their eyes at creation
and they stand
the both of them
as the first
living human souls
in the midst of creation

197 And into their minds and souls
comes a view of creation
and all of the Watchers of Heaven are startled
to feel the view that comes
with the presence of these two souls
who are in the image of Anokeesed
and they become very intent upon that which is occurring among them

198 And for the first time
the Decrees of Creation that were heralded in Elda
are now being heralded in the midst of creation
by the comprehensions of these two living souls
and the sound of the heralding has brought all creation to reverence
and all the forms element had taken among the Eerkodeshoi
were greatly moved in the face of it
and all of the souls of the living knew
that our first parents
who are now standing before them
with their view of creation

have brought the Decrees of Creation to a full expression
and everything was attentive
and they all listened carefully

199 For these two who are in the image of Anokeesed
in their innocence
and purity
and in their condition of humanness
are the first objects of creation to look out with their eyes
and that which they beheld
and the meaning of it to them
and the feelings that filled their hearts
because of that which they saw
was the very first expression of the truth in creation
and that truth exclusively was in the bounds to
encompass the lovingkindness of Anokeesed
and it was by their choice

200 And I beheld for myself
that they were able to readily draw near
to the presence of Anokeesed
because they felt
and perceived him to be **a Man**
in the midst of the elements of creation
and it was their chosen preference to conceive of Him as **a Man**
and they did not know consciously of it
until the day arrived when they came to comprehend
the joys of their forgiveness at the altar of Ariel

201 But from the beginning
when they first held in their souls the four spirits of life
they felt
and sought out
what was to be later known to them as **the Man**
whose soul abides to live
and move
and give life to all the elements of creation
and He is one and the same as Motsah the Lamb
the very Son of Anokeesed

202 And that view of creation
as reflected through the feelings and presence of **the Man**

satisfied all of the purposes of Anokeesed
when in His heart He intended to create all that exists
and this truth was in this way established
by Anokeesed
and His Son
and man
before the arrival of evil into the world
and this was according to the Decrees of Creation
that were proclaimed in Elda in the beginning
which say

The first Decree of Creation

**is that I can be a Father to man in creation
by the power of the intervention of the agency of my Son
who is in the flesh as are all men**

The second Decree of Creation

**is that all the doings of creation
and all the affairs of man's salvation
must be done by man
through the power of the intervention of their agency**

203 But the wicked will claim
that their view of creation
which came through the eyes of an aimless piece of debris
that broke off of a comet
was the first expression of the truth

204 And the wicked will set their hand to establish their own decrees
all through the course of the earth
and the strength of their lies will weigh heavily upon the earth
at the end of days
and in the days of Enoch
the wicked were come to assert themselves to independence
away from the truth

205 And I saw
that by dividing the dwelling places
of the sons of heaven upon the earth
the truth can gain the upper hand
and the Eerkodeshoi are stationed in the four quarters of the earth
with explicit instructions to speak clearly and resolutely
all of the feelings of Anokeesed to man
in the exact tenor of the instructions of the men of Abarah

206 And the four directions constitute the whole
and the Decadarchoi are stationed in a place
other than the four directions
by the declarations of the four mothers
and it is in a place to prohibit their speech
and the whole is consumed in this way
leaving no resources for evil coming from the directions
and no place for them to stand
except for the intervention
of the agency of the wicked

207 And the wicked
will bring forth the Decadarchoi out of the darkness
and give them place
and direct them to speak the views of Mowtsoor the Decadent
and his lying views of creation
and when the wicked begin to assert themselves in this way
the divisions of the earth must be reaffirmed to expose his lies
and lies must flee in the face of the power of the truth
and the Eerkodeshoi can be relied upon
to speak as they are instructed in behalf of Anokeesed
and the wicked shall come to sore distress
because their lies are made bare
before the eyes of all the people

208 And it is known in heaven
that the truth of whichever view of creation is upheld
by decrees of creation
whether it be good or evil
will be independent by the nature of those decrees
so the battle is
who can establish their decrees of creation in the temporal world
first
and with the clearest intelligence
will it be Decrees heralded by Enoch that were first expressed in Elda
or those arising from the rebellion of the sons
of comets in their many wanderings

209 And we know
that Enoch divided the earth once and for all
and now in the end of days
just before the tribulations began

his very division has been reaffirmed in the entirety
of those instructions of the Lord to Enoch
and they need not be reaffirmed again
except that which has been instructed in the third level of urgency

210 And in the end of days
it must needs be accomplished again in the war of that time
and the Decrees of Creation heralded in Elda
are known to be one of the doings of creation
that made Anokeesed well pleased
and thus I came to understand the division of the earth
and how it can establish the truth of Anokeesed
to be independent and act for itself

211 And it came to pass
that after these instructions
the company of traders traveled eastward
until they arrived in the borders of Maween
at the altar of Asoof
and the watchmen of Maween greeted them
and caused them to rest from their journeys
across the sands of the wicked

The Book of Remembrance

Chapter 15

Tablet of Bedal

The Story of Enoch and Edni

An account of the dividing of the earth, and also of Motsah the Lamb first revealing fully that He would come in the flesh

- 1 Now it came to pass
that after Enoch and Edni returned home
they rehearsed all that had befallen them in the land of Towah
and the people who heard it were astonished
for their account revealed a world far different than their own
and a curious thing began to manifest itself
with the company of travelers
for with their return home
they could not shake off the effects of evil
which they had encountered in the land of Towah
- 2 And Enoch was very dismayed
for he felt that Motsah the Lamb was distant to him
which thing had not ever occurred before in his life
and Enoch attributed it to his mourning over his son Methusemer
but the problem persisted
and Edni was firm in her resolve
to no longer consider the acts of Methusemer to be
that for which she could be accountable to Anokeesed
and in spite of this
she too felt the burden of the lingering evil
that she was subjected to in Towah
- 3 And it came to pass
that the travelers discovered by conferring together
that they each one had acquired feelings in Towah
that they could not shake off
and seeing the clothing of traders was strange to them
they acted to burn their clothes
as perhaps in that way they would be rid of that which they felt
and Enoch went and repented before the Lord
for the feelings that lingered in his heart
and the Spirit of the Lord came gently to him

4 And the Lord said

Enoch my son

that which dismays you in your feelings

is come to you because you were made to be unclean

in the land of Towah

And unclean means

that in your soul you feel distracted

and distant

and alienated from me in your heart

and from the elements of creation

And all in your company must purify yourselves

in order to be rid of it

5 *And this is the manner in which you may understand*

what happens to you when you become unclean

While you are in the company of the unclean

and you have unpleasant or accusatory exchanges with them

then fear

and uncertainty

and the intimidation of the presence of evil

that suppresses my presence causes their view

and the uncleanness of the spirit which dwells among them

to settle into your soul

And a residue of it will remain there

to cause you to feel distant

and removed in your heart from me

and from the Eerkodeshoi

until it is removed

6 *And the assurance of our love for one another*

becomes clouded

and the clarity of it must be restored

And the definitions

and interpretations of the Eerkodeshoi by the wicked

and their view of me

overshadows that which you are accustomed to

in your heart towards us

And your sense of joining with us is also crowded in upon

to be diminished

And you are caused to reassess your definitions

and interpretations of the Eerkodeshoi

*And also the closeness of our walk together
is brought into question in your heart*

7 *Therefore*

*wear no strange or unrighteous clothing while among the wicked
as our **clothing** has been defined by my Father to feel
the unfailing love of Anokeesed for His children
when they find themselves in a temporal world
apt to be led astray from walking in the way*

*And when you are in the midst of the unrighteous
it is the desire of Mowtsoor the Decadent to lead you astray*

8 *And because he is one of the sons of heaven*

*your principal Eerkodeshoi is the most adept at resisting him
And the element of righteousness
that will help protect you from uncleanness
while you are sojourning among the wicked
is sand from the waters of a fountain
mixed with the principal one among the Eerkodeshoi
to which you are joined*

And this is to be carried upon your person

9 *And when you become unclean*

*by interchange with the unrighteous
or by your own thoughts or actions
which are directed in such a way
that you enter the forbidden path of sin
which causes you to view the Eerkodeshoi
or your fellows
or me
in ways that deny our visions of holiness
then you must wash yourselves in lustral water mixed with sand
so the presence of the living water may return to you*

10 *And the sand mixed in will bring the proper sense of division
between the holiness of your soul*

*and the uncleanness which has crept in to hinder you
And you must wash in the same manner
the righteous clothing you wore
when encountering the uncleanness
And if your encounter exposes you to the use*

*of the element of wickedness
and you are not wearing righteous clothing
then the clothing must be burned*

- 11 *And for four days you must include in your meals kelly bread
to remove any presence of fear or doubt
with regard to your view of me and the Eerkodeshoi
And if you were exposed to the use of the element of wickedness
the vessels from which you ate or drank
while in the midst of the presence of evil that made you unclean
must be broken
or discarded and set aside to return to the earth*

- 12 *And I saw that after these things were made known
Edni took the vessels that held her fruit
upon the table of Methusemer
and she returned the baskets back to the earth
and she broke the bowl from which they drank*

- 13 *And the Lord continued
and He said
The lustral water with which you bathe yourselves
must be of such a quantity
as to be poured out to form rivulets of water
to be viewed as they go forth to run down in their joy
And water from a fountain is well suited for this
if one may be found
as it goes forth naturally in rivulets*

- 14 *And the sand of the fountain should be mixed with it as you bathe
so the Eerkodeshoi may feel the line of distinction
between you and the uncleanness
when the uncleanness is from the sins of your own thoughts
in the denial of the vision of your fellows*

- 15 *And there is another kind of uncleanness
that can come to you
And it does not have to do with evil
But it is the uncleanness that comes from
the natural passing from this life by the death of a loved one
The living of life
and the awareness that you are always living with me*

*in the midst of creation
is the definition of being clean*

16 *And intimate contact with death is unclean
as it distracts you away from the joys of living life to the fullest
and in your grief
you absorb the feelings of death rather than life
And during the process of natural grieving
it is ultimately the restoration of the joy of living
that brings you healing to feel joined with me again
And during the grieving process
you cannot remain firmly within the joy of living
in your joining with the Eerkodeshoi in the true definition
and interpretation of them
And it is difficult for you to retain your ties with me
in our mutual joining
in the fullness of life which I bring*

17 *And these things come to you strongly
when you see the deceased loved one
or touch them
And this kind of uncleanness does not affect your clothing
or that which you eat upon
But it affects your heart and soul
in the distress of your sorrow of grief
And in this case your tears become lustral water for your healing
and you must not wipe them off
for they are holy to me
and to all the hosts of the Eerkodeshoi*

18 *And after seven days
the bereaved must greet the first light of day for four days
so they may acquire the newness of moving on into their life
without the loved one who has passed
And I will be there to comfort you
and console you in the rich compassion I have for you
And my personal presence
and the first light of the morning sun
will also cleanse and heal you*

- 19 *And this must be repeated each four weeks
until healing and wellbeing is restored
And the prayers of loved ones may accompany you at dawn
and they may go with you to assist in your cleansing from grief
And in very hard cases
cutting your hair off and giving it to lustral water
can bring newness to your identity as you grow new hair
and as you move on into your fullness of life to find comfort
and consolation
and rich meaning to living once again*
- 20 *And witnessing a murder
or coming into contact with the death of a stranger
is another more severe form of uncleanness
that has little to do with sin
And when you see
or touch such a person
or witness such an event
four of your companions must participate with you
in your purifications of cleansing
and renewal with the morning sun
And they must be able to aid you
and pray for you according to your need
for the duration of your healing*
- 21 *And if a company of you
have been exposed to this event
all who suffer from this kind of uncleanness
must be able to purify separately according to their need
And they each
and their four companions in righteousness
may do these things together*
- 22 *And when a loved one dies in your house
you shall rearrange the items in the house
to give it a feeling of new life
And after this is accomplished it must be blessed
And while you are thus bringing the feeling of newness
you are to wash everything possible with pure and undefiled water*

23 *And the water is to all be carefully saved
And you are to wash each item with separate amounts of water
And when all is completed
and the water is collected
the water is to be carried away to a quiet place
and it is to be poured out in such a way
so it forms long rivulets of water
to be viewed by all who mourn
on either side of it as it proceeds upon the way*

24 *And if a stranger dies in your house
or there is a murder there
then the house is to be abandoned
and removed from the encampment leaving no remains
And the place where it was must be planted with trees
which do not bear edible fruit*

25 *And there is yet again
another fourth kind of uncleanness
And this kind comes to you strongly
when you participate in any act of wickedness
or evil
or that which is accomplished
under the direction of Mowtsoor the Decadent
And when this occurs
you must wash all of your righteous clothes
with lustral water mixed with sand
so that they feel new
And you must wash all of your eating
and cooking vessels in like manner
And then you must remove from your residence to live in another
And you must have your hands blessed
after the joys of forgiveness come into your soul*

26 *And if it occurs once again
then the cleansing is the same as that for the death of a stranger
And after this has been accomplished
the unclean person must remove to live alone
away from the encampment
until seven years have passed
And during these years
if they intend to return to live in Community*

*on the anniversary of their removal
they shall return to the encampment
and they must repent before their fellows
while they are accomplishing their washings
And they must seven themselves in their determination
to never become thus unclean again*

27 *And if their fellows are convinced
that it has been accomplished after the seven years are completed
then they may return again to dwell in their encampment
But when this fourth kind of uncleanness is done inadvertently
then the cleansing is the same as that
of witnessing the death of a loved one
And if the inadvertence is accomplished in a house
the action is also the same*

28 And it came to pass
that after the Lord had explained all of these things
Enoch went among the people of Maween
and he taught them all of the instructions of the Lord
to purify away from uncleanness

29 And Enoch and all of the company of travelers
accomplished their cleansing
and repentance after the manner that has been written
and they were unclean after the manner
of the severity of inadvertently being exposed
to the use of the element of wickedness
in the house of Methusemer

30 And the hearts of Enoch and Edni
were heavy with the burden of it
and when all was done
Enoch sought out a quiet place
where he could mourn for his son Methusemer
and he went into the sea of grass east of the waters of our Hero
and there was a willow tree in the midst of the grasses
and he sat himself down
and he lowered his head
and he wept
for he

and his rib
and his companions
 had become unclean by viewing his son
 and all of his house participating in acts of wickedness
 that would cause him to remove from his dwelling place

31 And it came to pass
 that Enoch grieved all that night
and he besought the Lord to forgive his son Methusemer
 but the Lord answered him not
and Enoch knew the unforgivable sin
 had raised an ugly face in the life of his son

32 And it came to pass
 that Enoch was not comforted
and the tears of Enoch flowed down to drench the earth where he sat
and when the sun was up
 Enoch thought to stir himself to return home
for no hope had come to him through the night

33 And in his despair he looked about
 for he heard footsteps approaching in the grass
and it was Motsah the Lamb
and the Lord sat down with Enoch under the willow tree
and they wept together
and Motsah did not speak to comfort him concerning his son
 but He touched Enoch to comfort him in his heart
 and He prayed for him
and the rich understanding of Motsah the Lamb
 entered into Enoch to strengthen him

34 And the Lord said
 I have come this day to instruct you once again
 for the fourth time
 concerning how you must divide the earth
but Enoch was distracted in his grief
and he said
 Lord why did Methusemer not want his people to know
 that I am his father

35 And the Lord turned in His purpose
 to love Enoch in his grief

and He said

*Your son Methuselah spoke thus to you
because he came into the land of Towah as a stranger
And no man knew from whence he came
And they knew not any of his kindred*

36 *And seeing he could find advantage from this
and by the example of the masters of the Society of Saycoo
he has asserted to his fellows that he is a son of God
and that he can be a father to sons of God
And thus he has been deceived by Mowtsoor the Decadent
who also wishes to be the son of God
And he has put forth to them
that because he is a son of God
it is his right to rule over his fellows*

37 *And he has placed a mark upon his body
by removing the flesh of his foreskin
to indicate to his fellows that he is a son of God
and therefore he can rightly rule over them
And once a year he affirms to them that he is thus marked
And thus do all the masters of Saycoo*

38 *And in your heart
when you asked him through your hireling
if he had a father and a mother
it was your way to introduce to him the joy
that his father and mother had traveled to visit with him*

39 *But Methuselah had cursed himself with many oaths
according to the manner of Saycoo
that he would do nothing to reveal the secret of the mark
And the question of saying
Do you have a mother and a father or not
threatened his position to rule over his fellows
And your presence there could expose him
to all those whom he ruled over*

40 *And the Lord continued speaking
and He said
And the practice of this mark will be taken into the world
that will emerge after the waters of filthiness*

*flood over all of the wicked in the land of Heleah
And it will be passed down to the people of a far distant day
by one named Japheth
who is a descendent of Methusemer*

*41 And the people of Shayiree shall find among them in that day
those who are filled with deceit
And they shall attribute the practice of the mark
to their principal father
who is called Abraham
And they will do this intending to elevate him
to the station of those who rule over their fellows
among the nations*

*42 And there shall be one called Nahaben
who shall be prominent among the children of Abraham
who shall refuse to take the mark
or support such practices
because he will know me
and know that I am the Only Begotten of my Father
And he shall not have the mark upon his body
nor will he mark his sons*

*43 And there will come a day
that I shall inherit the mark of the men of Saycoo
upon my own body
For the practice of it will descend down
from generation to generation
until it is found among the people to whom I will be born*

*44 And Enoch said
Oh no Lord
how can that be
and the Lord said
I will have a body of flesh like yours
and Enoch said
How oh Lord shall you obtain it
and the Lord said
I shall be born of a woman
and she will be a descendant of Methusemer*

45 And it came to pass
 that Enoch mourned greatly
and I saw it with Urim
 and I wept together with them
and my heart was broken for Enoch
for he saw that the wickedness of his own son
 would contribute to that which would afflict
 the life of his dearly beloved Motsah the Lamb

46 And he was about to be overcome in his grief
 but the Lord put His hand upon him
 and He comforted him
and the Lord said to Enoch
 Your mother Cavah shall come to my mother
 and she shall announce my birth
 and she shall reveal the vision
 of my created purpose to her
And Cavah shall bring to my mother
 the spirit and presence of Eden to walk with her

47 And it came to pass that Enoch wept again
 at the thought of a mark that is an element of wickedness
 being placed upon the body of flesh
 that was to be for his lovely Motsah the Lamb
and Enoch thought
 Can the inheritance of Saycoo go on forever
and the Lord said
 When I am resurrected to live again
 the mark shall not go with me
 for it is the element of wickedness
 but it shall remain upon the earth until the end thereof

48 And Enoch said
 Lord is there no one who can go for You
and Enoch laid his hands upon the garment of the Lord
and the Lord said
 It is the task that I have been given by my Father
 that I should follow the handiwork
 of the lovingkindness of my Father
 who are all of the children of men
And I must follow them out of the natural world
 into the temporal world

*And I must follow to go with them
whithersoever they go*

*49 And all through the course of the earth
except in the beginning with Maween
and in the end with the Holy City
all of the religions of man are corrupt to some degree
or all together*

*50 And it is my task to find the means
within the context of those religions
to bring salvation to as many as will love me
and love my Father
And in this way I must be subject to their sins and corruptions
in both their lives
and in their religions*

*51 And there are other marks upon my body
that show that I am subject to the corruptions of religion
in my obedience to the will of my Father
And because they are the marks of obedience to Anokeesed
they are the element of righteousness upon me
and they shall remain to always be with me
even from before the beginning*

*52 And when I find my body of flesh
men will do whatsoever they will to me
according to the task that I have been given
And all I do must be in the midst of sin and corruption
for that is the place where I am sent
to rescue the loved ones of my Father*

*53 But the wicked will say
that only an uncorrupted religion can bring salvation
Thus in the life of every person
I must submit myself to their individual expressions of religion
And in this environment I may
find a way to bring them salvation
even according to how they will choose*

*54 And in the end you will see
that I am both the Father and the Son*

*For I have three names
And they are Kahee
and Anokeesed
and Motsah the Lamb
the One who has healing and forgiveness to bring*

55 *And you will see
that all those who love me
and who are sincere
will be redeemed to live with my Father in the midst of Eden
and in the presence of Elda*

56 *And it came to pass that Enoch said
Lord are these the marks You speak of
on Your hands and feet
and the Lord said
They are
and Enoch and the Lord spoke quietly together
as he looked upon the marks
and Enoch durst not ask further concerning the marks
and that which brought them there
for the pain of it would be too great for him to bear
in his love for Motsah the Lamb*

57 *And it came to pass
that the Lord approached once again
to instruct Enoch in how to divide the earth
and the Lord said
I come this day to bring to you
your fourth instruction as to how to divide the earth*

58 *And Enoch was overcome
and he still lingered in his heart
upon all that had been said to him
and he said
Motsah my beloved
are You then to be the Son of Man
and Motsah said
It is as you have said
I am indeed the Son of Man
in the begetting of both my body
when I am born of woman*

*and also of my spirit
by the great acts of the righteous*

59 *And I will be subject to my parents
and to my society
and to the religion into which I am born
But be comforted my son
for there will be many who will prepare the way before me
And I will be loved and supported by many
And my religion will be holy
and it shall be restored in the purity of it
according to the best ability of those who love me in that day*

60 *And I will rise triumphant to overcome every obstacle
and I will accomplish the task that I have been given
And the day will come that the earth will rest
and all of the righteous will find great joy in their redemption*

61 *And the Lord said
Come now
let us prepare for the task of dividing the earth
and Enoch drew his strength around him
so that he could be instructed
and as I beheld with Urim
I saw that Enoch stood strong for the Lord in his old age
and in the midst of his hard trials*

62 *And the Lord said
When you divide the earth
it will be a force that changes the course of the world
And truth and righteousness will sweep over the earth
And among my people it will begin
and it will flow out
and spill over*

63 *And it will cause the end of the Society of Saycoo
And your son Methuselah will not
rule over any of his fellows in that day
And his calamity may bring him to a place
where he has the desire to repent
And if he chooses to do so
he will not be cast off*

- 64 *And there will be no person upon the earth
that will not be influenced by the division of the earth
And the people of Maween
even those who are strong in their virtues
and in their love for my Father
must come together
and give of their souls to accomplish the task*
- 65 *And this is the manner which you shall perform
to establish the division of the earth
And any portion of that which I will tell you
may be used to reestablish it altogether
or to some degree
according to the level of urgency that is required
Or it may be used to direct the division of the earth
to a place to bring relief
when the forces of evil come against my people*
- 66 *Those who are prominent in the **Virtue Clan**
must **act to remind** the Eerkodeshoi to keep themselves
in the way of understanding
and in the way of the truth
And they shall **declare** to the Eerkodeshoi
by the sound of a trumpet
that they are to be obedient
to all of that which is about to transpire
in the division of the earth*
- 67 *And they are to be diligent
to see to it that they remain steadfast to all
that has been established concerning them
by our first parents in Eden
and also by all of that
which occurred during the first great seining in righteousness*
- 68 *And those who are prominent of the **Service Clan**
must **establish** among the Eerkodeshoi
a clear reminder of the truth
of the view that Yaatsekawd and Cavah had of the Man
which the Eerkodeshoi have in them
And they are to **petition** the Eerkodeshoi*

*to pay careful attention
to that which is asked of them by the men of Service*

69 *And the Eerkodeshoi are to tenderly establish
all of their instructions in their hearts forever
And the women of this clan must impress upon all the Eerkodeshoi
in all their several hosts
the desirability of the full effects
of the great lovingkindness of my Father*

70 *And because of these women
every living soul among those who are holy in creation
will be found to be whispering
of the grandeur of the wonder of Anokeesed*

71 *And those who are prominent in the **Protection Clan**
must **instruct** the Eerkodeshoi in the importance
of protecting the people of the Holy City Maween
And they are to **address** them with instruction in their diligence
to listen to the men of Service in this regard
And they are to rehearse to them
after the waters of sweetness are poured out upon the altar
all the levels of urgency
of the protections of the divisions of the earth
And all the hosts of the Eerkodeshoi
are to be well instructed by these women
concerning the safety
and welfare of the righteous
And your ceremony to establish the division of the earth
shall last for twenty-two days in the inception of it*

72 *And **all of the clans together**
shall **establish** according to my word
the function of the four quarters of the earth
which are reproof
and living life
and forgiveness
and the hope of my Father*

73 *And there shall be **four mothers of children**
who are also the wives of the men of Eshyawd
who shall **partition** the dwelling places*

*of all of the sons of heaven upon the earth
for both the Eerkodeshoi
and the Decadarchoi*

74 *And these women shall approach to view the earth as their home
over which they have charge
as the mothers of the objects of creation
And they are to speak with the authority which they have
to designate their desired place for everything
even as Cavah did when she said
This stone is mine
and I want it brought to our dwelling place
And when this is accomplished
ever after
the Eerkodeshoi will view the earth
as the possession of the righteous women of Anokeesed*

75 *And all of the sons of heaven will hear their words
And those who do not obey
must await the dreadful day when they are compelled to comply
according to the power of righteousness
which resides in the holiness of the women
who love my Father*

76 *And your **principle man of Abarah and his rib**
shall **instruct** the Eerkodeshoi
in all of the ways that I have directed you
And they shall **herald** the names of all of the sons of heaven
And they shall **relegate** the Eerkodeshoi with their names
to the stations which the four mothers desire
And after this is declared and put in place
all men upon the earth will come
to view the sons of heaven
in their relegated stations*

77 *And the men of Abarah shall set in motion
all the voices of the four directions
And they shall make these declarations from time to time
for a specific need for protection and well-being
And in these declarations they shall **proclaim**
that from the **east** shall emanate marvelous voices
with feelings that can tell the righteous*

*how they and Anokeesed are doing together
as a Father and His child walking in the way*

78 And they shall **proclaim** that from the **south**
*shall emanate marvelous voices with feelings
that can tell the righteous that they can be
happily attached to the circumstances of their lives*

79 And they shall **proclaim**
*that there shall be marvelous voices from the west
that shall speak to the righteous of the rich joys of forgiveness
in the presence of my Father*

80 And they shall **proclaim** that from the **north**
*shall emanate voices that feel trust and faith
that no matter what the circumstances
the lovingkindness of my Father will
in the end
come to you and give you peace and comfort*

81 And the **men of Abarah**
*shall **recount** the former divisions day by day
that I have required of you in times past
to **reestablish** them
and they shall recount the first great seavening
into the ears of all of the Eerkodeshoi
using the waters of sweetness*

82 And they shall **declare** by the sounds of many trumps
*that henceforth the truth shall once again
be found to be independent in the midst of creation
to act for itself
And it will make no distinction
between the righteous and the wicked*

83 And they are to **assign** to the Eerkodeshoi their proper tasks
*in that which they will say to all men
and also with regard to the guidance
and counsel which they will bring to them
when they grope to find their way
And again they are to declare to them
how they will present themselves*

*to man in every nation
land
and country*

84 *And the **men of Service***

*shall **direct** all of the Eerkodeshoi to be obedient
during all the rest of the times of tribulations
to the voices of those who are the principle men of Service
who are known to walk with Anokeesed*

85 *And they are to **ascribe rich meaning***

*to the four quarters of the earth
and see to it that everything is distinct to be understood
by both the people
and the Eerkodeshoi
And my Father shall abide to act by that which they shall ascribe*

86 *And when the day arrives*

*that they are to approach to set in place
the understanding of the Eerkodeshoi
and the understanding of the presence of the Man
let only those who know Him
be present to do the instructing*

87 *And let their instructions come into the ears of Ebedel*

*who is sandstone
insomuch that she will balk at any assigned task
that does not point to the Man*

88 *And let the **men of Abarah set in place***

***the twenty-four conditions among the Eerkodeshoi**
that will be their foundation for finding the Man
who is in the midst of all element
And so the Eerkodeshoi may speak for my Father
according to His will*

89 *And it shall come to pass*

*that **my holy people shall all come together**
on the twenty-second day
to **establish the Decrees of Creation** with a mighty hand
And they shall **declare** them to all things*

*above the earth
and to all things upon the earth*

90 *And the sound of it will find
those who are hiding in the depths of the earth
where they have been relegated to dwell
so that their faces are hidden from the face of my Father
And they shall be thoroughly reminded
in the recesses of their darkness
of the truth that was brought to creation in Eden
by Yaatsekawd and Cavah*

91 *And the **men of Service**
shall **preside** over all of this ceremony
And they shall firmly **set in place to be immovable**
that man is the object of creation
And because of this
the tragedy of the rebellions of the Decadarchoi
will become known
to all the children of men upon the earth
And all of these things must be done by the sound of a trump*

92 *And it will come to pass
that when you do these things
the strength of Maween shall issue forth
to sweep over the world*

93 *And I saw that it will be as it was in the days of Enoch
for in his day it was
the first time the Decrees of Creation
had been heralded in the temporal world
And those same Decrees shall be established anew at the end of days
And the truth shall be declared to be eternal*

94 *And it shall come to pass
that the view of creation
as seen through the eyes of Yaatsekawd and Cavah
will be established among all of the holy forces in creation*

95 *And in this way
the truth will be given authority to act
by a mighty hand*

*And the truth will seek out
and find all of the places where the lies of men are lurking
to lay hold of their prey*

96 *And in this way
the heart of my Father will be comforted
And all of the righteous will be blessed
And all who live by lies will see that they are undone*

97 *And because of these things
all through the course of the earth
the wicked will be brought to shame by their deceits
And the forces of darkness will find
a disadvantage in their dependence
And Mowtsoor the Decadent
and all of his band
will have their lies exposed to see the light of day
in the hearts of all of the inhabitants of the earth*

98 *And the joy of my people will be full
because their faith
and knowledge of the truth will be expanded
and affirmed
And the earth will be comforted
And all those whose lives were made to be weary
will sing songs of joy*

99 *And the earth will arise to shake off the lies of evil
And it shall be rid of the torment it has found
because of the wicked
And the shaking of the earth
shall break up the fountains of the great deep*

100 *And thus I end my instruction
And now my son
go to
and perform your task
and I will walk in your midst
and the Lord left off from speaking to Enoch*

101 *And Enoch was left sitting under the willow
and he arose to depart*

and he went home
and he rehearsed to Edni all that the Lord had told him
and she bore up strongly at the news
of all she heard regarding her son
and in her heart
she had set aside her grief for her son
in her determination to do the task which lay before her

102 And it came to pass
that Enoch began to prepare the people to divide the earth
and they gathered all of the people
who would assist in the task
according to the leadings of the Spirit
for each of the twenty-two days had specific tasks to be done
and those tasks could only be carried out
with the power that arose out of the deepest feelings
and convictions of the heart

103 And the Eerkodeshoi solemnly prepared themselves
to respond to their lovely ones in Maween
and everything was prepared
according to the exact tenor
of the instructions of Motsah the Lamb

104 And the men and the women who prepared
were diligent in their virtues
and strong in their love of repentance
and they walked with power from on high
as they commenced to gather at the altar of Asoof

105 And it came to pass
that the sound of many trumps resounded
over the waters of the Aral Sea
and all of the sons of heaven were brought to be attentive
and the Decadarchoi were filled with dread
so great was the dominion of the righteous in Maween

106 And a great calm covered over all of the earth
and each day for twenty-two days
the sound of the trump was heard
and every task was carried out with clarity
and with the power of the presence of Anokeesed

107 And it came to pass
 that on the tenth day
 the barren waste places of the east of Mahujah broke asunder
and the crevasse of Senaseol was no more
 and fire
 and the cinders of brimstone
 rained down upon the high places

108 And the element of the waters of bitterness was enlarged
 and it pursued after the Decadarchoi
 and it found them in their hiding places
 and they drank from the cup of bitterness
and the dominion of the righteous filled the earth

109 And thus the days passed
 until all was done according to the word of the Lord
 to divide the earth
and the truth moved out in the strength of it
 and it proceeded forth to be a blessing to the righteous
 but it was a curse to the wicked

110 And the words of Motsah began to be fulfilled
 and desolation began to come to all of the wicked
 and it began in the house of Methusemer
 for across his threshold came the sands of division
and his servant
 who was the hireling of Enoch
 to ask Methuselah if he had a father and a mother or not
began to spread the tale abroad
 that his master indeed did have a mother and a father
and he said that he had seen them
 and said that he had heard Methuselah call the woman
 Mother

111 And all of those who Methuselah ruled over
 rebelled against him
and they openly reviled him
and he was driven forth into the empty places of Heleah
and his encampment was left empty
 and desolate
and it began to be covered
 to be hidden from the face of Anokeesed

by the winds
and the sands of the earth

112 And the masters of Saycoo sought to find Methuselah
because he had bound himself with curses
to not reveal the secret of the mark
that was intended to declare
that they were the sons of God
and they considered that he had betrayed them in their secrets

113 And it came to pass
that Methuselah was hunted by them
until the news of the lies reached their own people
and it came to pass
that they too were diverted in their pursuit of him
and they found their houses to be turned against them
and all those of this secret order
were brought to great distress
because they had become lazy
by living off the labors of others
and now they must find the means to live
alone in the waste places of their country

114 And they made attempts to gather around themselves
those who would give them any kind of support
but all the people in Heleah and Towah were in commotion
and every man was willing to rise up to slay his fellow
and the Society of Saycoo was no more

115 And stout men
who were filled with the rage of Senaseol
stole women and children
and began to band together
and their Niphilim children moved out across the land
looking out with the empty eyes
of ones who have no conscience

116 And thus the truth swept through the lands of the wicked
and their hearts
were exceedingly hardened toward their fellows
and no man knew anything of the spirit of repentance
but only thought upon revenge and survival

- and never since man left Eden
had the children of men who chose wickedness
become so desperate
and vile
- 117 And Mowtsoor the Decadent began to know his time was short
and he raged in the hearts of those who were his own
and those who would listen to his voice
and in those days Kohath
the son of the beggar woman
was murdered
- 118 And Methuselah sought to find the Lord
and whether he repented or not no one knows
and all of the land of Towah became empty
and without inhabitant
for all the people went into the low places of the land of Heleah
and they dwelt by the waters of the seas there
and all of the hearts of the wicked were filled with fear
and terror filled every breast
and the smoke of violence rose up from the face of the earth
and all these things came before the face of Noah
- 119 And it came to pass
that all was astir also in the land of Maween
and the truth came to the people there to bless them
and their little children told tales
of walking with Motsah the Lamb
and they began to see Him
and to recount that which He would tenderly teach them in the way
- 120 And those who long were halt
between two opinions in their faith
found the strength to be confident to choose the right way
and to abandon their pride
and faith grew in Maween
and the interchange between the righteous and the wicked ceased
- 121 And the righteous were filled with compassion for one another
and there came a great healing
to the hearts of those who had been persecuted
by their fellows among the wicked

- 122 And the knowledge of the Man began to expand
and to burst forth with power and great glory
and the hearts of the righteous began to be drawn into Oneness
and the weak
and simple things of the earth
were come to their place in their likeness of Anokeesed
- 123 And the animals became tame
and the spirit of Anokeesed covered the land in Maween
and entered into all the living souls there
- 124 And it came to pass in those days that Shayiree
who was directed by the Lord
to take his journey to the south
to the place whereof it has been written
began to feel the effects of the resurgence of the truth
and he exclaimed to his fellows
that great things were transpiring in the midst of all the earth
- 125 And it came to pass
that Noah alone with his family
remained in the land of Towah
and he dwelt in the regions of the Halies river
overlooking the land of Heleah
- 126 And Lamech was slain for the sake of the knife
when he was walking in the way
and thus came the effects upon the earth
and all of the inhabitants of it
of the division of the earth
- 127 And it came to pass
that the compassion of the righteous ones in Maween
began to bear fruit
and they tenderly brought along with them
those in their midst whose faith
and strength of spirit lagged behind
- 128 And all of the people began to be joined
to all of that which is holy in the midst of creation
and to Anokeesed
and to one another

and the rocks of Eden
on the west of the river Simca
were at last brought to comfort

129 And it came to pass
that Motsah the Lamb was seen daily in the settlements of Maween
to be walking in the way
and many gathered around Him
to sit with Him
to hear His words of instruction

130 And He taught with such power
that it transformed the righteous
insomuch that they came to be familiar with the Man
who is in the midst of all things
and they sought Him out

131 And their youth and children walked with Him often
and all of the Eerkodeshoi in the eastern portions of the land
were at rest
and the power of the presence of Anokeesed
began to be magnified in all the land
and esseeb no longer had a season
but came to be found to be ready to harvest
whenever the righteous had need of it

132 And thus I come to fulfill
all that the Lord has instructed me to write with Urim
and I was about to write more
but the Lord forbid
for He said that the destruction of the wicked
and the translation into heaven of the righteous
must not be written
for it is expedient for the righteous in the last days
to come to know of these things of their own accord
and it is not meet that they should follow any account
or instruction by man in so great things
and I make an end
Amen

The Book of Remembrance of Enoch

Appendix

Instructions on how to implement and use the twenty-four conditions



Among the Eerkodeshoi, there are certain conditions that were established when Enoch divided the earth and which have been acknowledged when the division of the earth was reaffirmed in these last days. These conditions present a strong and unique presence of Anokeesed. Each condition has an identifiable aspect of His presence and they all are able to protect, and bless, and help in very specific ways. While Motsah lived His life on earth, Satan could tempt, and challenge, and fight against Him. But the evil one cannot do any such thing against Anokeesed. The adversary can have absolutely nothing to do with the Great Holy One Anokeesed. This makes the twenty-four conditions, which emanate His feelings of Truth, a secure and dependable source of help and protection.

The processes and information to use them for protection are outlined in the instructions for the levels of urgency starting on page 490, which details the instructions given in Chapter 14:158-193. The information about each one of the conditions is given here. Aside from using the conditions for protection with the levels of urgency, they can also bring blessings and help to individuals in moments of personal need. I will explain how that is done at the end of this information. Each condition is identified, explained, and has a name. Because these conditions present themselves unexpectedly, it would be well to memorize them. Often the condition is very momentary, and one does not have time to go and consult a list of information in order to gain the rich benefit of the feelings of Anokeesed which they carry. Each condition is charged with holding and safeguarding a certain truth about Anokeesed in His view of you. They also feel important feelings that offer a person a much needed perspective.



The six conditions in the *East*
that speak of **Reproval**

Fire & Water

1. **Condition:** the first snowflakes of winter

Name: Sheleg

Truth: by trusting in Anokeesed you can endure hardships

Feeling: When this condition presents itself, all preparations for winter should be finished. And the Spirit will have already led you in your harvest, and in putting by provisions and in your protective housing and winter garments. So this condition brings the feeling that Anokeesed has loved you and provided all the guidance you have needed to endure. This feeling also provides for the need to feel that you can endure anything, not just winter.

Protects: Your ability to be confident in the face of the prospects of hard tasks.

2. **Condition:** being in the presence of volcanoes old and new

Name: Nether

Truth: You are a person in your own right and Anokeesed is pleased He has made you to be the person you can be

Feeling: Every mountain upon the earth is made to be exactly what Anokeesed wanted it to be. And you as a person are just as unique as any mountain. Also when in the presence of a volcano we can feel the unspeakably eminent presence of power; that same power produced you and loves you infinitely.

Protects you from the dominating feeling that to be of worth you must be like someone else.

3. **Condition:** the sounds of mighty lustral waters

Name: Nehama

Truth: You are not alone; you are in the midst of the presence of Anokeesed

Feeling: Whether it is crashing waves of the sea during storms, or cascading white waters, or rivers and streams at flood stage, all creation is designed to ensure your gift of life because Motsah, the Living Water, goes with you. After the storm all life is invigorated; after the flood, the plain is enriched; and the cascading waters of rapids bear witness of the infinitely inexhaustible source of abundant living waters.

Protects from loneliness and estrangement from Anokeesed and preserves a sense of His ever present love for you.

4. **Condition:** the light of lightning that lightens up your way in the darkness

Name: Ore

Truth: all the Eerkodeshoi love you and are very aware of you every moment

Feeling: When there is thunder and lightning in the night and you find the need to get up and look to see to closing windows or looking after something in the dark, just as you are wondering what is ahead of you in your next step, lightning will flash and show you the way. It is exactly like the Spirit of God.

Protects you from being afraid that you will not be able to hear His gentle guidance when you need it.

5. **Condition:** the presence of the warmth and smell of cooking fires

Name: Esh

Truth: Anokeesed respects you fully in your womanhood or manhood

Feeling: When a man enters the home and feels this condition he feels he has provided the shelter of a home and that which is used to prepare for his family in cooking the food. He feels he was provided what is being cooked and he supplied the wood to cook it. And the feeling of a happy home is felt like Anokeesed feels in His Fatherhood. And for the woman, she feels the delight and joy of those for whom she labored in her love. And she can anticipate the response to these smells and feelings of warmth. Upon entering, every little child will exclaim, “Mmm. Grandma, can I have a cookie?” or, “Oh boy, it’s dinner time.”

Protects your manhood or womanhood from being disrespected, and from sexual abuse, and from lustful forces being directed at you. A part of how this condition does this is by keeping clear the distinctions of gender roles. When those roles become blurred lust can move across these boundaries more easily. It also has the power to uncover secrets and those who rely on secrets will feel vulnerable to being discovered.

6. **Condition:** that which can be felt from beholding rivulets of water

Name: Nagar

Truth: the Living Water will safeguard the sanctity of marriage

Feeling: Rivulets are the living water (reproval, repentance, and forgiveness) that point to our in-the-moment needs in our behavior and approach to others in our daily lives. Rivulets are temporary, small, and end with the snow melt or the passing rain, or that which is poured out on the ground. And they feel the passing moment. Every moment, every word, and every feeling expressed is an important opportunity – so stop and smell the roses. Relish every new wondrous discovery of a growing child, every moment of need for tenderness in parenting and in marriage. You may never pass this way again, so be patient and take time to participate and enjoy the moment.

Protects from the feelings of low self-worth and abandonment by caregivers and detachment from the most important sources of life: Motsah, Anokeesed and the Eerkodeshoi.



The six conditions in the *South*
that speak of **Living Life**

Earth

1. **Condition:** picking of all fruits whether they be on the ground or in the bush upon the vine or in the tree

Name: Taraf

Truth: you can succeed in all that Anokeesed leads you to do

Feeling: The source of the fruit has gone through and completed a long and detailed process that has resulted in your being able to harvest the fruit. It has accomplished each individual task successfully for you. It has overcome every obstacle on your behalf. The plant has survived to grow and prosper, the buds made it through the winter, the blossoms were pollinated, the fruit endured successfully the insects, animals, and storms - and now here you are, you have wonderful fruits in your hands. All this exudes the feeling that Anokeesed has prepared the way before you so that you can succeed.

Protects you from feeling alone in a task or feeling that your task feels too big to be accomplished.

2. **Condition:** when there is any contact with esseeb (wheat) whether to touch it or to see it waving in the wind or to taste it in a meal

Name: Dagawn

Truth: you can really know Anokeesed for yourself personally as you walk in the way with Him and your relationship together is acceptable to Him

Feeling: Every act of Anokeesed has always been pointed at you knowing Him: His becoming a Man, His creating the world only to surround you with His myriad ways of loving you in each and every moment of your life. Bread feels that the spirit of life in all things is defined and placed there by the Man that Anokeesed became for you. He is the Bread of Life. And the Living Water (reproval, repentance, and forgiveness) assures you of every prospect of knowing Him there and thus being spiritually clean. His presence in bread is gentle and given freely and must not be forced by the bread being cut or sliced but it must be broken open with the hands as a sign and gesture of shared lives between you and Motsah.

Protects your relationship with Anokeesed through Motsah and gives permanence to your relationship together that cannot be infringed upon by any oppression.

3. **Condition:** the smell of oceans or the seas of water

Name: Reyach

Truth: Your spirit was created by Anokeesed and your body by Motsah specifically to express a holy dominion over the earth

Feeling: The smell of oceans carries the strong sense of immensity. And that while you may harvest in the oceans or seas, the immensity of the love of Anokeesed has seen to it that the dry land belongs to you as a home of which you have been given the task of being the thoughtful, considerate, and gentle caretaker. This condition is one who provides instructions for all of the spirits of life among the Eerkodeshoi to see that all is done to preserve the purposes of Anokeesed in creation in loving harmony and tranquility.

Protects your continuing to be the object of creation and your ability to solicit authoritative responses from the Eerkodeshoi.

4. **Condition:** the rocks of birthplaces

Name: Tsoor

Truth: you can listen carefully and hear the sounds of life

Feeling: Rocks were given form in Olam. They were careful observers of the transition Olam made to become Eden, both with mankind and all the spirits of life in creation. And they are reliable witnesses. They are wise and filled with the knowledge of the truth and hold within themselves a record of all the behaviors and decisions that have come about in the earth among mankind. And they are archivists of the storehouse of the spirit. And they hold a careful record of your perfect self as evidenced at your birth with your vision of created purpose. And they feel a personal bridge for you between Elda and this temporal world. When a baby is born, its placenta should be placed back into the earth for safekeeping under a rock of witness.

Protects your intelligence and mental health and your attachment to your vision.

5. **Condition:** the steps of flocks and herds or loved ones among Shemael

Name: Mitsawd

Truth: you can be innocent and whole in your gift of life, through reproof, repentance, and forgiveness and learn how to not anticipate evil like your Father Anokeesed

Feeling: Flocks and herds and companion animals were once wild and had to be domesticated. They now love us personally and walk upon the earth with us and under our direction and care. Their steps upon the earth beside and together with yours brings the feelings of Anokeesed that He has provided for you in all your life endeavors so that you need not walk alone and unattended. And what these companions feel is a constant call to you to be kind and respectful and considerate and thus magnify the gift of life in you – and also in them. And just as any parent would delight to give their child a horse or a dog or cat, Anokeesed gives them to you as your Father with much delight.

Protects your ability to view yourself as a child of Anokeesed.

6. **Condition:** patches on clothing

Name: Param

Truth: you are loved and cared for in a multitude of ways

Feeling: Patches feel that someone is dutifully keeping track of your needs and is taking the time and making effort to love you with

their heart, mind, and hands as an immediate caregiver. Anokeesed Himself sewed clothing for our first parents in Eden and patches feel the joining between Him and you like a mother who loves her family. She is doing what God did in Eden after there was sin, repentance, and forgiveness there.

Protects your romantic relationships and the serenity of your family bonds.



The six conditions in the *West*
that speak of **Forgiveness**

Wind

1. **Condition:** quietly rising smoke from a dwelling place

Name: Keetor

Truth: Anokeesed wants there to be tranquility in your home

Feeling: the winds of adversity have abated and the warmth and safety of your loving home are reaching up to Anokeesed in heaven

Protects your family from tense feelings and discord and violence

2. **Condition:** tornadoes and whirlwinds passing close by

Name: Soofah

Truth: you can be completely forgiven and free from guilt

Feeling: Motsah is adequate to forgive you because He experienced life as a person in the midst of sin. Tornadoes are a judgement upon evil. Whirlwinds turning the wrong way (counter clockwise) are signs of adversity against feeling forgiven. So when they pass close by it is a message from the Eerkodeshoi that the wind chose to keep you safe and pass over because you are forgiven.

Protects from lingering guilt and wondering if accusations are true or valid. It also preserves your restored joy and confidence in your forgiveness.

3. **Condition:** rays of sunlight casting their beams through clouds

Name: Keres

Truth: you can be spiritually uninhibited and trust boldly in your calling and vision of created purpose

Feeling: The sun beams spread themselves out like a fan as though the sun is immediately just above the clouds instead of so very far away. This condition feels that you are like a sunbeam rightly fanning out in the direction of your perfect self because Anokeesed is immediately near you and not very far away.

Protects you from opposition to your vision and calling; and from that which would divert you away from your right path.

4. **Condition:** cool winds and breezes

Name: Ruach

Truth: you are meant to have eternal life in Elda with Anokeesed

Feeling: The first thing that happened to our first parents when they left Eden was they felt a cool breeze. And they saw the wind blowing upon the garments of Motsah. It was their first actual recognition that Anokeesed had become Motsah. And these cool breezes are a constant reminder that we will certainly approach the western gateway of Eden to return home to our Father Anokeesed someday.

Protects your hope of the future of your life with the Lord and from the fear of dying.

5. **Condition:** the sounds of birds in flight and their breath in song

Name: Kawf

Truth: you can be comfortable with the changes brought by reproof and repentance

Feeling: This condition has some exquisite feelings. Some birds' flight makes whistling sounds and these are easily heard and taken note of. Others, like flying geese, their wings actually make sounds of rushing wind but you must be up close to hear them. And individual birds passing close by make sounds with their wings that can be heard. But you must be up intimately close to hear a bird take a breath to sing. These sounds feel the miracle of change. The geese are returning home. The pigeon is moving away to a new place, the bittern is gulping in air to make their song as he establishes his territory and mate. All these sounds of the movement of air that is not from the wind, but is chosen, indicates a very natural and necessary change. And they are all originating in the love of that change.

Protects you from pride and safeguards your being accepting of reproof and your being comfortable and happily anticipating change because you love the Lord and your fellows.

6. **Condition:** the sight of falling leaves

Name: Yarad

Truth: you can be joined with others who support and sustain your gift of life and your love for your family and the Lord

Feeling: Leaves burst open each in their own solitary place and remain there until their time of service is completed. Then they begin to feel the weather cooling and their attachment to the tree loosens and finally they begin their one and only short journey into eternity. They fall to their mother, the earth. And they are joined there by all of their fellow workers on their kind of tree and with others who are different than themselves but who have shared an identical service and way of life. When righteous people are gathered into community, they are in the exact same manner gathering into community with others who are different than themselves but who have followed the Spirit to be gathered to the same place. They all have the guiding Spirit in common. Community is a foreshadow of the gathering around Anokeesed in Elda.

Protects you from alienation to scripture and the words of the Lord to you and from past generation and their contribution to your spiritual heritage. It protects you from division from your loved ones.



The six conditions in the *North*
that speak of **Hope**

Sky

1. **Condition:** mists in low place

Name: Ade

Truth: you can be filled with hope for the future while in the midst of oppression

Feeling: By being happily attached to the circumstances of your life, you can attain your purpose and calling and succeed in your vision. The mist feels that the gentle living water gravitates into your

low places to find you there and buoy you up with support and encouragement.

Protects you from feeling hopeless, despairing, and from failing in your vision.

2. **Condition:** passing clouds that are moving in two ways

Name: Anan

Truth: you will be provided for when you trust in the Lord

Feeling: Clouds moving in two ways means that the winds are assembling around you from different directions. That means they are in the midst of deciding how best to take care of you. You will see scout clouds coming along low. They are small and often darker than those above, and they are looking around to send word back to the winds of their direction of how best to take care of you. Often they will send word to the winds of how to pass you by with the winds of destruction or to bring the winds of blessing. The scout clouds are the children of the clouds.

Protects you from feeling that you are out of mind for Anokeesed for provisions; and protects you from your children feeling afraid of doing without.

3. **Condition:** rainbows against the light

Name: Meorah

Truth: you can live in a culture of happiness with Anokeesed

Feeling: Rainbows are, with rare exception, away from the light. They appear before you when your back is toward the sunlight. When they are seen against the light you are facing both the rainbow and the light. For this to occur the light must be reflected through the rain or ice crystals and be re-reflected back towards you. This re-reflective actions feels and is pointing to the end of time and back again. Or that is to say, there is a new day coming that will bring triumph and a culture of happiness. This dynamic feels the relationship between two living forces working together: the people of His right hand (Yawd – the righteous – those with the Father’s mark) and the holy nation, or New Jerusalem (Maween – the place where Anokeesed dwells with His children and animals.) Notably, both Yawd and Maween are living souls and can act upon the truth to the extent that through them Anokeesed can bring His people to a culture of happiness.

Protects your culture, way of life, religion and community from the fear of extinction.

4. **Condition:** the moon showing between the clouds

Name: Yarach

Truth: you can be joined with the Eerkodeshoi in true and everlasting friendship

Feeling: Just like under the circumstances of this condition, the light in the night is dim, but there are moments when it gets brighter as the clouds move away from covering the moon. Your ability to feel and connect with the Eerkodeshoi are presented like those moments of light. They are fleeting at times, but will blossom like a full moon in a cloudless sky.

Protects you from feeling alienation to the Eerkodeshoi and from an awareness that your perfect, forgiven self abides in the elements of the Eerkodeshoi together with Motsah and Anokeesed.

5. **Condition:** the stars of evening that are mixed with the light of fireflies

Name: Kokawb

Truth: Anokeesed is pleased with where you are in your process of knowing Him when you take one step at a time as it is presented to you in your urgent seeking of reproof and repentance.

Feeling: Just like the blinking of the fireflies, you move one “blink” at a time in your journey of becoming through your exercising of your gift of agency. Stars feel Elda and fireflies feel the earth, and the two together feel that your steps of becoming, made in good effort, are leading you on the path to Elda.

Protects your ability to feel loved and accepted by the Lord in your processes of growth and spiritual maturity when you fail. It supports your ability to find answers and it helps you maintain your sense of holiness.

Note: When the fireflies are out with the stars it is a good time to go for a night walk and ask your questions.

6. **Condition:** the arrival of the first signs of the seasons

Name: Oth

Truth: your love for Anokeesed and the Man that He became ensures your spiritual inheritance and for those who follow along behind you

Feeling: The seasons come and go very dependably. Geese migrate, spring peepers sing, thunder rolls, leaves fall, the swallows return, the fields of wheat ripen and turn white – all these on a regular

basis. Our lives have a finite number of seasons. Our life is in fact a season. So the birth of a child is a start of a season and the ongoing flow of life in holy families is comforting and cumulative in their holiness and ability to be free.

Protects your ability to pass on a valuable spiritual heritage to your children and to future generations. It protects your ability to hold in remembrance your life's passages. And it protects you from the fear and discomfort of old age.

While I can give you some information here in how to put the twenty-four conditions ²⁰¹ into immediate personal effect, there is a companion volume to the Book of Remembrance series which is to be published the year after this book is printed. It is called The Handbook of Established Righteousness. This handbook will have extensive information for spiritual leaders of the Lord's people who the Lord has led to put an effort into establishing the Religion of Shabuwa or other righteous communities who reverence His name, whether they are just a few or a congregation. We are trusting that the information given there will be used only under the leadings of the Holy Spirit.

Before the time when there is an opportunity for you to establish righteous communities, there may be those who could be blessed and protected by interacting with the presence of Anokeesed in the twenty-four conditions in relation to the levels of urgency. So here are some simple but effective ways the conditions can be put to use.

First, the term "**the use of element of righteousness**" is at best only marginally familiar to most people who revere the Lord and love Him. Examples would include using olive oil when anointing and praying for the sick as described in James 5:14-16. Oil has been used for anointing and cleansing for a long time. And, of course, the elements of bread and wine are used in the Lord's Supper. The Lord even used spittle and clay as element to heal. Most people do not take it beyond these known examples. However, the Lord Himself during His ministry clearly approved of the extensive use of element. In Lev. 14:2-32 you find the ceremony the Lord told lepers to go and do (Luke 17:11-19). In this ceremony cedar, two sparrows, scarlet wool, hyssop, an earthen vessel, running water, lambs, cutting your hair, oil,

²⁰¹ Bedal 14:128-149

painting the ear, finger and toe are all used. And a drum is used to sing with according to tradition.

An element of righteousness is when the spirit of life in some element is used in worship to magnify the power and presence of the Lord that is being felt in that worship. His presence is magnified because spirit and element are connected in holiness. This spiritual joining is in fact the definition of righteousness. The twenty-four conditions are essential elements of righteousness. They draw a sure response from both the Lord and the Eerkodeshoi. In Matthew 18:19-20, the Lord said, "Where two or three are gathered together in my name, there am I in the midst of them." In the Religion of Shabuwa, among the Essenes, those gathered includes the angels of heaven who are the Eerkodeshoi.

So here is how you can begin to use the twenty-four conditions in relation to the levels of urgency spoken of in Bedal 14:158-193. Prayer corn in the form of corn meal has been used in many old cultures around the world, including the Essenes in Christ's day. They prayed at sunrise and at sundown every day using yellow cornmeal for the evening and white cornmeal for the morning. If you are not in the position to grow it yourself, then you can purchase some. You should sew three little bags: two for white corn and one for yellow. The yellow corn bag and one of the white ones you will use in your daily prayers. The other smaller bag of white corn you may want to carry with you to use with the conditions.

The morning prayers are to bless your day in getting **light** for your service to the Lord, and the evening prayers are to **examine** with Him how your day went and accept His gentle reproval. The word in Hebrew for "corn" is **bar**, which is #1250 in the Strong's Concordance of the Bible. It comes from the word **baw-rar**, #1305, which means "to make **clean**, to make **bright**, and to **examine**." This is the perfect definition of the spirit of life that the Lord put into corn. You want to use that feeling to magnify your daily prayers.²⁰²

The levels of urgency are the **ceremonial** use of the twenty-four conditions. The twenty-four conditions may also be used in **personal** ways. Often they present themselves to you to offer you a blessing or help. Sometimes it is to bring you a feeling of Anokeesed that you will need at a later time. When you encounter one of the twenty-four conditions you can take a little pinch in your fingers of the white corn

²⁰² The word "corn" in ancient Hebrew is referring to grain in general.

element from the bag in your pocket and address Anokeesed, who is in that condition, calling the condition by name and thanking it for the truth which it holds. Then sprinkle the element out onto the ground as a gesture that you want to join with it and with the truth that is before you. In this way your feelings become “right” in your relationship with Anokeesed, Motsah, whose spirit gave life to all the Eerkodeshoi associated with the condition, and with your own vision of created purpose. You will find these twenty-four conditions to be very effective in your time of need.

The conditions’ primary function is to be used in conjunction with the levels of urgency by carefully following the instructions outlined below. The levels of urgency have been given to us, from the Lord through Enoch, and the men of Abarah for use during the tribulation times, specifically for the protection of the righteous. Their need for protection is and will be increasingly urgent. The Lord has grace for those who do not do it quite right; however, these instructions must be taken seriously. They are not to be experimented with as your success in these times is vital.

What the conditions protect from are the actual spiritual forces coming to you with feelings ranging from mild to severe: feelings like “I am junk,” or you may feel impatient, irritable, depressed, obstinate, disrespectful, and the like. These kinds of feelings are not how you normally feel and are basically unlike your true self. The signal that such feelings are opposition (from the adversary), and are not just your own short-comings or sin, is that interspersed among such feelings you can feel the presence of the Spirit of the Lord. When it is your sin, His Spirit is not there and repentance is needed. We call this “opposition.” Opposition can be mild such as what is described above, or it can be very severe even to be life threatening and the cause of accidents and injury.

The Four Levels of Urgency are addressing the intensity of those levels of opposition. Be careful that you do not dismiss being irritable or something by attributing it to having opposition. Always face any level of opposition with humble repentance and love for the Lord and your fellows. Here is how it works. The devil is the father of lies. Motsah is the spirit of truth. He is the Word of truth. So underlying any action by the adversary is a force against the truth. The twenty-four conditions hold in utter safekeeping some specific truth that **Anokeesed knows about you**. They are not generalized truths but are sharply focused truths you personally desire to live by every moment –

day and night. What Anokeesed feels about you is out of the reach of evil. The truths that the twenty-four conditions hold about you are safeguarded there as a vital resource for you in times of distress. Your task is to repent and draw upon them and surround yourself with the reality of those truths to protect you, your family, and loved ones. Those truths will strengthen you and buoy you up. All this must **not** be accompanied with the feeling of “ha, ha, now you can’t get me!” but rather with a deep humility and spirit of gratefulness with thanksgiving.

So follow the instructions carefully found in Bedal 14:158-193. The instructions below are supplemental to help clarify those given in the text. This is how the element of righteousness is used in the context of the levels of urgency. Following is an example of a truth that is being denied and I will follow through using the instructions for the use of element not mentioned explicitly in the reading above.

Level 1 urgency – Ade, which is mist in low places, holds *the truth that you can be filled with hope for the future while in the midst of oppression*. Let us say, for example, your friends or family continually communicate to you that they are afraid for you in the way you feel the Lord has led you. They also say they know you will fail and fall into terrible circumstances. You have done all your repentance and are confident that you are doing the right thing. When these influences come to you in the first level of urgency, early in the morning go to a high place where you have viewed the low places where mists gather. Speak to Anokeesed there and thank Him for the truth that Ade holds, then proceed to do your prayers of forgiveness for those who are denying the truth. Then sprinkle out a little pinch of Rishoniy element. If your situation is such that Harari makers, who make and bless Rishoniy, have not yet been established, then sprinkle out some white prayer corn instead.

Level 2 urgency– When there are those who are actively praying against what the Lord has led you to be doing, then the denial of this truth is enlarging to include feelings of resentment, rejection, and hatred toward you. You will know the level of urgency has increased when your forgiveness prayers seem to be not working. Often people will actually tell you they are praying for you. They may even tell you that your name is on some prayer list. This time you go to stand among the Eerkodeshoi who are associated with the condition (in this case the landscape you looked upon to view the mist in a low place), and you speak directly to **Ade** and thank her for the truth which she

holds. You comfort her in her sorrow for being denied and explain to her just how her truth is being denied. Again, sprinkle out the Rishoniy element or corn if you need to. You then inform the Eerkodeshoi, calling them by name if you can, and tell them that you have already asked the Lord to forgive the offenders, recounting to the Eerkodeshoi who it is if you know. This is not an act of retaliation but information for them to better intercede on your behalf. Also, you have asked the Lord to forgive them and the forgiveness has a role in your protection. Then you complete the instructions given in Bedal 14:164-167.

Level 3 urgency – This third level can be known by a sharp increase in feelings of opposition and bad dreams and injuries, even accidents and in some cases death. Evil has upped its efforts against you by adding to their prayers a ceremonial worship using some element of wickedness. It could be they are now praying against you while looking at your picture. In some mature expressions of the occult, hair clippings are used or an old garment you have worn. Many old indigenous cultures very carefully dispose of hair clippings when they get a haircut and will not use barbershops for that reason. There are many elements of wickedness that they use. Do not try to know about them. The instructions given in Bedal 14:168-178 are very clear. You must have a spiritual leader conduct this level. The spiritual leader's role will be to see that the spiritual conditions outlined for using this level are present and expressed in heart felt ways. Those in leadership must be the ones, either the men of service or the four mothers, who ask the Eerkodeshoi for assistance. Anokeesed must be the only One who gives the Eerkodeshoi their instructions for coming to your assistance. Pay particular attention to verse 177.

Level 4 urgency – You can know when this fourth level is present when, after you have implemented the third level, you and all of your associates are feeling the same opposition. You need to confer together and each describe what is being experienced. If there is consistency in your experience and injuries are occurring, especially with children and close members of families of the men of Abarah, then it is almost a certainty that you are in a level four crisis. Anokeesed's tender feelings are hurt by this. He is very pained by the grief of the Eerkodeshoi for what they are feeling and for what is happening to you. Your entire focus must be to comfort Him directly in relation to His loss when one of His children believed, affirmed, and

had faith in the truth, (in this case which Ade holds), and then denied it to His face to turn against Him. The Eerkodeshoi will be themselves filled with strong intentions to comfort Him with you. This will draw you into the realm of Anokeesed in Elda where evil cannot exist. You must follow implicitly the instruction given because this is now a threatening crisis. If you do not have established men of Abarah, in accordance with the information given about this order in the Handbook of Established Righteousness, then ask Motsah the Lamb to be your man of Abarah. He will do it gladly, and you know He will do it right. He is always there for you. Even still, it is best to have a man of Abarah from among your people because it makes things complete; your input together is whole, along with Anokeesed and the Eerkodeshoi, all in perfect harmony together.

The above example applies to how to address the truth in any one of the twenty-four conditions. Humble repentance is essential for all concerned.

Levels one and two can be done independently, in any order. Level four can only be used after the third level of urgency has been applied.

Explanation of Enochian Calendar

We use the Enochian calendar. It is explained in many books. One of the simplest is in "The Dead Sea Scrolls Uncovered" by Eisenman and Wise, 1992, on page 192. The description written there is how the Essenes in Christ's day practiced it. The Book of Remembrance of Enoch has the older version which we practice.

What makes descriptions of the calendar confusing is all that is written about it by scholars is that they invariably say that the New Year's Day falls on a Wednesday which is the 4th day of the week in the Gregorian calendar that most of society today uses. The trouble is our New Year's Day seldom falls on a Wednesday, but it ALWAYS falls on the 4th day of the week in the Enochian calendar. To make this simple: the world's New Year's day always falls on a different day of their week, year by year - sometimes on a Monday, sometimes a Thursday, etc. But the Enochian calendar day of the New Year is always on the 4th day of our week which has no relationship to the "world's" day of the week since they are using a different (Gregorian) system.

Having said that, the rest is simple and straight forward. New Year's Day is on the day of the spring equinox. Always. And the equinox is always on the 4th day of our week. Our day begins at sunrise - not at midnight. In our area that is around 7 am at that time of year.

- New Year's Day is not a Sabbath
- three days after this (4th) day is a weekly Sabbath (7th day), and every seven days thereafter is a Sabbath until the last week of the year
- on the 15th day of spring (4th day of the week) is the **Day of the Measure of Miloo** (It was called "the Waving of an Omer" by the temple/Rabbinic Jews)
- 50 days after Miloo's Day comes the **Day of Instruction** on the 5th day of the week, also known as Shabuwa (called Pentecost by the early church)
- 50 days after the Day of Instruction comes the **Feast of Tranquility**, on the 6th day of the week (called Passover by temple/Rabbinic Jews)

- 50 days after the Feast of Tranquility comes the **Celebration of Ikar**, on the weekly Sabbath 7th day (this morphed into becoming a feast of weeks, but unrecognizable as a harvest festival)
- 50 days after the Celebration of Ikar is the **Day of Remembrance of Virtue**, on the 1st day of the week (I don't know how this day is viewed in Judaism)
- 50 days after the Day of Remembrance is the **Celebration of New Oil**, on the 2nd day of the week (again I don't think there is a Jewish equivalent)
- 50 days after the Celebration of New Oil is the **Day of Forgiveness**, on the 3rd day of the week (this is called the Day of Atonement in Judaism)

So you'll notice that each subsequent holy day is the "next" day of the week throughout the year. There are 2 holy days at the beginning that are on the 4th day of the week, and then each next one is on 5th day, then 6th day, then Sabbath, and so on. There are 7 holy days plus New Years. Except for New Years, each holy days is 50 days apart. 50 days = a Jubilee of days. We do not use months with a solar calendar. We have four seasons of 91 days each. $4 \times 91 = 364$ days. Then during the week of New Year's there is a day that is a day of the year but not a numbered day of the week called Anokeesed's Day. Adding that day makes 365. So the last week of the year would look like this: 1st day of the week, 2nd day, 3rd day, Anokeesed's day, then 4th day which is the New Year's day.

These are the holy days of Anokeesed as established by Enoch, the seventh generation from Yaatsekawd. For a description of each holy day please see chapter 13 of the Book of Remembrance of Enoch.

On every fourth year there is a "leap year" which adds another day to the year that is not a numbered day. It is called "Motsah's Day". All this will keep your New Year's Day on the 4th day of the week and most importantly the Sabbaths of the Enochian calendar are always on the same exact day of the year that the Lord kept while He was on the earth, as well as all the holy people since Eden to this very day. This was a huge issue the Temple religion had against both the Essenes and Christ in His ministry.

Days of Anokeesed

A Season

1 st Day	2 nd Day	3 rd Day	4 th Day	5 th Day	Prep Day	Sabbath
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	32
33	34	35	36	37	38	39
40	41	42	43	44	45	46
47	48	49	50	51	52	53
54	55	56	57	58	59	60
61	62	63	64	65	66	67
68	69	70	71	72	73	74
75	76	77	78	79	80	81
82	83	84	85	86	87	88
89	90	91 Purification Day	Anokeesed's Day	Motsah's Day (leap year)		

Holy Day	Season	Day of the Season	Day of the Week
New Year's Day	Spring	1	4
Miloo's Day of the Measure	Spring	15	4
Day of Instruction	Spring	65	5
Feast of Tranquility	Summer	24	Prep
Celebration of Ikar	Summer	74	Sabbath
Day of Remembrance	Fall	33	1
Celebration of New Oil	Fall	83	2
Day of Forgiveness	Winter	42	3

These are the holy days of Anokeesed as established by Enoch, the seventh generation from Yaatsekawd. For a description of each holy day please see chapter 13.

Here's is an excellent explanation of the equinox from Wikipedia, along with a chart showing the universal times of the moment of equinox and solstice for a ten year period.

An **equinox** is commonly regarded as the instant of time when [the plane](#) (extended indefinitely in all directions) of [Earth's equator](#) passes through the center of the [Sun](#).^{[3][4]} This occurs twice each year, around [20 March](#) and [23 September](#). In other words, it is the moment at which the center of the visible Sun is [directly above](#) the equator.

The word is derived from the [Latin](#) *aequinocrium*, from *aequus* (equal) and *nox* ([genitive noctis](#)) (night). On the day of an equinox, daytime and nighttime are of approximately equal duration all over the planet. They are not exactly equal, however, due to the [angular size](#) of the Sun, [atmospheric refraction](#), and the rapidly changing duration of the length of day that occurs at most latitudes around the equinoxes. Long before conceiving this equality, primitive equatorial cultures noted the day when the Sun rises due [east](#) and sets due [west](#), and indeed this happens on the day closest to the astronomically defined event.

In the [Northern Hemisphere](#), the [March equinox](#) is called the vernal or spring equinox while the [September equinox](#) is called the autumnal or fall equinox. In the [Southern Hemisphere](#), the reverse is true. The dates slightly vary due to [leap years](#) and other factors.^[5]

Since the Moon (and to a lesser extent the planets) causes [Earth's orbit](#) to [slightly vary](#) from a [perfect ellipse](#), the equinox is officially defined by the Sun's more regular [ecliptic longitude](#) rather than by its [declination](#). The instants of the equinoxes are currently defined to be when the apparent geocentric longitude of the Sun is 0° and 180°. ^[6]

<div> <div>UT</div> <div>date and time of</div> <div>equinoxes and <u>solstices</u> on Earth^{[1][2]}</div> </div>								
event	<u>equinox</u>		<u>solstice</u>		<u>equinox</u>		<u>solstice</u>	
month	March		June		September		December	
year	day	time	day	time	day	time	day	time
2014	20	16:57	21	10:51	23	02:29	21	23:03
2015	20	22:45	21	16:38	23	08:21	22	04:48
2016	20	04:30	20	22:34	22	14:21	21	10:44
2017	20	10:28	21	04:24	22	20:02	21	16:28
2018	20	16:15	21	10:07	23	01:54	21	22:23
2019	20	21:58	21	15:54	23	07:50	22	04:19
2020	20	03:50	20	21:43	22	13:31	21	10:03
2021	20	09:37	21	03:32	22	19:21	21	15:59
2022	20	15:33	21	09:14	23	01:04	21	21:48
2023	20	21:24	21	14:58	23	06:50	22	03:27
2024	20	03:07	20	20:51	22	12:44	21	09:20