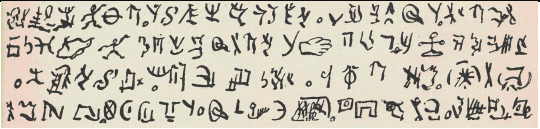

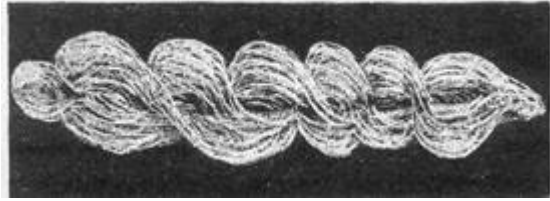


Oahspe Plate Position Reference

This table is intended to illustrate as accurately as possible which plates were not placed near the actual text which refers to them. It contains the image, title, captions, original Oahspe position, the proposed repositioning of the plates, and the key text referring to the plates. Concerning each text reference notation, arrows indicate whether the image goes before [←] the text, after [→], or within [↔] the lines of text to which are being referred. Low-quality, small-size images have been used so that this document may more easily be downloaded and stored.

Plates and Captions	Original Placement	New Placement	Referencing Text
 <p style="color: blue;">The Voice of Jehovih.</p> <p style="color: blue;">Apology: The universe is full; all things are members. Speech they have: bid them speak. The recorder of their words be thou. Such is Panic (earth) language, the first language. What saith the bird? The beast? The stars? The sun? All? It is their souls speaking. The soul hear thou, and repeat it. This light leadeth thee to origin.</p>	Jehovih I:1 ←	SAME	All was. All is. All ever shall be. The All spake, and Motion was, and is, and ever shall be; and, being positive, was called He and Him. The All Motion was His speech.
 <p style="color: blue;">Sign of the Creator.</p>	Jehovih I:7 →	SAME	Chief over all that live on the earth I made Man; male and female made I them. And that man might distinguish Me, I commanded him to give Me a name; by virtue of my presence commanded I him. And man named Me not after anything in heaven or on the earth. In obedience to My will named he Me after the sounds the wind uttereth, and he said E-O-Ih! Which is now pronounced Jehovih, and is written thus:

Oahspe Plate Position Reference



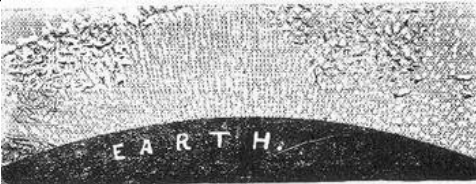
Primary Vortex.

The power that maketh planets.

Ben II: 18→

Jehovih III:6→

For each and every corporeal world created I a vortex first, and by its rotation and by the places in the firmament whither it traveleth, caused I the vortex to conceive the corporeal world.



Earth and her Plateaux.

When Jehovih condensed the earth, and it became firm and crusted over, there rose up from the earth heat and moisture, which continue to this day. But Jehovih limited the ascent of the substances going upward, and the boundary of the limit of moisture was as the clouds that float in the air; and the heat was of like ascent. And whilst the moisture and heat rise upward, they are met by the etheric substance of the vortex of the earth, and the moisture and the gases of the air assume the form of needles. On the side of the earth facing the sun the needles are polarized and acting, driving forth; the which is called light; but on the face of the earth opposite from the sun the needles are in confusion, and this is called darkness. Jehovih said: That man may comprehend the structure of the belt that holdeth the earth, I will give him a sign high up in the air. And Jehovih caused the vapor in the firmament to be frozen and fall to the earth, white, and it is called snow. For the snow-drop showeth the matrix in which it is molded. Jehovih said: Let this be a sign also, that

Ben VIII: 20→

**Jehovih IV:
9-11**→

As I cause water to rise upward as vapor, and take a place in the air above, let it be a sign and testimony of other places in atmospherea whereon dwell the spirits of the lower heaven.

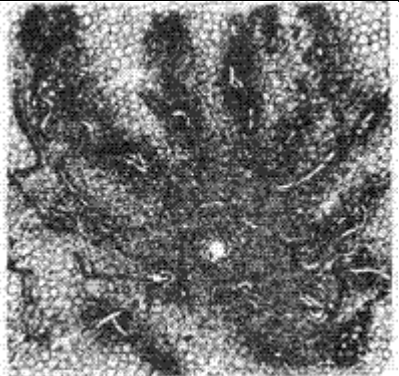
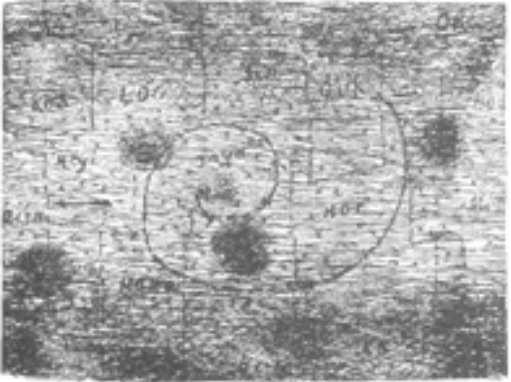
As I made a limit to the ascent of the clouds, so made I a limit to the places of the different kinds of substances in atmospherea; the more subtle and potent to the extreme, and the more dense and impotent nearer to the earth.

According to the condition of these different plateaux in atmospherea, whether they be near the earth or high above, so shall the spirit of man take its place in the first heaven; according to his diet and desires and behavior so shall he dwell in spirit on the plateau to which he hath adapted himself during his earth life.

Oahspe Plate Position Reference

even as there riseth up from the earth heat and moisture, there are representatives of all things on the earth which have evaporated upward, and all such things rise up to the level of the density like unto themselves, every one to its own level, and they take their places in the strata of the vortex. These are called plateaux, or spheres, for they surround the whole earth. Some of them are ten miles high, some a thousand, some a hundred thousand or more miles. And all these spheres that rotate and travel with the earth are called atmospherea, or lower heavens.

Oahspe Plate Position Reference

 <p>Se'muan Firmament. Jehovih said: Behold, I caused all living creatures to gestate in darkness. And this shall be testimony to end of the world, that, when I created life on the face of the earth, she travelled in my se'muan firmament.</p>	<p>Lord's 4th IV: 15↔15</p>	<p>Jehovih IV: 13-16→</p>	<p>Man sought to know the progress of things. Jehovih answered him, saying:</p> <p>Open thy eyes, O man! There is a time of childhood, a time of genesis, a time of old age, and a time of death to all men. Even so is it with all the corporeal worlds I have created.</p> <p>First as vapor the vortex carrieth it forth, and as it condenseth, its friction engendereth heat, and it is molten, becoming as a globe of fire in heaven. Then it taketh its place as a new born world, and I set it in the orbit prepared for it.</p> <p>In the next age I bring it into se'mu, for it is ripe for the bringing forth of living creatures; and I bestow the vegetable and animal kingdoms.</p>
 <p>The Earth in Se'mu. Jehovih saith: In the time of se'mu I brought the earth into a'ji, and ji'ay, and darkness was upon the face of the earth for the space of three thousand years; and yet for other three thousand years half darkness covered all the land and water. Behold, O man, as I have given to females a time to bring forth their young,</p>	<p>Ben VIII:8→</p>	<p>Jehovih V: 3-14 →</p>	<p>Tell me, O my Creator, whence came life? This unseen within me that is conscious of being? Tell me how all the living came into life.</p> <p>Jehovih heard the words of man and He answered him saying: Let a sign be given to man that he may comprehend se'mu. Thereupon Jehovih caused the jelly fish and the green scum of water to be permanently coming forth in all ages, that man might understand the age of se'mu, when the earth and the shores by the water, and the waters also, were covered over with commingled atmosphere and corporeal substance. And this substance was called se'mu, because by Jehovih's presence quickened He it into life, and thus made He all the living, both the vegetable and animal worlds. Not that se'mu is jelly-fish or the green scum of water; for the earth in this day produceth not se'mu abundantly; nevertheless the jelly-fish and the green scum of water are signs of that</p>

Oahspe Plate Position Reference

so gave I to the earth a time for the conception of the living species on the land, in the water and in the air above, and I called the time the era of se'mu. And it came to pass, when the earth was in the midst of Taza, there fell upon the earth, for a space equal to twelve days, condensed nebula in dust and stones and water combined, sufficient in some places to cover up the forests Jehovih had made. And that which fell was hot like molten iron; and the trees and forests of the valleys were beaten down, and covered up, and burnt to blackness. Jehovih said: And these shall remain on the earth, for in the time that followeth, man shall seek the coal, not knowing whence it came. And it will bear witness of the regions of a'ji and ji'ay in the firmament of heaven.

which was in that day of the earth.

Jehovih said: Because of My presence quickened I into life all that live, or ever have lived.

Because I am male and female, even in my likeness, thus made I them. Because I am the power to quicken into life, so, in likeness of Me thus, made I them, and with power to bring forth.

According to their respective places created I the living; not in pairs only, but in hundreds of pairs and thousands, and in millions.

According to their respective places and the light upon se'mu, so quickened I them in their color, adapted to their dwelling places.

Each and every living thing created I new upon the earth, of a kind each to itself; and not one living thing created I out of another.


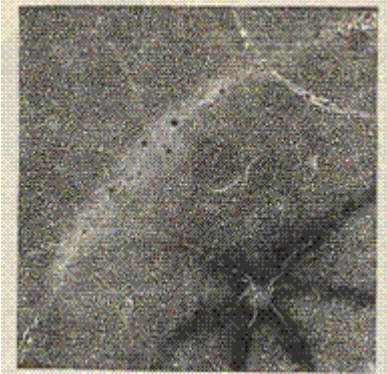
Let a sign be upon the earth, that man in his darkness may not believe that one animal changeth and becometh another.

Thereupon Jehovih gave permission for different animals to bring forth a new living animal, which should be unlike either its mother or father, but he caused the new product to be barren.

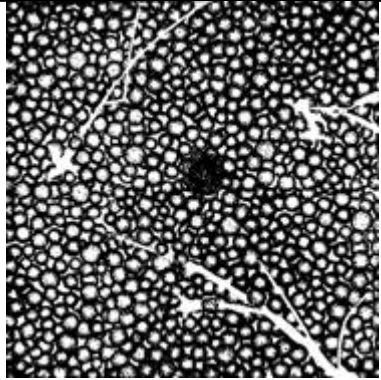
Jehovih said: And this shall be testimony before all men that I created each and all the living, after their own kind only.

As a testimony to man, behold the earth was once a

Oahspe Plate Position Reference

			<p>globe of liquid fire! Nor was there any seed thereon. But in due season I rained down se'mu on the earth; and by virtue of my presence quickened I into life all the living. Without seed created I the life that is in them.</p>
 <p>Asu, the First Race.</p>	<p>Ah'Shong IX: 10 →</p>	<p>Jehovih VI:11→</p>	<p>Out of se'mu I made man, and man was but as a tree, but dwelling in ha'k; and I called him Asu (Adam).</p>
 <p>Etherean Worlds and Roadways for Sun-Phalanxes.</p>	<p>Ben II: 24 →</p>	<p>Jehovih VI:13→</p>	<p>I spake in the firmament, and My voice reached to the uttermost places. And there came in answer to the sounds of My voice, myriads of angels from the roadway in heaven, where the earth traveleth. I said to them, Behold! A new world have I created; come ye and enjoy it. Yea, ye shall learn from it how it was with other worlds in ages past.</p>

Oahspe Plate Position Reference



X'sar'jis.

The end of the se'muan age, that is, the time of the termination of creating animal life. Jehovih said: Behold, I quickened the earth with living creatures; by My breath came forth all the living on the face of the earth and in the waters thereof, and in the air above the earth. And I took the earth out of the dark regions, and brought her into the light of My ethereal worlds. And I commanded the living to bring forth, by cohabitation, every species after its own kind. And man was more dumb and helpless than any other living creature. Jehovih spake to the angels that dwelt in His ethereal worlds, saying: Behold, I have created a new world, like unto the places where ye were quickened into life; come ye and enjoy it, and raise man upright and give him words of speech. For these will also be angels in time to come.


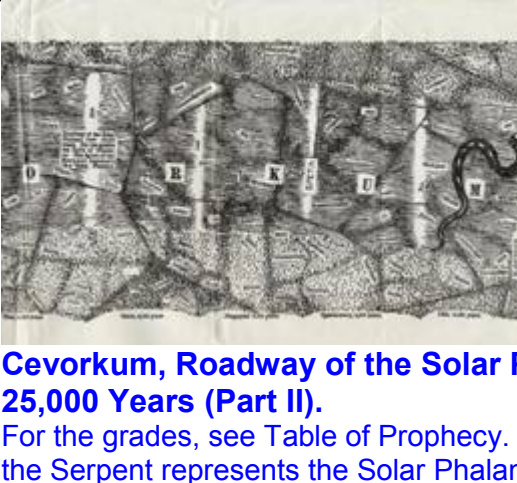

Thor VI: 16→

Jehovih VII:5→

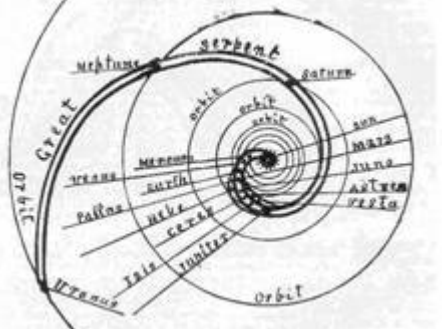

In the time of earth, when man was brought forth from mortal to immortal life, the earth passed beyond se'mu and the angels of heaven remained with corporeal man, but not in the semblance of mortals, but as spirits; and by virtue of their presence, strove to make man wise and upright before Jehovih. Upon the earth the number of such angels was millions. To these angels spake Jehovih saying:

Behold the work ye have taken in hand! It was commanded to you all, to partake of all the fruits of the earth save of the fruit of the tree of life, which is of the knowledge of the earth and heaven, lest ye lose your inheritance in etherea.

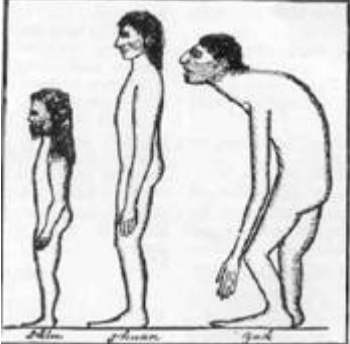
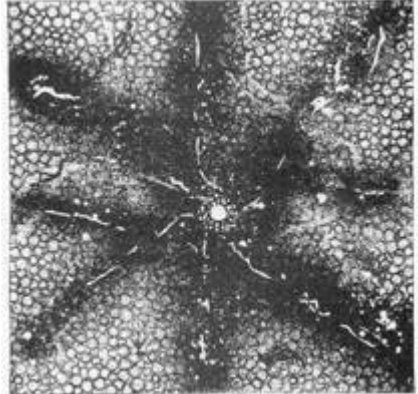
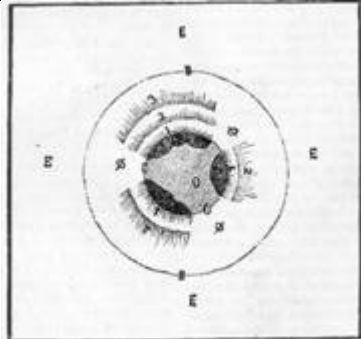
Oahspe Plate Position Reference

	<p>Cevorkum, Roadway of the Solar Phalanx for 25,000 Years (Part I). For the grades, see Table of Prophecy. The figure of the Serpent represents the Solar Phalanx</p>	<p>Aph I: 3→</p>	<p>Jehovih VIII: 1-2→</p>	<p>Jehovih said: And God shall cause a record to be kept in heaven, of his dominions and his Lords. And he and they shall enjoy it upon their successors forever to keep a like record.</p> <p>And in the times of my harvest a copy of these records shall be taken up to My etherean kingdoms and filed with My Orian Chiefs and Archangels in the roadway of the travel of the great serpent, for their deliberations as to the progress and management of the inhabitants of the earth and her heavens.</p>
	<p>Cevorkum, Roadway of the Solar Phalanx for 25,000 Years (Part II). For the grades, see Table of Prophecy. The figure of the Serpent represents the Solar Phalanx</p>	<p>Aph I: 3→</p>	<p>Jehovih VIII:2→</p>	<p>SAME AS ABOVE</p>
	<p>Cosmogony XI:14→</p>	<p>Sethantes II: 27-28→</p>	<p>God said: To each of you have I given a great division of the earth, and each division shall be named after you, each in its place.</p> <p>This, then, was the rank assigned: Waga (Pan); Jud (Asia); Thouri (America); Vohu (Africa); and Dis (Europe). And the lands were called after the names of the Lords and so entered in the books of heaven in</p>	

Oahspe Plate Position Reference

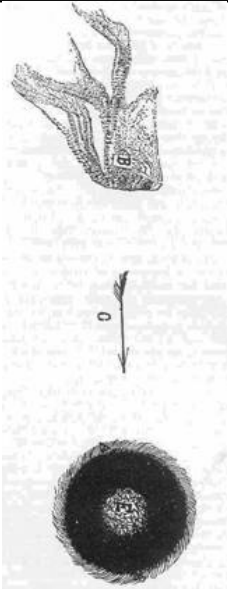
			<p>Hored, by command of God in the name of Jehovih.</p>
 <p>Dissection of the Great Serpent.</p>	<p>Ben IX:10→</p>	<p>Sethantes VII: 8→</p>	<p>On one side the rising moon, the setting sun on the other; beneath lay the black clouds and great corporeal ocean; and yet high above twinkled the stars and the planets of the Great Serpent on his long journey.</p>
 <p>Earth, Lower Heaven, and Ethereal Hosts Descending.</p>	<p>Sethantes XIX: 24↔30</p>	<p>Sethantes XIX: 12-14→</p>	<p>Suddenly a light came down from the firmament, like a new star, twinkling, with a halo extending wide on every side. All eyes were turned up, full of expectancy. Hushed and still, the ninety millions stood.</p> <p>Presently the star assumed a brighter phase and spread its halo outward, with horns descending, like a crescent, such as is formed in sacred worship when a God standeth in the midst. Larger and brighter the light grew, and tremulous and waving like sheets of fire.</p> <p>Then shot down toward Hored and Moeb three rays of light, piercing, and in advance of the central orb. And the three rays were red, blue, and yellow; but the crescent beyond was white, and it shone abroad over the heavens, so that the corporeal sun and stars in the firmament were invisible.</p>

Oahspe Plate Position Reference

 <p>Types of Races. l'hin, l'huan, Yak.</p>	<p>Ah'Shong IX: 20 →</p>	<p>1st Lords 1st IV: 8 →</p>	<p>In those days the relative proportion of the races of men were: l'hins, one hundred; l'huans, three hundred; druks, five thousand; Yaks, five thousand; and of monstrosities betwixt man and beast, three thousand; but the latter died each generation, for they had not the power of procreation amongst themselves.</p>
 <p>The Earth in Ji'ay.</p>	<p>Ben III: 25 →</p>	<p>Osiris XIII:6 →</p>	<p>Jehovih said: To further man's ultimate glory, I have decreed the earth to ji'ay'an fields for three thousand years, in which thy fruit shall have its full growth.</p>
 <p>The Earth and the Lower and Higher Heavens around it.</p>	<p>Cycles: III: 20 →</p>	<p>Ah'Shong I: 20 →</p>	<p>As'shong said: On the fourth day, O Jehovih, I will cross Chinvat; on the fifth, descend toward the earth. Bring me, O Father, Thy messengers from the lower heaven. I will converse with them.</p>

Oahspe Plate Position Reference

E, etherea; B, periphery of the earth's vortex. This line was called by the ancients, the bridge of Chinvat. All within this area is called atmospherea. The center is the earth: 1, 1, 1; O, the ocean. 1, 2, 3 represent the atmospherean plateaux. Ø, Ø, Ø represents atmospherean oceans.



Ethereans Visiting the Earth.

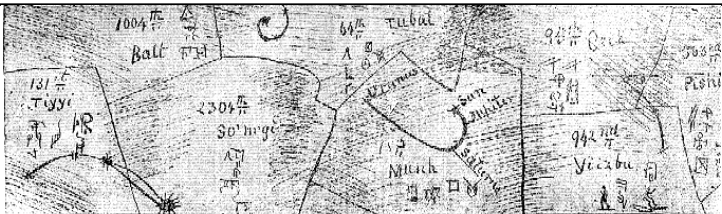
A, atmospherea; B, ethereans; E, earth; C, distance: 20,000 miles.

Ah'Shong III:
6→

Ah'Shong II:
1-2→

Jehovih spake to Ah'shong, saying: On the evening of the third day shalt thou move thy etherean ship toward the earth. And when thou arrivest within an arrafon* thou shalt halt for another three days, that thy magnificence may awe the men and angels of earth with the power and glory of My emancipated sons and daughters.

Ah'shong proceeded as commanded, and when he came within an arrafon (20,000 miles), halted for three days, and the magnificence of the scene overcame the stubbornness of men of earth and angels in atmospherea. Again Jehovih said:



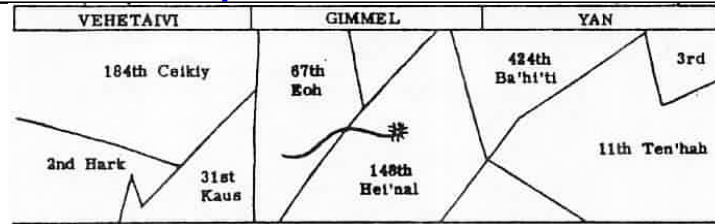
Cosmogony
1.1←

Cycles I:9-12→

Sethantes was, then, the first God of the earth and her heavens, and his place was within the arc of Wan. And during his cycle of three thousand years, he raised up from the earth fifteen hundred million Brides and Bridegrooms to Jehovih.

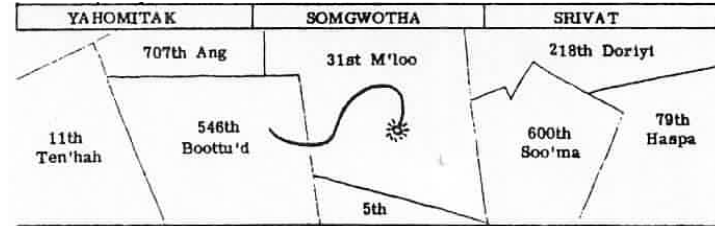
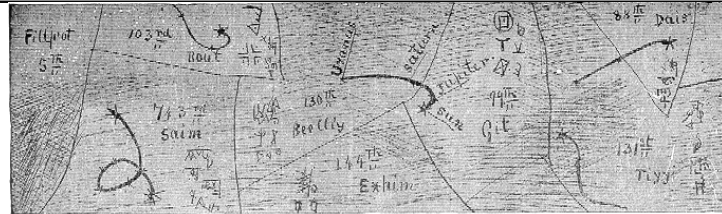
After Sethantes came Ah'shong, sub-Chief in the realms of Hieu Wee in the Haian arc of Vehetaivi. And during the cycle of Anakaron, also three thousand

Oahspe Plate Position Reference



Travels of the Solar Phalanx.

Travel of the great serpent during the FIRST period of nine-thousand years after man's creation. Showing also the Orian fields in etherea, with their comparative densities and symbols.



Travels of the Solar Phalanx.

Travel of the great serpent during the SECOND period of nine-thousand years after man's creation. Showing also the Orian fields in etherea, with their comparative densities and symbols.

Cosmogony
1.1←

Cycles I:
13-15→

years, Ah'shong raised up from the earth a harvest of two billion two hundred million Brides and Bridegrooms.

The third cycle was under the dominion of Hoo Le, surveyor of Kakayen'sta in the arc of Gimmel, and his harvest was three billion seven hundred millions.

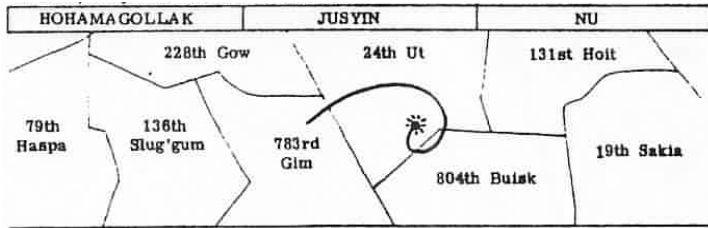
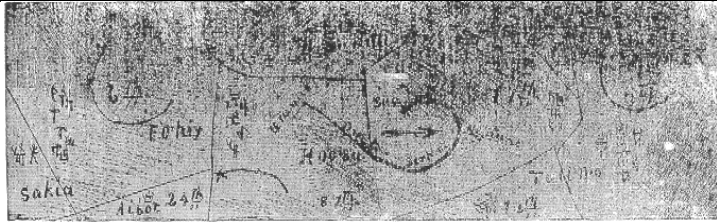
The fourth cycle was under C'pe Aban, Chieftainess of Sulgoweron in the arc of Yan, and her harvest was four billion eight hundred millions.

The fifth cycle was under Pathodices, road-maker in Chitivya in the arc of Yahomitak, and his harvest was six billion four hundred millions.

The sixth cycle was under Goemagak, God of Iseg, in the arc of Somgwothga, and his harvest was seven billion nine hundred millions.

The seventh cycle was under Goepens, God of Kaim, in the arc of Srivat, and his harvest was nine billion three hundred millions.

Oahspe Plate Position Reference



Travels of the Solar Phalanx.

Travel of the great serpent during the THIRD period of nine- thousand years after man's creation. Showing also the Orian fields in etherea, with their comparative densities and symbols.

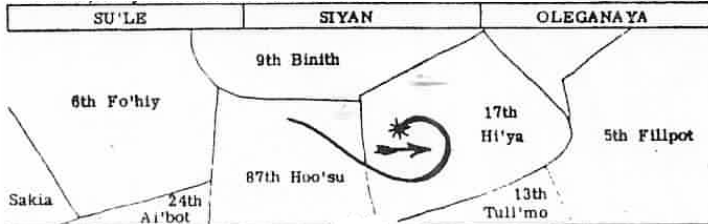
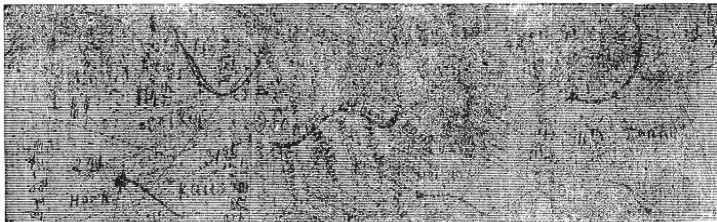
Cosmogony
1.1←

Cycles I:
16-18→

The eighth cycle was under Hycis, Goddess of Ruts, in the arc of Hohamagollak, and her harvest was nine billion four hundred millions.

The ninth cycle was under See'itcicius, inspector of roads in Kammatra, in the arc of Jusyin, and his harvest was ten billion one hundred millions.

The tenth cycle was under Miscelitivi, Chieftainess of the arches of Lawzgowbak, in the arc of Nu, and her harvest was ten billion eight hundred millions.



Travels of the Solar Phalanx.

Travel of the great serpent during the FOURTH period of nine- thousand years after man's creation. Showing also the Orian fields in etherea, with their comparative densities and symbols.

Cosmogony
1.1←

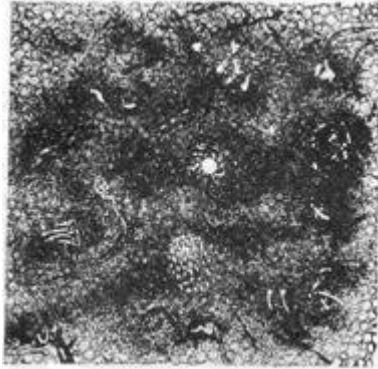
Cycles I:
28-30→

Accordingly the eleventh cycle, which was under Gobath, God of Tirongothaga, in the arc of Su'le, brought forth a harvest of six billion seven hundred millions.

The twelfth cycle was under F'aiyis, Goddess of Looga, in the arc of Siyan, and her harvest was two billion six hundred millions.

The thirteenth cycle was under Zineathaes, keeper of the Cress, in the arc of Oleganaya, and his harvest was one billion two hundred millions.

Oahspe Plate Position Reference



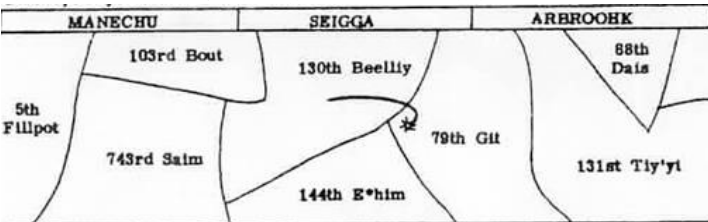
The Earth (white spot) in A'ji.

Ben V: 11→

**Cycles I:
25-26→**

Now will I bring the earth into a'jiyan fields and forests for a long season; for I shall again reproduce the l'huans; and the time of a generation shall be thirty-three years. For my harvests shall be of fruit that is mature and full of ripeness.

And Jehovih brought the earth into new regions in the etherean worlds, and covered it over with a'ji, east and west and north and south.



Travels of the Solar Phalanx.

Travel of the great serpent during the FIFTH period of nine thousand years after man's creation. Showing also the Orian fields in etherea, with their comparative densities and symbols.

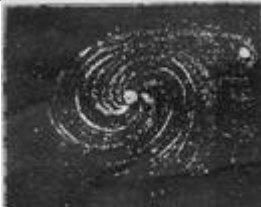
Cosmogony I:
15→

**Cycles I:
31-33→**

The fourteenth cycle was under Tothsentaga, road-maker in Hapanogos, in the arc of Manechu, and his harvest was only six hundred millions.

The fifteenth cycle was under Nimeas, God of Thosgothamachus, in the arc of Seigga, and his harvest was only forty millions.

The sixteenth cycle was under Neph, God of Sogghonnes, in the arc of Arbroohk, but he failed to bring forth any harvest.



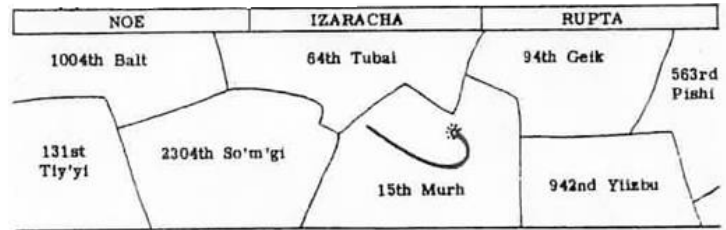
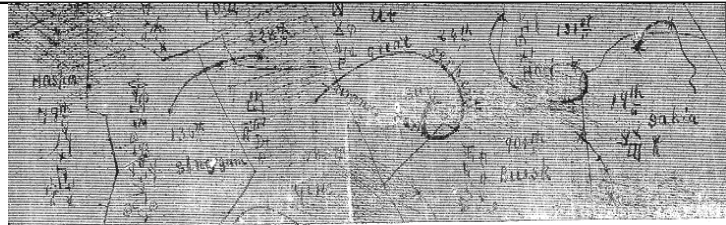
Cosmogony I:
15→

Cycles III:3→

Gather together, O ye Orian Chiefs, and ye etherean Goddesses; and ye that dwell in the roadway of the great serpent. Call ye a council of My everlasting rulers of worlds; and of them that plant my a'jian gardens and My ji'ya'an fields; and of them that whirl My nebulous

Oahspe Plate Position Reference

Spiral Nebula.



Travels of the Solar Phalanx.

Travel of the great serpent during the SIXTH period of nine-thousand years after man's creation. Showing also the Orian fields in etherea, with their comparative densities and symbols.

Cosmogony I:
15→

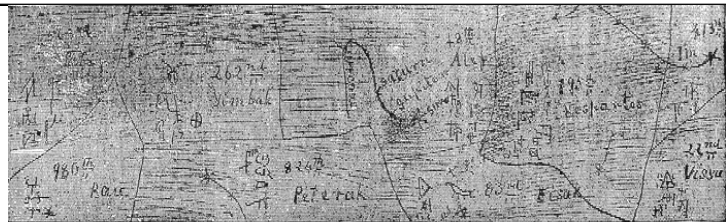
Aph I:1-3→

vortices in the firmament.

In the time of the world twenty-four thousand years before the Kosmon era, the great serpent (solar phalanx) being in the arc of Noe, in the etherean heavens, and of the Sum of Howt and ji'ya eighty-seven, the earth and her heavens were in great darkness. But the spirit of Jehovih moved upon His high-raised God, Aph, in etherea, to consecrate new dominions on the earth and her heavens. Aph said:

I, Aph, Son of Jehovih, God in the arc of Noe, in Sum of Howt, in etherea, came to hada, heaven of the red star, in Jehovih's name. In His wisdom, power and love, manifested in mine own resurrection, to become companion to Gods and Goddesses and Orian Chiefs on the thrones of high heaven, proclaim:

To the atmospherean spirits of the earth, and to the spirits of the first, second and third resurrections, abiding on the earth, or near thereto, either with mortals or without; to their God and Lords, and to their Savior, and to all holy ones by Jehovih raised up for the redemption of men and angels.



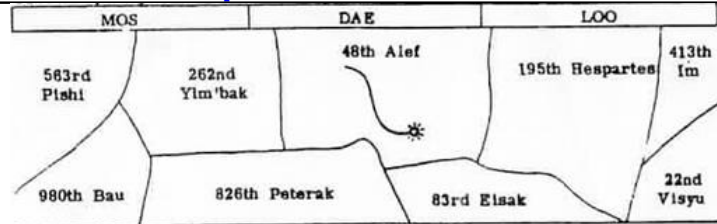
Cosmogony I:
15→

Thor I:2-3→

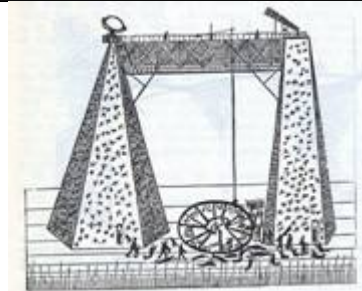
In the Holy Council of Gods and Goddesses in Don'ga, the voice of Jehovih came to Thor, saying:

My Son, behold the red star, the earth; she courseth from Mos to Dae, and now draggeth in the swamps of Asath. Behold, thou shalt deliver her through thy dominions, three thousand two hundred years. Even now approacheth the dawn of Ghan.

Oahspe Plate Position Reference



Travel of the great serpent during the SEVENTH nine thousand years after man's creation. Showing also the Orian fields in ethereal, with their comparative densities and symbols.



Star Worshipers.

**Saphah -
Se'moin 115→**

**Lord's 5th VI:
3-13→**

The Lord provided unto the inhabitants of the earth, oracle houses, wherein the Lord could speak face to face with mortals; through his angels, chosen for this purpose, did the Lord thus teach mortals.

Persuading them to industries, and peace and righteousness, after the manner of the I'hins.

Teaching them of the stars and sun and moon; showing them how to find the times and seasons of the earth.


Inspiring them to observe the stars, and to name them, which names are preserved to this day.

I have established landmarks, saith the Lord. What I do, man cannot do. I lift the barbarian up; he giveth over his cruel practices by my command.

I call him to the observation of the stars, and he heedeth my voice.

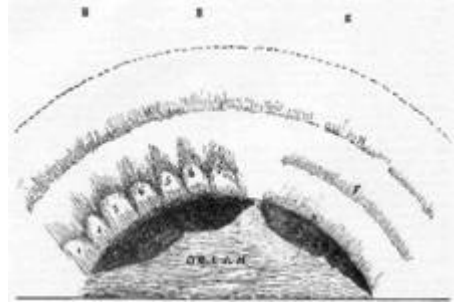
Behold, O all ye that say there is no Lord, I have left a remnant of the barbarians. Go try your hand. Let them that find the cause of the progress of man, to come of

Oahspe Plate Position Reference

			<p>the earth, go raise up the barbarian.</p> <p>I say to man: Go commune with the spirits of the dead, and man doeth it. I say: Come away from such worship, and fall down before the stars, and man doeth it.</p> <p>Jehovih said: My Lord, My God, go thou; call man to one thing today, and let him worship it. And tomorrow call him to another, and let him worship it. For man shall fall down and worship everything in heaven and earth. By trying them shall man know them. For in the day of my glory, kosmon, man shall put away all worshipful things, save Me, his Creator.</p> <p>The Lord God said: Through the worshipful talents man can be raised up. Even as to great learning, man will not pursue it till he first worshipping it.</p> <p>In the time of Osiris, the Lord named the stars in heaven after the legendary names of Gods and Lords. And the Lord taught not that man should worship them, but that he should learn their glory and majesty in the firmament.</p>
 <p>The Earth in the Cross-Roads of Horub. Jehovih said: In Horub I delivered My first Holy Book to</p>	<p>Lika XV:2</p>	<p>Fragapatti III: 1→</p>	<p>But the dawn came; and in the wing of Goomatchala, home of Fragapatti, Orian Chief in the ethereal worlds high standing, came the Voice, Jehovih's word, saying: My Son! Behold, the dawn of dan neareth the border of Horub. The wailing earth, the red star, cometh apace. And God and Lords call out the name of My infant Son, Zarathustra.</p>

Oahspe Plate Position Reference

mortals, through My Son, Zarathustra. After that I carried the earth in darkness, that it might be perfected for the generations of men to come afterward. Thus provided I nations which I delivered through Capilya, Moses, and Chine.



Etherea, Atmospherea, and the Earth.

E, E, E, Etherea. All that lieth between the dotted line and the earth is atmospherea. H, Haraiti, highest lower heaven, founded by Fragapatti. F, Zeredho, second highest lower heaven founded by Fragapatti. 1, 2, 3, 4, 5, 6, 7, third lowest heavens founded by Fragapatti. These seven were called the Seven Heavenly Mountains, and known by the name Aoasu. (See Vedas.)

**Fragapatti V:
10→**

**Fragapatti
III: 16↔IV:1**

And, the next day, he ordered the lights lowered, and now slowly moved toward the rolling earth; down, down, till he reached the third grade of plateaux from the earth's surface, called Haraiti.

Jehovih said: Here, O My Son, Fragapatti! Here, in Haraiti, have I laid the foundation of thy kingdom. Make fast here the fire-ship, five years and fifty days.



Outline Map Showing the Original Names and Divisions of the Earth.

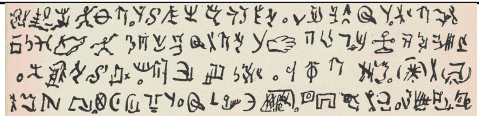

**Cosmogony
XI:14→**

**Fragapatti VIII:
2-6→**


Fragapatti said: What shall be the divisions of the earth, and who the Lords thereof? And when the House had expressed, then Fragapatti said: In the name of Jehovih, these shall be the divisions of the earth, to wit: Jaffeth on the east and north, by the sea and to the ice regions, and on the west to the mountains of Oh'e'loo, which shall be called the first division.

To the east and south, water and water, and to the west, the highlands of E'zar; and its name shall be

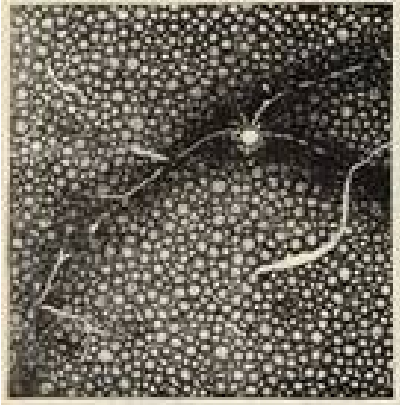
Oahspe Plate Position Reference

			<p>Shem.</p> <p>The south land shall henceforth be called Arabin'ya, encompassed by the sea. And north of this, the first country of the brown red race shall be called Heleste, bordering on Shem and Jaffeth on the east, and extending half way to the sea on the west.</p> <p>Uropa shall be Goddess of the west part, and it shall be called after her. And the two great west lands shall be called North Guatama and South Guatama. And all the islands of the earth shall be called Oce'ya; and the waters of the earth shall be called Oce'a, signifying, in likeness of the earth and sky.</p> <p>For the seven divisions of the earth there shall be seven rulers of the rank Lord God; and for South Oce'ya, one ruler of the rank Lord; and for North Oce'ya, one ruler of the rank Lord; and for Japan (Zha'pahn), one ruler of the rank sub-God.</p>
 <p>The Signature.</p>	<p>Fragapatti XLIII: 31 →</p>	<p>SAME</p>	<p>No available translation so correct placement is uncertain.</p>
	<p>NONE</p>	<p>God's Word I: 1 ←</p>	<p>THIS SECTION OF THE ARC OF BON GIVES AN ACCOUNT OF ZARATHUSTRA'S LIFE.</p>

Oahspe Plate Position Reference

<p>Zarathustra, lived over nine-thousand years ago. Plato, Pliny, and Aristotle wrote of him, stating unaminously, that he lived at least six thousand years before their time. <i>(painting by Newbrough)</i></p>			
 <p>Ug-sa.</p>	<p>God's Word XIX:19→</p>	<p>God's Word XVI:10-11→</p>	<p>Asha said: Yea, O king. And yet, because of our long acquaintance, I ask of thee one boon, which is, that I may be put to death according to the Panic rites which were before the flood? And if, perchance, it be proved to thee there is a God with power to release me, and he so doeth it, then shall not thy hand be raised against me? The king said: Thy boon is granted.</p> <p>Accordingly, a wheel of uh'ga was built and Asha was bound upon it, the king having appointed a guard to watch him till he should die. But because of the king's fear that the test might be tampered with, he caused the yogernot (jaugernot) to be set up in his private piazza, with the uh'ga facing the Gate of Lyons, so that his private attendants might also watch.</p>

Oahspe Plate Position Reference



The Earth in Ocgokuk.

Jehovih said: Out of the ethereal mountains of Ocgokuk (darkness), I brought the earth, prepared for my four Sons: Abram, Brahma, Po, and Eawahtah. And I numbered the earth at one-hundred, for it had attained to fullness. Showing the position of the earth's western hemisphere in a'ji in the seven years of the arc (in 2,848 Before Kosmon, which caused the destruction of the races of Oech'lo'pan, the Mound Builders of America). It was the tail of this nebulous a'ji, that forty years later fell upon upon Aribania, causing the retrogression of the Israelites from the light of Jehovih

Lika XII: 28→

**Divinity XIII:
1-3**→

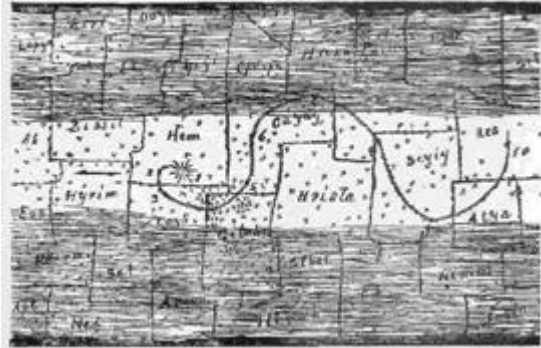
Jehovih prepares a way for the birth of Abram, Po, Brahma, and Ea-Wah-Tah.

In the one hundred and eightieth year preceding the dawn of dan; that is to say, two thousand nine hundred and twenty years after Fragapatti and Zarathustra, Jehovih sent swift messengers with six thousand ethereal loo'is from the Nirvanian fields of Chen'gotha in etherea.

And the swift messengers brought these words with them, to wit: Greeting to thee, God of the red star and her heavens, in the name of Jehovih! By the love and wisdom of Cpenta-armij, Nirvanian Goddess of Haotsaiti, we speak in the Father's name. Peace and joy be unto thee, O God, and to thy sub-Gods and Lords, and Lord Gods and Goddesses. One hundred and eighty years of darkness will now come upon thy kingdoms. And then the darkness will go away, and dawn will be in the places thereof. And in the time of darkness, behold, the nations of the earth will go down in great darkness.

But the light of the Father's Presence will not be destroyed. A little seed shall endure amongst mortals. That that seed may be propitious to the labor of thy Goddess, who will come in that day, she sendeth herewith two thousand ethereal loo'is for Vindyu; two thousand for Jaffeth, and two thousand for Arabin'ya.

Oahspe Plate Position Reference



Anoad.

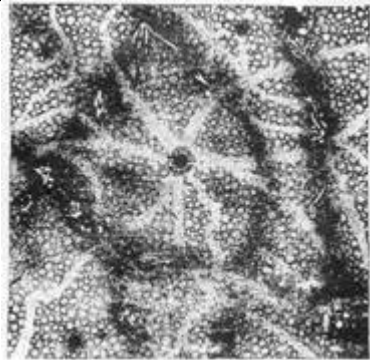
C'vork'um and A'hiss'a-Corpor, embracing nine phalanxes. First of Spe'ta period. Earth, 3 = 765,744. Gitche, 86. Hem, 11. Entrance to Hyrim, 6,000 year.

Ben VIII: 9

**Cpenta-Armij I:
1-2→**

Jehovih spake to Cpenta-armij, Goddess of Haot-saiti, in Nirvana, in the arc of Spe-ta, Commander of the South fields of Abarom, in the Orian Plains of Bilothowitchieun, of a reign of two hundred thousand years; Surveyor for Otsias, ten thousand years; Leader of the Oixan, seventy thousand years; Captain of Geliyas' roadways, in the forest of Lugga, twenty thousand years; Founder and Ruler of Isaas, thirty thousand years; Trencher of the Haigusets swamps, four thousand years; Goddess of Nor, Goddess of Eunigi, Goddess of Poutu, each ten thousand years, saying:

My Daughter, behold, the red star and her heavens come thy way. She will cross the arc of Spe-ta, four years and thirty-two days' riding. Open thou thy fields in Abarom, and give her forty years' indulgence, for this is the first of her deliverances.





Ji'niquin Swamp, in Etherea.

Ben VI: 4→

**Cpenta-Armij
2:18→**

Still onward, upward sped the airavagna, her hosts viewing the scenes on every side, here most, the richest part and most glorious places of Aalkwatka. Where the ethereal worlds, rich in the glitter of swamps shining on the countless rainbow arches and crystal pyramids, afford an extensive view of the new Orian boundaries of Oteson's broad kingdoms. Here course the thousands of excursionists from the measureless regions of the Huan lights, where are to be seen a million varieties of fire-ships, of sizes from ten miles across to the breadth of a world, in unceasing travel, in tens of thousands of directions, onward in their ways, every several one a history of millions of years, and of thousands of millions of souls, and every soul rich in the knowledge of thousands of worlds.



Oahspe Plate Position Reference

	<p>NONE</p>	<p>1st God II:1←</p>	<p>History of Po is within this book.</p>
	<p>NONE</p>	<p>1st God VIII:1←</p>	<p>History of Abraham is within this book.</p>



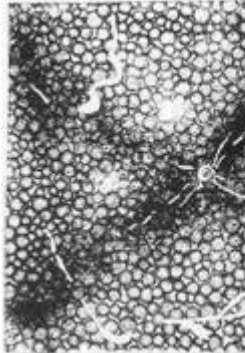
Po, lived about five-thousand, nine-hundred years ago. It was he who undermined the Han Kingdom. *(painting by Newbrough)*

Abram, afterward called Abraham, lived approximately six-thousand years ago. His heart was as a gentle as a woman's, yet he was fierce to look upon. *(painting by Newbrough)*

Oahspe Plate Position Reference

 <p>A painting depicting two figures, Brahma and Yutiv. Brahma is on the left, a large man with a prominent nose and a white garment. Yutiv is on the right, a woman with dark hair and a white garment. The background is dark.</p>	<p>NONE</p>	<p>1st God XIV:1←</p>	<p>History of Brahma is within this book.</p>
 <p>A painting depicting Eah-wah-tah, a man with a large nose and a white garment. He is shown in profile, looking to the right. The background is dark.</p>	<p>NONE</p>	<p>1st God XXIV: 1←</p>	<p>History of Eawahtah is within this book.</p>

Oahspe Plate Position Reference

	<p>1ST God XXVII: 44↔44</p>	<p>1ST God XXVII: 34→</p>	<p>Then came Eawahtah; came first to the kingdom of Took-shein, and to his queen, Che-guh, in the land Anagoomahaha, the flat-heads. Told them all the words of the Great Spirit, Egoquim.</p>
	<p>1ST God XXVII: 48↔48</p>	<p>1ST God XXVII: 34→</p>	<p>Then came Eawahtah; came first to the kingdom of Took-shein, and to his queen, Che-guh, in the land Anagoomahaha, the flat-heads. Told them all the words of the Great Spirit, Egoquim.</p>
	<p>Lika XII: 31→</p>	<p>Wars XI:1-3→</p>	<p>Anuhasaj said: I, the Lord, your God, being the All Highest, through your choice, decree, for sake of harmony and concert in our labors, the establishment of a De'yus.</p> <p>As the Craoshivians have had a Diva (Divinity), so will I have a De'yus. And by virtue of mine own authority I proclaim ye, my Lords and Lordesses, as the holy members thereof.</p>

Oahspe Plate Position Reference

The Earth in Kas'kak.

Jehovih said: that My Gods might learn to master the elements of My heavens, I brought the earth into the ethereal Forest of Kas'kak. And lo and behold, angels and mortals fell in the darkness. And Anuhasaj established the names Lord God and De'yus (Dyaus) (Deity) as worshipful on the earth. Before that time, man worshipped Me under the term Great Spirit. And man build the great pyramid as a monument of his own darkness.



Prophetic Numbers.

Euivalents; Arejaon, 49. Kavi, 7. F'roasha, 76. F'ranraka, 81. Yakna, 13. Huit, 64. Velocity – 32,072. 7 – 4,716. 76 – 1,085. 84 – 12,008. 13 – 6,047. 64 – 18,765. Duration – Huit, 2,780 years for the earth. F'ranraka, 3,142 years. Example – To find population in Atmospherea belonging to the earth in Huit, thirty-three years – $788,000,000 \times 2,780 \div 8-100 = 83 \text{ 1-33}$ x = 65,666,333,333 1-3 souls.

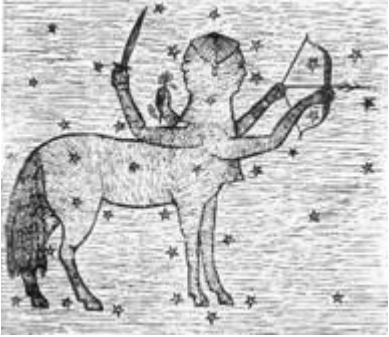


Ben VIII: 5

Wars XXXIX:6→


As the Diva hath been taught in these heavens, so also be the De'yus, whereof I assume the chief head.

Thereupon God returned this answer, to wit: Be thou patient with me, O brother: If it be that I am proved to be in darkness, and thou in the light, I will make thee ample amends. If on the other hand I be in the light and thou in darkness, I will say naught that would wound thee. If thou wilt apply thyself diligently to solve the place of the earth and her heavens thou wilt find in truth the coming pressure whereof I told thee. Think not that my words are spoken at random, but try them by prophecy and by mathematics.


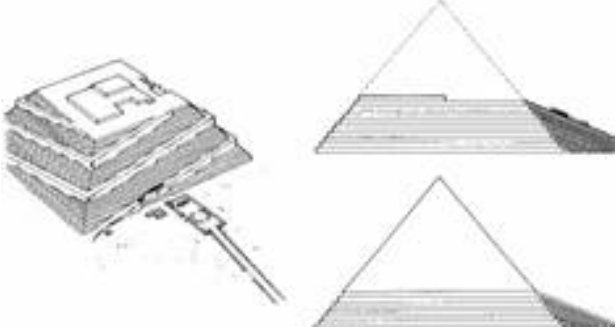
Oahspe Plate Position Reference

 <p>Isis.</p>	<p>Saphah - Vede 61→</p>	<p>Wars XLVII:9→</p>	<p>Two idols shall ye inspire mortals to build unto me: and one shall be the figure of a male horse, with a man's head and chest and arms, and he shall point upward, signifying, heavenly rest; and the other shall be the figure of a mare, with the head and breast and arms of a woman. And she shall hold a bow and arrow before her, and behind her a sword and a rose, signifying, for righteousness' sake. And the male idol shall be called <u>Osiris</u>, and the female, Isis.</p>
 <p>The False Osiris.</p>	<p>Saphah -Faithist History:14→</p>	<p>Wars XLVII:9→</p>	<p>SAME AS ABOVE</p>
 <p>Tablet of Osiris. This tablet belonged to the Egyptians in the Mosaic cycle, and was of the established religion of the day.</p>	<p>Saphah - Osiris (58) →</p>	<p>Wars XLVII: 13-17→</p>	<p>For I was a globe, boundless as to size, and swift as to motion. And I put forth a wing for flying, and a hand for labor, by which are all things conquered and subdued. And beneath the wing I set the Lamb of Peace, as a sign of the flight of the defenceless; but under the hand I set the head of a bull, as a sign of my dominion.</p> <p>And I made heaven and earth with wings flying forth, bearing the serpent and the sun. Square with the world, and circumscribed, have I made all things, good and powerful.</p>

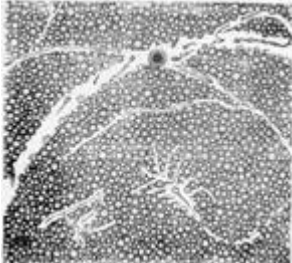
Oahspe Plate Position Reference

			<p>And in man's hand I placed the key to unlock the mysteries of the firmament of heaven, and the power, and wisdom, and riches, and glory of the earth. Into his hand I place a club, to slay the lion, or to subdue him.</p> <p>For I am like unto man, having created him in mine own image; and I hold the key of heaven and earth, and dominions over all the inhabitants I created on the earth. I am Tau, I am Sed.</p> <p>I am the light and the life, and the death. Out of myself made I all that live or ever have lived. The sun in the firmament I set up as a symbol of my power. The stars, and the moon, and things that speak not, and know not, are the works of my hand. Without me nothing is, nor was, nor ever shall be.</p>
 <p>The Great Pyramid . Thothma. Before the Mystic Temple of Osiris, there rests The Keeper of the Gate, A Silent Sentry, watching over The Great Pyramid. <i>(painting by Newbrough)</i></p>	<p>NONE</p>	<p>Wars XLVIII: 13→</p>	<p>Rowtsag's son, Hi-ram, succeeded him; and Thammas, his son, succeeded Hi-ram. Thammas was a seer and prophet, and could see the Gods and talk with them understandingly. Thammas was succeeded by his daughter, Hannah; and she was succeeded by Hojax, who was a builder on the <i>Temple of Osiris</i>, commonly called the great <i>Great Pyramid</i>.</p>



Oahspe Plate Position Reference

 <p>Thothma, (Hojax) lived approximately five-thousand years ago. He could hear and converse with the gods and was a builder of the Great Pyramid of Egypt. <i>(painting by Newbrough)</i></p>	<p>NONE</p>	<p>Wars XLVIII: 14-15→</p>	<p>In honor of the prophet of De'yus, the first mortal servant of Osiris, whose name was Thoth, Hojax named himself Thothma, which is to say, God-Thoth; for Osiris told Hojax: Thou art the very Thoth re-incarnated; and behold, thou shalt be God of the earth.</p> <p>Thothma could hear the Gods and talk with them understandingly. And to him, Osiris, through his angel servant God, Egupt, gave especial care from his youth up. At the age of sixteen years, Thothma passed the examination in the house of philosophy, and in astronomy and mineralogy. At seventeen he passed <i>The Builder's School</i> and the <i>Histories of the Thousand Gods</i>. At eighteen he was admitted as an <i>Adept in Life and Death</i>, having power to attain the dormant state; and to see without his mortal eyes, and to hear without his mortal ears. At nineteen, he ascended the throne, it being the time of the death of his father and mother.</p>
 <p>The Building of the Pyramid.</p>	<p>NONE</p>	<p>Wars XLIX: 16-19</p>	<p>After the first part of the temple was laid, the builders of the inclined plane began to build it also, but it was built of logs. And when it was raised a little, another layer of the temple was built. Then again the inclined plane was built higher, and another layer of the temple built; and so on, the inclined plane, which was of wood, was built up even the same as was the temple.</p> <p>The width of the inclined plane was the same as the width of the temple, but the whole length of the inclined plane was four hundred and forty lengths (of a man). Up this inclined plane the floats, with the stones thereon, were drawn by means of capstans and by men and women pulling also.</p>

Oahspe Plate Position Reference

			<p>For four and twenty years was Thothma building the temple; and then it was completed. But it required other half a year to take away the inclined plane used in building it. After that it stood free and clear, the greatest building that had ever been built on the earth or ever would be.</p> <p>Such, then, was Thothma's TEMPLE OF OSIRIS, THE GREAT PYRAMID.</p>
 <p>The Earth in the Arc of Bon. Showing the es'ean position of the earth in the time of Capilya, Moses and Chine. Jehovih said: The time of My Arc of Bon shall be four hundred years. And it was so. And at the termination of that period, behold, the earth went into a dark region, and the Israelites, Brahmins and Zarathustrians forsook the higher light, Jehovih, and established kings and rulers, like other nations.</p>	<p>Lika XV: 4 →</p>	<p>Arc of Bon I:1 ←</p>	<p>The Book of the Arc of Bon describes the events of this cycle. Hence this plate, which is an image of the earth in this cycle, should be placed at the beginning of this very same book.</p>

Oahspe Plate Position Reference

	<p>NONE</p>	<p>Arc of Bon I:1 ←</p>	<p>THIS SECTION OF THE ARC OF BON GIVES AN ACCOUNT OF CAPILYA'S LIFE.</p>
	<p>NONE</p>	<p>Arc of Bon XIII: 1 ←</p>	<p>THIS SECTION OF THE ARC OF BON GIVES AN ACCOUNT OF MOSES' LIFE.</p>

Capilya, lived three-thousand years ago, similar to Moses in all respects, yet he had the greatest knowledge of governmental rule. *(painting by Newbrough)*

Moses, lived three-thousand, five-hundred years ago, one of the greatest characters of history. He was great and wise as to corporeality, yet abiding in the essence of the Most High. *(painting by Newbrough)*

Oahspe Plate Position Reference



Chine, of China, lived three-thousand, five-hundred years ago. There is no person in all the nations of the world, past or present, that had attained to such unbelievable miracles. (*painting by Newbrough*)

NONE

Arc of Bon XXI:
1 ←

THIS SECTION OF THE ARC OF BON GIVES AN ACCOUNT OF CHINE'S LIFE.



The Nine Entities .

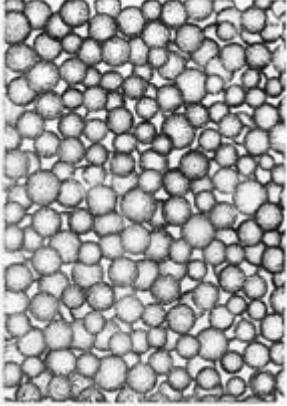
Jehovih, or Jehovih said: And is equivalent to *The All Highest Light*. The All Knowledge.
Tae, or Tae said: The word *Tae* is equivalent to the words, *the highest general expression of mankind*, or, *the universal voice was*. Corper, or corper said: Corper signifieth whatever hath length, breadth and thickness.
Uz, or Uz said: Uz is equivalent to *the vanishment of things seen into things unseen*. Uz is also equivalent to *worldliness*, or, *world's people*. Esfoma, or, Esfoma said: Equivalent to *there is something in the wind*; or, *as things seem to indicate*. Signs of the times. Es, or Es said: Equivalent to, *the unseen world*, also to, *spirit*

Ben I:1←

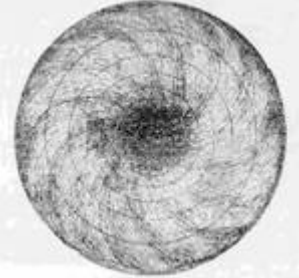


SAME

GOD'S BOOK OF BEN REFERS TO THE NINE ENTITIES THROUGHOUT.

Oahspe Plate Position Reference

<p><i>world</i>. The testimony of angels. Also spirit. Ha'k, or Ha'k said: <i>Darkness</i>. Ignorance is ha'k. Darkness may be corporeal or spiritual. Dark ages; or, a time of anarchy and false philosophy. Kosmon, or, kosmon said: <i>The present era</i>. All knowledge in possession of man, embracing corporeal and spiritual knowledge sufficiently proven. Seffas, or seffas said: Seffas is equivalent to, <i>the established</i>, or, <i>the enforced</i>; as the laws of the land, or, the religion of the land, as established. God said: These are the nine entities; or, according to the ancients, Jehovih and His eight children, His Sons and Daughters. And these are the same, which in all ages, poets and philosophers have made to speak as, <i>the family of the universe</i>. Through them I speak. Jehovih is the Light, that is, Knowledge. The manifestation of Knowledge in man is Jehovih. The growth of wisdom in man, as the earth groweth older, is the tree of light.</p>			
 <p>Etherea.</p>	<p>Ben I:2→</p>	<p>Ben I:16→</p>	<p>Jehovih said: Think not that the vault of the firmament is nothing; for thither have I created ethereal worlds, of sizes equal to the corporeal worlds; but they are independent of them. These are My Kingdoms, prepared for the spirits of men and women and children whom I bring forth into life on corpor. Nor are My ethereal worlds alike in density or motion, but of different consistencies, that they may be suitable for the varied advancement of My Children.</p>

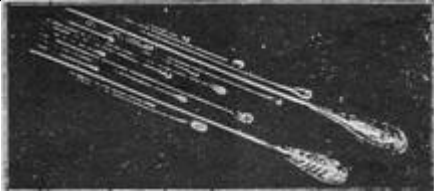
Oahspe Plate Position Reference

 <p>Earth and her Atmospherea. Black center, the earth.</p>	<p>Fragapatti V: 10→</p>	<p>Ben I:27→</p>	<p>Around about My corporeal worlds I placed atmospherea; for, as the earth and the other corporeal worlds provide a womb for the spirit of man, so have I made of atmospherea the substance for a womb for the souls of men. (The spirit is born at death into atmospherea; the soul graduates from atmospherea into etherea.)</p>
 <p>Organic Wark (or Vork). Within atmospherea, wark (vortices) becometh organic and falleth to the earth (as meteorites). [See Book of Cosmogony and Prophecy, chapter IV, first paragraph.]</p>	<p>Ben III: 21→</p>	<p>Ben III: 28→</p>	<p>Within atmospherea, wark becometh organic and falleth to the earth.</p>
 <p>Shattered Wark. Wark in etherea becometh an a'ji'an cloud, and shattered.</p>	<p>Ben V: 7→</p>	<p>Ben III: 29→</p>	<p>Wark in etherea becometh an a'ji'an cloud, and shattered.</p>

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	<p>Ben VI: 1→</p>	<p>Ben V: 1→</p>	<p>Jehovih said: In the time I created life on the earth, and in the waters, and in the air above the earth; I brought the earth into Hyarti for a thousand years.</p>
<p style="color: blue;">Hyarti, the Earth in Nebulae.</p>			
	<p>Ben VII: 9→</p>	<p>Knowledge IV: 4→</p>	<p>Tae said: According to the light of my Father in heaven will I call the ends of the tablet dan'ha, for these are the quickened times mentioned by the prophets of old. Not only will I prove them whether they are true or not; but I will find the motion of the Great Serpent and this will determine the orbit thereof.</p>
<p style="color: blue;">The Serpent's Orbit. 1 – Equivalent: 4,700,000; 2, 3, 4, 5, 6, 7, 8. Other orbits for other phalanxes.</p>			
	<p>Cosmogony I: 15→</p>	<p>Knowledge IV: 19→</p>	<p>And yet in other cycles the earth had prospered only on one continent, and none could be inspired to go abroad and live with asu. So Jehovih saw wisdom in the arc of Suth, who held dominion for three thousand years; and He begat Iz, who was in dominion three thousand one hundred years, and He begat Aph, who reigned three thousand six hundred years; who begat Apollo, who reigned two thousand eight hundred years; who begat Osiris, the first, who reigned three thousand three hundred years; who begat Abraham and Brahma, who reigned two thousand four hundred years; who begat Moses and Capilya, who reigned three thousand four hundred years; who begat Kosmon, of which this is the thirty-third years; (1881) and the Great Serpent is in the sixty-fourth Huy of the</p>
<p style="color: blue;">Travel of the great serpent during the EIGHT nine-thousand years after man's creation. Showing also the Orian fields in ethereal, with</p>			

Oahspe Plate Position Reference

<p>their comparative densities and symbols.</p>			<p>orbit of c'warkum (C'Vorkum).</p> <p>It came to pass, that when the earth had entered into the thirty-third year of the arc of Kosmon in the ethereal firmament, Jehovih spake out of the midst of heaven, and there were quickened up those whom His holy angels had prepared to hear the Father's voice.</p> <p>Jehovih said: All who hear My voice shall know Me, and comprehend My Person. And as many as hear Me and behold My presence shall be called Tae, for they are the first-fruit of the resurrection in Kosmon. Of such were the Faithists in the arc of Bon and in the cycles prior to that period.</p>
 <p>Fireballs (Meteors) as Observed Through a Telescope.</p> <p>On November 15th, 1859, a meteor of this class passed over New Jersey; it was visible in the full sunlight, and was followed by a series of explosions which were compared to the discharge of a thousand cannons. Other meteors are so large that they reach the earth before complete vaporization takes place; and we, then, have a fall of what we call Meteorites, often accompanied by loud explosions</p>	<p>Cosmogony I: 15→</p>	<p>Knowledge IV: 8→</p>	<p>And Tae perceived that he could determine the dominions of the lower heaven, and from this revert to the earth and discover what had been in ages past. Thereupon Tae classified cycles at three thousand years, and the wave of the Great Serpent at two hundred years and four hundred years. These again he subdivided, and he found that every thirty-third year was alike on the earth in heat and cold, and he discovered from these the nebulous regions within the vortex of the earth, and the cause of the variations in the times of falling meteors.</p>

Oahspe Plate Position Reference



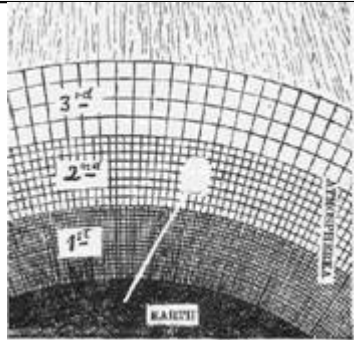
The Cyclic Coil.

The numbers of the beast shall be sixty-six, and six hundred and sixty-six, and the parts thereof. Because in the coil of the cycle, behold the distance are two-thirds of a circle, whether it be a hundred or a thousand, or three times a thousand. Jehovih rolleth up the heavens, and braideth the serpents of the firmament into His cyclic coil. Who can magnify Jehovih by calling Him Osiris, or Te-in, or Baal, or Lord, or God? He is the circle without beginning or end; His Majesty encompasseth the universe.

Ben IX: 10→1

Ben X: 8-9→

Make not a God of riches, nor of thy supposed sciences and learning. For in the time thou seest men doing these things, behold, that is the time of a cyclic coil in the great beast.



1ST, 2ND, 3RD Resurrections.

Comparative densities of 1st, 2nd, and 3rd resurrection. In the first resurrection, individual spirits inspire mortals by virtue of their presence. But inspiration from the second resurrection cometh by a line of light established for that purpose. Atmospherea corresponds to the place of actinic force in preceding plate; etherea, to non-action. Figs. 1, 2, 3, enlarged

**Cosmogony I:
15→**

**Knowledge VIII:
1-2→**

Again Jehovih spake through Es saying: The first resurrection in heaven have I made to inspire the first resurrection on earth; the second resurrection in heaven have I made to inspire the second resurrection on earth. The third resurrection in heaven have I made to inspire the third resurrection on earth, the like to like made I them.

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illustrations of the course and form of vortexian currents.



Photospheres.

Jehovih said: Let the sign of the corporeal worlds be as the signs of the ethereal worlds (**D**); nevertheless they shall be independent of one another. Neither shall the travel of corporea (**C**) disturb the motions and positions of ethereal (**B**), but pass through, as if there were nothing. But the behavior of the ethereal worlds on corporea shall be to bring them to maturity and old age, and final dissolution. And it was so. And there floated in the midst of etherea certain densities, called a'ji and ji'ay and nebula, which sometimes augmented the size of the traveling corporeal worlds, and sometimes illumed them on the borders of the vortices, and these were called photospheres (**A**), because they were the places of the generation of light. (See Book of Cosmogony).

Ben VIII: 34→


**Cosmogony VI:
13-15**→

Let it be premised, then, that the ethereal firmament is not a waste and interminable nothingness; but that, on the contrary, it is in many regions, even between the earth and the sun, sufficiently dense for a corporeal man to dwell upon, and to walk about, even as on the earth. Some of these are as transparent as water or clear glass, and some opaque. Some of these ethereal worlds are large as the earth, and some a thousand times larger. Some are as immense facsimiles of snow-flakes; with arches a thousand miles high and broad. Some of them are as oceans of water; some transparent and some opaque; and some of them dense clouds of ashes. But so great are the numbers and so vast the varieties of these thousands of millions of ethereal worlds, that description is impossible. Yet, by the telescopic power of the earth's vortexian lens, these worlds are magnified so as to seem to be nonentities.

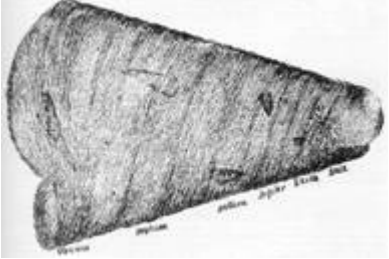
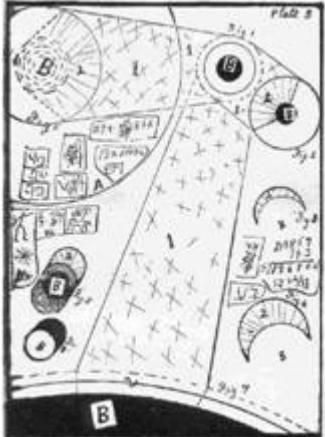
Worlds in solution, the ethereal heavens, are therefore governed by no power in, or escaping from, corporeal worlds. In the language of the ancient prophets, they are a law unto themselves. And yet these unseen worlds have much power and influence on the vortices of corporeal worlds.

In making observations with the spectroscope, these otherwise unseen worlds are sometimes seen; but in a general way the spectroscope revealeth only the refraction of high altitudes in the earth's vortex. It is an error to say the spectrum divideth the sun's rays *per se*. It is an error to say the spectroscope hath revealed certain colors in the atmosphere or photosphere of the sun or other stars. Its revelations for the most part

Oahspe Plate Position Reference

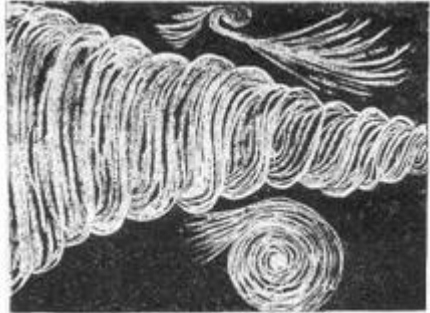
			<p>pertain to what is contained in the vortexian lens of the earth, no matter whether the view be toward the sun or another star.</p>
 <p>Light from Vortexya. Jehovih said: In times past, man beheld the sun, saying: The sun is the Creator of all the living; light and heat come from the sun. Then Jehovih said: I will put a sign in the firmament, and no man shall gainsay the work of My hand. And above the earth, to the north and south, He placed polar lights, that man might bear witness that light depended not on corporea, and had no part therewith. But the sun He placed in the midst of the great vortex, so that every side was as a pole to the corporeal worlds around it. And Jehovih made etherea as a condensing lens, so that the rotation of each and every corporeal world should manufacture its own light, on the side poling to the sun, by the rotation of its wark and vortex. And man saw that atmospherea turned the earth, and that the earth turned not atmospherea.</p>	<p>Ben VIII: 34→</p>	<p>Cosmogony I: 35→</p>	<p>Neither light, nor heat, nor attraction of gravitation cometh from the sun to the earth. Heat decreaseth in force in proportion to the square of the distance from the place of generation; nevertheless, an allowance of decrease must be added thereunto of one to the hundred. Light decreaseth in proportion to the divisibility of rays, as will be mentioned hereafter. Though a man see the light of the sun, as he seeth a horse in a field, yet there is no such thing as travel of light in fact; nor is there any substance of light. But that which is called light is polarity of corporeal needles in solution, caused by the lines of vortexya. In experiments on earth, the flash requireth a certain time to polarize these infinitesimal needles, and for convenience sake such lapse of time is called the travel of light. When the flash continueth, as in the case of the sun centre, the master's infinitesimal needles remain poised from the sun centre outward, even to the earth, and may be compared to telegraph wires, with a battery at each end. But there is no travel in any sense whatever. Daylight is not, therefore, made by the sun, nor by the photosphere of the sun. Daylight is the condition of things polarized within the master vortex. Night is manufactured by the earth coming betwixt the master's focus and the outer extreme. So that both night and day continue all the time; and we realize them both alternately in consequence of the axial motion of the earth. As in the case of night, or of any darkness, when the needles of atmospherean substance are disturbed in polarity, or when the lines of needles are cut, as in eclipse, there is no direct</p>

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			<p>manifestation of the earth's vortexian currents, and such is the cause of darkness. For which reason nitrogenous plants grow rapidly at night, whilst the ripening of certain fruits and grains require the light of day. For by this vortexya are seeds and grains and fruits charged with it. Whereof when man eateth, or, as in breathing air, these things go into dissolution, as hereinafter mentioned, the heat is eliminated, and lodgeth itself in man. Or if certain herbs be piled together, and they commence dissolution, their heat is evolved, and is called spontaneous combustion.</p>
 <p>Tow'Sang.</p>	<p>Ben IX: 8→</p>	<p>Cosmogony I: 33→</p>	<p>The earth's vortex is a sub-vortex, existing within the sun's vortex: Mercury, venus, mars, jupiter, saturn, and so on, are corporeal worlds, and each and all of them within sub-vortices, and the combination of all these vortices within the sun's vortex are known by the names great serpent, or solar phalanx. For which reason the sun's vortex was called the <i>Master</i>, or <i>Tow'Sang</i>, by the ancient prophets.</p>
 <p>Planets.</p>	<p>Cosmogony I: 15→</p>	<p>Cosmogony I: 34→</p>	<p>Were the sun planet extinct, the master vortex would instantly make another sun. As the lines of vortexya are in currents from the outer toward the interior, so do the solutions of corpor take the shape of needles, in the master, pointing toward the centre, which condition of things is called <i>Light</i>; and when these needles approach the centre, or even the photosphere, the actinic force thereof is called <i>Heat</i>.</p>

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B, B, B, B, B, planets. Fig. 1, photosphere, or light on every side; Fig. 2, negative currents; Fig. 3, relative enlargement of a planet on the illuminate side; Fig. 4, enlargement illustrative of age of planet; Figs. 5 and 8, variation in vortex, called variation of needles; **1, 1**, etherea, or inactive space; **2, 2, 2, 2**, place of actinic force. The Panic signs denote the expression in numbers.

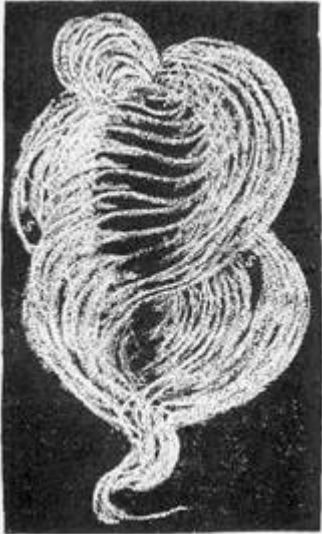


Secondary Vortex.

Ben II: 25→

**Cosmogony III:
25→**

Though the general form of a vortex, as before stated, in its beginning is long, funnel-shaped (like a whirlwind), its ultimate is toward a globular form. And though the current of a vortex is spiral, at first, its currents ultimate toward less spirality. If one could imagine a very long serpent in spiral form, constantly turning its head in at one pole, and its tail at the other, and forever crawling upon its own spirality, such a view would somewhat illustrate the currents of a vortex.




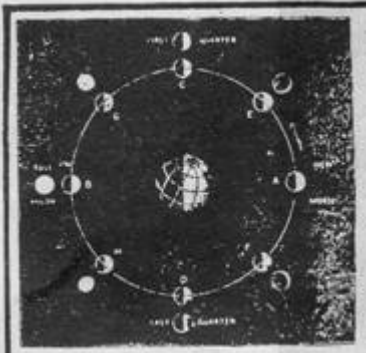
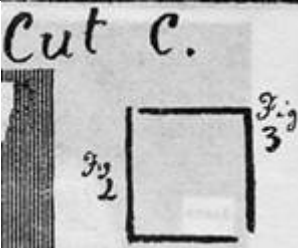
Third Age of Vortex.

Ben II: 25→

**Cosmogony III:
13→**

As previously stated, ethe holdeth corpor in solution, which is the condition of atmosphaera and of the etherean regions beyond. When a portion of this solution is given a rotary motion it is called a vortex. Nor is a vortex a substance or thing of itself, more than is a whirlwind, or as a whirlpool in the water. As a whirlpool can not exist without water, or a whirlwind exist without air, so can not a vortex exist without the etheic solution. As previously stated, in the beginning of a vortex it is long, but in course of time it hath a tendency to become round like a globe, but flattened a little at the poles. This also happeneth to every vortex that carrieth a satellite: That the periphery of the vortex is undulated; and the extent of its undulation can be determined by the minimum and maximum distance of the satellite from its planet.

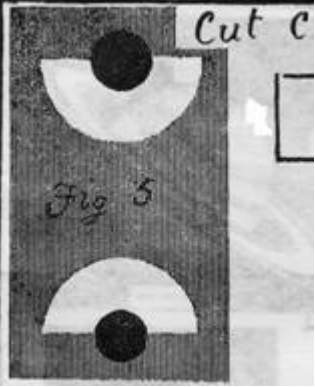


Oahspe Plate Position Reference

 <p style="color: blue;">Fourth Age of Vortex.</p>	<p>Ben III: 1→</p>	<p>Cosmogony III: 26→</p>	<p>In one plate the black centre representeth a planet, and the black spot with the letter "S" representeth a satellite. The white lines indicate the course of the vortexian currents, but purposely exaggerated in the drawing. First, to show the undulation in the vortex where the satellite resteth, and secondly, to show the head turning in at one end, and the bulge of the tail ready to overlap itself, wherefrom there is an excess of light manifested in the tail (northern) regions.</p>
 <p style="color: blue;">Phases of the Moon.</p>	<p>Cosmogony I: 15→</p>	<p>Cosmogony I: 45→</p>	<p>Finding a coincidence in the tides with certain phases of the moon, they have erroneously attributed the cause of tides to the power of attaction in the moon manifesting on the ocean, which is taught to this day as sound philosophy! Attraction, as previously stated, existeth not in any corporeal substance as a separate thing. There is no substance of attraction. Nor is there any substance of gravitation. These powers are the manifestation of vortexya. If vortexya be charged into a piece of iron or steel, it is called a magnet, because it <i>apparently</i> draweth its own kind to itself. When two pieces of steel, alike in quality, are charged with vortexya to their utmost, their power will be in proportion to their dimensions. If one be twice the size of the other, its magnetic force (so-called) will be in the main two times more powerful.</p>
 <p style="color: blue;">Magnets (Cut C, Figures 2 and 3).</p>	<p>Cosmogony I: 15→</p>	<p>Cosmogony I: 46→</p>	<p>The form of a true magnet of steel, to manifest the greatest positive, and greatest negative force, should be nearly a right-angle triangle, after the manner of a line of vortexya from the equatorial surface of the earth to its centre, and thence toward the north pole. By having two such magnets, and bringing their poles together, a square is produced, which now balanceth</p>

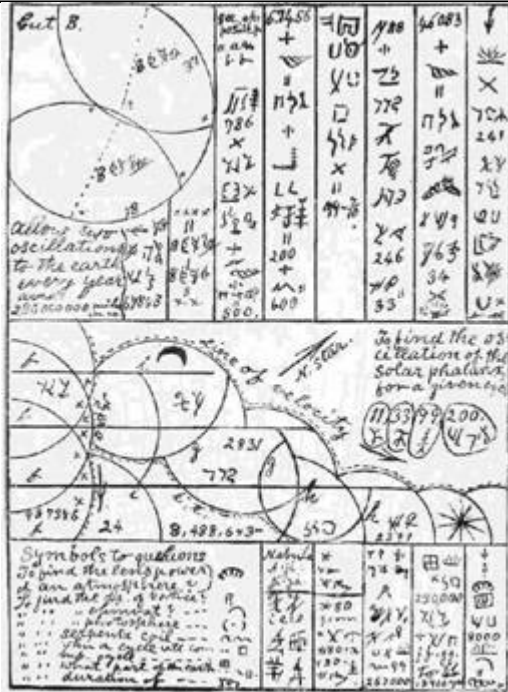
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	<p>Cosmogony I: 15→</p>	<p>Cosmogony II: 7→</p>	<p>its recipency and its emission of vortexya.</p> <p>When as a comet (or nebula) the m'vortex hath not attained to an orbit of its own, it is carried in the currents of the master vortex, which currents are elliptic, parabolic and hyperbolic. Hence the so-called eccentric travel of comets.</p>
<p>Comets.</p>	<p>Cosmogony I: 15→</p>	<p>Cosmogony II: 9→</p>	<p>Two directions of power are thus manifested; and also two powers: First, that the vortex of the sun hath power from the east to west, and from the west to east, to which the comet is subjected: Second, that the comet hath a vortex of its own, which is sufficient under the circumstances to maintain the general form of the comet. The ordinary comet hath its tail away from the sun, but some comets have two tails, one toward the sun and one away. In the case of Biela's comet in the year 4 B.K. (1846 A.D.), which was broken whilst the observer was looking on, is sufficient evidence of the sub-power of the comet vortex.</p>

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 <p>Concave Lens of Worlds and Suns Illustrated (Cut C, Figure 5)</p>	<p>Cosmogony I: 15→</p>	<p>Cosmogony III: 1-2→</p>	<p>Here followeth the method of manufacturing light and heat as they are on the earth and moon and sun, and all other planets:</p> <p>The half of the earth's vortex (for example) which faceth toward the sun is a concave lens to the earth. A similar lens, but far larger, is at the sun-centre: The convex faces of the two lenses are toward each other forever. They are ethereally connected by solutions of corpor needles linear in position.</p>
 <p>The Earth and its Vortexian Lens and Comparative Size (Cut C, Figure 1).</p>	<p>Cosmogony I: 15→</p>	<p>Cosmogony III: 3→</p>	<p>The vortex is larger than the earth, so that polar lights are possible on the shadow side. And the brilliancy of the polar lights are proportionately less than daylight at noon in the tropics, exactly in correspondence to the concentration of the rays by a lens of the magnitude referred to.</p>
 <p>Solar Eclipse (Cut C, Fig 6). Annular Eclipse of 1869 – Corona –</p>	<p>Cosmogony I: 15→</p>	<p>Cosmogony III: 10→</p>	<p>When the moon produceth a full eclipse of the sun (by which philosophers ignorantly believed the light and heat of the sun were cut off from the earth), it causeth darkness on the earth by breaking the linear connection betwixt the earth's vortex and the sun-centre, so that the positive current in the earth's vortex is cut off, and that part that would otherwise be a lens becometh negative in its action, in the linear space. But when the eclipse falleth far in the north or south part of the earth only, then the action of the moon's shadow will fall in the direction of the earth's lens, so that a sub-lens is impossible. Whereas, were there such a thing as earth's shine, in time of total eclipse of</p>

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Mathematical Problems.

Zero (line of velocity), with the two arrows, and the parallel lines crossing, are the signs of the boundary to a vortex. The oscillations of a planet are shown in the curves. In order to reduce the Panic signs to English, see Book of Saphah.

Cosmogony I:
15→

Cosmogony III:
16-19→

the sun, the equatorial light would make the moon shine at that time also.

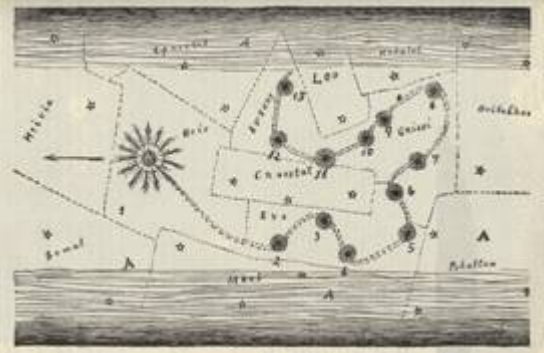
As the lens power loseth by flattening the vortex, and increaseth by rounding the vortex, it will be observed that the position of the moon's vortex relatively to the earth's, is a fair conclusion as to the times of ebb and flood tide. In periods of thirty-three years, therefore, tables can be constructed expressing very nearly the variations of vortexya for every day in the year, and to prophesy correctly as to the winters and summers, so far as light and darkness, and heat and cold, are concerned. This flattening and rounding of the vortexian lens of the earth is one cause of the wonderful differences between the heat of one summer compared with another, and of the difference in the coldness of winters, as compared with one another. Of these also, tables can be made. Winter tables made by the ancients were based on periods of six hundred and sixty-six years, and were called *satan's tables*, or the *times of the beast*. Tables made on such a basis are superior to calculations made on the relative position of the moon.

But where they have prophesied ebb and flood tide to be caused by certain positions of the moon, they have erred in suffering themselves to ignorantly believe the cause lay with the moon. A man may prophesy by a traveling wagon what time it will reach town; but the correctness of his prophecy does not prove that the wagon pushed the horse to town. These revelations pertain more to the cause of things, than to giving new prophecies. What mortals can not discover by any corporeal observation must come by inspiration. In the year 4 B.K. Leverrier, of France, prophesied the existence of Neptune by the calculation of planetary

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			<p>disturbances. (See Humboldt's Cosmos, vol. iv., p. 357.) Other discoveries have been made in the same way; whereupon they have believed the said disturbances to be caused by one planet's power on another.</p> <p>Planetary disturbances are not caused by any power or effect of one planet on another; the cause of the disturbances lieth in the vortices wherein they float. Mortals can not see the vortices; their only means of prophesying lieth in corpor. A man may prophesy of the moon by calculations of the disturbances of the tides. But to attribute to the tides the <i>cause</i> of the moon's position would be no more erroneous than to attribute the cause of tides to the moon.</p> <p>It is not the intention, in these revelations, to give new calculations in regard to occurrences on the planets; it is a trifling difference whether a man prophesy by a vortex or by a planet. Wherein he erreth in regard to judging the cause of things, he should be put on the right road. Wherein he hath had no knowledge of the forces and currents of the unseen worlds and their dominion over the seen worlds, revelation only can reach him.</p>
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Oahspe Plate Position Reference



Sha'mael.

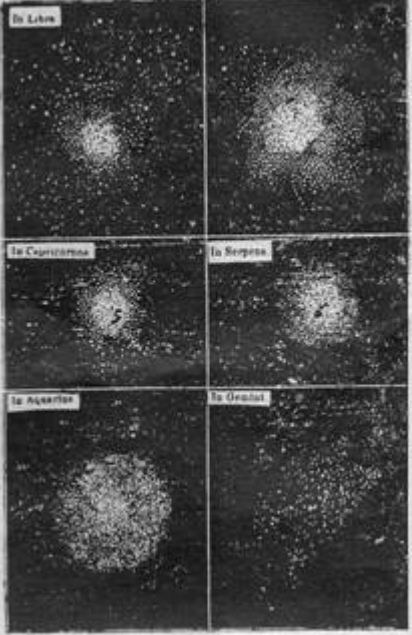

The prophet of Jehovih said: A time shall come when the earth shall travel in the roadway of the firmament, and so great a light will be therein that the vortex of the earth shall burst, even as a whirlwind bursteth, and lo and behold, the whole earth shall be scattered and gone, as if nothing had been. But ere the time cometh, My etherean hosts shall have redeemed man from sin. Nor shall the inhabitants of the earth marry, for the time of begetting will be at an end. Even as certain species of animals have failed to propogate, and have become extinct, so shall it be with man. The earth will have fulfilled its labor, and its services will be no more under the sun. But the vortex of the sun shall be round, and the body of the great serpent coiled up. In the place where the earth was, shall some of My far-off worlds come and fulfill the labor allotted to them. And the atmosphereans who have not been redeemed from darkness in that day, shall alight on the new world and also fulfill their labor. (See Books of Jehovih and Saphah).

Ben VIII:18→

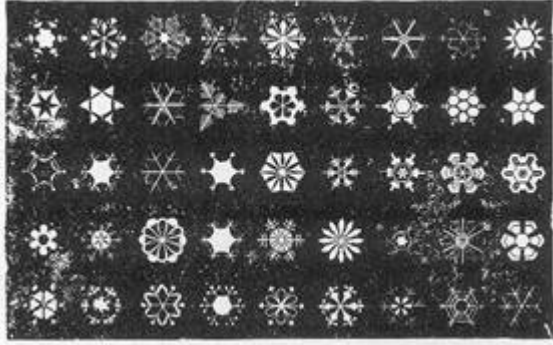
Cosmogony III:
22→

Were the earth's vortex to break, the earth would be precipitated into dissolution, under ordinary conditions. But were the earth's vortex to be swallowed in the vortex of another planet, then the earth would be precipitated as a globe to such planet. Such is the case as regarded double stars, and triplets and quadruplets, especially where they are in contact. The same principle holded in regard to the vortices of some nebulae and comets; one is frequently swallowed up within another. But in such case the corpor commingleth.

Oahspe Plate Position Reference

 <p>Star Clusters</p>	<p>Cosmogony I: 15→</p>	<p>Cosmogony III: 23→</p>	<p>In the case of double stars, and triplets, and so on, if conjoined, the centre of gravitation (so-called) is not to each one, but to the intervening centre between them. The polarity of such agroup is as to the vortex. Think not, however, that double stars or triplets or quadruples are the limit of combinations in one vortex. There are clusters of planets, hundreds of them, thousands, and even millions, that sometimes occupy one vortex</p>
 <p>Vortexian Currents. Figs. 1, 2, 3, enlarged illustrations of the course and form of vortexian currents.</p>	<p>Cosmogony I: 15→</p>	<p>Cosmogony III: 25→</p>	<p>Though the general form of a vortex, as before stated, in its beginning is long, funnel-shaped (like a whirlwind), its ultimate is toward a globular form. And though the current of a vortex is spiral, at first, its currents ultimate toward less spirality. If one could imagine a very long serpent in spiral form, constantly turning its head in at one pole, and its tail at the other, and forever crawling upon its own spirality, such a view would somewhat illustrate the currents of a vortex.</p>

Oahspe Plate Position Reference



Snow-flakes.

Jehovih said: The corporeal worlds I created round, with land and water, and I made them impenetrable, for I bring forth the living on the surface of them. Let not man imagine that My ethereal worlds are also round and impenetrable; for, of all I have created, no two alike created I them.

Now, it came to pass in the lapse of time, that the atmosphereans so loved the lower heavens, that they strove not to ascend to the emancipated heavens of Nirvana, never having reached the bridge of Chinvat. But they oft returned to the earth and held converse with corporeans, and they lauded the glories of even the lower heavens, so that man looked up in wonder because of the magnificence of the works of the Father. Yet these were bounden spirits. Then Jehovih made the snow-flake and caused it to fall, that man might behold the beauty and glory of its formation. And he sent ethereans down from the emancipated heavens, and these taught man that whatever glory he had yet heard of, was as darkness is to light, compared to the beauty and majesty of the ethereal worlds. And the ethereans held up snow-flakes, saying: In the name of Jehovih we declare unto you, that the ethereal worlds are larger than the earth, and penetrable, and full of roadways of crystals, and arches, and curves, and angles, so that were man to

BEN VIII:34→

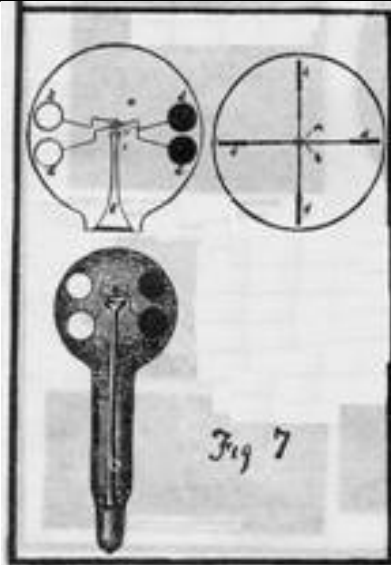
Cosmogony IV:
5-6→

Refer to image ??, where will be seen a variety of representations of the forms and figures of snow-flakes. But these are not all; there are thousands of millions of them, differing so much from one another that description is not possible. As previously stated, corpor being in solution in ethe, hath in the main the shape of needles, but of such infinitesimal size that corporeal knowledge of them can only be, at most, subjective knowledge. But in the snow-flake are both the casting and the mold of discordant m'vortexian currents.

But it must be borne in mind that where one snow-flake is molded in one moment, another snow-flake molded in the same place the next moment, and so on, would display no two snow-flakes alike. Three stages may be described in the discordant results: first, the cloud; second, the frozen cloud, which is snow; and third, the rain-drop or hail-stone.

Oahspe Plate Position Reference

travel a million of years on one alone, he could not see half its beauty and glory. And the firmament of heaven hath tens of thousands of millions of ethereal worlds. Let the snow-flakes be before your eyes as microscopic patterns of the worlds in high heaven; and ye shall tint them as a rainbow, and people them with countless millions of angels, spotless, pure, holy, and rich in the knowledge of Jehovih and His works, and full of the majesty of His love.



Vortexometer
(Cut C, Figure 7).

A : A very fine needle point.

B : Two pieces fo straw.

C : Cup.

D d d d : Four mica or pith discs, blackened on one side. The arms between the straw in the center and the discs are bent glass fiber.

E : Glass support holding cup.

This instrument was invented by Crookes of England, in the year 28 AK, but neither he nor any other


Cosmogony I:
15→

Cosmogony IV:
12-13→


At the sea-level a certain pressure seemeth to manifest, as in a barometer; on a high mountain a less pressure seemeth to manifest. There is also a variation in the barometer according to certain conditions of the atmosphere. The difference is not that the pressure of the atmosphere is different; the pressure of the atmosphere, *per se*, is the same in all directions, high and low. The cause of the variation of the barometer is in reference to distension (sublimated solution of corpor), and hath no reference to pressure as such. This capacity to distension is not only external to the barometer, but within it also; so that as a measure of atmospheric pressure *per se* it is entirely worthless. The suction pump, or inverted tube filled with water, showeth the pressure of the atmosphere upward as well as downward, and showeth what the pressure is.

Wherefrom it is shown there is no such thing as attraction of gravitation of the atmosphere toward the earth more than away from it. Where the atmosphere is overcharged with an imperfect solution of corpor, or snow or rain, that excess is that which balanceth toward the earth. But this also only applieth in regions close to the earth's surface. Fifty or a hundred thousand miles up from the earth, the axial velocity of the vortex is so great that rain or snow would be

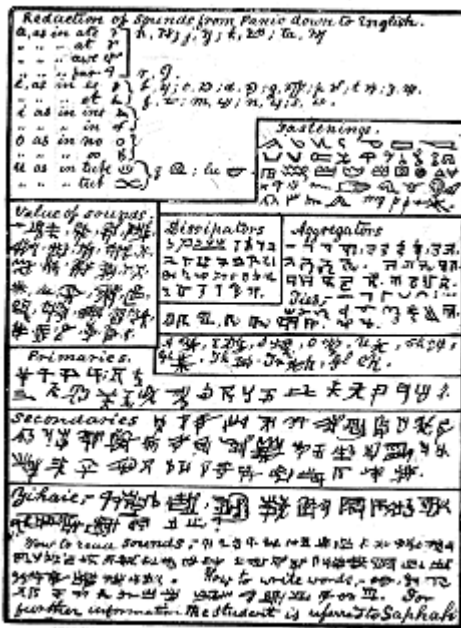
Oahspe Plate Position Reference

<p>philosopher knew the cause of its axial motion until herein revealed.</p>			<p>instantaneously dissolved, distended and lost to sight. Consequently the solutions in the higher atmosphere not only contain moisture, but they contain iron, lead, zinc, gold, platinum, clay, granite, diamonds and all other things known to exist on the earth, and many others besides.</p>
 <p><b style="color: blue;">Serpent of the Solar Phalanx.</p> <p style="color: blue;">1. Sun. 2. Mercury. 3. Earth. 4. Mars. 5. Artea. 6. Vesta. 7. Ceres. 8. Jupiter. 9. Saturn. 10. Uranus. Equivalent: Koss, 23. Sui'Lee, 44. Pisc, 22. Hoo, 85. Frgabal. 114. At'Bars, 8. Gii'S'Mak, 198.</p>	<p>BEN VII:20↔20</p>	<p><b style="color: red;">Cosmogony VI: 8-11→</p>	<p>If one were to go into a circular field, a little way from the middle, and there construct an electric battery, from which he extendeth outward a multitude of wires, to small batteries in distant parts of the field, his batteries would then represent somewhat the solar phalanx, the central one being the sun. There would be more volume of electricity manifested at the central battery; but the intensity of the spark at one of the small batteries would, other things being equal, be equal to the spark at the central battery.</p> <p>Neither is there more intensity of heat at the sun, than in any electric flash. Neither must it be surmised that the sun centre is an electric battery; nor that it supplieth in any sense anything to any other planet. As previously stated, there are two things, corpor and ethe; the latter is the solvent of corpor. Whirling vortices of the solution make planets. And these are the sum and substance of all things manifested in the universe.</p> <p>It is an error to say the sun threw off rings or planets. No thing hath power to throw off itself, or a part thereof, save some living creature. They have instanced water flying from the periphery of a rapidly rotating wheel. This would merely imply that some one was trying to fasten worlds on the sun's periphery, but</p>

Oahspe Plate Position Reference

			<p>that the sun cast them off. Who that <i>some one</i> was they say not; nor do they offer a reason as to how such thrown-off substance came to be in the way of the sun in the first place.</p> <p>It is equally erroneous to say that the presence of this planet or that, throweth an influence on mortals, according to their birth under certain stars. It is this same astrological ignorance that attributeth to the sun the throwing-off of light and heat and of possessing attraction of gravitation, and of throwing-off rings to make planets of.</p>
 <p>Orachnebuahgalah.</p>	<p>Cosmogony VII:17-18→</p>	<p>SAME</p>	<p>In orachnebuahgalah the student will draw a curved line, representing the travel of the great serpent for three thousand years. This shall be cut across in eight places, to represent the periods of light. The places between them shall be made dark and light according to the history of man's behavior during said three thousand years. War shall be represented by black. The duration of wars shall be marked with a cut called change. Numbers shall designate the degrees of historical manifestations. For every great division of the earth make one orachnebuahgalah. The scale should be from one to a thousand for the entire length; and from one to a thousand from one dawn to another, and from one to a thousand for each and every characteristic designated. Number man 1 and 33, and the moon 1 and 18; and number the earth 1 and 365. These were called by the ancients the grades of a thousand (So-e-cen-ti).</p> <p>These periods will be found to come under certain numbers, 11, 33, 66, 99, 100, 200, 400, 666, 333, 66, 18, 500, 600, 365, 99, 33, 18, and so on. (Not that the numbers, as such, have anything to do with such matters.) Thus, the moon's time is 18, the earth's 365,</p>

Oahspe Plate Position Reference

			<p>a generation 33, dan 200, 400, 600, 500; nitrogen or darkness 66 and 666, and so on. For which reason the following tables of times and measurements were established: <i>(table omitted here)</i>.</p>
<p>000 OAHSPK</p>  <p>Panic, Yi'haic, Vedic, Hebraic, and Sanscrit Primaries</p>	<p>Saphah Se'moin: 1:1←</p>	<p>Saphah Saphah!:7→</p>	<p>Pan said: I am the key to unlock words. I make all things speak. Asu, the first men, were thus taught. As the camel uttered, so was he called; and the cat and dog and all the living. As the child called his father, so was the name 'man' made. This was in some places, Ghan, and Egan (China); Edam and Edan (Fonece); Adam (Ebra, Hebrew); Puam (Sanscrit); Pam (Vede); Sam (Kii); Ang (Algonquin); Anger (Poit); and Man (English).</p>

Oahspe Plate Position Reference



Tree of Languages.

- Pan, (of language) the first guttural sounds approximating words.
- Poit, beginning of labial word-sounds.
- Huit, first acquiesced language.
- Fus, first written word-signs.
- Chine, monosyllabic.
- Yi-ha, combination words.
- Abram, first words; original text.
- Fonece, following the sound, but not the signs (writing).
- Aham, amalgamation.
- Ebra, the old; the sacred.
- Sanscrit, mixture.

**Saphah –
Se'moin:
26↔26**

**Saphah
Saphah!:1→**

I am to perish. I, being Saphah, am of the perishable. I am of the earth perishable history. I am the dying history not dead; the legends; the skeleton of a one time giant. In my youth I was science and philosophy, religion. I reach into all the nations of the earth; distance with me is nothing; time nothing. I was as a tree of life in time long past, the devotedly loved Son of Light. The fruit I bore fed all the inhabitants of the earth. But the flesh of the fruit hath perished; the seed still liveth. My seed is in languages, in words, in rocks and ruined walls; in fallen temples and buried cities. These are the remnants of my corporeal body; in these my last days my remnants, that were once the living members of my body, shall forth and speak their parting words to the new born Kosmon. Hear ye these, my sons and daughters; O ye that search for the light of ages past, but find not. I am the book of the past, of the things that are past; of the corporeal world perishable.

Oahspe Plate Position Reference

Araba, (first Egyptian also) 'Teeth and thorax.'
Algonquin, after the sacred name E-Go-Quin.

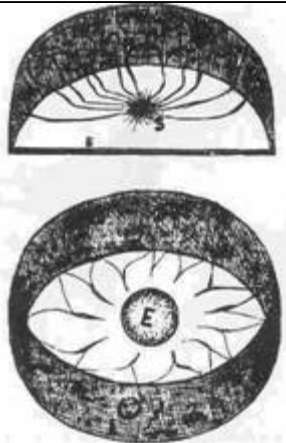


Se'moin

**Saphah –
Se'moin:
10↔10**

**Saphah –
Se'moin: 1←**

**THE BEGINNING SECTION OF SAPHAH
DESCRIBES THE PLATE.**



**Saphah –
Se'moin: 40→**

**Saphah –
Se'moin: 49→**

Onk (Panic). Sun belt of the earth. That portion of the earth subject to vertical rays. Onk, direct. Owk, oscillating. Onk gave I unto you that ye might behold the glory of summer, the fragrance of spring, the beauty of autumn and the snow of winter. Study the ant and the bee; they comprehend Onk. The lazy man shall learn Onk (Poit).

Oahspe Plate Position Reference

Onk, or Zodiac



Aries.

(See also Book of Jaffeth).

**Saphah – Kii:
53↔53**

**Saphah –
Se'moin: 50→**

Sed (Panic), the sign Aries, or, in English, letter T. The sign of wisdom; of gentleness. Sed, a lamb (Kii). A man's nose and eyebrows. The man who winneth by love, gentleness. A'sed (Poit). Ahed (Fonece). Aheb (Ebra). Aheb (Hebrew). And Sed rose up on the third day after the creation of the world and stood above the sun. The Great Spirit, E-O-Ih, said: This is My Son. The corporeal sun ye can behold at high noon, but My Son Sed standeth above this. All that are gentle and good draweth he to My kingdom, Nirvana. Do not unto another what ye would not desire done unto you, or ye shall not behold My Son Sed, who standeth on My right hand. The earth is Mine, saith Sed; by love will I redeem it. Ay'sed (Vede). A sheep with a woman's face; symbol of love. Gently, or gentleness. Let or Leat (Ebra), or as a lamb speaketh. A'nah (Hebrew). ba'ba (Chine). Hy'sed (Vede). Sed (Aribania). A name signifying gentleness and wisdom. Written sign of a lamb or of the nose and eyebrows of man. A symbol of stars and zodiac. Let this be the season to bring together male and female. They shall go to the altar and consult the voices of the stars through my prophets. Whoever hath Sed in him returneth good for evil (Chine).




Tau.

**Saphah –
Se'moin:
72↔76**

**Saphah –
Se'moin: 54→**

Osiris, being interpreted, is: I am the Light, the Life and the Death. Out of myself made I all that live. The sun I placed in the firmament as a sign of my power. The stars and the moon and things that speak not and know not are the works of my hand. I am the Tau and the Sed (Taurus and Aries, bull and lamb), the power and wisdom over all and within all. Without me nothing is, nor was, nor ever shall be (Aribania). The spirit of self-assertion; tyranny; to enslave; to master others per force. Tow (Aii). The self-assuring man, or spirit. Y'taw (Vede). Tau'baw, a bull, or Ti'taw, I am the T'taw. I am the master at the bridge Chinvat. Without my will none shall rise to Nirvana, my upper heavens. Through my

Oahspe Plate Position Reference

			<p>good-will only shall any man ascend. I am the Judge and Savior of men. On my forehead resteth the sun; the stars are my cattle. In worship of me the stars and the sun plead before me. The horses have I placed over the cows. The moon (Mas) cringeth beneath my feet. I am war, I am Thaw, a bull. My bulls shall be the edicts of kings. Who worshipeth not me, him will I destroy (Vede). Toe'phi, the All High Spirit, next to Om, wife of Eolin. Toe'phi is my Savior; he will redeem. (Chine). Itaura, Itura (Algonquin). Toe (Ebra). Toe (Hebrew). Toe (Fonece). Wild, unreasonable. Destroyer of liberty.</p>
 <p>The image shows a 'Tablet of Biene' with various animal illustrations and symbols. The top row features five animals: a bear, a dog, a cat, a pig, and a rabbit. The second row shows a cow, a deer, a goat, a sheep, and a horse. The third row includes a bull, a pig, a dog, a cat, a rabbit, and a bird. The fourth row depicts a chicken, a duck, a goose, a turkey, and a swan. The fifth row shows a lion, a tiger, and a bear. The bottom section contains a grid of circular symbols, each with a different design, representing various signs or characters.</p>	<p>Saphah – BIENE: 10↔10</p>	<p>Saphah – Biene: 1←</p>	<p>THIS SECTION OF SAPHAH DESCRIBES THE PLATE.</p>

Tablet of Biene.

Oahspe Plate Position Reference

	<p>Saphah – Kii: 17↔17</p>	<p>Saphah – Kii: 1←</p>	<p>THIS SECTION OF SAPHAH DESCRIBES THE PLATE.</p>
	<p>Saphah – Kii: 7↔7</p>	<p>Saphah – Emp'agatu: 1←</p>	<p>THIS SECTION OF SAPHAH DESCRIBES THE PLATE.</p>
	<p>Saphah – Zerl: 3↔3</p>	<p>Saphah – Zerl: 1←</p>	<p>EXCEPT FOR THE FIRST 50 WORDS OR SO, THIS SECTION OF SAPHAH DESCRIBES THE PLATE.</p>

Oahspe Plate Position Reference



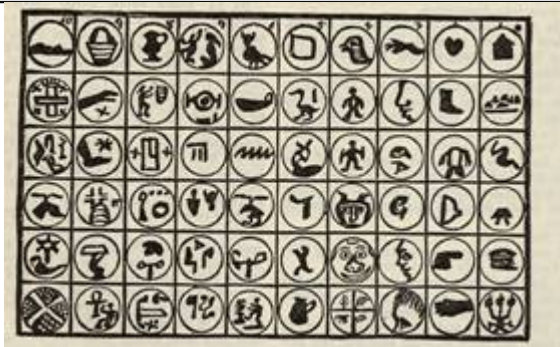
Tablet of Zerl.

For interpretation, see Biene (Poit), and Se'moin (Kii).
Begin at 1, and read downward; then at 2, ect.]

**Saphah –
Tablet of Kii:
7↔7**

**Saphah – Zerl:
10→**

The sacred birds of Zerl were written by an outline drawing of each and every one; but the pronunciation (in imitation of its speech) was different in the whole of the thirty-four tribes. The tame quadrupeds had fewer names. In Iz or Ez there were but twenty-two tribes, and, being the most sacred tribes of the west of the continent, their pronunciation varied less. Eolin said: Because Iz hath kept my commandments holy, I have bestowed a new tablet (Kii).



The Divine Seal.

[Begin at 1, right, and read downward; then at 2, etc.--
Ed.]

**Divinity XVIII:
25→**

**Saphah –
Qadeth Iz: 1←**

**THIS SECTION OF SAPHAH DESCRIBES THE
PLATE.**

Oahspe Plate Position Reference



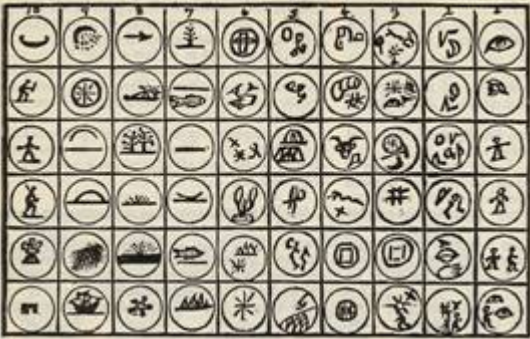
Tablet of Fonece.

[Begin at 1, and read downward; then at 2, ect. – Ed.]

**Saphah –
Quadeth Iz:
5↔5**

**Saphah –
Fonece: 1←**

**THIS SECTION OF SAPHAH DESCRIBES THE
PLATE.**



Tablet of I'hin.

[Read downward, beginning with column 1. Refer to
Se'moin and the other tablets.]

**Saphah –
Fonence
43↔43**

**Saphah – I'hin:
1→**

**THIS PLATE DOES NOT SEEM TO BE DESCRIBED
REFERRED TO DIRECTLY BY ANY TEXT IN
OAH SPE, SO IT IS PLACED IN THE SECTION OF
SAPHAH OF THE SAME NAME, WHERE THE
TRIBES OF THE I'HIN ARE NAMED.**

Oahspe Plate Position Reference



Aribania'hiyaustoyi,
Tablet of Ancient Egypt.

**Saphah –
Aribania'hiaya
ustoyi:9→**

**Saphah –
Aribania'hiayau
stoyi: 1←**

**THIS SECTION OF SAPHAH DESCRIBES THE
PLATE.**



Tablet of Hy'yi.

**Saphah –
Aribania'hiaya
ustoyi:11→**

**Saphah – Ho'ed
1←**

**THIS SECTION OF SAPHAH DESCRIBES THE
PLATE.**

Oahspe Plate Position Reference



Ceremonies in Sun Degree.

A, Master. B, initiate. C, first gate. D, second gate. F, third gate. G, fourth sacrifice. I, oath of allegiance. J, place of death, represented by bones and skull. K, coffin. L, proof of spirit-power to overcome pain. M, submission to have the body run through with a lance. N, testimony that the initiate could endure all corporeal torture unharmed. This is the inner circle. The outside or body of the crescent represented the jewels and places of the Gods and Lords of heaven and their mortal representatives, together with the tools, implements and kind of industry to which each and every one was assigned. These constituted the audience during the ceremonies, the workers being stationed in the inner circle.

**Saphah –
Chine Zerl:
12→**

**Saphah – Chine
Zerl: 1←**

**THIS SECTION OF SAPHAH DESCRIBES THE
PLATE.**

Oahspe Plate Position Reference



Tablet of the Kii Initiation Ceremony.

This tablet and ceremonies belonged to Persia, Arabia, and Heleste, Greece and Troy, and to the Algonquin tribes. The time was 5,200 years before Kosmon.

**Saphah – Kii:
17↔17**

**Saphah – Kii:
1←**

THIS SECTION OF SAPHAH DESCRIBES THE PLATE.



Tablet of Port-Pan Algonquin.

The sacred people, l'hins, or Mound-Builders.

**Saphah – Port-
Pan-
Algonquin:
39→**

**Saphah – Port-
Pan-Algonquin:
1←**

THIS SECTION OF SAPHAH DESCRIBES THE PLATE.

Oahspe Plate Position Reference

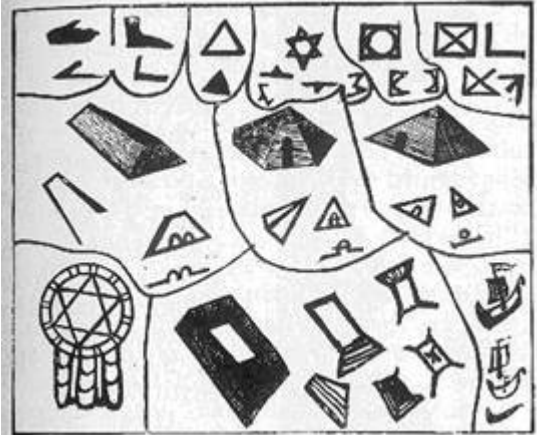


Anubis and the Haunted Chamber.

**Saphah –
Anubis: 24↔34**

**Saphah –
Anubis: 1←**

THIS SECTION OF SAPHAH DESCRIBES THE PLATE.

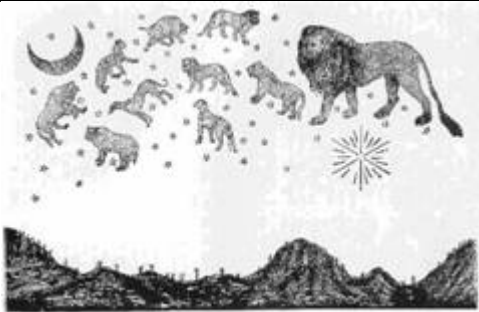


Tablet of the Mound-Builders.
[Read from left to right, beginning at the top.]

**Saphah –
Agoquim 7↔7**

**Saphah –
Agoquim:1←**

THIS SECTION OF SAPHAH DESCRIBES THE PLATE.



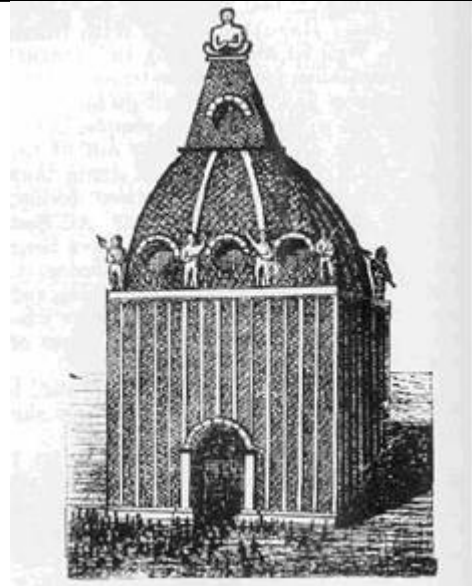
Tablet of Baugh-ghan-ghad.

**Saphah –
Baugh-Ghan-
Had:18↔18**

**Saphah –
Baugh-Ghan-
Had: 1←**

THIS SECTION OF SAPHAH DESCRIBES THE PLATE.

Oahspe Plate Position Reference



**Distant View of the Temple of
Baugh-ghan-ghad.**

In Ga'haite, 11,000 Years Before Kosmon.

**Saphah –
Baugh-Ghan-
Had:13↔13**

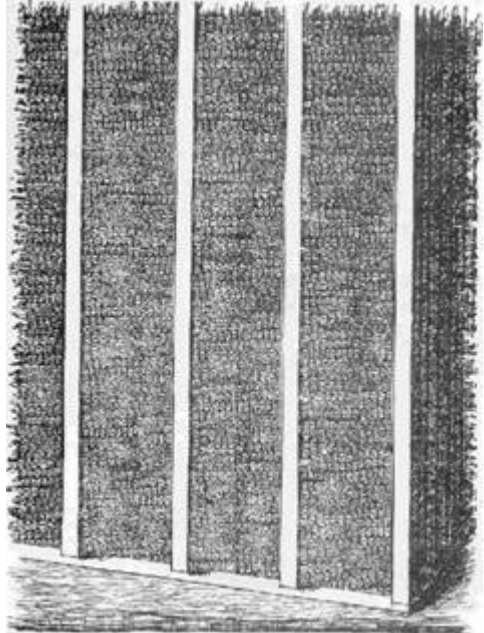
**Saphah –
Baugh-Ghan-
Had:10-12→**

B-G-G.: Ha'oot! Ha'oot! With Ghads I fought. With Ghads I am king and brother! Come forth, fallen foes, and live triumphantly! With brothers like these I will go forth and gather skulls to build another temple. (The servants help all that are alive out of the cellar, and if they are well and strong they are spared, but if they are maimed bodily, they are slain with the battle-ax. All that thus fail to take the first degree, have their skulls scraped and added to the throne, or judgment-seat. During the ceremonies, and along with the initiates, are two or more who have been previously initiated, and these of course are spared.)

First I.: To Thee and none else, I swear everlastingly. Thine be forever the place of skulls. (Ug'sa'sa)
(Golgotha.)

B-G-G.: Know, then, ye Iod'a (Gods), I am descended from Baugh-ghan-ghad, the All Spirit of Light and Power. By Him incarnate in Mi, virgin of the corporeal world, My blood is fed by the souls of men. In the days before the flood of waters My Sire built a temple a hundred goo'en square; with skulls built he it, and feasted on their souls, uprising in the firmament, above the sun, companion of the stars. On the spirits of mortals slain, His spirit feasted full of rich strength, till all the world bowed down and called Him Master!

Oahspe Plate Position Reference



Sectional View of Golgotha Temple.
11,000 Years Before Kosmon.

**Saphah –
Baugh-Ghan-
Had:18↔18**

**Saphah –
Baugh-Ghan-
Had:48-50→**

B-G-G.: I now demand a thousand skulls.

I's.: The Son demandeth a thousand skulls.

B-G-G.: Baugh-ghan-ghad demandeth a thousand skulls.

I's.: Baugh-ghan-ghad shall have a thousand skulls.



Tablet of Emethachavah.
As the student will perceive, the Tablet contains three degrees. The headings only could be given in the plates, being too complicated for hieroglyphic characters in such

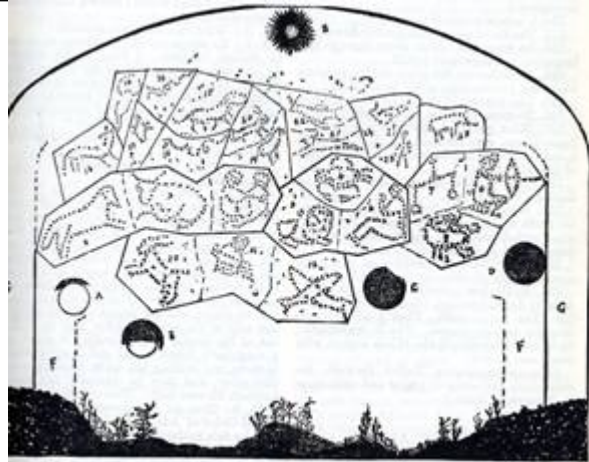
**Saphah –
Emethachavah
→10**

**Saphah –
Emethachavah:
1←**

THIS SECTION OF SAPHAH DESCRIBES THE PLATE.

Oahspe Plate Position Reference

small space. For the outer rim, begin at the bottom and read alternately either side, till arriving at the top, where will be found the Symbol of Corpor and the great serpent (solar phalanx), and wark. The small stars in the inner circle represent the positions of mortals within the chamber during the ceremonies. The three degrees are called: First, M'git'ow (dawn); second, Hi'dang (high noon); third, M'hak (golden chamber), which are given in darkness. In English they are called, Dawn, Noon and Evening. They were about the time of Zarathustra (Zoroaster), or, say, 8,000 or 9,000 B.K.



Ceremony of Holy Mass (Moon).

The accompanying Tablet showeth the moon days, and order of prayer and anthem, as in the ancient times. [For interpretation, see preceeding tablets.]

**Saphah –
M'hak:119→**

**Saphah –
M'hak:
121-131→**


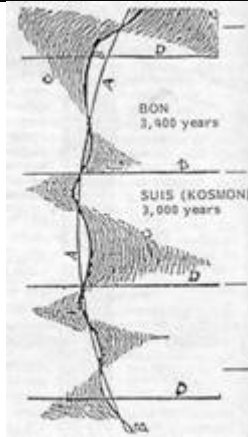
E.: By Thy Power, Wisdom and Love, and in Thy Name, O Jehovih, do I receive this Thy son (or daughter), and proclaim him brother (or sister) of the Golden Chamber! In Thy name, O Father, I proclaim him in all the earth and in heaven above by these Thy solemn rites, for Thy glory. Amen!

(Responses. Amen! Now cometh the Dan of Su'is, bearing the regalia. Next to him come the du'ji, seven young girls, representing the seven stars, bearing the symbols of Industry and Peace, and they form around about the I. a crescent facing the E., so that the E. formeth the eighth star betwixt the horns of the crescent. Hoo'artyo, in golden lace, cometh from the W. and proceedeth to give the signs and pass-words. After this the youngest child present mounteth the k'sam, and in proper words (which are withheld from publication) proceedeth to clothe the I. in the golden fleece. Hoo'artyo giveth the injunctions of the ancients, and the D. calleth forth the Tablets of the moon, and the studies of the stars, and enjoineth prayer. The magi now illustrateth on a tablet (blackboard) the



Oahspe Plate Position Reference

			<p>prophecy of the rise and fall of nations, the origin of man and language, how the corporeal world is governed by the es world, and giveth the I. the key of invocation.)</p> <p>The I. Is now required to give:</p> <p>The Panic name of the twenty-five signs.</p> <p>To trace the names down through the languages to the present period.</p> <p>To designate the place in the heavens where the present sign would be situated.</p> <p>The position of the altar in the temple.</p> <p>To give the cyclic dates of the signs.</p> <p>What group of stars, according to the Panic names, gave the field 1, 2, 3, and of 4, 5, 6, and of all the others, and the period of time of grouping them?</p> <p>Why is this degree called M'hak, or Golden Chamber?</p> <p>Why were the four days in each moon set apart as mass days, or sacred days? At what period, according to the Panic names, was the first mass ordained on earth?</p> <p>What was the position of the great serpent (solar phalanx) at that time?</p> <p>To the last question the I. respondeth: Alas, O Avaya</p>
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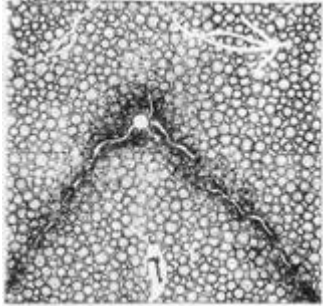
Oahspe Plate Position Reference

			<p>(priest), I have not traveled so far. The Avaya saith: Then I will prepare thee for another degree. The I. respondeth: So be it. Here endeth the M'hak degree, with music and prayer. (The accompanying Tablet showeth the moon days, and order of prayer and anthem, as in the ancient times:)</p>
 <p style="color: blue;">Tablet of Ah'lod'Zan. Numeration Table.</p>	<p>Wars LV: 4→</p>	<p>Praise I:1←</p>	<p>HEADINGS OF THE FIRST 9 PASSAGES MATCH</p>
 <p style="color: blue;">Deviation of the Line of the Solar Vortex.</p>	<p>Saphah – Se'moin: 94↔94</p>	<p>Eskra III:5→</p>	<p>For I am His fountain, of the Tree of Bon; I am His cycle of the Great Serpent's e'spe, and can not die or go out of remembrance. I am as a link in a great circle, the section of Bon in the solar vortex.</p>

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<p>A-A, C'Vork"Um (orbit of sun), road of travel of the vortex. Tow'sang, or solar family of the Great Spirit. B-B, deviation from a straight line. (see Image LXII, Tow'Sang) C-C-C, vortices of other systems of worlds. D-D-D-D, dan, dan, dan, dan' that is, from D to D, is three thousand years. The open space in the curve B-B, near the center of the image, indicates the place of the Serpent in this day.</p>			
 <p>Sakaya, sometimes erroneously called Buddha, lived two-thousand, six-hundred years ago; established system and order regarding convents, nunneries, and monasteries. <i>(painting by Newbrough)</i></p>	<p>NONE</p>	<p>Eskra XXIV:1←</p>	<p>THIS SECTION OF ESKRA GIVES AN ACCOUNT OF SAKAYA'S LIFE.</p>
 <p>Ka-yu, erroneously called Confucious, lived two-thousand, six-hundred years ago. He was the greatest scholar ever recorded. He condensed eighteen thousand books into twenty volumes. <i>(painting by Newbrough)</i></p>	<p>NONE</p>	<p>Eskra XXXI:1←</p>	<p>THIS SECTION OF ESKRA GIVES AN ACCOUNT OF KA'YU'S LIFE.</p>

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Lo'iask, the Position of the Earth that Led to the Building of the Chinese Wall.

It came to pass, in those days, that the spirit of the Father dwelt in mortals, and they were turned away from the shedding of blood. And when the earth came into Lo'iask, in etherea, His etherean angels penetrated the darkness and inspired the chosen of China to build a wall to protect themselves from destruction. And a wall was so built, the greatest on the whole earth. Jehovih said: Since these, My chosen people, have achieved the age of peace on earth, let them shut themselves in, away from the barbarians without, and they shall endure as a secluded people till the coming of Kosmon. And it was so.

**Ben VI:24 ↔
VII:15**

**Eskra XL:
23-28←**

In the meantime, the anti-war spirit of the people had cried out to the Creator: O Father, what shall we do to avert war, and to preserve the revelations of Thy holy ones of old?

And Jehovih answered them, through God of Paradise, Jehovih's Son, saying: Build ye walls against the barbarians. And your walls shall stand as a testimony of what ye are willing to do, rather than engage in war, even for self-preservation.

Because ye have faith in Me, I will be with you even unto the end.

And it came to pass that the Faithists of Chine'ya built stone walls, the greatest buildings in all the world. And they stand to this day.

Jehovih said: Behold the works of My chosen. As long as these walls stand, they shall be testimony of the struggle of My people, to maintain themselves, by means of peace instead of war. And the walls shall be monuments to the Faithists of this land, who have perished by the false Gods, Brahma and Budha.

Yea, the testimony of these walls shall be stronger, in time to come, against Brahma and Budha, than though every stone were a sword and spear. And the followers of My Son, Ka'yu, shall loathe them with pity and hate.

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The Great Wall of China.

(painting by Newbrough)

NONE

Eskra XL:23←

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Joshu, Jesus, the most controversial character of today. In fact, he did not die on the cross; according to Jewish custom of the day, he had to be stoned to death. He reinstated Mosaic Law, saying: "I did not come to destroy the law but to fulfill it." The Most High is the law, governing the universe in word and power, as written, "I AM the law."

In using the words "the religion of Jesus," we simply mean the religion of Israel. We believe that Jesus of Nazareth was a Jew in every sense of the word. He did not establish a new religion, or preach a new doctrine in any shape or form. The preacher "from the mount, the prophet of the beatitudes, does not repeat with persuasive lips what the law-givers of his race proclaimed in mighty tones of command."

NONE

Eskra XLII:1←

THIS SECTION OF ESKRA GIVES AN ACCOUNT OF JOSHUA'S LIFE.

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Arc of Kosmon.

Jehovih said: When the world approacheth dan'ha in Mabea, the nations shall be quickened with new light: for Kosmon cometh out of the midst. And My etherean hosts shall press upon the understanding of men, and they shall fill all the nations and kingdoms with new discoveries and inventions and books of learning. And men shall be conceited of themselves above all the ages past, and they shall deny Me and quarrel with My name, and cast Me out. But I will come upon them as a Father, in love and mercy; and My hosts of heaven shall cause babes and fools to confound the wise, by signs and miracles. My hosts from heaven shall cause chairs to speak; and inanimate things to walk and dance. The dead shall reappear to the living, and talk with them face to face, and eat and drink, and prove themselves to the children of earth, and make My kingdoms known. Yea, they shall encompass the whole earth around about with signs and miracles, and set at nought the philosophy of men and idolatries of the ancients. For both, the living and the dead, shall know that I, Jehovih, live and reign over heaven and earth. This shall be a new era, and it shall be called

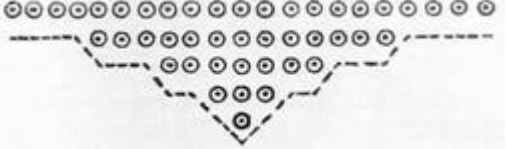
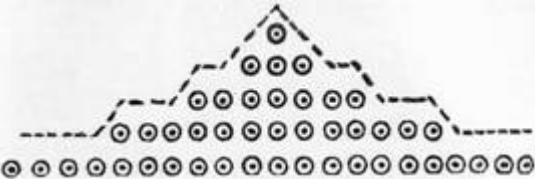
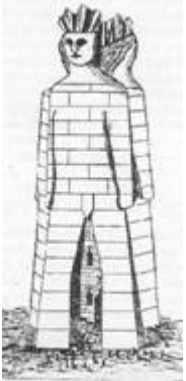
ES I:15 →

ES I:1-2 ←

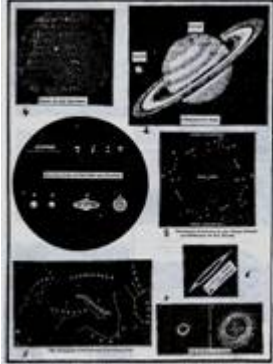
When Jehovih brought the great serpent (solar phalanx) along the road of Vorkum, in etherea, behold, the earth passed into the light of the Arc of Kosmon, rising upward, higher and higher in the dawn thereof.

To His etherean Gods and Goddesses, Jehovih said: As ye have founded arcs of light in my etherean heavens, to determine the travel of My corporeal worlds, so shall My God of the earth inspire mortals to build light-houses for man's ships that travel on the oceans. And they that travel in the ships, and they on the land shall know when a ship neareth the port, even as ye behold My traveling earth approaching the place of kosmon.

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<p>Kosmon, because it embraceth the present and all the past. Then will I reveal Myself; and they that deny Me shall accept Me; of their own accord will they put away their Lords and their Gods and their Saviours; nor shall they more have idols of Me, either on earth or in heaven, for I am sufficient unto all.</p>			
 <p>Rates.</p>	<p>Judgment XXXII:19→</p>	<p>Judgment XXV: 2→</p>	<p>And my Lords know the rates and grades of their people, their occupations, their aspirations, their labor, their behavior, private and public.</p>
 <p>Grades.</p>	<p>Judgment XXXIV:6→</p>	<p>Judgment XXV: 2→</p>	<p>And my Lords know the rates and grades of their people, their occupations, their aspirations, their labor, their behavior, private and public.</p>
 <p>Gall.</p>	<p>Judgment XXXII:3→</p>	<p>Judgment XXXII:8→</p>	<p>THE REFERENCE FOR THIS PLATE IS UNCLEAR BUT PERHAPS THIS PASSAGE, NEARBY WHERE THE PLATE WAS ORINGALLY PLACED, MAY BE USED.</p> <p>Judgment is rendered against all nations and peoples on the earth for this great darkness, these early deaths. And, because these angels are thus bound to mortals, and can not go away from them until such time as mortals die, mortals are responsible, and bound to train them up by examples of righteousness and good works.</p>

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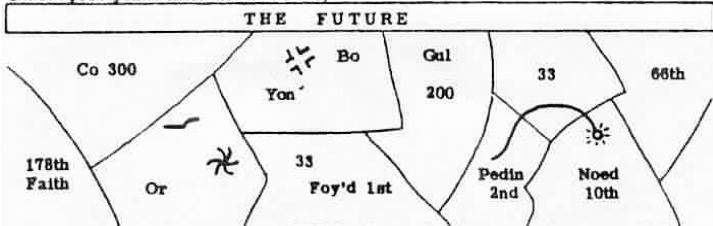
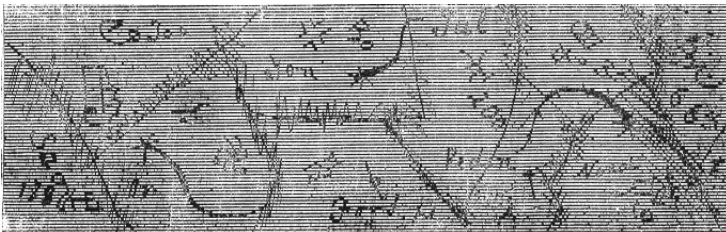
Illustrations of Corporeal Worlds.

Cosmogony I:
15→

Kingdom XVI:
9-10→

Now, from twelve to fourteen, they were initiated into the religious rites and ceremonies of the ancients, after the manner as set forth in the Book of Saphah, with explanations of signs, symbols, emblems and the sacred implements; with the ranks of Gods and Lords and Saviors and archangels; with the divisions of the higher and lower heavens; with the first, second and third resurrections in atmospherea, as set forth in the Book of Ben; and with the cosmogony of the corporeal worlds; the position and travel of the solar phalanx; with actual observations of the stars, planets and satellites, with their times and seasons, as set forth in the Book of Cosmogony and Prophecy.

And they could point out the constellations; describe the distances and revolutions of planets; explain the zodiac, the polar lights, and the use of telescopes and the spectrum. And, yet, not one of them had been tired or wearied in learning all these things.



Travels of Solar Phalanx (Future 9,000 Years).
Travel of the great serpent during the NINTH period of

Cosmogony I:
15→

Kingdom XXVI:
24→

FUTURE IS REFERENCED IN THIS BOOK AND SINCE THIS PLATE DESCRIBES ETHEREAN REGIONS AFTER THE END OF EVENTS IN THIS BOOK, THE PLATE IS POSITIONED AFTER ITS TEXT.

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nine thousand years after man's creation. Showing also the Orian fields in etherea, with their comparative densities and symbols.