

Joshua Immanuel The Christ

His Life on Earth

and His Teaching

by Dr. Stylianos Atteshlis
known as Daskalos

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BY DR. STYLIANOS ATTESHLIS
KNOWN AS DASKALOS

I am filled with joy that two thousand years after the events happened in Palestine my father's account of the life and teachings of Joshua Immanuel, the Christ, is published.

My father taught me at an early age that true friendship is precious and rare. I am very privileged to be able to say that I have a number of good friends. Not least among them are Eliane and Rudolf Stauch who have spared no effort to ensure that the book is true to my father's intentions. I wish to thank them for the time spent in the preparation of this book.

I am very glad that Dominik Stauch agreed again to do the layout. His touch gives a book a special quality. I extend to him my sincere thanks.

Panayiota Th. Atteshli

Note of The Editors

Dr. Stylianos Atteshlis, the author of this book, wished that his manuscript be reviewed, edited and published. We vividly remember a discussion with him in which we asked how far we were allowed to deviate from his text in order to make it easier to understand. We felt that the texts of the teachings delivered by Joshua contained passages that were difficult to understand. His answer was: “DO WE HAVE to make the things simpler and change the words of Christ?” He added that this book should not be read like a novel; that it demanded introspection and meditation. We have tried to keep as close and faithful to the original as possible. Unfortunately for us, the author passed over in 1995.

What the author wrote in Greek and Aramaic has been reproduced in his original handwriting. We have compiled a glossary of most of the Aramaic terms and of some key-words used in the text. The glossary terms are printed in italics, at least when they first appear in the text. In order to convey the idea that Absolute Beingness or God is neither male nor female, the text uses the terms “Him” or “It” interchangeably.

In the first part of the draft the author referred to God as “Eloha”. Realizing that it could give rise to a false pronunciation, he preferred the second part “Allaha”. We used the spelling “Alaha”, which is closer to Aramaic.

Daskalos used different Bibles, but he preferred the King James Version in a slightly more modern language. He copied texts by hand, revised them and added to them wherever he was inspired to do so.

We have included a “Table of Genealogy” of the families of Joshua and of Yiassounai and hope that it will make the reading easier.

We wish to add that no statement in this book was intended to give offense to, or to be critical or demeaning of, any religion, people, or nation. The book is an account of events that happened two thousand years ago, as witnessed by a Christian mystic.

It has been a joy to work on this book. We hope the readers will get as much inspiration and blessing from it as we did.

The Editors

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Table of Contents

ACKNOWLEDGEMENTS		
NOTE OF THE EDITORS	7	
INTRODUCTION	13	
Preface		
ON THE NATURE OF TRUTH	16	
Chapter One		
THE PEOPLE OF BIBLICAL PALESTINE	17	
[The Romans, the Israelites, the Essenes, the Greeks, the Bedouins.]		
Chapter Two		
THE ESSENE FAMILY OF THE GOD-MAN JOSHUA IMMANUEL	19	
[The Holy Family, honored by the Logos God incarnated and humanized as the God-Man Joshua The Birth of Elizabeth. The Immaculate Conception of Maria. Maria's dedication to the temple as a White Dove of the Heavens.]		
Chapter Three		
THE NATIVITY	21	
[The Annunciation. An Angel Appears To Yioussouf. The Birth Of Joshua Immanuel In Bethlehem. The Three Kings. Herod's conspiracy. The escape from Bethlehem.]		
Chapter Four		
THE HOLY FAMILY IN EGYPT	24	
[Preparations for the journey. The circumcision of Joshua Immanuel in Yerushalayim (Jerusalem). The Flight into Egypt. The Essenes of Egypt. The boyhood of Joshua. The Law completed. Miracles. Departure for Palestine.]		
Chapter Five		
THE HOLY FAMILY RETURNS TO PALESTINE	31	
[The Holy Family settles in Nazareth. A journey to Yerushalayim for the Passover Feast. Joshua teaches and heals in the Essene temple. Plans are made for regular visits to the Holy City.]		
Chapter Six		
A PECULIAR FAMILY	34	
[The family of the Essene novice Yiassounai. A troublesome Greek named Aristarkhos. An Accident And A Healing.]		
Chapter Seven		
IN CANA	39	
[Altai woos Esther. A wedding and a miracle in Cana. Joshua heals in Cana and in K'far Nahum (Capernaum).]		
Chapter Eight		
IN EN-NASSAR	42	
[Joshua exorcises demons into swine in Gadara. His stepbrothers argue. The God-man escapes a stoning. Healing of a leper. Joshua prays in the wilderness. He leaves Nazareth with Maria, Yioussouf and Yiacoub for K'far Nahum.]		
Chapter Nine		
THE HOLY FAMILY IN K'FAR NAHUM	47	
[Teaching and healing in K'far Nahum. The parable of the sower. The gathering of disciples. Preparing disciples to 'go out' two by two. Raises a child from 'death'. He comes to his disciples over the sea.]		

Chapter Ten		Chapter Eighteen	
YIOHANNAN THE BAPTIST IN JERIKHO	53	MAKING MEN WHOLE	99
[The early history of Yiohannan the Baptist. He dedicates himself to God as a monk-ascetic. He baptizes and teaches. He baptizes his cousin. Joshua Immanuel. Shalome fails to seduce him. He is imprisoned by Herod.]		[The Essene Council agrees to refuse Roman Citizenship and to heed Joshua's advice. Joshua teaches on the dual-in-one. Heals lepers and small child.]	
Chapter Eleven		Chapter Nineteen	
THE MUGKTADES RAHIB-SHAHEED YIOHANNAN	58	OUR DAILY BREAD	108
[The Holy Monk-Martyr Yiohannan the Baptist. In the dungeon. He is visited by his family. He refuses the King's ultimatum. Shalome's dance of the seven veils. Yiohannan is beheaded.]		[Joshua frees a slave. Materialize his Mind Vitality and feeds a multitude. Teaches his disciple-healers on the Archangels and the Fallen Ones. Confronts a Sanhedrin informer.]	
Chapter Twelve		Chapter Twenty	
JOSHUA IMMANUEL THE GOD-MAN'S LIFE AND HIS MINISTRY In PALESTINE	63	JOSHUA THE GREAT COMFORTER	115
[Joshua prophesies his crucifixion and the fall of Yerushalayim. He teaches the sweetest Commandment: the Doctrine of Love. The Sanhedrin plots against him.]		[Maria returns to K'far Nahum. Joshua, the Great Comforter, lifts a plague from Nain, and raises a boy from the dead. The healings of lepers in Dabrath. Joshua is transfigured on Mt. Tabor. Manasseh becomes an Essene novice]	
Chapter Thirteen		Chapter Twenty-one	
THE ESSENES OF PALESTINE	70	JOSHUA THE MERCIFUL	121
[The life of the Essenes. The work of two Essene Novices. Stephanos and Yiassounai. On the Sabbath, Joshua teaches and heals. Essene See of Yerushalayim. The God-man travels to K'far Nahum.]		[Joshua, the Merciful, heals the ward of Centurion. He teaches his disciple-healers. His companion-disciples argue over who is first among them.]	
Chapter Fourteen		Chapter Twenty-two	
JOSHUA TEACHES AND HEALS IN K'FAR NAHUM	75	THE LOVING AND FORGIVING GOD-MAN	129
[The Beatitudes. Joshua sets fire to the Earth; Families divide over the God-man's teachings.]		[Traveling to Yerushalayim, Joshua is ambushed. Instructs his disciple-healers in Yerushalayim. Confronts a Sanhedrin informer on the matter of taxes. Foretells his death and the fall of Yerushalayim. Teaches and heals.]	
Chapter Fifteen		Chapter Twenty-three	
A KIDNAPPING AND A WEDDING	80	JOSHUA, THE LORD OF FORGIVENESS	140
[Joshua sees trouble occur at a distance. The God-man returns a sheep, a man named Akhiezer, to the fold. The healing of the innkeeper Barrukh.]		[Joshua, the Lord of forgiveness, saves a woman taken in adultery. Returns to K'far Nahum. Exorcises demons from Mary Magdalena. The God-man teaches and heals.]	
Chapter Sixteen		Chapter Twenty-four	
THE MINISTRY CONTINUES	84	MARIA MAGDALENA	147
[The Sanhedrin sends spies to inform on Joshua. Judas plots. Joshua refuses a crown. He multiplies loaves and fishes and comes to his disciples on the sea. Yioussouf passes over.]		[Maria Magdalena, cleansed of sin, disposes of her property. She goes to Maria, mother of Joshua, to serve with her.]	
Chapter Seventeen		Chapter Twenty-five	
IN THOUGHT, WORD AND DEED	91	JOSHUA, THE GOD-MAN, REVEALING HIS AND OUR SPIRIT-SOUL-REAL-EGO-SELF	150
[Yioussouf is buried in Nazareth. Joshua goes to Yerushalayim for a Council of Essene Rayis Rabbis. The Essene Council considers its response to violence against the community. Joshua counsels them. Heals the ill and instructs his disciples.]		[Joshua quiets the storm. Teaches his disciple-healers revealing his and our Spirit-Soul-Real-Ego-Self.]	

Chapter Twenty-six	
JOSHUA, THE GOD-MAN, EXPLAINS LIFE AND DEATH	156
[Joshua instructs his disciple-healers on life and death. Teaches them how to raise consciousness. Delivers the Parable of the Lost Son.]	
Chapter Twenty-seven	
THE GOD-MAN SHOWS THE WAY	160
[Joshua the God-man shows the Way. He tells his disciple-healers what will happen soon in Yerushalayim.]	
Chapter Twenty-eight	
THE AUTHOR OF LIFE	164
[The God-man Joshua, the Mshiha, reassures his Friends. He goes to Yerushalayim where he teaches. He heals a Roman noble and raises Eliezar from the tomb.]	
Chapter Twenty-nine	
THE CONSPIRACY	169
[The Sanhedrin conspires to sentence Joshua to death. He is warned of the events. Joshua advises his friends in Bethania to leave Palestine.]	
Chapter Thirty	
THE GOD-MAN'S INSTRUCTIONS	173
[Joshua explains the lessons of his death and resurrection. He returns to K'far Nahum and teaches. The God-man heals Bedouin children.]	
Chapter Thirty-one	
THE GOD-MAN REVEALS THE TRUTH	179
[His last teachings in K'far Nahum. The God-man reveals the Truth and prepares for the journey.]	
Chapter Thirty-two	
THE SUFFERING SERVANT	183
[Joshua's life and teaching a month before the crucifixion. He explains to his disciples in K'far Nahum what is to come. Joshua instructs and comforts the Rayis Rabbi before leaving K'far Nahum. He heals two children.]	
Chapter Thirty-three	
IN YERUSHALAYIM	187
[The return to Yerushalayim. Joshua is visited by his Roman friends. He teaches. Yiohannan counsels Yiassounai.]	
Chapter Thirty-four	
THE PLOT	194
[Kaiaphas plans the arrest, trial and crucifixion of Joshua. Judas is deceived into acting as accomplice. A night in the garden of Gethsemane.]	

Chapter Thirty-five	
THE PASSION	197
[Joshua teaches. He heals in Bethania. The Last Supper. The agony in Gethsemane. Judas' betrayal. Joshua is seized, tried, and sentenced. He bears his cross. Yiassounai is wounded. Jesus is crucified.]	
Chapter Thirty-six	
AFTER THE CRUCIFIXION	211
[Joshua is laid in a tomb. The God-man resurrects his body. Yiassounai passes over. Joshua appears to the Rayis Rabbi Ephraim and to Simon. He then appears and baptizes in K'far Nahum. He shows Thomas his wounds and instructs his disciples.]	
TABLE OF GENEALOGY	222
EPILOGUE	223
GLOSSARY	228

Introduction

Ἐν Ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν
πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.
Οὗτος ἦν ἐν Ἀρχῇ πρὸς τὸν Θεόν,
πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς
αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.

Absolute Infinite Authority is the Logos, and the Logos is in God and the Logos is God. He is in Absolute Authority in God. All things were made through Him and without Him nothing was made that was made. (cf. John 1: 1-3)

In him (the God-man Joshua Immanuel, the Christ) is Life and the Life is the Light (the Selfhood) of men. And the Light shines in the darkness (human ignorance) and the darkness did not comprehend it (cf. John 1:4-5).

Who was, who is now, and who will always BE in eternity as a human being is Joshua the Son of Man. And what was, what is now and what will BE in eternity, is Joshua the Son of God.

Was Joshua, as a person, simply a human being who lived twenty centuries ago for only thirty-three years, who was then crucified, and passed over to oblivion?

Joshua has always been and is part of the *Logos*. By his own free will the Logos incarnated and humanized an immaculate Logoic ray of himself as Joshua Immanuel; implanting in Joshua his full Divine Logoic nature. Aware of himself as the Logos God, Joshua said, 'Before the foundation of the world, I am—in the eternal Now.' (cf. John 17:24).

Joshua is now, and forever will be, eternal and everlasting Life, the Divine Selfhood, the King of the Heavens and of the Earth, the Light of the world.

As a human being, Joshua was aware of being the Selfhood in every human being. As the Logos, the Son of God, he knew himself as God. He was His Divine Majesty, the King of the Heavens and of the Earth.

Then the King will say to those on his right hand, (Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me; Then the righteous will answer him, saying, 'Lord when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and take you in, or naked and clothe you? Or when did we see you sick, or in prison, and come to you?' And the King will answer and say to them, 'Assuredly, I say to you, IN AS MUCH AS YOU DID IT TO ONE OF THE LEAST OF THESE MY BRETHREN, YOU DID IT TO ME.' (Matthew 23:34-40)

Twenty centuries ago in the garden of Gethsemane, just before the arrest he had foretold, Joshua knelt and prayed to his Father.

Then Joshua came with them to a place called Gethsemane, and said to the disciples, 'Sit here while I go and pray over there' And he took with him Peter and the two sons of Zebedee and he began to be sorrowful and deeply distressed. Then he said to them 'My Soul is exceedingly sorrowful even to death. Stay here and watch with me.' He went a little farther and fell on his face and prayed, saying, 'O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as you will.' (Matthew 26.36-39)

Was the cup of which Joshua spoke his martyrdom? He had predicted his crucifixion, describing in detail what would happen and assuring his disciples of his resurrection. And through-out his ordeal Joshua showed no weakness. Even when nailed to the cross, bleeding to death, he petitioned his Father to forgive his killers because they 'did not know what they were doing.'

No, the cup that Joshua asked his Father to remove and asks yet, through all the centuries since was and is the blood he foresaw shed in his, and in his Father's name. Christianity, the doctrine of life and love of God and of mankind, was founded on the instructions of the God-man, the Christ himself, after his resurrection as the Son of Man.

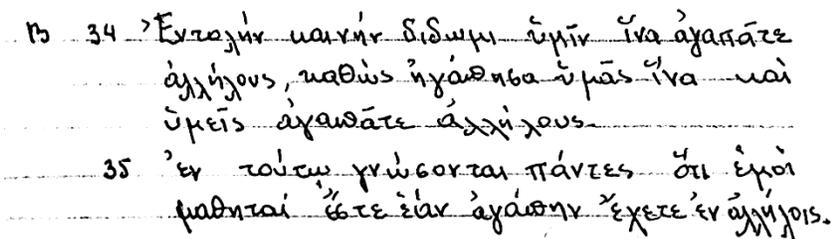
Then the eleven disciples went away into Galilee, to the mountain, which Joshua had appointed for them. And when they saw him they worshipped him; but some doubted. Then Joshua came and spoke to them, saying, 'All Authority has been given to me in Heaven and on Earth Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always.' (Matthew 28:16-20)

The persecution of Christians in Palestine and Cyprus, following the crucifixion of Joshua Immanuel, the Christ, was upon orders of the *Sanhedrin*, and it continued until the open rebellion of the Israelites in Palestine climaxed in the destruction of Jerusalem in 60 A.D, just as Joshua had foreseen.

Then by order of the Roman Caesars, a massive and bloody persecution of Christians spread throughout the Roman Empire. Atrocious crimes and inhuman tortures were inflicted upon its victims by the heathen Roman authorities, usually in public places to inflame the blood lust of the Roman masses.

As deep as these wounds were to Christianity and to the God-man Joshua, how much deeper and more grievous were the wounds inflicted after the fall of the Roman Empire by so-called 'Christians'?

The Christian ecclesiastical hierarchy regularly twisted the teachings of the God-man to suit and to serve personal interests. The God-man, an Essene, teaching his Essene disciples primarily in ancient Greek, taught the law of Love. This sweetest commandment he gave his disciples in Greek:



13 34 Ἐπιτομήν αὐτῆν διδωμι ὑμῖν ἵνα ἀγαπᾶτε
ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ
ὑμεῖς ἀγαπᾶτε ἀλλήλους.
35 Ἐν τούτῳ γνώσονται πάντες ὅτι ἐγὼ
μαθηταὶ ἔστε εἰὰν ἀγάπην ἔχετε ἐν ἀλλήλοις.

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By that all will know that you are my disciples, if you have love for one another. (John 13.34, 35)

St. Paul would later translate this great commandment into Latin for the Western Church: *Mandatum novum do vobis, ut diligatis invicem sicut dilexi vos, ut et vos diligatis invicem. In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem. (Evangelium Secundum Ioannem 13:34, 35)*

The ecclesiastical authorities and dignitaries disregarded this great commandment entirely, splitting the Christian doctrine of love into dogmas, and heresies, spreading ill will and hatred among Christians.

Throughout the centuries in both the Eastern and Western churches, church leaders have committed countless crimes against Christians with whom they differed. Calling them heretics, they tortured and killed them, often more horribly than the Romans had. The so-called 'Holy Office' or Inquisition introduced the *auto-da-fé*, the burning alive of human beings, Christians, Jews, and Moslems—in the name of the God of Love and Mercy. The tragic history of the 'Christian' church is defiled by the blood of innocents. And were not these tortures inflicted even on Joshua the Christ, on His Divine Majesty, the King of the Heavens and of the Earth? For whatever is done to another, whether it is good or evil, is done to His Divine Majesty, to the Son of Man, to Joshua Immanuel the Christ, and to the Logoic Selfhood of which every human being is part.

Through the centuries Christianity, the doctrine of life, love, compassion and mercy, has suffered grievously from the darkness of human ignorance, malice, and prejudice. But at some time flit crucified Lord of the everlasting Life and Love, the Light of the world, will be resurrected in the hearts of all Christians. And the Holy Churches around the world will be united again into a tingle flock, shepherded by the God-man Joshua Immanuel, the Christ. Will it not then please God, the Divine Father of His Beloved Son, to remove this bitter and most painful cup from Joshua, the Lamb of God, who takes away the sin of the world—*Agnus Dei, ecce qui tollit peccatum mundi?* (cf. *John 1:29*)

PREFACE On the Nature of Truth

I am the way, the truth, and the life. (John 14:6)

Throughout the last twenty centuries many have told stories, both orally and in writing, about the God-man Joshua Immanuel, the Christ—stories concerning his life, his purposes, and his teachings. Most of these stories have been colored by their human way of understanding.

Writers, attempting to write of a person's life and of his teachings, frequently misrepresent the truth. Sometimes these distortions are unintentional but they are often deliberate. Whatever the reasons for distorting the real events and the true character of a person, such writers all too frequently present their readers with a monstrosity, the creature of unbridled imagination, disfigured by their own feelings towards the subject. Very often they are influenced by hearsay and rumors and give their readers wrong impressions. Since many of the sources of information are unreliable, what is created is fantasy masquerading as fact.

Though it may seem that a writer is able to distort the Truth, the real Truth cannot be distorted. For the Truth remains ever intact in the universal Mind: the Cosmic Consciousness or the Cosmic Memory of the planet.

There are only two trustworthy sources of information on the God-man Joshua Immanuel, the Christ. One is in the Gospels according to the Evangelists: St. Matthew, St. Mark, St. Luke, and St. John. The other is in the Cosmic Consciousness of the planet.

The Gospels according to St. John and St. Luke were written in ancient Greek, while the Gospels according to St. Matthew and St. Mark were written partly in ancient Greek and partly in Aramaic. It is in the Gospel according to St. John, first cousin of the God-man Joshua Immanuel, the Christ, that the whole truth about the God-man is given.

Whatever has taken place on the planet—no matter how insignificant, in the life of a worm, of a plant, or of any other phenomenon of life—has been most accurately and permanently recorded in the Mind Cosmic Consciousness, where it can be contacted at any time. By raising one's Self-consciousness to the higher levels of the Cosmic Consciousness of the planet and, by either 'attuning' one's Self to the time-and-place-space where someone has lived or by the so-called 'at-one-ment' with an object of study (which is a still higher level of Self-consciousness), one can contact in the eternal Now the living *elemental* of a historical person. Only then can one see and experience the actual events, the whole life of the person that one seeks to know.

In the higher levels of the Cosmic Consciousness, in the five-and six-dimensional worlds, where all the worlds of the other dimensions are also found, one can experience anything that has happened in the three-dimensional gross material world, and relive all past events three dimensionally.

CHAPTER ONE The People of Biblical Palestine

[THE ROMANS, THE ISRAELITES, THE ESSENES, THE GREEKS, THE BEDOUINS.]

I said, 'You are gods, and all of you are children of the Most High...' (Psalm 82:6)

Twenty centuries ago in Palestine there lived people of differing races and religions; people with differing ways of understanding and of living.

THE ROMANS

The Romans were the conquerors who had invaded and occupied Palestine. Palestine and nearly all the countries of the Middle East fell under Roman rule. The Romans were heathens, worshipping the Greek Olympian Gods and Goddesses to whom they gave Latin names. Their languages were Latin and Greek.

Among the Romans living in Palestine two thousand years ago were: The Governor and his family; the officers and employees of the Roman government and their families; the soldiers, spearmen, archers, and swordsmen and their families; Roman commercial traders; as well as Romans who for various reasons chose to live there.

Caesar recognized an Israelite King under his orders and authority and the Israelite *Sanhedrin*, the highest Israelite religious authority, headed by the Chief High Priest with an executive body of Pharisees, Scribes and others appointed by the Chief High Priest.

Although the Romans considered the Mosaic Law to be barbarous, cruel and inhuman, the Sanhedrin was authorized to apply that law to the non-Roman citizens: Israelites and Essenes. The Sanhedrin cruelly executed many Israelites and Essenes by such savage means as stoning and crucifixion.

The Roman Governor, by order of Caesar, cunningly offered to the Israelites and the Essenes Roman citizenship, which would have released them from the authority of the insane King of the Israelites, Herod, and of the Sanhedrin. Some prosperous Israelites accepted this offer.

THE ISRAELITES

The Israelites were the majority of the population grouped as Judeans, Galileans, Samaritans, and others. They were very often hostile to one another. Their languages were Hebrew and Aramaic and, for some, Greek. They worshipped the God of Moses, the one God of the Heavens and of the Earth. But their God was cruel and jealous, visiting the iniquities of the fathers on the children to the third and fourth generation. Their God was vengeful, with many human vices.

The Israelites had long expected the coming of the Messiah—the Son of God—the Savior of the world and liberator of Palestine.

THE ESSENES

The Essenes of Palestine were Greco-Israelites, and were sometimes called Nazarenes. Their mother tongues were Greek and Aramaic. Like their brother Israelites, the Essenes expected the coming of the Messiah, but they believed He would be born into Palestine into an Essene community.

They were peace-loving people, worshipping the One Spirit God, the God of the Heavens and of the Earth; the God of Everlasting Life and Love; God Omnipresent, Omniscient, and Omnipotent. In the minds and hearts of the Essenes was enthroned that Spirit God, Father of all human beings, a God of Love and Mercy whom they called *Aton-ai*. Two centuries after the Exodus from Egypt of the Egyptian-Israelites slaves led by Moses, the Pharaoh Amenophis IV, as Ankh-en-Aton, denounced the false Gods and introduced in Egypt the worship of the One Spirit God who was the same God that the Essenes worshipped.* The main centers of the Essenes were Egypt: notably in *Annu* (Heliopolis) and in *Iskenderia* (Alexandria). There were other centers in the Middle East including Palestine, Syria, and Cyprus. Most Essenes in Palestine were unwilling to separate themselves entirely from the Israelites by accepting citizenship from the heathen Roman infidels. And so they remained under the cruel yokes of Herod and the Sanhedrin.

The Sanhedrin considered the Essenes as heretics, but the Israelite Sanhedrin authorities were cautious and never said so openly since most of the scribes and some of the Pharisees were related to Essenes. But the Sanhedrin would lose no opportunity to accuse the Essenes of violating Mosaic Law.

THE GREEKS

The Greeks of Palestine were Roman citizens and heathens who worshipped the Olympian Gods and Goddesses. They were scholars, artists, teachers, philosophers, writers, and commercial traders. Their languages were Greek and Latin, with a few speaking Aramaic.

THE BEDOUINS

The Bedouins of Palestine were a nomadic Arab race. Most worshipped the One God of the Heavens and of the Earth, the God of their Father Ibrahim (Abraham), calling Him 'Allah'. Some also worshipped Fire and the Stars. For the most part, the Bedouins were horse breeders. Their languages were Arabic and Aramaic. A few wealthy Bedouins were also fluent in Greek and Latin.

*) Were the Essenes then descendants of the Egyptian-Israelites who had remained in Egypt accepting the worship of the One Spirit God, ATON, whom Ankh-en-Aton had introduced? Can this be only coincidence?

CHAPTER TWO The Essene Family of The God-Man Joshua Immanuel [THE HOLY FAMILY, HONORED BY THE LOGOS GOD INCARNATED AND HUMANIZED AS THE GOD-MAN JOSHUA, THE BIRTH OF ELIZABETH. THE IMMACULATE CONCEPTION OF MARIA. MARIA'S DEDICATION TO THE TEMPLE AS A WHITE DOVE OF THE HEAVENS.]

Twenty centuries ago the Chief Essene High Priest *Yioakhim* (Joachim) and his wife Hannah lived in a small house adjacent to the Essene temple in an exclusively Essene community in a neighborhood of *Yerushalayim* (Jerusalem).

Hannah was the sister of High Priest *Shamaon* (Simeon), a scholar and scribe, and second in authority only to *Yioakhim*. *Shamaon* lived in the temple quarters, having dedicated himself completely to God and was considered by the Essenes to be a prophet.

Hannah and *Yioakhim* named their first daughter Elizabeth. Elizabeth married an Essene Priest, who was named *Zakharias*. Although barren, she gave birth to *Yiohannan* (St. John the Baptist) by immaculate conception.

There was in the days of Herod, the King of Judea, a certain priest named Zakharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking blameless in all the commandments and ordinances of the Lord. But they had no child because Elizabeth was barren, and they were both well advanced in years. So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, it fell to his lot to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense. Then an Angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zakharias saw him, he was troubled, and fear fell upon him. But the Angel said to him, 'Do not be afraid, Zakharias, for your prayer is heard; and your wife Elizabeth will bear you a son and you shall call his name "Yiohannan." And you will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to the Lord their God. He will also go before him in the Spirit and power of Elijah, "to turn the hearts of the fathers to the children," and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.' And Zakharias said to the Angel, 'How shall I know this? For I am an old man and my wife is well advanced in years.' And the Angel answered and said to him, 'I am Gabriel, who stand in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time.' And the people waited for Zakharias, and marvelled that he lingered so long in the temple. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained

speechless. And so it was, as soon as the days of his service were completed, that he departed to his own house. Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, 'Thus the Lord has dealt with me, in the days when he looked on me, to take away my reproach among men.' (Luke 1:5-25)

Hannah, the wife of Yioakhim, some years after giving birth to Elizabeth, gave birth to a second daughter, Myriam Shalome. Myriam Shalome became the wife of the Essene fisherman *Shabbatai* (Zebedee), and then bore *Yiacoub* (James the Apostle)*. By immaculate conception Myriam Shalome would also give birth to Yiohannan (St. John the Evangelist).

Two years after the birth of Myriam Shalome, the High Priest Yioakhim had passed over in peace, and a year later Hannah, well advanced in years, found herself pregnant again—by immaculate conception. Hannah, in great wonder and awe, revealed her mysterious pregnancy to her brother, the High Priest Shamaon. Shamaon told her that he had expected it, for the Archangel Gabriel, had revealed to him that Hannah would conceive, by immaculate conception, and give birth to a daughter. The child would be dedicated to God as a White Dove of the Heavens, according to the rites of the Essenes. She would be brought up in the temple and by immaculate conception (being virgin and remaining virgin and thus fulfilling the prophecy of Isaiah) she would give birth to the Messiah, the Son of God. Gabriel promised Shamaon that he would not pass over until he had held in his arms the son of his niece, the Messiah, and had circumcised him according to the rites of the Essenes.

Therefore the Lord himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call his name Immanuel (Isaiah 7:14)

And so by immaculate conception Hannah gave birth to Maria. When Maria was three years old Hannah covered her child's head with a white cloth and dressed her in white, according to the Essene rites. She then took her to the Essene temple and gave her to the faithful care of her uncle, the High Priest Shamaon. Dedicated to God as a White Dove of the Heavens, it was Maria's duty to live on the temple premises a life devoted to prayer and to service and care of the ill and aged.

Shamaon, now well advanced in years, told the Essene Elders of the coming birth of the Messiah and of the promise of the Archangel Gabriel that he would not pass over before holding in his arms the Messiah.

When Maria was six years old her mother Hannah passed over in peace. This was fifteen years since Elizabeth had married the Essene priest, Zakharias, and Myriam Shalome was betrothed to *Shabbatai* (Zebedee).

When Maria was thirteen, her uncle entrusted her to an Essene carpenter, a widower, named *Yioussouf*, in a white marriage, in accordance with Essene rites. *Yioussouf* had four sons and two daughters. Three of his sons, *Yiossaphat*, *Simon* and *Judas*, were already married. The youngest son, *Yiacoub*, six years younger than Maria, lived with his father and his sisters, *Tamar* and *Esther*.

Yioussouf's duty, according to the custom of a white marriage, was to protect Maria, considering her one of his daughters. She was destined to remain a virgin, dedicated to God. He offered Maria a room in his house, large and well-lighted, where the White Dove of the Heavens might prepare her altar and place of prayer. Maria, together with *Tamar* and *Esther*, looked after *Yioussouf* and *Yiacoub*.

*) *Yiacoub* became the first Christian Archbishop of Yerushalayim and Palestine and the second Christian martyr after *Stephanos*, murdered by order of the Sanhedrin.

CHAPTER THREE The Nativity

[THE ANNUNCIATION. AN ANGEL APPEARS TO YIOUSSOUF.

THE BIRTH OF JOSHUA IMMANUEL IN BETHLEHEM.

THE THREE KINGS. HEROD'S CONSPIRACY. THE ESCAPE FROM BETHLEHEM.]

It was two years later that Maria, now fifteen, was visited while she was at prayer by the Archangel Gabriel.

Now after those days Zakharias' wife Elizabeth conceived; and she hid herself five months, saying, 'Thus the Lord has dealt with me, in the days when he looked on me, to take away my reproach among men.' Now in the sixth month the Angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Yioussouf, of the house of David. The virgin's name was Maria. And having come in, the Angel said to her: 'Rejoice, highly honored and favored One, the Lord is with you; blessed are you among women.' But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. Then the Angel said to her, 'Do not be afraid, Maria, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call his name Joshua. He will be great, and will be called the Son of the Highest; and the Lord God will give him the throne of his father David. And he will reign over the house of Yiacoub forever, and of his kingdom there will be no end.' Then Maria said to the Angel: 'How can this be, since I do not know a man?' And the Angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. Now indeed, Elizabeth your relation has also conceived a son in her old age; and this is now the sixth month for her who was called barren. For with God nothing will be impossible.' Then Maria said; 'Behold the maidservant of the Lord! Let it be to me according to your word.' And the Angel departed from her. (Luke 1:24-38)

Yioussouf had not given much thought to Shamaon's announcement that the White Dove of the Heavens, Maria, would give birth by immaculate conception to the Messiah, the Son of God. So when Maria herself informed him of her pregnancy he was bewildered.

Now the birth of Joshua Immanuel, the Christ was as follows: After his mother was betrothed to Yioussouf, before they came together, she was found with child of the Holy Spirit. Then Yioussouf her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold an Angel of the Lord appeared to him in a dream, saying, 'Yioussouf son of David, do not be afraid to take to you Maria, your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a son, and you shall call his name Joshua, for he will save the people from their sins.' Now all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: 'Behold, a virgin shall be with child and bear a son, and they shall call his name

Immanuel' which is translated 'God is in us.' Then Yioussof, being aroused from sleep, did as the Angel of the Lord commanded him and took to him his wife and did not know her (who she was) till she had brought forth her first-born and only Son. And he called his name Joshua. (Matthew 1:18-25)

And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. This census first took place while Quirinius was governing Syria. So all went to be registered, everyone to his own city. And Yioussof also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Maria, his betrothed wife, who was with child. (Luke 2:1-5)

Yioussof and Maria rode to Bethlehem to be registered as by order of Caesar Augustus. They were very tired, but Yioussof could find no suitable place for them to spend the night, as all the inns and houses in Bethlehem were full. There was, however, near the town a large cave where a man by the name of Nathaniel kept two cows and a flock of sheep. On this mild night Nathaniel and his shepherds had taken the flock out in the field. His cave was lit with two resinous torches fixed on the walls, and it was their light that beckoned Yioussof and Maria.

In a corner of the cave near an empty manger Yioussof prepared a place for Maria to rest on some woolen cloths. Yioussof found two empty buckets, and he took these to the well outside for fresh water. When he returned with the buckets full, he found Maria sitting with her baby son in her arms. Maria had given birth to the Messiah without the help of any human being, without pain, and without staining the cloths. She had taken the white cloth with which a White Dove of the Heavens covered her head to swaddle the God-child. The body of Joshua needed no washing. Maria placed her son in the empty manger on some clean pieces of white cloth. Yioussof was greatly confused, unable to comprehend that the Son of God could be born in a cave and laid in a manger.

Nathaniel, whose house was by the cave, and his shepherds returned, their torches lit, and knelt before the manger. They told Yioussof and Maria that the angels had announced to them, as they tended their flock in the field, the birth of the Son of God.

Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an Angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the Angel said to them, (Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this will be the sign to you: You will find a babe wrapped in swaddling cloths, lying in a manger.) And suddenly there was with the Angel a multitude of the Heavenly Host praising God and saying: 'Glory to God in the highest, and on Earth peace, good will towards men.' (Luke 2:8-14)

Nathaniel asked Yioussof and Maria to bring the child to his house, and Maria with her son in her arms followed Yioussof and Nathaniel there. She put the baby in a manger-like cradle in the entrance of the house. The shepherds returned to the flock. Nathaniel, Yioussof, and Maria exhausted, slept.

Nathaniel and Yioussof were roused at dawn by the sound of camel bells and a knock on the door. Opening his door Nathaniel discovered three Kings with their attendants, nine camels, and three horses in his yard.

The *Maharajah Rama Tavaivahan* presented himself to Yioussof and Nathaniel, introduced them to his friend and counselor *Chekhitana*, and to the Armenian King *Gaspar*, and his attendants. The Bedouin *Shakh* stepped forward introducing himself and his two attendants. The Maharajah then approached the child, took off his purple, royal garment and placed it around the cradle. He then removed his sword, put his right foot on a stool, and pressing the sword against his thigh, broke it in two. Laying the two pieces of the broken sword by the man-

ger-cradle where the God-child lay, he said, 'My Lord, at your feet is all power and authority.' Then he knelt by the manger praying. Beside him Chekhitana also prayed.

His prayers said, the Maharajah stood and looking down upon the child, exclaimed, 'Ham El Khior!' (Sanskrit: I see God). Thereafter the Maharajah Rama Tavaivahan was called Ham El Khior.

The Maharajah beckoned to one of his attendants to approach with a large wooden box. He placed this at the feet of the Virgin Mother saying, 'My Lady, mother of the Son of God, accept this token of our love. It is gold and you will soon have need of it.'

Turning to Yioussouf the Maharajah said, 'Dear brother, you must be away from here by noon. Take the Son of God and his mother away from Bethlehem and out of Palestine. King Herod means to find and kill the King of the Heavens.'

The Armenian King Gaspar, with his cousin Prince Manushak, knelt before the God-child. Gaspar grasped the manger in both hands and pressing his forehead against it, he wept saying, 'My Lord, Son of the Almighty, you guided us here with your bright star to humble ourselves before your Divine Majesty. My Lord and God of Love, have mercy on us. Have mercy on mankind. No more wars, Lord. No more bloodshed. The Earth is already so deeply stained with human blood. Let there be no more conspiracies, Lord, no more assassinations. I have given my power to my twin brother, Dikran and I have pledged myself to serve him. Guide us, oh Lord, to peace.'

From the hands of an attendant Prince Manushak took an incense burner. He filled it with the burning charcoal which Nathaniel provided and put incense on it. The house filled with its lovely, inspiring aroma. King Gaspar presented the Virgin Mother with a box full of incense and a bag of gold.

The Bedouin *Shakh Baal-das-Aaussar* (The Servant of God Osiris) approached the Holy Family with his attendants, bowing before the God-child, glorifying Allah, the One God, the God of their father Ibrahim. And mounting their horses and camels, the pilgrims departed Bethlehem.

Yioussouf, thanking Nathaniel and following the advice of the Maharajah Ham-El-Khior secretly left Bethlehem. Yioussouf and Maria were disguised in Bedouin robes provided them by the Sheikh *Baal-das-Aaussar* (Baldassar, Balthazar).



CHAPTER FOUR The Holy Family in Egypt

[PREPARATIONS FOR THE JOURNEY. THE CIRCUMCISION OF JOSHUA IMMANUEL IN YERUSHALAYIM. THE FLIGHT INTO EGYPT. THE ESSENES OF EGYPT. THE BOYHOOD OF JOSHUA. THE LAW COMPLETED. MIRACLES. DEPARTURE FOR PALESTINE.]

In Nazareth lived the three married sons of Yioussof: Yiossaphat, Simon, and Judas with their families. In *K'far Nahum* (Capernaum) Yioussof's daughter, Tamar, lived with her husband and Yioussof's widowed mother-in-law.

Explaining that he had to escape with Maria and the baby to Egypt, Yioussof asked his daughter Esther, to take Yiacoub to his grandmother in K'far Nahum. Then Yioussof asked Yiossaphat to sell his workshop, tools, and all moveable property in Nazareth with the profits to go to Esther for the support of the family in K'far Nahum.

Yiossaphat, who was a carpenter and a builder and repairer of carts, had worked for some years with his father and then in his own shop. He built for Yioussof and Maria a strong, covered cart with four wheels thick enough to travel over sand. And Yioussof bought a strong ox to pull it.

And on the eighth day after the birth of Joshua Immanuel, Yioussof and Maria dressed again as Bedouins and concealing the baby in the cart, took the God-child to the Essene suburb of Yerushalayim to present him to God in the Essene temple according to the Essene rites of circumcision. Shamaon, the *Rayis Rabbi* (High Priest), the uncle of Maria, received Joshua in the temple. And then as Gabriel had promised, he held the Messiah in his arms and circumcised him, naming him as Gabriel had instructed, 'Joshua Immanuel'.

And behold there was a man in Jerusalem whose name was Shamaon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. So he came by the Holy Spirit into the temple. And when the parents brought in the child Joshua, to do for him according to the custom of the Law, he took him up in his arms and blessed God and said: 'Lord, now you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation which you have prepared before the face of all peoples, a light to bring revelation to the Gentiles (the Essenes?) and the glory of your people Israel.' And Yioussof and Joshua's mother marveled at those things which were spoken of him. Then Shamaon blessed them and said to Maria his mother, 'Behold, this child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own Soul also), that the thoughts of many hearts may be revealed.' (Luke 2:25-35)

Then Herod, when he saw that he was deceived by the wise men was exceedingly angry: and he sent forth and put to death all the male children who were in Bethlehem and in all its districts from two years old and under, according to the time which he had determined from the wise men. (Matthew 2:16)

Shamaon summoned the Essene Elders, Rabbis, and scholars to present Joshua, the God-child to them, saying in Aramaic, ‘Rejoice, beloved, as my heart rejoices now. The Spirit of God be with you. The *Ruach Elohim* (the Spirit of God), and the *Zauir Anpin* (the Logos) have given me the honor of presenting to you the *Beni Alaha* (the Son of God). The *Shaddai El* (the Almighty God) be blessed.’

‘Joshua Immanuel, son of the Virgin, a White Dove of the Heavens who grew up in this temple, is the expected One, the *Mshiha* (Messiah). I present to you the *Beni Alaha*, the *Mshiha*. Herod, the mad King of Israel, is at this hour killing innocent newborn boy children, in and near Bethlehem in the belief that he will thus kill the King of the Heavens. I have advised the family to leave Palestine and go to our brothers in the Essene community of Heliopolis in Egypt. The Rayis Rabbi there, Nathanael, will be greatly honored to give sanctuary to the *Beni Alaha*. Yioussouf and Maria must depart at once, and we will undertake to send them safely.’

The Rabbi Ephraim, upon the instructions of Rayis Rabbi Shamaon, arranged with the Bedouin Abdullah, a good friend of the Essenes and a leader of caravans, to escort the Holy Family to the safety of Egypt. The Essene elders warned the Bedouin to avoid Bethlehem, traveling east from Yerushalayim to Jerikho, along the eastern shore of the Dead Sea, and then westward to the northern coast of Egypt, where the Nile flows into the sea. There was no time to waste. The Rayis Rabbi and the elders warned Maria and Yioussouf that they must flee Palestine without delay.

And so the caravan departed with the Holy Family disguised as Bedouins, and concealing the infant. There were in that caravan forty-six camels, carrying goods to sell in Egypt, and sixteen carts loaded with travelers and goods. Ten well-armed Bedouin guards on horseback accompanied the travelers. The journey was uneventful. Abdullah did his best to provide Yioussouf and Maria with every possible comfort, good food, and fresh water.

In due time they arrived at a village by the sea on the eastern outflow of the Nile, where Yioussouf and Maria intended to stay for a time. It was a poor village of Essene fishermen. But the Rabbi provided Yioussouf the clothing he required and a new robe of snow-white linen for Maria, the White Dove of the Heavens, and a snow-white cloth for her head.

When Yioussouf tried to pay Abdullah, the Bedouin said that the Essene Elders in Yerushalayim had already paid him well and that it had been a great honor and pleasure to serve them. And he gave Maria a goat, that Joshua might be nourished with her fresh milk. The Holy Family would remain in that Essene fishing village for six months.

**TO BETTER UNDERSTAND, WHO THESE ESSENES LIVING IN EGYPT WERE,
WE NEED TO KNOW SOME HISTORY.**

In the year 1600 B.C. in Khemt (Egypt) there were Egyptians worshipping many false gods; there were Greeks also worshipping false gods and goddesses; the *Yiatmanese* (Greco-Egyptians) however, and the Egyptian-Israelites (descendants of Yioussouf, son of Yiacoub) worshipped One God.

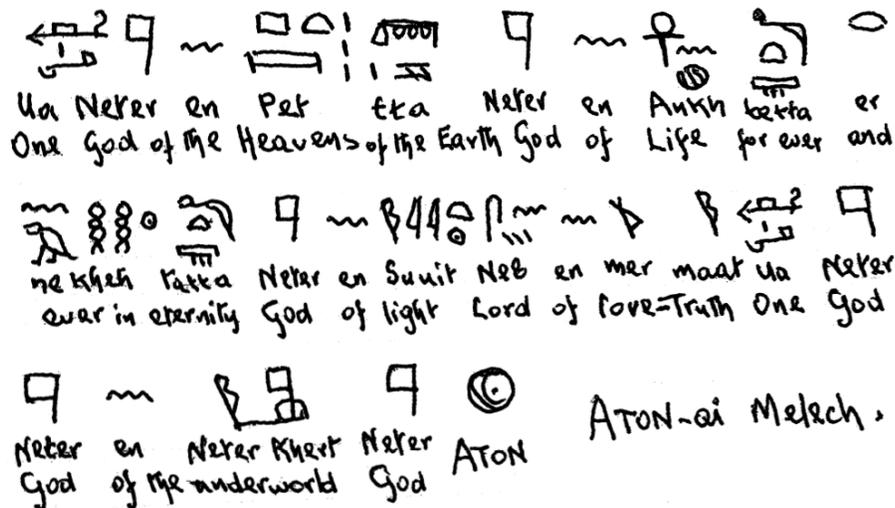
Prince *Kniu-Mu Mosis* (Moses) was born to Egyptian-Israelite slaves in 1570 B.C. Many Egyptian-Israelites had been forced into slavery under the yoke of Greeks or Egyptians by their inability to pay oppressive taxes. *Mosis* was adopted by the barren, widowed sister of the Pharaoh Amen Ophis I. When Amen Ophis died, his son Thothmosis IV, was crowned Pharaoh of Egypt. The Prince *Kniu-Mu Mosis*, a high hierophant, was so embittered by this that he killed in himself the Egyptian Prince (cf. Exod. 2:12) and became an Israelite—son of the Israelite Patriarchs: *Ibrahim, Is-Shakh, Yiacoub, and Yioussouf*.

Mosis, using his magical powers as a hierophant against the Egyptians, freed the Israelite from the state and from their Egyptian and Greek masters and led them back to Palestine where they might freely worship the One God of their Fathers.

In 1370 B.C. Pharaoh Amen Ophis IV gave himself the name Ankh-en-Aton, denouncing the false gods of the Egyptians, ending idolatry, and introducing the worship of the One True Spirit God *ATON*. The Egyptian Israelites who remained in Egypt and the Greco-Egyptians accepted this One True Spirit God as their own.

Over the next centuries the Essenes appeared, first in Egypt, and later in Cyprus, Palestine, Syria and elsewhere. These Essenes worshipped the One Spirit God, the God of the Heavens and of the Earth, a God of Life and Love, Omnipresent, Omnipotent and Omniscient. Influenced by the Israelites of Palestine the Essenes accepted the Ten Commandments Mosis had passed down to them, the *Zohar*, and the *Sepher Yetzirah* (the Jewish Book of Creation), but cleansed these harsh doctrines of cruelty and narrow-mindedness.

The Essenes worshipped:



One God of the Heavens and of the Earth, God of Life forever and ever in eternity, God of Light, Lord of Love-Truth, One God, God of the underworld, God Aton, ATON-AI Lord and King.

While Maria and Yioussouf dwelled in the fishing village, they lived in the house of the Rabbi *Davout*. Rachel, the Rabbi's wife, was of great help to Maria in caring for Joshua. One day the Rayis Rabbi Nathanael, from the Essene community of Annu (Heliopolis), visited the little village on the coast. He told Maria that her uncle Shamaon, the Rayis Rabbi of Yerushalayim, had passed over in peace and that Rabbi Ephraim, who had succeeded him, sent them his love. Nathanael asked Yioussouf and Maria to accompany him to Heliopolis and live there. He offered Maria, the White Dove of the Heavens, to supervise the Essene Home for the ill and aged in the premises of the temple and care for the temple and the Essene synagogue. With pleasure Maria accepted these duties. Yioussouf, Maria, and Joshua Immanuel, now a child of nine months, traveled with Nathanael to Heliopolis.

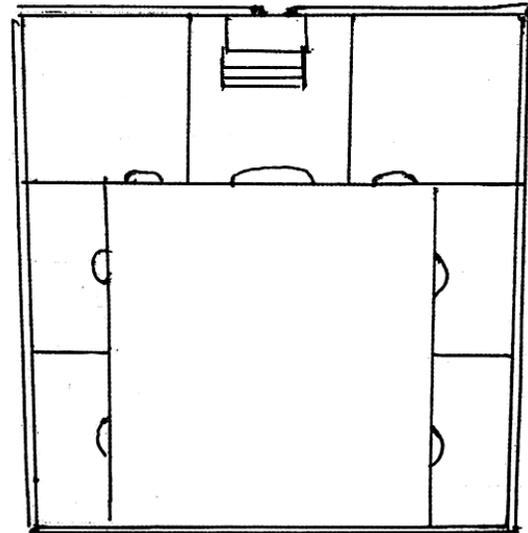
The Essene community in Heliopolis was quite prosperous. Nathanael offered Yioussouf, Maria and Joshua a large, comfortable house next to the temple. The temple and the synagogue stood on the banks of the Nile, surrounded by extensive gardens and by ten large houses for the Rayis Rabbi, the Rabbis, and some other citizens. Beyond lay the Home for the ill and aged.

The baby Joshua never cried nor complained. And, unlike other children, he was never noisy or angry. He was always calm and quiet with a healing smile for all, ready always to help and comfort others. Nathanael saw the sick and suffering, whom he brought to Joshua, always healed by the child's touch, even of serious and 'incurable' illnesses.

At two, Joshua Immanuel, alone in the gardens, would call down birds to him, holding them gently, stroking them. Wild ducks from the river, tortoises, even wild cats and jackals came into the garden to play with the God-child. Large wild cats played with him like kittens. And venomous snakes, three and four feet long, he would hold and caress, forbidding anyone to harm them. Once a young Rabbi, seeing Joshua with a huge snake, approached them silently and struck the serpent, crushing its skull. Joshua, smiling gently, prevented the Rabbi from striking another blow, stroked the snake's head, making it whole again, and released it. The young Rabbi was rubbing his eyes to make sure he had not been dreaming. Maria never worried when Joshua was alone in the garden with wild creatures knowing that nothing could harm her little son.

The Essene temple on the eastern bank of the Nile was a square building, sixty feet by sixty feet. The main part was a hall, forty feet by forty feet. The eastern end was the Holy of Holies, a room measuring twenty feet by twenty feet. To the left and right of the Holy of Holies were two more rooms, also twenty by twenty in size. There were four other rooms, two on each side of the main hall, each twenty by ten. There were no doors, only arches, and windows three feet square, eight feet from the ground, giving ample light. A thick and very heavy curtain of yellow wool covered the arch separating the main temple from the Holy of Holies.

Centered six feet above the altar on the eastern wall was a four foot square opening that allowed the rising sun to light the Holy of Holies. The altar was a heavy table of hard wood, eight feet by six feet, covered with a snow-white cloth of embroidered linen. In four large bronze vases, two on each side, there were always fresh flowers. The sunlight illuminated two snow-white tablets placed on the center of the altar. On these heavy, marble tablets, three inches thick and four feet long by three feet wide, were inscribed in golden letters the Ten Commandments in Aramaic. Before each of the tablets was a tall, bronze candlestick. A large bronze lamp, a bowl with a thick wick and filled with olive oil, burned continuously in front of the tablets.



*Drawing of the temple of the Essenes
in Annu (Heliopolis)*

Three wooden steps rose to the altar. The top one was four feet wide and eight feet long, four feet above the floor. The middle step was eight by three at a three-foot level. And the bottom one was eight by two, a foot and a half from the floor. These stairs and part of the floor were covered by a canary yellow carpet, eight by ten feet. The heavy yellow curtain that separated the main temple from the Holy of Holies was nearly always in place.

One *Sabbath* day at noon the Rayis Rabbi entered the Holy of Holies to check the wick of the lamp and was astonished to see that the two great marble tablets had been moved to the left side of the altar, and the huge bronze lamp placed to the rear where it glowed with uncommon brilliance. On the third step lay a child's sandals, and there on the altar slept the two-year-old child, Joshua Immanuel.

How could it be possible, Nathanael wondered, for a two-year-old to climb the altar, move those heavy tablets and the lamp without spilling the oil over the altar cloth? Awe-struck, he rushed away to find Maria, and when he returned with Maria to the Holy of Holies, they found

Joshua sitting on the step, putting on his sandals. Maria embraced her little God-son saying nothing and led them all from the Holy of Holies.

For six months on the first Sabbath of the month, this event was repeated, and six times Nathanael, unable to grasp what was happening, had replaced the tablets in the center of the altar and the lamp before the Ten Commandments. On the first Sabbath of the seventh month Maria asked Nathanael to lock the door of the temple until noon. Joshua was playing in the temple yard as Nathanael locked the door, taking the key with him. There was no other entrance to the temple, for the openings in the wall were eight feet from the ground.

When at noon the Rayis Rabbi unlocked the door and entered the Holy of Holies, he found the tablets moved again with Joshua sitting on the altar. The dazzling light emanating from the child's body blinded the Rayis Rabbi. And the child spoke, 'The Ten Commandments are prohibitions given by Mosis to the Israelites. For the Essenes, however, are the gentle persuasions of God to His offspring: Love the Lord, your God in you, and the Lord, your God in every other human being.'

Then the words of Shamaon echoed in Nathanael's mind, 'My dear brethren, rejoice; share my joy. I present to you the *Mshiha*, the Son of God, the Son of Maria the Virgin, White Dove of the Heavens.' So at last Nathanael understood what the *Ruach Elohim* (the Holy Spirit) and the God-child Joshua Immanuel as a pure Ray of the *Zauir Anpin* (the Logos) were telling him. He knelt before Joshua, the God-child, at the altar saying, '*Beni Alaha*, Divine child. The tablets of the Ten Commandments will remain on the left of the altar as you want them to be. My Lord, the altar is yours, everything everywhere is yours. You have under your command all of nature.' You restore the ill to health. Please forgive my narrow-mindedness to have seen you as a two-year-old child only. Have mercy upon us.' The Rayis Rabbi then took the boy's bare feet in both his hands and kissed them.

Joshua came down from the altar to embrace and kiss the kneeling Nathanael. The Rayis Rabbi embraced the God-child, kissing both his hands and helped Him put his sandals on. Maria, upon entering the temple, saw Nathanael and Joshua in the Holy of Holies and understood everything. This was a gentle lesson she had given the Rayis Rabbi. Nathanael kissed Maria's white robe, the robe of the White Dove of the Heavens, devoted to the service of God and of her son, the *Beni Alaha*.

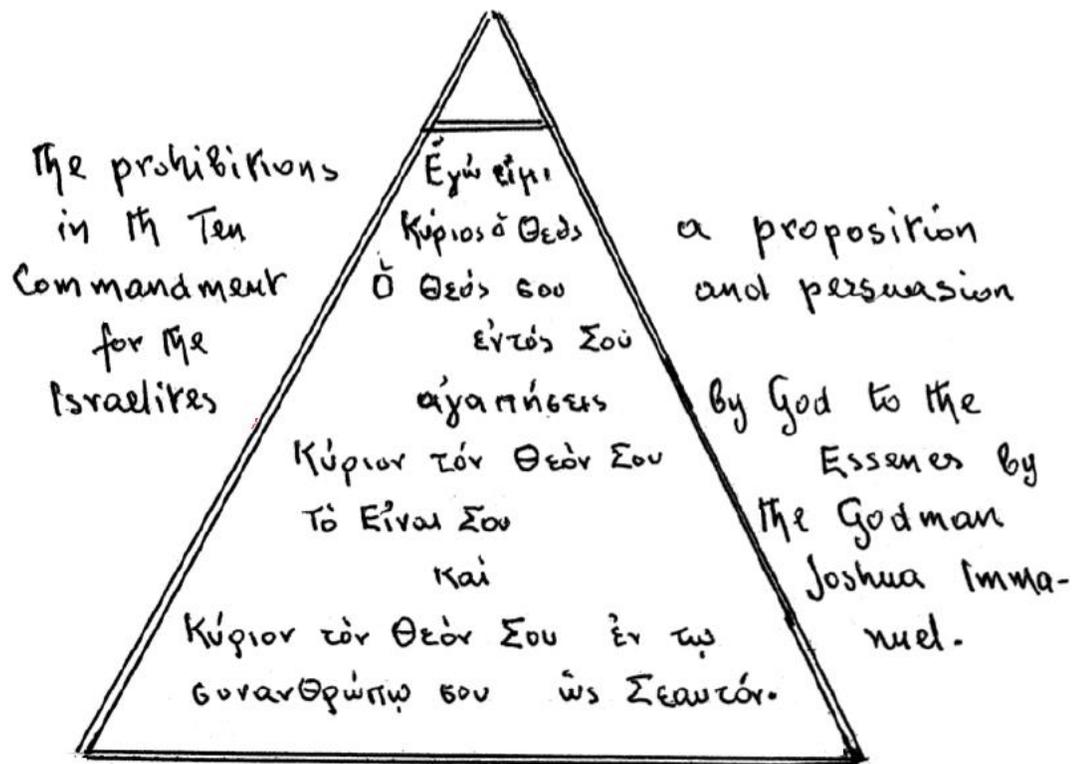
From age six, Joshua attended the Essene school under the supervision of Rabbi Ezekiel. The school near the synagogue was cared for by Ezekiel and by Maria. There Essene Rabbis taught Latin, Greek and Aramaic. And others taught the *Torah* and parts of the *Sepher Yetzirah*. By the age of eight, Joshua taught the Rabbis, in an amazing and most convincing way, of the work of the Archangels of the Elements in the creation of the worlds of existence, interpreting the *Sepher Yetzirah*, and adding to the six *Perakins* (chapters) and the thirty-three *Mishnas* (sections), always beginning and ending these lessons with the words: '*Alaha Ateh Gibor Leolam Aton-ai*' (God, you are Almighty forever, O Lord).

Rabbi Ezekiel suffered from a bad smelling skin disease. At night his skin itched so tormentingly that open wounds bled all over his body and as the condition worsened, he sometimes lost consciousness. The Rayis Rabbi advised him to ask Joshua to heal him, but as much as Ezekiel appreciated Joshua's great intelligence, he considered Nathanael's reports of the God-child's healing powers to be exaggerations and refused to ask for help from a nine year-old. Then one day while teaching, Rabbi Ezekiel lost consciousness, falling to the ground. When he came to, he saw Joshua passing his right hand over his body. His body shook with a warm shiver, and he was cured. Ezekiel adored Joshua but was as yet unready to accept him as the *Beni Alaha*. Rather he saw him as a great *Asa* (healer). Joshua was ten when the Rayis Rabbi Nathanael passed over in peace and Rabbi Ezekiel became the Rayis Rabbi.

When Joshua was a boy of nine, Ezekiel gave him the authority to preach in the synagogue and to teach in the Essene school, instructing the community on the nature of the Omnipresent, Omniscient, Omnipotent *Alaha*; the Great Be-ness, his Father, and the *Zaur Anpin* the Absolute Infinite Beingness, the Logos, being himself as a human being, a pure Ray of that Logos and *Ruach Elohim* (the Holy Spirit). Joshua taught them of an *Alaha Shaddai El* (God Almighty) and preached on the 32 paths of wisdom in the *Zohar*. And he gave new meaning to the *Torah* completing the Law, explaining the qualities of the *Ain Soph Aur* (the boundless, inextinguishable, creative Light).

By the time he was ten, Joshua had many times dematerialized his material body, re-materializing it at will, to the great amazement of those who chanced to witness these wonders. The Rayis Rabbi Ezekiel, unable to comprehend who Joshua was, was satisfied simply to love him, as much as a human being might.

When he was eleven, Joshua asked Ezekiel to place the two tablets of the Ten Commandments to the left side of the altar and place in the center of the altar an equal-sided triangular marble tablet on which was written in Greek:



I am the Lord God. Your God in Your BE-ing. Love the Lord, Your God, in You, in Your BE-ing Self. And love Your God in every human being as your Self.

And so the Essene Rayis Rabbi Ezekiel in Heliopolis, Egypt was the first Rayis Rabbi to place in the middle of the altar of the Holy of Holies the new tablet with the Word of God to Man, the Word of the eleven-year old God-boy to his human brethren.

‘I did not come to the world,’ said Joshua, ‘to transgress or abolish the Law but to give you the Law more complete. I have come to the material world to reveal Our Father’s great Love for all His offspring.’

When asked, ‘Who are you?’ Joshua would reply in Aramaic, ‘*Ehyeh Asher Ehyeh – Beni Alaha, Beni Adonai Melekh*’ meaning, ‘I am that I AM—Son of God—Son of the Lord King.’

Nearly every morning Joshua Immanuel went alone to the banks of the Nile. Sometimes Ezekiel followed him secretly, hiding in the brush. There Joshua Immanuel with hands outstretched and open to the sky, to the Heavens, said aloud in Greek and sometimes in Aramaic:

Kodoish, Kodoish, Kodoish, Adonai Alaha, Aba, Shaddai El.

Holy, Holy, Holy is the Lord God, the Father, the Almighty God.

⁴ Ἅγιος, ⁴ Ἅγιος, ⁴ Ἅγιος, Κύριος ὁ Θεός, ὁ
Πατριάρχης ὁ Πατὴρ Θεός.

One morning so saying, Joshua dematerialized his body, disappearing from sight and re-materialized it beside Ezekiel, smiling and holding his hand. Ezekiel knelt before him saying, 'Joshua *Beni Alaha, Shaddai El*, now I know my beloved Son of God.'

For the next three years Joshua Immanuel preached, teaching of his Father's Kingdom of the Heavens in our Spirit Being. In the Essene synagogue he revealed to the community the Divine nature of the human being as Ego-Self Soul and as Ego-Self Spirit Being and the Spirit's and the Soul's everlasting Life. He taught the Essenes to love God, their Heavenly Father, and all other human beings as themselves.

Joshua Immanuel was almost twelve when Herod, the mad King of Israel, died in Yerushalayim, and the Archangel Gabriel told Yioussof and Maria to return to Palestine. It took three months for the news of Herod's death to reach the Rayis Rabbi Ezekiel from the Rayis Rabbi in Yerushalayim. Ezekiel told Maria and Yioussof, who then told Ezekiel of the instructions of Gabriel and of their decision to return to Palestine.

Though Ezekiel was deeply grieved to see Joshua, Maria, and Yioussof leave Heliopolis, and though he tried earnestly to persuade them to change their minds, Joshua Immanuel replied that he had to go the Way (his destiny) the Divine Plan had set for him. This was beyond the understanding of the Rayis Rabbi.

Since *Khemt* (Egypt) had become part of the Roman Empire, bringing an end to the Ptolemaic Greek dynasty, its citizens had enjoyed great freedom. Queen Cleopatra had caused great hardship to the Egyptian people. Roman rule meant that the Essenes in Heliopolis were now able to provide the Holy Family a rich and comfortable life. Ezekiel knew that Joshua's life in Palestine would not be easy. But Joshua knew that he must go his Way.

Maria, the White Dove of the Heavens, turned over the supervision of the Home for the ill and aged to Aton-ai, a young Egyptian Essene woman, who had assisted Maria in her duties. And so the Holy Family left Heliopolis. Ezekiel went with them north for about sixty miles. And there he embraced them bidding them farewell as they traveled on with Essene and Israelite merchants towards *En-Nassar* (Nazareth) in Palestine.

CHAPTER FIVE The Holy Family Returns to Palestine

[THE HOLY FAMILY SETTLES IN NAZARETH.

A JOURNEY TO YERUSHALAYIM FOR THE PASSOVER FEAST.

JOSHUA TEACHES AND HEALS IN THE ESSENE TEMPLE.

PLANS ARE MADE FOR REGULAR VISITS TO THE HOLY CITY.]

Yioussouf, Maria, and the God-boy Joshua Immanuel, were eager to return to Palestine. For though their lives in Heliopolis had been happy, Yioussouf especially was from time to time homesick. He wanted to be near his four sons and their families and his daughter Esther. And he wanted to visit with Tamar and her husband, who lived in K'far Nahum close to En-Nassar (Nazareth).

Ephraim, the Essene Rayis Rabbi in Yerushalayim, had sent a message to the Holy Family, as they traveled from Egypt, to offer them a comfortable life in Yerushalayim, for he thought Nazareth too crude a place for the God-man. Gently Yioussouf had thanked him, refusing his offer, turning towards Nazareth.

In Nazareth the Essenes comprised one fifth of the population. The rest were Israelites and Greeks. The Essene community in En-Nassar was not wealthy, but to Yioussouf it was home, where he had lived for many years. And there lived his three married sons, with their wives and children. Maria as well suffered because Yioussouf was longing for his sons and two daughters, whom she too loved very much.

Yiossaphat greeted his father warmly and welcomed Yioussouf, Maria, and Joshua to the small house where he lived with his wife, his mother-in-law, and his three sons. His eldest son, Joram, who had been three when his grandfather had left for Egypt, now was fourteen.

During the eleven years he had lived in Egypt Yioussouf, working as a carpenter and a cart maker, had been able to save some money because the Rayis Rabbi in Heliopolis cared for Maria, the White Dove of the Heavens, and provided for all their needs. And so after living twenty days with his son, he was able to buy a rather large house, not far from Yiossaphat. The house had a very large entrance hall, six big rooms, a kitchen, and an ample cellar. Yioussouf set up his new workshop in an out-building of two large rooms built into the entrance gate of the wide yard. To their new home, Yioussouf and Maria welcomed Esther, Yiacoub, and Sarah, Yioussouf's mother-in-law, who moved from K'far Nahum. Esther and Yiacoub loved Maria dearly and were delighted to live with her and their father. Yiacoub, a young man now of twenty two, was a tailor and dress-maker. He was fascinated by the God-boy Joshua, and opened his heart entirely to him.

Two months after their return from Egypt the Holy Family went, as was the custom for Essenes, to the Essene temple in Yerushalayim for the Feast of the Passover. In the yard of the temple they were welcomed by Rachel with tears of joy in her eyes. As a young woman Rachel had been in the service of the Rayis Rabbi Shamaon, Maria's uncle, and had cared for Maria

from the age of three until she was placed in Yioussouf's care. When Shamaon had passed over, Rachel had served Ephraim. Now she was well advanced in age. Following the instructions of the Rayis Rabbi, she took the Holy Family to the rooms Maria had used as a White Dove of the Heavens.

Joshua, dressed as a novice with a round snow-white linen cap and a loose white robe, ankle-length, went directly to the temple. There Ephraim, the Rayis Rabbi, the Rabbis, Elders, Scribes, and others sat cross-legged on cushions, praying silently. Joshua approached the Rayis Rabbi and, with his right hand raised towards the ceiling, said in Greek and Aramaic:

"Εἰρήνη ὑμῖν. Ἅγιος, Ἅγιος, Ἅγιος, Κύριος ὁ
θεός. Ὁ παρτοδύναμος θεός"
"Shalom- Kodoish, Kodoish, Kodoish Aton-ai
Eloha - - Shaddai El."

*Shalom—Kodoish, Kodoish, Kodoish Aton-ai Alaha, Shaddai El,
Peace—Holy, Holy, Holy is the Lord God, the Almighty God.*

The Essenes in the temple had been eagerly awaiting this time, having heard of the many marvels Joshua had worked in Heliopolis. Some of the Elders and Ephraim had been in the temple when Shamaon had presented Joshua, a baby eight days old, calling him 'Beni Alaha, the Mshiha.' And now again, as a boy of twelve, he was among them, his aura enchanting. All gazed at him in wonder; all full of questions; each reluctant to speak first.

Joshua, reading their minds, approached them one by one, looking into their eyes and answering the thoughts they hadn't yet expressed. He explained passages from the *Sepher Yetzirah*, very difficult for human intelligence to grasp, with wonderful clarity. He revealed to them the work of the Holy Archangels of the Elements in the creation. They gazed awe-struck at the God-boy and were silent until the Rayis Rabbi Ephraim stood, saying, 'My brethren, some of us saw Shamaon hold Joshua in his arms, calling him the Mshiha. Could you expect a wiser Mshiha?'

Among the Elders was Eliakim, who was lame, with one leg three inches shorter than the other and atrophied. He walked only with heavy wooden crutches. Joshua approached Eliakim and took his hand. With his right hand Joshua caressed the crippled leg for less than a minute and said, 'Aba Eliakim, rise; for both your legs are strong and healthy.' It amazed the others that Joshua knew this Elder's name. Eliakim looked into the eyes of Joshua as if hypnotized and rose, walking, his legs whole and firm.

Another Elder, Is-shakh, had for two years between his legs a very painful, bleeding wound. No one knew of it except his wife, Lea. Joshua asked Is-shakh, to remain behind in the temple. When everyone except Ephraim and Is-shakh had gone, Joshua asked the Elder to expose his right thigh. There were two bad-smelling wounds close to each other. The large one he had suffered for two years and the smaller, two months. The great pain had weakened the Elder and made him increasingly bad-tempered. Joshua placed his right hand on the wounds and immediately they disappeared; the Elder was healed.

So when they had performed all things according to the Law of the Lord, they returned to Galilee, to their own city, Nazareth, And the child grew and became strong in Spirit, filled with wisdom; and the grace of God was upon him. His parents went to Yerushalayim every year at the Feast of the Passover, And when he was twelve years old, they went up to Yerushalayim according to the custom of the Feast. When they had finished the days, as they returned, the boy Joshua lingered behind in Yerushalayim. And Yioussouf and his mother did not know it, but supposing

him to have been in the company, they went a day's journey, and sought him among their relatives and acquaintances. So when they did not find him, they returned to Yerushalayim, seeking him, Now so it was that after three days they found him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard him were astonished at his understanding and answers. So when they saw him, they were amazed; and his mother said to him, 'Son, why have you done this to us? Look, your father and I have sought you anxiously'. And he said to them, 'Why is it that you sought me? Did you not know that I must be in my Father's Home?' But they did not understand the words which he spoke to them. (Luke 2:39-50)

This visit to Yerushalayim was a great joy to Maria; to return to those rooms by the temple where she had lived from age three to thirteen with her uncle, the Rayis Rabbi, Shamaon, as a young White Dove of the Heavens.

Ephraim told Maria how greatly it would please him if Maria, Yioussof, and Joshua returned to Yerushalayim every month for a few days. Maria promised the Rayis Rabbi that she would bring Joshua once every three months for three or four days. The journey would not be difficult as Essenes from Yerushalayim visited Nazareth very often on business and would be pleased and honored to take Joshua and Maria in their carts.

So Joshua Immanuel from the age of twelve, when he began working with Yioussof in the carpenter's shop, traveled every three months to preach for several days in the temple and in the synagogue of the Essenes in Yerushalayim. When Joshua turned sixteen, he went more often, sometimes alone, preaching and healing, always wearing the white robe of an Essene *Rabbi-Asa* (Rabbi healer). Ephraim adored him, sure that Joshua was the *Beni-Alaha*, the Son of God.

CHAPTER SIX A Peculiar Family

[THE FAMILY OF THE ESSENE NOVICE YIASSOUNAI.

A TROUBLESOME GREEK NAMED ARISTARKHOS. AN ACCIDENT AND A HEALING.]

Hannah, the wife of the Essene Rayis Rabbi Yioakhim, gave birth to Elizabeth, Myriam Shalome and, by immaculate conception, to Maria. Elizabeth, the wife of the Essene Rayis Rabbi Zakharias, having been barren, gave birth by immaculate conception to Yiohannan the Baptist (cf. Luke 1:5-25). Myriam Shalome, the second daughter of Hannah and Yioakhim, married the Essene fisherman Shabbatai (Zebedee), and gave birth to Yiacoub and, by immaculate conception, to Yiohannan (St. John the Evangelist).

Maria, who gave virgin birth to Joshua Immanuel, the *Beni Alaha* (the Son of God), was born of Hannah. Hannah was well advanced in years, and two years earlier her husband Yioakhim had passed over in peace.

The Rayis Rabbi Shamaon and Hannah had a brother, Manasseh, twenty years younger than Shamaon and fifteen years younger than Hannah. Manasseh was only six months old when their father had passed over, and when their mother passed over, he was six years old. Eliezer, a wealthy Essene innkeeper, whose wife Sarah was barren, appealed to Shamaon to let them adopt Manasseh, whom they both adored.

The inn of Eliezer lay on the main road two miles from Yerushalayim and a mile from the Essene community beyond. It had a large yard surrounded by four walls eight feet high. A large entrance hall opened on eight spacious bedrooms, two expansive sitting rooms, two dining rooms, and a kitchen. Near the main iron gate stood an out-building of two large rooms for the guard. There was another wider gate at the end of the front wall for the carts, camels, and horses of the guests, with the stables on the back wall.

Manasseh attended the Essene school under the supervision of his brother, the Rayis Rabbi Shamaon, and he saw his brother and sister very often.

The inn prospered. The guests came from the Essene communities in Palestine and from the Bedouin tribes. The Israelites preferred to stay in the Israelite inns within the walls of Yerushalayim.

When Manasseh was nineteen he fell in love with Hayiat, the very beautiful daughter of Akhbar, a Bedouin horse-breeder, and his first wife, Mukkhates, who had passed over. Because Akhbar's second wife, Agar, hated and mistreated her stepchild, loving only her twin sons, Akhbar often took his sixteen-year-old daughter with him, sometimes leaving her for days in Sarah's care. Once, when Hayiat had been in Eliezer's house for nearly a month, Akhbar returned and Manasseh told him that he was in love with Hayiat and wanted her as his wife. Nothing could be more pleasing to Akhbar than to have Manasseh for his son-in-law.

And so Manasseh and Hayiat were married in an Essene ceremony. The Bedouin God whom Hayiat knew, the One True God, calling Him *Allahu Patishah* or *Alaha Melekh* (God the King), was the same God the Essenes worshipped. She adapted herself very easily to the Essene customs and way of life. Sarah and Eliezer loved her as a daughter, and Hayiat loved them as she loved her father. And her love for Manasseh was so great that no one ever heard a hard word pass between them; only words of love. Manasseh and Hayiat had two daughters, Aethra and Naomi.

Ten years after Manasseh and Hayiat had married, Sarah was taken with a raging fever and passed over. And six years later Eliezer too, unable to bear the grief of his loss, passed over. And then only two years after that, Hayiat, who for nearly six months had struggled for breath, passed over.

Manasseh, grief-stricken, did not want his daughters, Aethra, now eighteen, and Naomi, fifteen, working at the inn and so determined to close it. He had three cows and some goats, which the girls helped look after, and was able to make a living from the milk and its by-products.

Manasseh had a good friend, named Alexandros, an Essene merchant. He had a son named Ivikos, whose mother Rachel, the first wife of Alexandros, had died when the boy was six. Ivikos was raised by his grandmother. His father, on a trip to Greece, had fallen in love with a Greek woman from Thessaloniki, named Ismini, and she became Alexandros' second wife. They lived in Greece. And when Ivikos was eight, Alexandros and Ismini had a son, Aristarkhos, raised as a heathen Greek like his mother. When Alexandros came for several days to Palestine, he proposed to Manasseh to give his daughter Aethra in marriage to Ivikos, who was by then a very handsome young man of twenty-three.

When they were married, Ivikos, a master blacksmith, set up his workshop with his bellows, tools, and materials, in the outbuilding at the gate of the house. Aethra, who was very good-hearted, brought Ivikos' grandmother to live in one of the many rooms in the inn, so she might care for the old woman, whose health was failing.

A year after the marriage Alexandros returned to Palestine to visit his mother, who had fallen seriously ill. A week after the death of Ivikos' grandmother, Aethra gave birth to a baby boy, Yiassounai, and two days later Alexandros returned to Greece.

Manasseh loved Ivikos deeply and Ivikos loved Manasseh, Aethra, and Naomi with his whole heart. Peace, love, and understanding were God's gifts to Manasseh to console his heart, so wounded by the deaths of Eliezer, Sarah, and his dear wife, Hayiat.

When Yiassounai was six, Manasseh took him every day to the Essene school, which was about a mile from the inn, and every evening he brought him home. The school was under the supervision of the Rayis Rabbi Ephraim, a nephew of Eliezer. When Yiassounai was ten, Ephraim asked Ivikos to dedicate the boy to God as a novice for the Essene Rabbihood. Ivikos consented after asking his son if it would please him.

As a novice for the Rabbihood Yiassounai wore a loose white robe, ankle-length, and always a white bowl-shaped cap. Five days a week he lived on the temple premises, attending lessons in the Essene school and services of worship in the temple. It was his duty to clean the temple and the synagogue and to tend the garden of the temple. Though only a boy of ten, Yiassounai had given his whole heart to God.

A year later, far away in Thessaloniki, Ismini, the second wife of Yiassounai's grandfather, Alexandros, died. She and her son Aristarkhos had been living a very prodigal life, squandering all of Alexandros' wealth. Aristarkhos, calling himself a philosopher, had never worked and led an extravagant life.

After the death of his wife, Alexandros, poverty-stricken, decided to return to Palestine with his unmannerly lazy son. He thought it the duty of Ivikos to provide for them. When they arrived, Yiassounai, was in the novice quarters of the temple. Ivikos welcomed his father most graciously giving him and his half brother the best rooms in the house. Aristarkhos returned this hospitality by treating them all like servants. He would often shout at Naomi as he ordered

her about. He showed no respect for the Israelites or the Essenes, calling them ‘stupid barbarians’. To Manasseh it was a cause of much grief to see his old friend, Alexandros, so changed; an Essene no more, but a Greek.

When the boy Yiassounai came home, he went straight to his grandfather’s room to welcome Alexandros who was in bed, feeling unwell. Yiassounai kissed his hand, expecting his blessing; but Alexandros only stared at him wordlessly and the boy left bewildered and disappointed.

Aristarkhos came upon him in the sitting room and burst into laughter saying, ‘Jason, take off the ridiculous dress.’ He pulled the white cap from his nephew’s head and threw it down.

‘Uncle,’ said Yiassounai, ‘my name is not Jason. I’m not a Greek. I’m an Essene, and my name is Yiassounai. Uncle, the dress of an Essene novice is not ridiculous, but holy, and a great honor to those who wear it. The cap you have thrown on the floor is the symbol of purity of thought.’ As he was speaking, Naomi came into the room. She picked up the cap and kissed it, giving it to Yiassounai, who kissed it too and put it back on.

Aristarkhos was furious. ‘Jason,’ he shouted, ‘of course, I see that you are not Greek, you dress yourself as an insane Essene barbarian! Go at once and take off those clothes!’ Yiassounai replied very calmly. ‘Uncle, my name is Yiassounai, and I am proud to be an Essene novice. I am an Essene. I am not a Greek idolater.’

In a fury Aristarkhos slapped the boy with all his strength. Yiassounai took his uncle’s hand and kissed it saying, ‘I have heard my Most Beloved One say, “To him who will slap you, show him your other cheek.” Uncle, I am deeply sorry to be the cause of your anger.’ And again he kissed the hand of Aristarkhos.

Naomi had run to tell Ivikos what was happening, and he came quickly, embracing Yiassounai and kissing him, saying, ‘Yiassounai, your uncle loves you. You must forget what this evil hour has brought upon this house.’

With tears in his eyes Yiassounai said, ‘Father, I love my uncle. I have shown him that. I have kissed his hand. You have never slapped me, Father,’ he said, his voice trembling, and he left the room.

‘Your son is insane,’ said Aristarkhos, ‘he is really quite mad.’

Ivikos smiling, but not concealing his bitterness said, ‘My brother, you cannot understand how an Essene novice feels. Yiassounai is not insane. He is an Essene angel. I ask you to be kinder to him.’

Ivikos, who loved his father and his rude brother, asked everyone in his household to avoid arguments with them. Manasseh replied that Ivikos’ father had grieved him. He could hardly recognize his dear Essene friend of old; instead he found in Ivikos’ father and his half brother two heathen Greeks who had no manners and who believed that everybody had to serve them. Aristarkhos was nothing but a lazy, arrogant drone. Still, for Ivikos’ sake, he would be most tolerant towards them. The goodhearted Aethra was most loving to them, serving them without complaint, in spite of their ugly manners. Naomi, on behalf of Ivikos, nursed Alexandros with great kindness, excusing his bad manners by his illness.

Yiassounai was fifteen when his grandfather died. Aristarkhos insisted on burying him according to the Greek custom in the yard of Ivikos’ house. In the presence of Ivikos, Aristarkhos and some Greeks who lived in Palestine, the heathen Greek priest buried Alexandros. Manasseh, Yiassounai, Aethra and Naomi did not attend the ceremony. Greatly grieved when he heard of the heathen burial, the Rayis Rabbi Ephraim expressed to Ivikos how displeased he was. After the funeral, Aristarkhos’ manners grew worse; he was loud, insulting, demanding, and dictative. Ivikos, unwilling to confront Aristarkhos, asked the others to tolerate him.

Two months later, on the first Sabbath of the month, Manasseh came to the novice quarters of the temple to ask Yiassounai to come home with him after vespers, a day earlier than usual, to help his father repair an iron gate which Ivikos had to take early the next morning to Yerushalayim. It was Yiassounai’s task to work the bellows that drove air into the fire.

Ivikos and Yiassounai worked into the small hours of the night, and at two in the morning Ivikos sent Yiassounai to bed. At four the boy woke to the sound of the hammer beating the red-hot iron and pulling on an overshirt, he ran to the workshop. Yiassounai relieved Manasseh on the bellows so he could milk the two cows and four goats.

At eight in the morning Manasseh and Ivikos loaded the iron gate on the cart. Yiassounai washed, and putting on his novice robe and cap, offered his prayers to *Alaha*.

Aristarkhos woke, as usual, in a bad mood. Shouting at Naomi he insisted it was goat's milk he wanted for his breakfast—not cow's! Naomi explained patiently that the milk was goat's, but Aristarkhos responded by loudly complaining the two hard-boiled eggs she had served him were too soft. Yiassounai, overhearing all this, had all he could do to keep calm. The lazy man did nothing to earn his daily bread, and still he demanded that everyone serve him. Nothing was ever good enough for Aristarkhos! And then his uncle shouted for Yiassounai to come at once to his room. Reluctantly, the boy obeyed.

'Jason,' Aristarkhos said to Yiassounai, 'you know very well that I do not want to see you in that long, white robe with that ridiculous cap on your head. Remove that dress and dress properly. You must be a Greek and not a barbarian Essene. You must be a philosopher—like me! Do you understand?'

Yiassounai attuned to his Soul*, and paused. Then he looked at his uncle, that lazy Greek, with pity and said, 'Uncle, my name is Yiassounai, not Jason. I am very proud of this robe and cap of a novice. I am destined for the Rabbihood, worshipping *Alaha* the One True God. You must understand, Uncle. I am an Essene. I am not a Greek-idolater.'

This enraged Aristarkhos. He slapped Yiassounai's face with all his strength.

Calmly Yiassounai said, 'Uncle, you are trying the patience of us all, and you are abusing the love and kindness of my father. If you believe you are a philosopher, you deceive yourself. You are just a lazy man. A good for nothing. A Greek, without manners.'

Aristarkhos grabbed Yiassounai, beating his face with his fists until the boy's nose and lips bled. Yiassounai's right eye was badly bruised, and the white robe was stained with his blood. Very calmly Yiassounai said, 'Uncle, you are very lucky that I am an Essene and not a Greek, like you.' Weeping, Aethra and Naomi took Yiassounai away to his room where they tried to stop the bleeding. Aristarkhos, still in a violent rage, smashed whatever he could lay hands on.

When Ivikos and Manasseh returned, Naomi told them what had happened. Manasseh was furious and Ivikos deeply bitter. When Ivikos saw his son, his face swollen and bruised, he embraced him tenderly and said, 'My love, must I now send him away?'

'No, father,' said Yiassounai, 'though your brother is good for nothing and cannot earn his daily bread, you must provide for him. *Alaha* has sent him to us. You must remember who we are. We are not Greeks. We are Essenes. Now let us go to him. And you must calm down, father, please.'

In the room of Aristarkhos, Yiassounai took his uncle's hand and said, 'Uncle, I love you. If I said something to send you into such a rage, forgive me, but please from now on, stop imposing your opinion on me. I have not tried to make you an Essene, and you have no right to change who I am. I am an Essene.'

To his father Yiassounai said, 'Father, if my presence here in these garments is disturbing my uncle, I can stay in the novice quarters all week, and you and my mother, my grandfather, and Naomi can visit me there.'

Weeping, Ivikos embraced his son saying, 'My son, don't say this. Here is your home—here you were born. You have brought life and joy to this house. Your uncle is our guest. He loves you. And you love your uncle.'

*) Yiassounai's Soul-Self had been humanized and incarnated as the Egyptian Prince Khor-Aton, a hierophant who worshipped the One Spirit God ATON. His Soul-Self had also been humanized and incarnated as the Israelite prophets Daniel and Samuel, and—in the fifth century B.C.—as the Greco-Egyptian philosopher and hierophant Baal-Aton (Plato) who also worshipped the One Spirit God ATON.

Yiassounai turned to Aristarkhos. ‘Uncle,’ he said, ‘this blood on my robe is the same as your blood. I respect the blood we share. If you love my father, your brother, and my grandfather, your father, then you must respect this common blood. Uncle, I love you.’

Fifteen days later, Joshua Immanuel was to give a teaching on healing to thirty of his seventy disciples who lived in Yerushalayim. It was Yiassounai’s duty to arrange everything in the synagogue. He had been given permission to attend the teaching, to be trained as an Asa (healer). His eye still bore the bruises of his uncle’s violent attack.

Aristarkhos had decided to ride off on horseback with Ermis, a Greek friend, early in the morning to visit another Greek friend who lived several miles away in the country. Ivikos and Manasseh were occupied in Ivikos’ workshop when the owner of the horses left them for Aristarkhos and Ermis at the main gate and rode away. As the travelers were mounting, one of the horses for some unknown reason became frenzied and kicked out at Aristarkhos, hitting him in the stomach and throwing him to the ground on a pile of stones by the gate.

Manasseh, Ivikos, and Ermis ran to the unconscious man to help him. Gently they carried him to his room. Ivikos and Ermis set off in great haste with the cart to fetch a Greek practitioner Yerushalayim. Manasseh and Aethra stayed at the bedside.

At that very moment, a mile away in the synagogue, where the God-man was teaching his disciples, with young Yiassounai at his feet, Joshua stopped abruptly, and beckoned the boy to follow him. Joshua, in his Divine expanded Self-awareness, had seen the accident and had read the thoughts of the witnesses. To Yiassounai he said, ‘Yiassounai, a few minutes ago your uncle was kicked in the abdomen by a horse and thrown to the ground unconscious. He has four broken ribs, his thigh bone is broken, as is a bone in his right arm. And his bowels are bleeding. Put your sandals on and run to him. He moans in great pain. If you take the lane, it is less than a mile. You must hurry. You know what to do. Fill your body with emerald-green Vitality and visualize sending it into your uncle’s body through your right hand. Place your left hand on your uncle’s forehead, and with your right hand caress gently your uncle’s arm, filling it with the emerald-green Vitality and visualizing it in good health. Then place your left hand over your uncle’s heart, and with the right caress gently the ribs on his right side, visualizing them healthy and strong. Now fill your uncle’s abdomen with emerald-green Vitality. With your grandfather’s help straighten the right leg—silencing the pain with your love and the power of your will. Caress the thighbone, visualizing it whole again, and tell him to stand. He will be healthy and strong. I will be with you. Now go. You must get there before your father, Ermis, and Pericles—that is the name of the practitioner—return from Yerushalayim. And Yiassounai, give my love to your grandfather, your mother, and Naomi. Go.’

Yiassounai ran along the lane, praying to *Alaha*. He found Manasseh and his mother weeping, not knowing what to do. Yiassounai did as his Most Beloved One, Joshua Immanuel, had taught him. And so his uncle Aristarkhos was completely cured. His grandfather, his mother, and his aunt embraced and kissed Yiassounai as he told them Joshua had sent them his love.

Aristarkhos was stupefied. In a daze he stared at his nephew, wondering yet without offering a single word of thanks. Yiassounai had left the house before the party returned from Yerushalayim. Only Ivikos understood what had happened. Pericles, seeing his patient walking about in no apparent pain, thought it was all some foolish mistake.

When he returned to the temple, Yiassounai found Joshua alone, and he said to his Most Beloved One, ‘My Lord *Shaddai El* and my Love, I felt you in my body; in every part of it as a pleasing, warm shiver; and in my heart, too. Thank you, my Most Beloved God-man.’

Only a year later, Aristarkhos and some of his Greek friends were, just for the fun of it, part of that mob of Israelites shouting to Pilate, ‘Crucify him! Crucify him!’ And this same Aristarkhos was often to be seen in the arenas where Greeks and Romans at that time amused themselves, satisfying their brutal instincts with the sight of human beings being tortured to death.

CHAPTER SEVEN In Cana

[ALTAI WOOS ESTHER. A WEDDING AND A MIRACLE IN CANA.

JOSHUA HEALS IN CANA AND IN K'FAR NAHUM.]

Μακάριοι αἱ καθαροὶ τῆ καρδία
ὅτι αὐτοὶ τὸν Θεὸν ὄψονταί.

Blessed are the pure in heart: for they shall see God. (Matthew 5:8)

The Essenes of Nazareth, who represented about one fifth of the local population, were mostly poor though very hard working. The Israelites and the Greeks of Nazareth were generally wealthy.

The house of Yioussouf, in the Essene quarter, was near the small Essene temple and synagogue. Between the ages of twelve and seventeen, Joshua worked in Yioussouf's shop as a carpenter. He attended the Essene high school under the supervision of the Rabbi Davout. In his free time he helped the Rabbi with his duties. When Joshua Immanuel was seventeen, he lived with Yioussouf and Maria, Esther and Yiacoub in Nazareth.

In her father's house Esther had three looms for weaving. Maria worked one of them in addition to her duties as a White Dove of the Heavens. The third was used by a distant relative who lived next door. Yioussouf was a hard working carpenter, making doors, windows, and furniture in his workshop in the yard, helped by his stepson, Joshua Immanuel, the Son of God. Esther wove for her brother Yiacoub, a dressmaker, and sold cloth to Altai, a friend and client from Cana, a small town about six miles north of Nazareth. Altai was twenty-seven, three years older than Yiacoub, and they were very good friends.

Altai was a very handsome young man, but he could not walk without the aid of crutches. He fell in love with Esther, and she returned his love, but as she was some years older than he, she refused his several proposals for marriage. Altai's father, Methuel, was a second cousin of Esther's mother. He lived in Nazareth until he married Lea, the elder daughter of a baker in Cana. They lived in a very large house which was used as a bakery. Lea's mother had died two days after giving birth to Lea's younger sister, Sarah. When Lea was eighteen and Sarah fifteen, Lea was married to Methuel. Two years later her father died and Methuel, Lea, and Sarah took over the bakery.

When Altai was eight, Methuel died, and Lea and Sarah continued to run the bakery and raise Altai. He was twenty when an accident unloading heavy sacks of flour from a cart occurred. Both of Sarah's legs and many ribs were broken, leaving her confined to a chair, unable to walk or work. After his mother's death four years later, Altai made the difficult decision to send Sarah to a Home for the poor and disabled in K'far Nahum. Altai wished to marry, and the burden

of his disabled aunt seemed too much for him. Sarah loved Altai very much, and though it pained her deeply to leave him, she put his happiness before her own and accepted his decision without complaint.

Two years later as Altai was driving his heavily loaded two-wheeled cart from Cana to Magdala a wheel came off, overturning the cart and crushing Altai's legs so that he could no longer walk without crutches. It was then that Esther, seeing Altai lonely, miserable and unable to care for himself, was moved to marry him and live with him in Cana.

To their wedding came, Yioussouf, Maria, Yiacoub, Joshua, the other sons of Yioussouf with their families, Tamar, Esther's sister with her husband and children, Manasseh, Aethra, Ivikos, Naomi, and Yiassounai, then a six months old baby, in his mother's arms. Also, Shabbatai, Myriam Shalome with her sons, Yiacoub, and Yiohannan, a boy of ten, and a great many friends of the bride and groom.

Yioussouf provided the wine for the feast which, according to Essene custom, lasted for three nights. On the second day it became painfully clear to Yioussouf that for so many guests, many unexpected, there was not enough wine. Moreover there was no more wine to be had anywhere in Cana. Maria seeing Yioussouf's distress tried to console him.

She went to Joshua and said, 'Joshua, my love, there is no more wine for the wedding guests, and Yioussouf is terribly unhappy.'

'Mother,' said Joshua to Maria, 'what does your concern have to do with me? My hour has not come' (cf. John 2:4).

Smiling Maria said, 'My love and my Lord. Your hour has not come? It is not my son to whom I appeal, my Lord. It is to you, to the *Beni Alaha*. I appeal to the *El Shaddai* (the Logos). The hour of the Son of God is at all times.' Joshua embraced and kissed her, and then went out.

In the entrance to the house stood six empty, thirty gallon stone jars for the water with which guests washed their feet and hands before sitting to eat. Joshua asked the servants to fill them with fresh, clean water.

And he said to them, 'Draw some out now, and take it to the master of the feast.' And they took it. When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. And he said to him, 'Every man at the beginning serves the good wine, and when the guests have well drunk, then that which is inferior; but you have kept the good wine until now.' This beginning of signs Joshua did in Cana of Galilee, publicly, and manifested his glory; and his disciples believed on him. (John 2:8-11)

After the marriage ceremony, Esther thought of all the healings Joshua had worked on so many afflicted people and wished to herself he might heal her husband's crippled legs. Joshua saw and understood these thoughts in Esther's mind, and in the mind of Altai he saw the guilt the young husband felt for having exiled his aunt, Sarah, to K'far Nahum.

To Altai Joshua said, 'Altai dear, your aunt Sarah is very unhappy being separated from you in a Home for the poor and disabled. You are not a poor man, Altai. Sarah can be healthy again and strong enough to work one of your wife's looms, and Esther would welcome her here in your house.' Shaking his head in confusion, Altai said to Joshua, 'Dear one, who told you about Sarah? Even Esther doesn't know of her, and you are not even from Cana.'

'My dear Altai,' said Joshua. 'Your mind cries out with the guilt you feel for what you have done to your aunt. I can hear it in your mind. Now take the cart and go with your brother-in-law Yiacoub to K'far Nahum and return to us with your aunt.'

Joshua turned to Yiacoub who had come into the room. 'My dear Yiacoub,' he said, 'will you go with Altai to K'far Nahum?'

Altai was trying to find his crutches when Joshua stretched his right hand towards him and said in a voice smiling with love, 'Dear one, you need the crutches no more. You can walk.'

And Altai felt a sweet warmth course through his whole body such as he had never known before, and his heart was filled with love for Sarah. Standing, he walked. He knelt before Joshua saying, ‘Thank you. Thank you.’ Esther knelt beside him weeping and kissed Joshua’s hands. Yiacoub looked with adoration at Joshua his eyes speaking more than words could say, and Joshua gave his love and his blessing to them all.

Sarah, in K’far Nahum, had felt the same sweet warmth in her broken body and a great desire to move her twisted limbs, hearing in her mind a voice telling her to do so. Obeying she had stretched out her arms and legs and taking a deep breath, she became at once healthy and strong and filled with joy. When Altai and Yiacoub arrived from Cana on a four-wheeled cart, Sarah was walking about with no sign of impairment to the wonder of all. Altai, Yiacoub and Sarah returned to Cana several hours after Yioussouf and his sons had left for Nazareth.



CHAPTER EIGHT In En-Nassar

[JOSHUA EXORCISES DEMONS INTO SWINE IN GADARA.

HIS STEPBROTHERS ARGUE. THE GOD-MAN ESCAPES A STONING.

THE HEALING OF A LEPER. JOSHUA PRAYS IN THEN WILDERNESS.

HE LEAVES NAZARETH WITH MARIA, YIOUSSOUF AND YIACOUB FOR K'FAR NAHUM.]

ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς
τῶν ἀνθρώπων *In him was the Life, and the Life was
the Light of men. (John 1:4)*

As Joshua's fame as a great healer spread through Palestine, hundreds of people with serious and sometimes 'incurable' illnesses came to Nazareth to find Joshua in the Essene temple that they might be healed. And so they were. Everyone left Nazareth completely cured; among them Israelites, Pharisees and Scribes. It angered the Israelite Rabbis of Nazareth that an Essene should gain such renown as a *Rabbi-Asa* (Rabbi Healer). And then an event occurred in the town of Gadara, on the eastern shore of the Sea of Galilee that gave the Israelite Rabbis and the Sanhedrin in Yerushalayim the excuse they had been looking for to attack Joshua Immanuel.

After the wedding in Cana, Yioussouf and his sons and their families returned to Nazareth. But Maria and Joshua went to K'far Nahum to stay for a while with Shabbatai, Myriam Shalome, and their son Yiacoub. Shabbatai and Yiacoub took Joshua with them on their small fishing boat to Gadara. As they landed, they saw two men, said to be possessed by demons, who lived among the tombs in the cemetery and were a terror to the citizens of that town.

When he had come to the other side, to the country of the Gergesenes, there met him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying: 'What have we to do with you, Joshua, you Son of God? Have you come here to torment us before the time?' Now a good way off from them there was a herd of many swine feeding. So the demons begged him, saying, 'If you cast us out, permit us to go away into the herd of swine.' And he said to them, 'Go.' So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. And behold, the whole city came out to meet Joshua. And when they saw him they begged him to depart from their region. (Matthew 8:28–34. Also see Luke 8:26–39 for a similar account)

Although both men were possessed, the demons spoke through only one. Now both were free of demons. The Israelite Rabbi, the representative of the Sanhedrin in Gadara, had heard the angry accusations of the owners of the sixty pigs, and the keepers of the swine herd, and

fully reported what had happened, including the dialog between Joshua and the demons, to the Sanhedrin in Yerushalayim, with his own opinion on the matter. The Sanhedrin forwarded the ‘Essene leader of demons’, who could demand obedience from them.

When Maria and Joshua returned to Nazareth, there was much work for Joshua in the shop, for Yioussof was limited in what he could do by his old age. Two months after the miracle in Gadara the Israelite Rabbis Aaron and Assad came to see Yiossaphat. They were barely able to conceal their ill will towards Joshua. ‘Yiossaphat,’ said Aaron sternly, ‘the Sanhedrin, upon learning what your brother Joshua did in Gadara, are of the opinion that your brother is a demon, incarnated in a human form; a demon of the class of Beelzebub, whom demons obey.’

‘In Gadara your brother ordered a legion of demons out of two men, and they entered a herd of about sixty swine. The swine, in their frenzy to escape the demons, ran into the sea and drowned. Their owners are furious. When the Sanhedrin had the report of these events from their Rabbi in Gadara, they summoned the owners and herders of the swine to Yerushalayim.’

‘Yiossaphat, you Essenes are not Roman citizens but are under the jurisdiction of the King of the Israelites and the Sanhedrin. You live under the Law of Moses, and that law is very strict. The Sanhedrin can order the stoning to death of your brother. Of course, they would have to have the approval of the Roman governor, but that would not be difficult. Yiossaphat, you must accept the truth. Your brother, Joshua, is a demon.’

When the two Israelite Rabbis had gone, Yiossaphat called his three brothers, Simon, Judas, and Yiacoub to his house. ‘My brothers,’ he said, ‘today Rabbi Aaron and Rabbi Assad came to me to tell me that the Sanhedrin and the Israelite Rabbis are accusing Joshua of being a demon incarnated in human form. And they threaten to stone him to death. How many times have we heard our father and Maria say that Joshua is the Son of God? They have made Joshua believe it. But of two things I am perfectly sure. One is that Joshua is not our brother. And the other is that he will bring great trouble to this house.’

Yiacoub interrupted saying, ‘Yiossaphat, you aren’t living with our father, Maria and Joshua. I have lived with them since Joshua was a boy of twelve. Hundreds of suffering people have come to our home and to the temple and have been healed. In these four years that I have lived with him, how many wonders have I seen him work? Your own son is two years older than Joshua, and all he knows is to play with other boys his age. Yiossaphat, you must understand this. Joshua is the Son of God. Our father knows it. Maria knows it. And I know it. Try, Yiossaphat, to understand.’

‘Yiacoub,’ Yiossaphat replied, trying to be patient, ‘that Joshua has a gift from God to be in Asa (healer)—maybe the most gifted in Palestine—I have no doubt. But that does not mean he is the *Beni Alaha*, the Son of God. Believe me, I love Joshua, but he is just a man like the rest of us.’

‘No,’ Yiacoub insisted, ‘Joshua IS the *Beni Alaha*.’

But Yiossaphat continued, ‘It is my opinion that as our sister, Esther, is now married and in Cana, and as our father is too old to work anymore, I with my wife will care for him. Maria and Joshua should go to K’far Nahum to live with her sister, Myriam Shalome, and with our sister, Tamar. Then, in time, the Israelite Rabbis here in Nazareth may forget about him. In K’far Nahum there are more Essenes than Israelites, and Joshua will be safe.’

‘My brother,’ said Yiacoub, ‘this is an excellent idea. I will try to convince Maria and Joshua and I will go with them to K’far Nahum.’ A week later, after an attempt on Joshua’s life by the Israelite Rabbis, Maria and Joshua were persuaded to leave Nazareth.

Rabbi Aaron had invited Joshua to preach in the Israelite synagogue with the intention of executing him then and there—on the authority of the Sanhedrin? Aaron and the other Rabbis

gathered a band of eighteen strong Israelites for the purpose. Joshua went alone to the Israelite synagogue. He asked the attendants to bring him the scroll of Isaiah, which he unrolled and read:

Behold my servant whom I have chosen. My beloved in whom my Soul is well pleased; I will put my Spirit upon him. And he will declare justice to the Gentiles. He will not quarrel nor cry out. Nor will anyone hear his voice in the streets. A bruised reed he will not break. And smoking flax he will not quench, till he sends forth justice to victory. And in his name the Gentiles will trust. (Matthew 12:18–21).

This enraged Aaron who cried, ‘Joshua, I ask you in the name of the Living God to tell me the truth. Who are you?’

So he came to Nazareth, where he had been brought up. And as his custom was, he went into the synagogue on the Sabbath day, and stood up to read. And he was handed the scroll of the prophet Isaiah. And when he had unrolled the scroll he found the place where it was written: ‘The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the LORD.’ (Luke 4:16–19)

Rabbi Aaron ordered that a man who was possessed by demons, and was blind and mute, be presented to Joshua. The man was brought and Joshua healed him.

Then one was brought to him who was demon-possessed, blind and mute; and he healed him so that the blind and mute man both spoke and saw. And all the multitudes were amazed and said, ‘Could this be the Son of David?’ But when the Pharisees heard it they said, ‘This fellow does not cast out demons except by Beelzebub, the ruler of demons.’ But Joshua knew their thoughts and said to them, ‘Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. But if I cast out demons by the Spirit of God, surely the Kingdom of God has come upon you.’ (Matthew 12:22–28).

Again Rabbi Aaron angrily demanded, ‘Who are you? All of us are convinced you are a demon.’

And Joshua said simply, ‘*Ehyeh Asher Ehyeh. Ehyeh Beni Alaha, Melekh Shamayyim,*’ which means, ‘I AM THAT I AM. I AM the Son of God, King of the Heavens.’

Rabbi Aaron gave a sign to the eighteen criminals. They caught Joshua by force, dragging him out of the synagogue.

Fifteen yards from the Israelite synagogue stood a cliff, near which the rogues had piled stones, meaning to hurl Joshua from the cliff and stone him to death. Surrounding Joshua they dragged him and pushed him over. But Joshua dematerialized his body before he struck the ground, re-materializing it in the Essene temple in Nazareth, where he told Rabbi Davout what had happened.

Then the Jews took up stones again to stone him. Joshua answered them, ‘Many good works I have shown you from my Father. For which of those works do you stone me?’ The Jews answered him, saying, ‘For a good work we do not stone you, but for blasphemy, and because you, being a man make yourself God.’ Joshua answered them, ‘Is it not written in your Law, “I said, ‘You are gods.”’ If he called them gods, to whom the word of God came (and the Scripture cannot be broken) do you say of him whom the Father sanctified and sent into the world, “You are blaspheming,” because I said, “I am the Son of God?” If I do not do the works of my Father, do not believe me; but if I do, though you do not believe me, believe the works, that you may know and believe that the Father is in me, and I am in HIM.’ Therefore they sought again to seize him, but he escaped out of their hand. (John 10:31-39)

Two days after the attempt by Rabbi Aaron on Joshua's life another important event took place. In an isolated house a mile and a half from Nazareth, three lepers had lived alone as the law required. From time to time good people had brought food and clothes and left them for (the lepers at a safe distance from the house. Two of the lepers were unable to walk. Only the youngest, Jabin, the brother of the Israelite Rabbi Aaron, could move about.

Eight years before, Jabin had shown the dreaded symptoms of the disease and had been forced to live in isolation. Now it was six months since the others had died and Jabin had buried them. And so he lived in solitude and in deep despair. A good man, bringing food to Jabin, railed to him, keeping a distance of thirty feet between them, and told him about the great healer called 'Joshua'. Jabin determined, in spite of the laws that forbade it, to go to Joshua in Nazareth.

And it happened when he was in a certain city (Nazareth), that behold, a man who was full of leprosy saw Joshua; and he fell on his face and implored him, saying: 'Lord, if you are willing, you can make me clean.' Then he put out his hand and touched him, saying: 'I am willing, be cleansed.' And immediately the leprosy left him. And he charged him to tell no one, 'But go and show yourself to the priest (his brother), and make an offering for your cleansing, as a testimony to them, just as Moses commanded.' Then the report went around concerning him all the more; and great multitudes came together to hear, and to be healed by him of their infirmities. So he himself withdrew into the wilderness and prayed. (Luke 5:12-16, also see Matthew 8:2-4)

For the next fifteen days Joshua went into the wilderness, to the rocky hills of Nazareth to pray to God, his Father. As the Son of Man with bitterness he prayed to his Father to forgive his persecutors as 'they knew not what they were doing.'

Before leaving for K'far Nahum, Joshua called Yiacoub to him and said, 'My dear Yiacoub, you know how much I love you, and I know how much you love me.' He then told Yiacoub what had happened in the Israelite temple and how he had dematerialized himself as he was thrown over the cliff. 'Yiacoub,' he said, 'Do you know who I am?'

Yiacoub, kneeling before the God-man and looking up at him in adoration, replied, 'My Most Beloved One and my Lord, I know. I have known for a long time that you are the pure manifestation of the *El Shaddai* incarnate. You are the Logos God, my Most Beloved One. I know my Lord.'

'Yiacoub,' said Joshua, 'in the life of a man there are two roads with many byways. One road is the one most human beings choose while living in this life. That is the way of brief pleasure and much pain; the way of illusions and of contention; where the petty little human self remains imprisoned in the dungeons of the world of separateness. The other way—my way—is the way of Love. The love of God and of all human beings. This is the way of Truth, and it leads to Life eternal, everlasting. This is the way of God the Father; the way of Love and of service; of preaching and healing. It brings Man to the Kingdom of the Heavens in the Spirit-Ego-Soul of every human being. Now you know, dear one, why I have come to this world of existence. I have come to reveal the Truth and to show our brothers and sisters the way back to our Heavenly and Divine inheritance. You, my brother, are free to choose one of these ways.'

'My Most Beloved One,' Yiacoub said, 'you know the way I have chosen. I will be always at your feet, my *Adonai Melekh* (Lord King).'

'Yiacoub,' said Joshua, 'what I tell you now I want you to keep secret from your father. One day the ignorant ones will kill my material body, which I will resurrect. If you follow me, the Israelites will kill your body too. The gates of the Heavens are open to you. For you will be with me.'

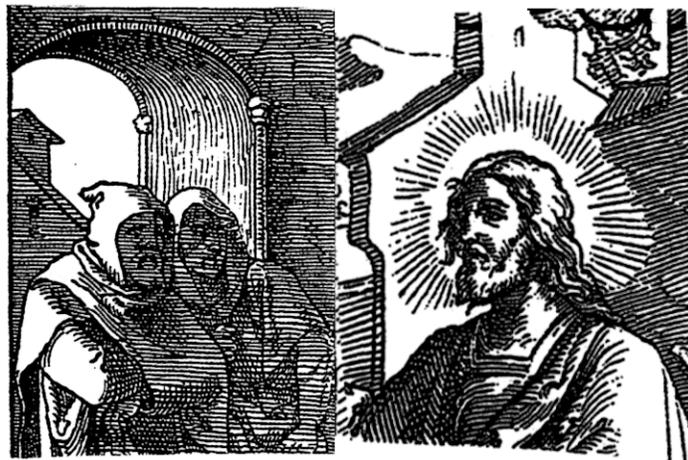
Then Joshua having spoken privately with Maria and Yioussof, called Yiossaphat to him. 'My dear Yiossaphat,' he said, 'I cannot accept your plan that I go to K'far Nahum with my mother and leave your father in Nazareth. Your wife has three sons to look after, and you have

no need of your father to work with you. Besides Yioussof is too old now to work. And your eldest son is nineteen. He is strong and healthy; a man now, and already working at your side. Japheth, your second son, is already sixteen, and only Isshak is still a boy.

‘Your house is too small for a family of five, and your workshop is too far from it. This house is bigger with a large, two room workshop in the yard, and it will suit you better. Tomorrow we will leave for K’far Nahum. And Yioussof will go with us. He is the stepfather given to me by my Heavenly Father, and I love him very dearly. My mother and I will look after him and see to all his needs.’

Before leaving, Joshua sent to Rabbi Aaron this message: ‘Rabbi Aaron, I love you and every other human being. My heart can give only love. God is Life-Love, and to love those who hate you is Divine. To love those who love you is human. But to hate those who love you, to attack and trying to kill them, is satanic. Who is he who has a demon in him? May our Heavenly Father bless you.’

And on the following day, Yiossaphat took Yioussof, Maria, Joshua and Yiacoub in a four-wheeled cart to K’far Nahum. The Holy Family arrived at the house of Shabbatai late in the afternoon and spent the night there.



CHAPTER NINE The Holy Family in K'far Nahum

[TEACHING AND HEALING IN K'FAR NAHUM. THE PARABLE OF THE SOWER.
THE GATHERING OF DISCIPLES. PREPARING DISCIPLES TO 'GO OUT' TWO BY TWO.
RAISES A CHILD FROM 'DEATH'. HE COMES TO HIS DISCIPLES OVER THE SEA.]

Τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ
σκοτία αὐτὸ οὐ κατέλαβεν.

*The light shines in darkness, and the
darkness did not comprehend it. (John 1:5)*

At noon on the day after the travelers from Nazareth arrived in K'far Nahum the Rayis Rabbi Samuel came to welcome Yioussof, Maria and Joshua. He was very glad to learn that they had decided to live there and he offered Maria, as a White Dove of the Heavens, the supervision of the Homes for the ill and aged Essenes. To Joshua he offered the supervision of the schools, for children and adults.

'Beloved Joshua,' Samuel said, 'I remember when five years ago you came, a boy of twelve, to the temple in Yerushalayim, and entered so gracefully, dressed in the long white robe of one dedicated to God. I was a Rabbi there with Rayis Rabbi Ephraim. He told us of the wonders you had worked in Egypt, but we thought he must have been exaggerating. I was sitting that day beside the Rayis Rabbi as you approached each of us, saying "Shalom", looking into our eyes smiling, and taking our hands into your small hands. I still remember what a pleasant feeling it was and what unexpected joy it gave me. You answered our questions before we asked them, knowing our minds, and then revealed to us—so convincingly—the creative work of the Holy Archangels of the Creation—omitted from the *Sepher Yetzirah*. We were enchanted, every one of us. And when you lengthened the leg of Rabbi Eliakim, healing him, we knew that what Rayis Rabbi Ephraim had told us was no exaggeration. *Asa-Rabbi* Joshua, the three Essene temples K'far Nahum and the synagogues are yours. Welcome.'

To Maria the Rayis Rabbi said, 'Maria, the main temple is only a hundred yards from here on the shore. There also is the synagogue hall. Next to the temple, is a house, belonging to it, surrounded by a large garden. It is yours. You will find there everything you will need. And I will provide whatever is wanting for your family and guests. I will go now and send help so you can arrange the furniture just as you please. We want you to feel at home.'

By noon the next day, the family had settled very comfortably in their new home, and Maria had taken up her duties; meeting the invalids, the ill, and the aged who lived in the Homes of charity. To all she gave her tender love and care.

Yioussof took upon himself the care of the gardens, with the help of the temple gardeners. It was Joshua's wish that his stepfather be free of cares, for he had worked very hard all his life and was now nearly seventy. Yioussof adored Joshua, who had been always a loving and obedient son. They were eager to please each other.

Joshua gave lessons in the Essene schools for children and adults in Greek and Aramaic. To the adults he taught the Torah, the Sepher Yetzirah, and the Laws of God the Father. He taught them that God is a God of Love, an Almighty God, Omnipresent and Wise. Samuel, the Rayis Rabbi, attended these lessons which only deepened his admiration and love for the God-man, the *Beni Alaha*, Joshua Immanuel.

The Essene temples were always filled to overflowing when Joshua preached. Standing on a raised platform, filling the temple with his healing aura, he stretched out his hands to the congregation, blessing all, he began with a prayer-glorification of God. He taught in a sweet voice, sometimes in Greek, sometimes in Aramaic, how the loving Father gives us, His offspring, guidance to live our lives.

" Ἄγιος, Ἄγιος, Ἄγιος. Κύριος ὁ Θεός
Κύριος Βασιλεὺς τῶν Οὐρανῶν. Κύριος
τῶν Θεῶν ἐν Αὐτῶν. Κύριος Σαββαῶθ "

*Kodoish, Kodoish, Kodoish Adonai Alaha,
Adonai Melekh Shamayyim, Adonai Elohim,
Adonai Tsebaoth.
Holy, Holy, Holy is the Lord God, Lord King
of the Heavens, Lord of Hosts, Lord Sabaoth.*

Even the Pharisees and Scribes, Essene and Israelite, a most critical audience, were surprised and greatly impressed by the wisdom and the most convincing manner of the young Essene *Asa-Rabbi*.

Whenever Joshua Immanuel had taught, as a boy and as a man, his holy aura had embraced his listeners, sometimes huge crowds of them, with love. In their enthusiasm many of his listeners would declare themselves to be his disciples—but often only for some time.

In K'far Nahum, Joshua said...

'Behold, a sower went out to sow. And as he sowed, some seeds fell by the wayside; and the birds came and devoured them. Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched, and because they had no root they withered away. And some fell among thorns, and the thorns sprang up and choked them. But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. He who has ears to hear, let him hear.' And the disciples came and said to him, 'Why do you speak to them in parables?' He answered and said to them, 'Because it has been given to you to know the mysteries of the Kingdom of Heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophesy of Isaiah is fulfilled which says: "Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the heart of this people has grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart and turn, so that I should heal them." But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. Therefore hear the parable of the sower: When anyone hears the word of the Kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who received seed on the good

ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, and some thirty.’ (Matthew 13:3-23)

In the synagogue hall in K’far Nahum Joshua taught his disciple-healers belonging to the group of the seventy.

‘Beloved ones, *Benai Or* (Sons of the Light). *Alaha*, God the Father, gave to His children, living as human beings, bodies that they might express themselves as human Ego-Selves.’

‘Human bodies are created by the *Bereshith Bara Elohim* (the Creator Gods; the Holy Archangels), who are keeping them in good health for you. You must love your bodies, but you must not overvalue them. Your bodies are not you. They are the temples of God. They are the temples of your Spirit-Soul-Ego, of your BE-ness. Your bodies are given that you may live righteous lives in them.’

‘The Father God, the *Elohim*, with the *Bereshith Bara Elohim*, created for all living creatures—using the *Hashmal* (the Mind-Light) and the *Merkabah* (the Divine Mind-Light)—everything material and ethereal. The etheric Vitality in your material bodies has been given to you to use. You must train yourselves to control and use properly this etheric Vitality*, the Mind Supersubstance, so that you will be able to materialize it at will. To do it you must become masters of your minds. After exterminating completely his personality’s egoism—and this has nothing to do with his Ego-Self—each must, as a sane, reasonable, responsible person, master his mind to use it in visualization—constructing concrete, mental forms—and to use Mind energy to materialize them.

‘The egoism of the personality is the illegitimate, insane child of the obscure desire, born in the darkness of ignorance, and of Mind substance. It is a collective elemental, misrepresenting its temporal existence as the immortal Ego-Self, taking control of the whole personality, contaminating Mind substance in the human subconsciousness. The disciple-healer must disentangle his Ego-Self from egoism and its vices—greed, anger, hatred, and many others. With Mind Supersubstance and his will power he can succeed.’

These were the instructions the God-man Joshua gave his disciple-healers in K’far Nahum, Yerushalayim, and elsewhere. Joshua would ask Yiacoub, son of Yioussof, to continue to work with them, to practice and to give instruction. Although many presented themselves as disciples and healers, only a few persisted in the discipline. This disappointed Yiacoub, but Joshua smiled and told him that everyone attending even one lesson is benefited. During the next ten years as Joshua taught, preached, and healed, many hundreds were cured, some by simply touching his white robe.

And he came down with them and stood on a level place with a crowd of his disciples and a great multitude of people from all Judea and Yerushalayim, and from the sea-coast of Tyre and Sydon, who came to hear him and be healed of their diseases, as well as those who were tormented with unclean spirits. AND THEY WERE HEALED ALL. And the whole multitude sought to touch him, for power went out from him and healed them all. (Luke 6:17-19)

Now Joshua went about all Galilee, teaching in their synagogues, preaching the Gospel of the Kingdom, and healing all kinds of sickness and all kinds of diseases among the people. Then his fame went throughout all Syria; and they brought to him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and he healed them all. (Matthew 4: 23, 24)

During these years Joshua Immanuel trained the seventy disciples to be masters of preaching, healing, and exorcising demons and unclean evil spirits.

*) Etheric Vitality is referred to in varied places of the New Testament. In Luke 8:46, 6:19 and Mark 5:30 are accounts of Joshua releasing power: ‘virtue had gone out of him’ (Mark 5:30). ‘Virtue’ is synonymous with etheric Vitality in these instances of healing.

After these things the Lord appointed seventy disciples and sent them two by two before his face into every city and place where he himself was about to go. Then he said to them, ‘The harvest truly is great, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs among wolves. Carry neither purse, sack nor sandals; and greet no one along the road, but whatever house you will enter, first say “Shalom” to this house. And if a son of peace is there, your peace will rest on it; if not, it will return to you. And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house. Whatever city you enter, and they receive you, eat such things as are set before you, never ask anything else. And heal the sick who are there, and say to them, “The Kingdom of God has come near to you”.’ (Luke 10:1-9)

Then the seventy returned with joy, saying: ‘Lord, even the demons are subject to us in your name.’ And he said to them, ‘I saw the Satan fall like lightning from Heaven. Behold, I give you the authority to trample on serpents and scorpions, and over all the powers of the enemy, the Evil One, and nothing shall by any means hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice rather because YOUR NAMES ARE WRITTEN IN HEAVEN.’ (Luke 10:17-20)

Meanwhile Joshua had chosen his twelve Apostles, who traveled with him as he taught and preached and healed. Sometimes, in very grave cases, in his work as *Mehayyai Hametim* (the One calling the dead back to life), he had only his two cousins, Yiacoub and Yiohannan, and Simon Petros with him.

Now it came to pass in those days that he went out to the mountain to pray, and continued all night in prayer to God. And when it was day, he called his disciples to him; and from them he chose twelve whom he also named apostles: Simon, whom he also named Petros, and Andreas his brother; Yiacoub and Yiohannan; Philippos and Bartholomeos; Mattheos and Thomas; Yiacoub the son of Alphaeus, and Simon called the Zealot; Judas the son of Yiacoub, and Judas the Iscariot, who became a traitor. (Luke 6:12—16)

And he called the twelve to him, and began to send them out two by two, and gave them power over unclean spirits. He commanded them to take nothing for the journey except a staff—no bag, no bread, no copper in their purses, but to wear sandals, and not to put on two tunics. Also, he said to them, ‘In whatever place you enter a house, stay there till you depart from that place.’ (Mark 6:7-10)

Joshua told his disciples what would come to those who would refuse to listen to the truth, insisting on living sinful lives.

Now when Joshua had crossed over again by boat to the other side (Gadara), a great multitude gathered to him; and he was by the sea. And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Joshua, he fell at his feet and begged him earnestly, saying: ‘My little daughter lies at the point of death. Come and lay your hands on her, that she may be healed, and she will live.’ So Joshua went with him and a great multitude followed him and thronged him. Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Joshua, she came behind him in the crowd and touched his garment; for she said, ‘If only I may touch his clothes, I shall be made well.’ Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction. And Joshua, immediately knowing in himself that power had gone out of him, turned around in the crowd and said, ‘Who touched my clothes?’ But his disciples said to him, ‘You see the multitude thronging you and you say, “Who touched me?”’ And he looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. And Joshua said to her, ‘Daughter, your faith has made you well. Go in peace, and be healed of your affliction.’ While he was still speaking, some came from

the ruler of the synagogues's house who said; 'Your daughter is dead. Why trouble the Rabbi any further?' As soon as Joshua heard the word that was spoken, he said to the ruler of the synagogue, 'Do not be afraid, only believe.' And Joshua permitted no one to follow him except Petros, Yiacoub, and Yiohannan the brother of Yiacoub. Then he came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly. When he came in, he said to them, 'Why make this commotion and weep? The child is not dead but sleeping.' And they laughed him to scorn. But when he had put them all out, he took the father and the mother of the child and those who were with him, and entered where the child was lying. Then Joshua took the child by the hand, and said to her 'Talitha cumi,' which is translated, 'Little girl, I say to you, arise.' Immediately the girl arose and walked, for she was twelve years of age. And they were overcome with great amazement. But he commanded them strictly that no one should know it, and said that something should be given to her to eat. (Mark 5:21-43)

Joshua sent his disciples in Shabbatai's boat from Gadara to Bethsaida so that he, with Jairus, could visit the Rabbi who, representing the Sanhedrin, had submitted the inflammatory report concerning the exorcism of the demons from the two men into the sixty pigs. The Israelite Rabbi was bedridden, unable to walk. The practitioners had diagnosed paralysis with symptoms of epilepsy.

The Israelite Rabbi, broken-hearted, was looking at Joshua, The most Merciful God-man filled the Israelite's body with his Vitality and told him to rise. He was healed. Saying not a word, Joshua dematerialized his body, before the astonished eyes of the Rabbi and Jairus, re-materializing it on a nearby mountain, where he prayed to his Father, God.

Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he sent the multitude away. And when he had sent them away, he departed to the mountain to pray. Now when evening came, the boat was in the middle of the sea; and he was alone on the land. Then he saw them straining at rowing, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea, and would have passed them by. But when they saw him walking on the sea, they supposed it was a ghost, and cried out; for they all saw him and were troubled. And immediately he talked with them and said to them, 'Be of good cheer! It is I; do not be afraid.' Then he went up into the boat to them and the wind ceased. And they were greatly amazed in themselves beyond measure, and marveled. (Mark 6:45-51)

Immediately Joshua made his disciples get into the boat and go before him to the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up on a mountain by himself to pray. And when evening had come, he was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Now in the fourth watch of the night Joshua went to them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, 'It is a ghost!' And they cried out for fear. But immediately Joshua spoke to them, saying, 'Be of good cheer! It is I; do not be afraid.' And Petros answered him and said, 'Lord, if it is you, command me to come to you on the water.' So he said, 'Come'. And when Petros had come down out of the boat, he walked on the water to go to Joshua. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, 'Lord, save me.' And immediately Joshua stretched out his hand and caught him, and said to him, 'O you of little faith, why did you doubt?' And when they got into the boat, the wind ceased. Then those who were in the boat came and worshipped him, saying, 'Truly you are the Son of God.' (Matthew 14:22-33)

Some other time:

On the same day, when evening had come, he said to them, 'Let us cross over to the other side.' Now when they had left the multitudes, they took him along in the boat as he was. And other little boats were also with him. And a great windstorm arose and the waves beat into the boat, so that it was already filling. But he was in the stern, asleep on a pillow. And they awoke him and

said to him, ‘Rabbi, do you not care that we are perishing?’ Then Joshua arose and rebuked the wind and said to the sea, ‘Peace, be still.’ And the wind ceased and there was a great calm. And he said to them, ‘Why are you so fearful? How is it that you have no faith?’ And they feared exceedingly, and said to one another, ‘Who can this be, that even the wind and the sea obey him?’ (Mark 4:35–41)

Joshua Immanuel, the God-man, the *Beni Alaha* (the Son of God), the pure manifestation of the *El Shaddai* (the Logos) in a human body as the Son of Man, humanized through the Idea of the Heavenly Man, had come to the worlds of existence to teach, to heal, and to call back to the Kingdom of the Heavens the wayward offspring of his Divine Selfhood as the *El Shaddai*.



CHAPTER TEN Yiohannan the Baptist in Jerikho

[THE EARLY HISTORY OF YIOHANNAN THE BAPTIST.

HE DEDICATES HIMSELF TO GOD AS A MONK-ASCETIC. HE BAPTIZES AND TEACHES.

HE BAPTIZES HIS COUSIN, JOSHUA IMMANUEL. SHALOME FAILS TO SEDUCE HIM.

HE IS IMPRISONED BY HEROD.]

Πνεῦμα ὁ Θεὸς καὶ τοὺς προσκυ-
νοῦντας Αὐτὸν ἐν Πνεύματι καὶ
Ἀληθείᾳ δεῖ προσκυνεῖν.

*God is a Spirit and those who worship
him must worship him in Spirit and Truth.
(John 4:24)*

Yiohannan the Baptist, the grandson of the Essene Rayis Rabbi Yioakhim and his wife Hannah, was born in Yerushalayim to Zakharias and Elizabeth. Elizabeth was the eldest daughter of Yioakhim and Hannah, and although long barren, she gave birth by immaculate conception to Yiohannan the Baptist. Yiohannan's aunt, the second daughter of Yioakhim and Hannah, Miriam Shalome, the wife of the fisherman Shabbatai, bore Yiacoub (a disciple), and then by immaculate conception, Yiohannan (St. John the Evangelist).

By immaculate conception Yiohannan the Baptist's grandmother, Hannah, gave birth to Maria, who gave birth to Joshua Immanuel, the God-man. Thus Yiohannan the Baptist, Yiacoub, Yiohannan the Evangelist, and Joshua Immanuel were first cousins by blood, sons of three sisters.

Elizabeth, the mother of Yiohannan the Baptist, was born and raised in Yerushalayim in the Essene community, where her father, Yioakhim, was the Rayis Rabbi, the chief Rabbi, head of the Essene Rabbihood in Palestine. The next highest Rabbi was the Rayis Rabbi Shamaon, the brother of Hannah, who had authority over the Essene temple in Yerushalayim. Shamaon was a holy man, a scribe and prophet, in touch with the Archangels and the *Shekhinah* (Holy Spirit).

Yiohannan the Baptist was six months older than his first cousin by blood, Joshua Immanuel the God-man, the El Shaddai Lord God. Yiohannan had come ahead of Joshua to prepare his Way.

Now Elizabeth's full time came for her to be delivered, and she brought forth a son. When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her. Now so it was, on the eighth day that they came to circumcise the child; and they would have called him by the name of his father, Zakharias. And his mother answered and said, 'No, he shall be called Yiohannan.' But they said to her, 'There is no one among your relatives who is called by this name.' So they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, 'His name is Yiohannan.' And they all marveled. Immediately his mouth was opened and his tongue loosed, and he spoke, praising God. (Luke 1:57-64)

As a prophet, Zakharias, holding Yiohannan in his arms, revealed the child's destiny.

... and YOU, child, will be called the prophet of the Highest. FOR YOU WILL GO BEFORE THE FACE OF THE LORD TO PREPARE HIS WAYS, TO GIVE KNOWLEDGE AND SALVATION TO HIS PEOPLE, BY THE REMISSION OF THEIR SINS. Through the tender mercy of our God, by which the dayspring from on high has visited us. To give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace. (Luke 1:76-79)

When the Holy Family had fled to Egypt, the Rayis Rabbi Shamaon, uncle of the mothers of both Yiohannan and Joshua, had sent Zakharias to be Rayis Rabbi of the Essene temple in Bethania, a town northeast of Jerikho, east of the river Jordan. There Yiohannan was raised. When Yiohannan was eighteen months old, the Rayis Rabbi Shamaon passed over in peace. His successor, the Rayis Rabbi Ephraim, greatly respected and loved the righteous family of the Rabbi Zakharias.

When Yiohannan was six, Zakharias passed over in peace, and Ephraim provided for Elizabeth and Yiohannan. Elizabeth was given responsibilities in the temple, for which she was generously paid. And Ephraim supervised the education of Yiohannan in the Essene school in Bethania. There the boy was taught Greek and Aramaic, the *Torah* (the Law of God), and the *Sepher Yetzirah* (Book of Creation). Yiohannan was an exceptionally intelligent and devout child.

When he was eleven, a year before the Holy Family returned to Palestine, Elizabeth passed over in peace, and Yiohannan asked Ephraim to allow him to become a novice in the order of Essene ascetics, the Nazoraei. Ephraim advised him to take time to think this decision carefully through. Yiohannan told the Rayis Rabbi that he had thought about it most seriously and it was his ardent desire to dedicate himself to God as a monk-ascetic, a *Nazoraeos*. Ephraim, seeing the boy's determination, sent him to the caves on the hillside west of the river Jordan, north of Jerikho, where two brothers lived; the *Rahib* (monk) Shunai and the *Rahib* Abijah. The Rayis Rabbi knew them to be righteous, well educated old men, Nazoraei ascetics, who would welcome Yiohannan, for he had asked them as a friend to accept and protect the boy and guide him in his new life. Before leaving Yerushalayim, where he had been living on the premises of the Essene temple after his mother's death, Yiohannan thanked Ephraim for all that he had done for his mother and for him and asked for his blessing.

When Yiohannan came to the caves he found the *Rahibs* Shunai and Abijah sitting cross-legged on the ground praying in ecstasy. He stood silently for some time, until they returned to normal consciousness. The brothers greeted him, embracing him and blessing him, kissing him on the forehead.

Yiohannan was a tall boy, healthy and strong. His body resembled a statue of a Greek god, his large, beautiful eyes were emerald-green, and his aura was radiant. The moment he entered the cave, he entered the brothers' pure, old hearts.

The monks wore short linen trousers and knee-length coats of camel skin, clasped with leather belts. On rare occasions they wore sandals. A good man from Bethania, who was a friend to the brothers and also to Elizabeth and Yiohannan, provided Yiohannan with two pairs of short linen trousers, a coat of camel skin, and a belt.

Yiohannan served faithfully and well in the missionary work of the two old monks, whom he so dearly loved. They taught him to pray intensely and deeply, a prayer-meditation that led to ecstasy, clairvoyance, clairaudience and mind reading. He learned to leave at will the gross material body (Greek: *exosomatosis*) to visit other places on the planet and places in the psychical and noetical worlds. He also learned to project his consciousness at will to see what was happening anywhere he wished. But the most important thing he learned was to come into contact with the *Shekhinah* (the Holy Spirit) and with his brethren the Archangels, and to WORSHIP THE *ADONAI ALAHA* (THE LORD GOD) IN SPIRIT AND IN TRUTH.

When Yiohannan was seventeen, *Maout* (death) had ended life in the material body for *Rahib* Shunai returning him in peace to *Alaha*. And though *Rahib* Abijah and *Rahib* Yiohannan remained behind in the caves, they never lost touch with their beloved Shunai.

Then two years later Abijah passed over in peace to meet his brother Shunai. This left Yiohannan alone. He fed himself with the honey wild bees stored in crevices, putting earthenware pots beneath the honeycombs to catch the drips, and with the fresh greens of the herbs that grew abundantly along the banks of the Jordan. The two goats that he had milked to nourish the old ascetics, he gave away; one to a widow and the other to a destitute woman that she might feed her small children.

After Abijah had passed over, the *Shekhinah* (Holy Spirit) moved *Rahib* Yiohannan to extend his ministry to the multitudes, to lift from their personalities the burdens of guilt they bore for transgressing the Law of God. He taught them to repent and correct the wrong they had committed, and he baptized them, immersing them in the river Jordan in the holy name of *Alaha* (God).

Many came, including Pharisees and Scribes, with guilt and remorse heavy upon them for transgressing God's Laws by living improperly and unjustly, asking Yiohannan to purify them through baptism. As he preached to the multitudes, Yiohannan could read in the minds of many the question, 'Is this the Messiah for whom we have so long been waiting?' Yiohannan answered them.

Now as the people were in expectation, and all reasoned in their hearts about Yiohannan, whether he was the Messiah or not, Yiohannan answered, saying to them all, 'I indeed baptize you with water; but one mightier than I is coming, whose sandal straps I am not worthy to loose. He will baptize you with the Shekhinah (Holy Spirit) and-with fire. His winnowing fan is in his hand, and he will thoroughly purge his threshing floor and gather the wheat into his barn but the chaff he will burn with unquenchable fire.' (Luke 3:15-17)

When Yiohannan was twenty-six, his cousin, Joshua, who was six months his junior, came to him most respectfully, and Yiohannan seeing the *Shekhinah* on him, understood that his cousin was the *El Shaddai*, the *Beni Alaha*, the expected One.

After these things, Joshua and his disciples came into the land of Judea, and there he remained with them and baptized. Now Yiohannan also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. For Yiohannan had not yet been thrown into prison. Then there arose a dispute between some of Yiohannan's disciples and the Jews about purification. And they came to Yiohannan and said to him, 'Rabbi, he who was with you beyond the Jordan, to whom you have testified—behold, he is baptizing, and all are coming to him.' Yiohannan answered and said, 'A man can receive nothing unless it has been given to him from Heaven. You yourselves bear me witness, that I said, "I am not the Messiah, but I have been sent before him." He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. He must increase and I must decrease. He who comes from above is above all; he who is of the Earth is earthly and speaks of the Earth. He who comes from Heaven is above all. And what he has seen and heard, that he testifies; and no one receives his testimony. He who has received his testimony has certified that God is true. For he whom God has sent speaks the words of God, for God does not give the *Shekhinah* (Holy Spirit) by measure. The Father loves the Son and has given all things into his hand. He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.' (John 3:22-36)

*It came to pass in those days that Joshua came from Nazareth of Galilee, and was baptized by Yiohannan in the Jordan. And immediately, coming up from the water, he saw the Heavens parting and the *Shekhinah* (Holy Spirit) descending upon him like a dove. Then a voice came from Heaven, 'You are my beloved Son, in whom I am well pleased.'* (Mark 1:9-11 also see Matthew 3:13-17)

The members of the Sanhedrin in Yerushalayim were greatly disturbed to learn that Israelites, even Pharisees and Scribes, were asking this Essene *Rahib* to unburden their consciences and baptize them. Yiohannan made no distinctions but preached to all and gave to all his love and prayers.

The Princess Shalome, the daughter of Philipos and Herodias, was curious about Yiohannan and asked one of her lovers, Gideon, a bodyguard of Herod, her uncle, who was also one of her lovers, to take her to where Yiohannan was preaching.

Yiohannan was a very handsome young man. His emerald-green eyes and his sweet voice, aroused in Shalome sinful thoughts and evil desires which Shalome mistook for love. One autumn evening, disguised as a poor shepherdess, she came to Yiohannan's cave, while Gideon hid the chariot in some trees and bushes. Yiohannan sat cross-legged on a rush mat, praying. Shalome sat on a wooden stool beside him, pretending to weep. Yiohannan reading her thoughts and projecting his Self-consciousness said, 'Shalome, you are the daughter of the madman, Philipos, and the shameless adulteress, Herodias, who caused the death of your father for the sake of her lover, her husband's brother, your uncle, Herod. Your mother forced Herod's wife, Queen Aretta, to leave the palace and return to her father, the King of Arabia. The King in his fury then declared war on Herod and how many were killed on account of your mother's shamelessness? I see Gideon, one of your many lovers hidden in the bushes and palm trees and there are four other swordsmen with him. Gideon is enraged by what you are doing. The others laugh at you and him. Gideon is married and has children. His life is with them, not with you. And your place, Shalome, is not here. Please go! Now! Go from me!'

Shalome only smiled and said, 'Handsome, barefooted wild man with a camel skin coat. Caveman, you can not offend me. True, my place is not here, but neither is yours. I love you, Yiohannan, and would see you in the silk clothes, the soft leather sandals and the jewels befitting a prince. The King will do whatever I ask. He will give you the title Prince, my Prince, and you alone will I hold in my heart. You are a precious stone I have found on the floor of a cave. I would have that jewel at my breast. I want you, Yiohannan, and I always get what I want,' she said with a laugh. 'Winter is coming. That camel skin coat will not keep the cold from you. Come with me to the palace, to my warm room, to my warm bed. I'm going now, but when I return, it will not be as a shepherdess, but as a princess, Shalome of Judea, to take my Prince home with me.'

With pity in his eyes, Yiohannan looked at the girl. 'Shalome,' he said gently, 'may God forgive you and lead you in His ways. Go now and do not come again. This is no place for you. Here is where I belong. Go back to your palace-hell. I love this place which has been sanctified by two holy men. I love my cave-paradise.' And again he said simply, 'Go please!'

Gideon, waiting for her, was gloomy and silent. The four swordsmen had bowed to the princess and fled. Silently Gideon drove the chariot to Jerikho, to Herod's summer palace, while Shalome laughed and teased him, trying to arouse her lover. Gideon reported to Herod and Herodias, telling them of Shalome's visit to the cave. Herodias was all too familiar with the tricks of Shalome. But Herod was angry. He considered Yiohannan to be a holy man. He called Shalome to him to question her. Shalome said to her uncle and lover that she wanted Yiohannan brought to the palace as an attendant to her. The King, smiling, told her to think this matter over.

Herodias' curiosity got the better of her and with Gideon, she went to see this caveman for herself. Yiohannan refused to admit her, saying, 'Herodias, this is a holy place. It was the home of two holy men, who worshipped the Almighty *Alaha*. It is no place for a shameless adulteress like you or for your daughter.'

Furious, Herodias replied, 'Uncivilized savage man. I came on Shalome's behalf to bring you to the palace not as a servant, but as our attendant. You may be handsome enough to be an attendant, but she never told me you were such a beast!'

Yiohannan interrupted her ravings. ‘Herodias,’ he said, ‘in the palace the ghost of your husband Philipos curses both King Herod and the shameless adulteress who now is his wife. Woman, you are a devil. The devil himself is no worse than you. Return to your palace-hell and the arms of your insane lover.’

Herodias replied, ‘I won’t repeat what you have said to the King. In a week we return to the palace in Yerushalayim, where my daughter will forget you entirely in her passion for dancing. I have plans to bring two famous dancers from the East to entertain and instruct her. You are nothing but an ignorant, wild beast, and do not deserve what I have offered you. Live then in your cave, wild jackal!’

Gideon was waiting in the carriage. In a terrible fury, Herodias took the reins and, whipping the horses violently until they were covered with sweat and foam, she drove back to the palace. She ran to her room. Screaming, cursing, and smashing things against the walls and floors, she cursed and damned Yiohannan for his insolence.

Exhausted, she told Shalome that she had gone to Yiohannan only for her sake and repeated to her some of what he had said, her own version of insults to her, to the girl, and to the King, even claiming that he had pushed her violently away.

In Yerushalayim Herodias did everything she could think of to make Shalome forget Yiohannan. Gideon divorced his wife to please Shalome and lived in the palace with her. Dancing distracted her attention, and she took one of her teachers as another lover.

That winter Yiohannan gave his heart over completely to *Alaha* and to Joshua, preaching and baptizing. Having seen the *Shekhinah* on Joshua and having heard *Alaha* call his cousin ‘Beloved Son’, Yiohannan wanted nothing more than to serve the *Beni Alaha*. Though he might be sitting alone in his cave, his Soul was ever attuned to Joshua, the *El Shaddai* (Logos) and he knew unspeakable joy.

With the return of summer the royal family came back to Jerikho. Herodias ordered Gideon to come to her at once if Shalome should ask him to take her to Yiohannan, as Herod had forbidden his niece from ever seeing him again. But Shalome was as obstinate as she was spoiled and was determined to seek out Yiohannan in order to humiliate him. With a servant of the household named Benjamin she secretly went to the caves.

Yiohannan gently told the willful girl that she must clear her mind of irrational thoughts and desires. This excellent advice enraged Shalome, who, fixed upon the suspicion that there must be another woman influencing Yiohannan, then and there determined she would have her revenge.

Herodias too decided she could no longer tolerate the insolence of the hermit and she went to Herod and told him that Yiohannan had insulted the royal family and that he was stirring up the people against them with false accusations. She demanded that Herod have him arrested and thrown into prison. Though Herod had considered Yiohannan a holy man, now he turned to the Sanhedrin for advice, and the Rayis Rabbi responded that the activities of the Essene *Rahib* Yiohannan violated Mosaic Law, and urged the King to put an end to them.

And so one day at noon, as Yiohannan was preaching and baptizing, swordsmen of the King arrested him and dragged him off. Some of his followers tried to intervene, but Yiohannan told them to go peacefully, as he surrendered to the soldiers, who threw him into a dungeon of the palace in Jerikho. The news of the arrest was most welcome to Herodias, who heard it from the King himself.

CHAPTER ELEVEN The Mugkatdes Rahib-Shaheed Yiohannan

[THE HOLY MONK-MARTYR YIOHANNAN THE BAPTIST. IN THE DUNGEON.

HE IS VISITED BY HIS FAMILY. HE REFUSES THE KING'S ULTIMATUM.

SHALOME'S DANCE OF THE SEVEN VEILS. YIOHANNAN IS BEHEADED.]

Ὁ Θεάνθρωπος Ἰησοῦς εἶπεν: Ματθαῖος
10 - 28
"Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀπειτεν-
ρόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ
δυναμένω ἀποτείνειν."

The God-man Joshua said: 'And do not fear those who kill the body but cannot kill the Soul.' (Matthew 10:28)

Love those who call themselves your enemies. Pray for them. They are more in need of your prayers and of your love. (Joshua Immanuel the God-man)

The dungeon of the Palace at Jerikho was a large underground room, dark and very cold and damp, as it was lit and ventilated only by small openings in the roof. By order of the Queen, Yiohannan was given once a day only a handful of olives, a crust of bread, and a clay jar of water. The guard was a good-hearted fellow, and secretly he gave Yiohannan a woolen cloth for warmth against the cold of night. Herodias allowed no visitors. She meant to keep the imprisonment a secret, especially from Shalome, who was told that Yiohannan had gone off, perhaps to Syria, to be with another woman.

King Herod and Herodias may have imprisoned the material body of Yiohannan, but as a man of *Alaha* he could live Self-consciously out of his body. Many of his followers and disciples were aware of his presence, inspiring and encouraging them, while his material body, languishing in the dungeon, remained at Herod's mercy. In attunement and in at-one-ment with the *Shekhinah* (Holy Spirit) and with Joshua the God-man, the *El Shaddai* (Logos), Yiohannan was happy and never complained nor felt any anxiety or fear, no matter what suffering his material body endured. Indeed, he prayed for those who were transgressing against him.

Yiohannan had been four months in prison when Herodias and Shalome set off on a journey of three days to Yerushalayim. They went there to buy jewels from a merchant who had come from the Far East. It was a good opportunity, Herod thought, to see Yiohannan. He ordered the prisoner brought to the guard's room in chains. Yiohannan was so weak he could hardly walk. The guard helped him to a stool, where he sat resting his back against the wall. When the King entered, he demanded that the prisoner stand, and in trying to obey, Yiohannan fell to the ground. The guard helped him stand and by the King's order helped him back to the stool, where he sat breathing heavily, pale and exhausted. Herod asked what the prisoner was being fed and the guard replied that by order of the Queen he was given daily about fifteen olives, and a little bread and water. Then the King asked Yiohannan why he had insulted and maligned

the Queen. He kept repeating the questions, but Yiohannan was too weak to answer. In truth he was little more than a corpse, bones covered with dry, yellow skin. Herod told the guard to remove the chains and to help him back down to the dungeon where he might rest, but the King's head was too full of Herodias' lies to leave much room for pity.

When Shalome and Herodias returned from Yerushalayim, Herod told his wife that he had seen Yiohannan in the guard's room, remarking that he was little more now than a living corpse. He would order Yiohannan to apologize to her and Shalome, begging their forgiveness, and then he meant to set him free to die in his cave. Her voice hard with anger, Herodias shouted, 'No! No! I can never forgive the things that brute, that madman said to me. If you want to be done with him, order a swordsman to kill him!' Herod managed to calm her down, and the discussion ended.

The hot summer passed and the chill of late autumn fell over Palestine. The royal family returned to Yerushalayim and Yiohannan was transferred to the dungeon there. The King was persuaded by friends to allow some relatives of Yiohannan to visit him in prison. Very few dared come but among those who did were Shabbatai, Yiacoub and his brother Yiohannan, and their mother, Myriam Shalome (Yiohannan the Baptist's aunt). Seeing his condition, Shabbatai, Yiacoub, and Myriam Shalome wept openly. Yiohannan (the Evangelist) embraced Yiohannan (the Baptist) caressing his cousin's face. They were cousins by blood as human beings, but as Archangels, humanized by immaculate conception by the *Shekhinah* (Holy Spirit), they expressed their Archangelic love. Both knew what fate awaited Yiohannan the Baptist in a few weeks.

A fresh strength had returned to Yiohannan, and he said, 'My beloved ones, be at peace. Why do you weep? This poor body is not me. Beloved ones, I am happy, in perfect attunement with the *Shekhinah* and with the God-man Joshua, the *Beni Alaha*, the *El Shaddai* (Logos). There is no cause to weep. I am free. I was always free. And I—my Self—I am happy.'

Τὸ πνεῦμα ἐστὶ τὸ ζωοποιοῦν ἢ
θάψ' οὐ μὴ ὠφελεῖ οὐδέν." *It is the Spirit who gives life, the flesh profits
it nothing. (John 6:63)*

As Essenes, Yiohannan and Joshua believed in the reincarnation of the Spirit-Soul-Self into human bodies. Of his cousin, Yiohannan the Baptist, the God-man Joshua said,

And if you are willing to receive it, he is Elijah who is to come. He who has ears to hear, let him hear. (Matthew 11:14)*

Herodias decided that the time had come to exact revenge. She was sure that Shalome, obsessed with dancing, no longer thought of Yiohannan. She proposed to Herod that he order Yiohannan to apologize to her and to Shalome in their presence and beg their forgiveness. And so they told Shalome that Yiohannan was being held prisoner in the dungeon of the palace. Herodias was right in thinking that Shalome had put the *Rahib* out of her mind. But still she was more than willing to witness his humiliation and hear him beg for her forgiveness. The following day Herod ordered the prisoner to be brought before them in the guard's room.

Yiohannan, so weak he could no longer walk, was supported by a guard and a servant and sat upon a stool. There was nothing left of his material body but bones and dry, sallow skin. Shalome was horrified and ran from the room, looking back at her mother, who was smiling cunningly, thinking vengeance was finally hers. But Herod called his niece back, and Herodias took her in her arms.

*) Was Yiohannan-Elijah two personalities, humanized and incarnated by the same Spirit-Self (?)
— now in the hands and at the mercy of Herod-Ahab and Herodias-Jezebel?
(See Chronicles and Kings in the Old Testament)

‘Yiohannan,’ said the King, ‘you have offended the Queen and the Princess with your insults and accusations. I order you now to apologize and beg them to forgive you.’

Yiohannan looked upon the royal family with pity saying, ‘Apologize for what? For what should I ask forgiveness? Would it alter the consequences of what you have done, all of you, and what you continue to do? Would it ever lighten the painful burden of guilt on your consciences, which *Alaha* will awaken one day? It is you who must repent and beg *Alaha* to forgive you... and in His great mercy, He will.’ Exhausted, Yiohannan fell unconscious in the arms of the guard. Herod ordered the prisoner returned to his cell. Herodias smiled.

In the sitting room of the palace the next day, Herodias maliciously said to Herod, ‘My dear, did that madman apologize? No, he only accused us again. I know you want to be rid of him, as do I. I can hardly bear to have him here. Order a swordsman to kill him. It’s what he deserves. He disobeyed you.’

All that day Herod was distracted, sullen and depressed. And Herodias was nervous and bad-tempered. For the fruit of revenge is sweet in the eating, but bitter and painful to digest.

Days passed with no further discussion of the matter as Herod’s birthday approached. Herodias was preoccupied with preparations for the feast. For years Herodias had been aware of her daughter’s talent and passion for classical dance, and had provided her with the best teachers in the world. Now she was planning to present the distinguished guests at the feast with a birthday surprise. With her teacher, Shalome would perform the dance of the seven veils in the Great Hall.

Herodias had invited sixty eminent Israelites, six Rayis Rabbis of the Sanhedrin, and some noted Greek scholars and artists. A stage was laid out in the Hall of Meetings on the right side near the entrance. Shalome’s teacher was from Mesopotamia, a distinguished Israelite dancer and musician, who had his own ballet and musical ensemble. The ballet consisted of six beautiful girls matched in size and shape, skillfully trained, and dressed in ankle-length canary yellow trousers. Their waists and breasts were bare. And three male dancers in black velvet trousers, their waists and chests also bare. The principal dancer was Princess Shalome, dressed in seven veils.

The first veil was a shawl of snow-white silk wound round her waist and covering the upper part of ankle-length matching trousers. The second veil was a triangular shawl of canary-yellow silk covering the shoulders and falling over her breasts. The third was a large emerald-green silk triangle, completely covering the second. The fourth was long, covering the whole body. It was sky-blue. The fifth was blood-red, a robe, knee length and easily removed. The sixth completely covered the fifth, violet and also a loose robe. And the seventh was a black velvet robe that fell to the ankles.

The guests sat in six semi-circular rows. In the middle of the first row was the royal family. On the Queen’s left the most distinguished guests were seated. On the right of each seat a small table was placed with roasted meat, bread, sweets, fruit, and clay jars of sweet red wine—which attendants kept filled.

At two o’clock in the afternoon Herod, Herodias, and Shalome made their grand entrance. The musicians played a slow, melodious, oriental piece as the dancers entered and performed a graceful dance. Shalome sat between the King and Queen, wearing the seven veils.

The instructor entered the Hall, dressed as the male dancers in black velvet. He bowed before Herod, bowed before Herodias, kissing her right hand, and then reaching out his right hand to Shalome he bowed to her. She took his hand, and they leapt gracefully together to the stage, dancing. The music quickened and the dancers responded with graceful movement. Shalome and her partner were encircled by the nine dancers. The circle then opened to allow the Princess and her partner to approach the King and Queen. Shalome removed the seventh veil and laid it at the feet of the King. The pace quickened, showing off the skill of the dancers.

Shalome removed the sixth veil and laid it at her mother's feet. The instructor left the Hall, leaving Shalome to dance in the blood-red robe with the six dancing girls. Then he returned in trousers the color of dry wood. He lay on the floor while the girls danced around him and Shalome came down to sit on his chest, moving her whole body and waving her arms and hands like flames. It gave the illusion of dry wood set afire. The guests were dazzled, the King could not hide his admiration for Shalome, and Herodias smiled, delighted. Shalome removed the blood-red robe she wore in the fire dance and gave it to the King.

Again the rhythm quickened. Now Shalome was a creeping serpent in the sky-blue and emerald-green veils, dancing with great skill and exposing her beautiful, young body. Removing the blue and green veils, she presented them to the Queen, her mother, and then sat between the King and Queen to rest.

The King was drunk. Herodias had been plying him with the sweet red wine. He passed the golden bowl of wine to Shalome, and she quickly swallowed it. The sun was setting, and some of the guests rose to leave, saluting the King and Queen, saying, 'shalom, long live the King.'

The Queen had given Herod a gold medal to honor the teacher of dancing as both a dancer and a musician. The instructor bowed before the King and taking the medal, thanked the Sovereign. Herod caressing the head of Princess Shalome said to her, 'Dearest one, today on my birthday you have given me such great joy and brought such pleasure to my guests. What would you have me give you in return?' Thoughtlessly, drunkenly, he continued, 'I will give you whatever you ask for if it is within my power.'

Herodias listening closely set her trap. 'Your Majesty, do you swear you will give the Princess whatever she asks for?'

'Yes,' replied Herod, 'to my beloved Shalome, whatever she desires.'

Herodias drew her daughter close and whispered to her urgently. The girl obligingly nodded agreement. Then Herodias picked up a bronze platter from the table at her side and cleared it of what food remained. This she gave to Shalome, who presented it to Herod saying, 'Your Majesty, I want the head of Yiohannan on this platter.'

'No!' the King cried, 'Oh, no, Shalome, no!'

Smiling Herodias said, 'You gave an oath and a King cannot withdraw his oath.'

In his despair the King buried his face in his hands for a moment saying, 'Shalome, I will give you authority over half my kingdom...'

But Herodias would have none of that and signaled her feelings to her daughter. 'Your Majesty,' Shalome repeated, 'I want the head of Yiohannan on this platter.'

The King took the platter from her hands and gave it to the swordsman at his side saying, 'Go now and bring me the head of Yiohannan.'

As the swordsman and the guard entered his cell, Yiohannan was praying, knowing what was to come. The swordsman with one terrible blow beheaded the *Rahib* Yiohannan. The guard covered the body with the piece of wool he had secretly given the *Rahib* against the cold. There was not much blood. The swordsman carried off Yiohannan's head on the tray, leaving the guard to weep.

When the head was presented to Herod, he would not touch it. Gaping stupidly at Shalome and Herodias, he had the swordsman give it to the girl. Shalome, with her head turned away from the horror, gave the platter to her mother. Herodias covered the head with the sky-blue veil and ordered a servant to remove it. She thought she had just won a great victory and could not be happier. In reality she had won nothing except confusion and misery.

At that time, Herod the tetrarch heard the report about Joshua and said to his servants, 'This is Yiohannan the Baptist; he is risen from the dead, and therefore these powers are at work in him.' For Herod had laid hold of Yiohannan and bound him, and put him in prison for the sake of

Herodias, his brother Philipos' wife. For Yiohannan had said to him, 'It is not lawful for you to have her.' And although he wanted to put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was celebrated, the daughter of Herodias danced before them and pleased Herod. Therefore he promised with an oath to give her whatever she might ask. So she, having been prompted by her mother, said, 'Give me Yiohannan the Baptist's head here on a platter.' And the King was sorry; nevertheless, because of the oaths and because of those who sat with him at the table, he commanded it to be given to her. So he sent and had Yiohannan beheaded in prison. And Yiohannan's head was brought on a platter and given to the girl, and she brought it to her mother. Then his disciples came and took away the body and buried it and went and told Joshua. (Matthew 14:1-12)

Early the following morning, Herodias called the guard to her and ordered him to dispose of the head and body of Yiohannan. The guard, who had been baptized secretly by Yiohannan, took the blue veil and burned it. The body and head of the *Mugkatdes Rahib-Shaheed* (Holy Monk-Martyr) he gave the disciples of Yiohannan wrapped in a cloth of snow-white linen.

His disciples, who were also disciples of Joshua, took the mortal remains of Yiohannan to the Essene Rayis Rabbi Ephraim. When Joshua arrived at the temple in Yerushalayim from K'far Nahum to preach he found the Essene Rabbis, and most of his seventy disciples weeping over the coffin where the head and body of Yiohannan had been laid. Ephraim seeing Joshua gave way to deep sobs of grief. Joshua calmed him, telling him it was the Will of *Alaha*. And to them all he said, 'Beloved ones, Benai Alaha, do not weep for Yiohannan. He is with our Father who is in Heaven and on Earth. He is now with you. He was with me always and always I was and am now with him. What lies here, in this coffin, is not Yiohannan, but only the body Yiohannan used as a human being. I am not asking that you disrespect these mortal remains, but that you remember, it is the Spirit which is life. The material body, the flesh, profits nothing. Matter we must give to the element of matter.'

The Rayis Rabbi Ephraim intended to bury the body in the cemetery in Yerushalayim, but Joshua, in attunement with Yiohannan, told him that it was the *Rahib's* wish that the remains of his material body be buried in the caves, near the *Rahibs* Shunai and Abijah. And so it was. The Rayis Rabbi, the Essene Rabbis, the disciples of both Joshua and Yiohannan and their families, buried Yiohannan in his cave.



CHAPTER TWELVE Joshua Immanuel the God-Man's Life and His Ministry in Palestine

[JOSHUA PROPHECIES HIS CRUCIFIXION AND THE FALL OF YERUSHALAYIM.
HE TEACHES THE SWEETEST COMMANDMENT: THE DOCTRINE OF LOVE.
THE SANHEDRIN PLOTS AGAINST HIM.]

Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου
ὁ ἀκολουθῶν ἔμοι οὐ μὴ περι-
πατήσῃ ἐν τῇ σκοτίᾳ ἀλλ' ἔξει
τὸ φῶς τῆς ζωῆς.

*I am the Light of the world. He who follows
me shall not walk in darkness but have the
Light of Life. (John 8:12)*

Joshua Immanuel, the God-man, was twenty-eight when his cousin, Yiohannan the Baptist was beheaded. Yiohannan the Evangelist, first cousin to them both, was nineteen.

Since his return from Egypt as a twelve-year-old boy, Joshua had been preaching in the Essene temple in Yerushalayim and teaching in the synagogue with the permission and support of the Rayis Rabbi Ephraim, who recognized Joshua as the *Beni Alaha* and adored him. Great crowds attended the teachings of the God-man. Essenes and Israelites, Pharisees and Scribes, were taught, were healed, were astonished by his powers and by his holiness. Ephraim was concerned by this, remembering the attempt by the Sanhedrin on Joshua's life.

Joshua taught the hundreds who heard him in the synagogue and in the countryside with parables.

So he spoke this parable to them, saying, 'What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, "Rejoice with me; for I have found my sheep which was lost!" I say to you that likewise there will be more joy in Heaven over one sinner who repents than over ninety-nine just persons who need no repentance.' (Luke 15:3-7)

By the time Yiohannan the Baptist passed over, Joshua was already sending his seventy disciples, both as preachers and healers, out to the towns of Judea and of Galilee, two by two. They had been well trained, these seventy, in the mastery of their etheric Vitality in the *Tzoolmah* (etheric double) of their material bodies. To his Essene disciples Joshua said, 'My beloved ones, *Benai Or* (Sons of Light), I send you out as lambs among wolves. Your love towards all men and the peace in your hearts will protect you. The harvest is truly great, and the laborers are few. Let us beseech *Alaha*, the Lord of the harvest, to send more laborers to His harvest.'

As Ephraim was so alarmed by the threats against Joshua, he urged him to keep secret the times of his journeys between K'far Nahum and Yerushalayim. One day while standing at a window in the house of the Rayis Rabbi, which was perched on a hillside, Joshua looked down on

Yerushalayim, two miles away, and saw then what was to happen sixty years hence. ‘Reverend Rayis Rabbi,’ Joshua said, ‘the war-loving Israelites, the mad King Herod, and the Rayis Rabbis of the Sanhedrin will one day declare war on the Romans. Already they have created an underground movement of *Zealots*, who secretly attack and kill Roman soldiers. In fifty or sixty years the Romans will destroy Yerushalayim utterly. Though that is not predestined, I see no possibility that the Sanhedrin will understand the consequences of their actions and change their minds.’

There were tears in the eyes of Joshua, who knew himself also as the Son of Man. ‘Yerushalayim, Yerushalayim,’ he cried, ‘you who kill the prophets and stone the messengers of *Alaha*. How often have I tried to gather your children together—Essenes, Israelites, and all the others—as a hen gathers her chicks under her wings to keep them safe. But you are stubborn and willful. And now your house will be desolated. For I say to you, Yerushalayim, you shall see me no more until you say, “Blessed is he who comes in the name of *Adonai Alaha*.”

‘Rayis Rabbi, when the Rayis Rabbis, the Sanhedrin, and Herod declare war on the Romans, no stone will remain on a stone in Yerushalayim. For now nothing will befall me. I will finish the work my Father has sent me to accomplish. But then the Israelite Rayis Rabbis will arrest me, accusing me of blasphemy, and hand me over to Herod and then to the Roman procurator, demanding that I be crucified.’

‘My material body they will wound grievously, torturing it, crucifying it, killing it. In three days, I will restore it completely, resurrecting it, leaving only on my hands and feet the marks of the nails and the wound in my side from the Roman soldier’s spear, as proof to my disciples that it is truly I they see risen. I ask you to be calm, for it is for that hour that I have come to the world. That I may prove that Man is not his material body nor the little self, the personality created by time-and-place, the shadow of the real Spirit-Soul-Ego-Self, the immortal offspring of *Alaha*.’

‘I have come to this world as the Son of Man to prove beyond a shadow of doubt that the Spirit-Soul-Self gives life to the material body, the bones, the flesh, the blood. The body profits nothing. I have come to this world of existence to reveal to men our Heavenly Father, mine and theirs, the Truth and the Light-Life everlasting, that they may love *Alaha* and all human beings.’

In the Essene synagogue that afternoon Joshua told the overflowing crowd of the great tribulation that he foresaw would be visited on Yerushalayim. ‘The Sanhedrin and King Herod,’ he said bitterly, ‘think they are strong enough to force the Romans out of Palestine. They will declare war on the Romans and Yerushalayim will be destroyed by fire and sword.’

... then let those who are in Judea flee to the mountains. And let him who is on the housetop not go down into the house, nor enter to take anything out of his house. And let him who is in the field not go back to get his garment. But woe to those who are pregnant and to nursing mothers in those days! And pray that your flight may not be in winter. For in those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. And unless the Adonai (Lord) had shortened those days, no flesh would be saved; but for the elect’s sake, whom he chose, he shortened the days. (Mark 13:14–20)

The following day Joshua went to the Temple of King *Sol-Amon* (Solomon) in Yerushalayim at the invitation of two Israelite Pharisees.

Then Joshua went out and departed from the temple, and his disciples came to him to show him the buildings of the temple. And Joshua said to them, ‘Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.’ (Matthew 24:1-2)

The Israelite disciples of Joshua had heard what Joshua foretold of the Great Tribulation and understood the God-man.

On the Sabbath Joshua, dressed in his ankle-length, snow-white linen robe, conducted with Ephraim and the other Essene Rabbis, the morning service of worship and thanksgiving to *Alaha*, the most Merciful, Heavenly Father. The temple overflowed. Many Israelites had arrived to take part in the Essene ceremony, so different from any Jewish service. In the yard of the Temple more than a hundred people waited for Joshua to heal them with his love and his Divine healing powers. Among them were Essenes, Israelites, and others including families of the afflicted, and two Israelite Rabbis, who had not attended the service in the Essene temple.

Accompanied by Ephraim, Joshua came out into the courtyard. He went to them one by one and, caressing their hands and their heads and smiling upon them with love, he healed them. In less than ten minutes all who had come to him, lepers among them, and many with ‘incurable’ diseases, were made whole. The two Israelite Rabbis watched this, murmuring reproachfully that Joshua was violating the Sabbath.

But Joshua answered them:

‘My Father has been working until now,’ and I have been working... Most assuredly, I say to you, the Son can do nothing of himself, but what he sees the Father do; for whatever he does, the Son also does in like manner. For the Father loves the Son, and shows him all things that he himself does; and he will show him greater works than these, that you may marvel. For as the Father raises the dead and gives life to them, even so the Son gives life to whom he will.’ (John 5:17, 19–21)

That afternoon Joshua addressed another great crowd in the synagogue. He stood on the platform in his snow-white linen robe, his arms outstretched and hands raised to the ceiling, the Son of Man as a human being, but also a pure *El Shaddai* Self, as he filled the hall with his love and his aura saying,

“Ἅγιος, Ἅγιος, Ἅγιος Κύριος ὁ Θεός
Κύριος Σαββάωθ, Κύριος τῶν Ἀναγερῶν
Ὁ ὕψιστος Ἀρχαγγελῶν

To the Israelites he said in Aramaic,
Kodoish, Kodoish, Kodoish, Adonai Alaha, Adonai Tsebaoth, Adonai Elohim.
Holy, Holy, Holy is the Lord God, the Lord Sabaoth, the Lord of the Archangels.

Then Joshua, in at-one-ment with his Divine Self, the *El Shaddai*, said in Greek, ‘Beloved ones, offspring of *Alaha*, love the *Adonai Alaha* and the *Adonai Elohim* in you. Love your *Alaha* in you—your Being-Ego-Self. Love your Spirit-Soul-Self and love your *Adonai Alaha* in every other human being.

‘Beloved ones, *Alaha* is in you and the *Melekh Shamayyim* (the King of the Heavens) is in your Spirit Being-Self. You are the *Melekh Shamayyim*.’

‘The *El Shaddai* and the *Shekhinah* are in your Being-Self. The *Shekhinah* keeps your material body in good health through your *Tzool-mah* (etheric double) filling it with *Neshamah* (Vitality). “*Ateh Gibor Leolam Adonai* (You are mighty forever, O Lord), always filling our *Hakhamim* (vital body) with your Divine life-giving Vitality.”’

‘Beloved ones—Essenes, Israelites, Greeks, Bedouins, Romans, and all human beings on this Earth—you are all offspring of the *Alaha El Shaddai*. To call another your enemy is an insult to *Alaha*. All human beings are individualized little selves in the *El Shaddai* Divine Selfhood. Love *Alaha*, the *Adonai*, the Spirit-Soul-Self of all human beings, your brothers and sisters, the sons and daughters of your Father *Alaha*.’

‘Love those brothers and sisters who are under the influence of the Evil One, calling themselves your enemies. They need your love more than your friends. Pray to the Heavenly

Father, yours and theirs, that they may be freed from the dark snares of the Wicked One, going from the darkness of ignorance into the light of your love.

‘In the gross material world the Evil One, the Master of Evil, of Darkness and Ignorance reigns and has power only for a limited time over matter and human flesh. But the Master of Evil, his petty evil existence, is no match to the Lord of Life, the Lord of everlasting Light, to the Spirit-Soul-Self, the real Self-Soul of a human being. IT IS THE SPIRIT WHO GIVES LIFE; THE FLESH PROFITS NOTHING.’

But I say to you who hear: Love those calling themselves your enemies, do good to those who hate you. Bless those who curse you and pray for those who spitefully use you. To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him who takes away your goods, do not ask them back. And just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love those who call themselves your enemies, do good and lend, hoping for nothing in return; and your reward will be great and you will be sons of the Highest. For he is kind to the unthankful and evil. Therefore, be merciful, just as your Heavenly Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you. (Luke 6:27–38)

An Israelite disciple said to Joshua, ‘Rabbi, you have said... “To him who strikes you on the one cheek, offer the other also.” What if he continues slapping you? I cannot convince myself that accepting the slaps of an unmannerly person will help.’

Joshua Immanuel answered, ‘Beloved one, offering real Love to those who call themselves your enemies will change them, ending their unreasonable enmity. Imagine someone coming to you, shouting and slapping you. You look at him with love asking, not with words but with a look, why he is striking you? Usually he will shout his reasons at you. And if you are calm, you may understand why he is behaving so. If you have said or done something to anger him, ask him to forgive you. It will calm him. Offer him your hand, and your friendship, and do it wholeheartedly.’

‘But Master,’ the disciple said, ‘what of those who carry daggers or knives or other weapons?’

‘Imagine now, my dear one, in your mind’ replied Joshua, ‘that before you is an angry person who is shouting and attacking you, slapping your face. You react with anger, returning his slaps. The slaps become punches and kicks. He draws his dagger. You draw yours. You stab each other. Bloodshed, wounds, often death, and hell on Earth. My dear one, anger and weapons are not an answer. “A tooth for a tooth” and “an eye for an eye” is not for us. I insist emphatically: “To him who strikes you on one cheek, offer the other also.”’

The Israelite Rabbis were deeply disturbed by these words. They left the synagogue arguing angrily, claiming the Essene Rabbi was abolishing the Mosaic Law. The courtyard was filled with more than a hundred sufferers, many in great pain, with wounds and illnesses that were ‘incurable’. Joshua concluded his lesson saying, ‘No weapon protects. Instead weapons are provocations and dangerous temptations. Only love can protect us.’ And with the Rayis Rabbi Ephraim he went out of the synagogue. In the courtyard he went, as he usually did, to each of the sick and infirm to caress their heads and hands, healing them, saying, ‘Your sins are forgiven. Sin no more.’

These words incited the Israelite Rabbis and some Pharisees who overheard them. ‘Who are you to forgive sins?’ they cried. ‘Only *Alaha* can forgive sin, blasphemer. We charge you in the name of *Alaha* to tell us who you are!’ Joshua answered, ‘*Ehyeh Asher Ehyeh, Ehyeh Beni Alaha*’ (I am that I am. I am the Son of God).

Infuriated, the Israelite Rabbis cried, ‘You are an Archdemon! You abolish the Law of Moses! You violate the Sabbath! You deceive the people when saying you can forgive their sins! And you call yourself the Son of God, accursed blasphemer!’

The two Pharisees, who were good-hearted and broad-minded, thought that if the Rayis Rabbis and Rabbis, and those Pharisees and Scribes who were set against Joshua, could hear him teach and witness him healing, that might change their hearts and minds. So they invited Joshua to the Israelite temple on the Sabbath, later in the afternoon.

That temple too was filled to overflowing, and in its courtyard was a great crowd of those seeking healing. Many lay on the ground moaning in their pain. Among them were two lepers, who, by violating the laws of quarantine, had caused a panic in the crowd. Joshua went first to the lepers. He uncovered their mutilated faces and unwound the bandages from their limbs. He caressed the awful wounds, healing them entirely. And one by one he healed them all, saying, ‘Your sins are forgiven.’ The Rayis Rabbis had been astonished by the healings, but still the words of the Essene Rabbi infuriated them.

Joshua entered the temple with the two Pharisees, followed by the angry Rayis Rabbis and other Rabbis. Joshua in the pulpit in his snow-white robe was like an Archangel. Stretching out his hands towards the ceiling, he said,

Kodoish, Kodoish, Kodoish, Adonai Alaha, Adonai Bereshith Bara Elohim, Alaha Hashmal. Alaha Shamayyim. Holy, Holy, Holy is the Lord God. The Lord of the Archangelic Hosts. The God of the Light. The God of the Heavens.

While Joshua was trying to speak to the congregation of his Father’s Love for all His children the Rayis Rabbis repeatedly interrupted. In the meantime another crowd had gathered in the courtyard. Joshua suspended his talk and went to them, with the Rayis Rabbis following close behind. While he was healing the sufferers, a boy of fifteen, goaded by a Rabbi, threw a stone at Joshua. It struck him on the right shoulder. Joshua turned to the boy smiling and sending to him love, his blessing, and the wish that he might one day come to the Truth. When all were healed, Joshua returned to the temple. The Rayis Rabbi of the temple, in collusion with other Rayis Rabbis of the Sanhedrin, ordered that stones be piled in the courtyard to stone the blasphemer to death. Joshua, reading their thoughts, said to them, ‘You have seen me healing, doing good to our brothers. For which of these good works would you have me killed?’

‘Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore, if the Son makes you free, you shall be free indeed. I know you are Abraham’s descendants, but you seek to kill me, because my word has no place in you. I speak what I have seen with my Father, and you do what you have seen with your father.... Which of you convicts me of sin? And if I tell the truth, why do you not believe me? He who is of God hears God’s words; therefore you do not hear because you are not of God.’ Then the Jews answered and said to him, ‘Do we not say rightly that you are a Samaritan and have a demon?’ Joshua answered, ‘I do not have a demon, but I honor my Father and you dishonor me. I do not seek my own glory; there is One who seeks and judges. Most assuredly, I say to you, if anyone keeps my word, he shall never see Maout (death).’ Then the Jews said to him, ‘Now we know that you have a demon! Abraham is dead, and the prophets, and you say, “If anyone keeps my word he shall never taste death.” Are you greater than our father Abraham who is dead? And the prophets are dead. Whom do you make yourself out to be?’ Joshua answered, ‘If I honor myself, my honor is nothing. It is my Father who honors me, of whom you say that he is your God. Yet you have not known him, but I know him, and if I say, “I do not know him,” I shall be a liar like you.

But I do know him and keep his word. Your father Abraham rejoiced to see my day, and he saw it and was glad.’ Then the Jews said to him, ‘You are not yet fifty years old, and have you seen Abraham?’ Joshua said to them: ‘Most assuredly, I say to you, before Abraham was, I AM.’ (John 8:34–38, 46–58)

As he left the temple, he faced the Sanhedrin executioners armed with stones, intent on his destruction. Joshua, dematerializing his material body, passed through them invisibly.

Then they took up stones to throw at him; but Joshua hid himself and went out of the temple, going through the midst of them, and so passed by. (John 8:59)

The following morning Joshua returned to the Israelite temple for the sake of the two good-hearted Pharisees and his Israelite disciples. Some of the Sanhedrin Rabbis were present and two Rayis Rabbis, full of disappointment that their plot had failed. The two Pharisees and the disciples of Joshua, who were also present, were plainly appalled by the behavior of the Rayis Rabbis. In the midst of this a man, blind from birth, approached Joshua...

Now as Joshua passed by, he saw a man who was blind from birth and his Israelite disciples asked him, saying, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ Joshua answered, ‘Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of him who sent me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world.’ When he had said these things, he spat on the ground and made clay with the saliva; and he anointed the eyes of the blind man with the clay. And he said to him, ‘Go, wash in the Pool of Siloam’ (which is translated, Sent). So he went and washed, and came back seeing. Therefore the neighbors and those who previously had seen that he was blind, said, ‘Is not this he who sat and begged?’ Some said, ‘This is he.’ Others said, ‘He is like him.’ He said, ‘I am he.’ Therefore they said to him, ‘How were your eyes opened?’ He answered and said, ‘A man called Joshua made clay and anointed my eyes and said to me, “Go to the Pool of Siloam and wash.” So I went and washed and I received sight.’ Then they said to him, ‘Where is he?’ He said, ‘I do not know.’ They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Joshua made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, ‘He put clay on my eyes, and I washed and I see.’ Therefore some of the Pharisees said, ‘This man is not from God, because he does not keep the Sabbath.’ Others said, ‘How can a man who is a sinner do such miracles?’ And there was a division among them. They said to the blind man again, ‘What do you say about him because he opened your eyes?’ He said, ‘He is a prophet.’ But the Israelites did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them saying, Is this your son, who you say was born blind? How then does he now see?’ His parents answered them and said, ‘We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age, ask him. He will speak for himself His parents said these things because they feared the Israelites, for the Israelites had agreed already that if anyone confessed that he was the Messiah he would be put out of the synagogue. Therefore his parents said, ‘He is of age, ask him.’ So they again called the man who was blind and said to him, ‘Give God the glory! We know that this man is a sinner.’ He answered and said, ‘Whether he is a sinner or not, I do not know. One thing I know, that though I was blind, now I see.’ Then they said to him again, ‘What did he do to you? How did he open your eyes?’ He answered them, ‘I have told you already and you did not listen. Why do you want to hear it again? Do you also want to become his disciples?’ Then they reviled him and said, ‘You are his disciple, but we are Moses’ disciples. We know that God spoke to Moses, as for this fellow we do not know where he is from.’ The man answered and said to them, ‘Why, this is a marvelous thing that you do not know where he is from; and yet he has opened my eyes. Now we know that God does not hear sinners, but if anyone is a worshipper of God and does his will, he hears him. Since the world began, it has been unheard of

that anyone opened the eyes of one who was born blind; If this man were not from God, he could do nothing.’ They answered and said to him, ‘You were completely born in sins, and are you teaching us?’ And they cast him out. Joshua heard that they had cast him out, and when he had found him, he said to him, ‘Do you believe in the Son of God?’ He answered and said, ‘Who is he, Lord, that I may believe in him?’ And Joshua said to him, ‘You have both seen him and it is he who is talking with you.’ Then he said, ‘Lord, I believe!’ And he worshipped him. (John 9:1–38)

The Israelite disciples of Joshua felt in their hearts great anger towards the Israelite Rayis Rabbis, the Rabbis, and those Scribes and Pharisees who were under the influence of the Sanhedrin. They believed them to be both fanatical and malicious. But knowing his disciples’ hearts, Joshua said to them, ‘Dear ones, do not poison yourselves with anger against those who call themselves our enemies. For they, too, are our beloved ones, intoxicated for the present by the illusions of the material world. Sooner or later they will wake up to the Truth. Clean your hearts of anger and complaint. Those feelings create dark elementals, and our lost brothers are in need of our prayers, our good elementals of light, and of our love. Dear ones, love those who call themselves your enemies.’

The next morning Joshua, Yiohannan, and the two Yiacoubs, sons of Yioussouf and of Shabbatai, left Yerushalayim. Joshua did not tell Rayis Rabbi Ephraim or the others what had transpired in the Israelite temple, knowing how much it would disturb them. Only Yiohannan who was in complete attunement with his beloved Joshua and was Self-conscious out of his material body, understood everything.



CHAPTER THIRTEEN The Essenes of Palestine

[THE LIFE OF THE ESSENES. THE WORK OF TWO ESSENE NOVICES: STEPHANOS AND YIASSOUNAI. ON THE SABBATH, JOSHUA TEACHES AND HEALS. ESSENE SEE OF YERUSHALAYIM. THE GOD-MAN TRAVELS TO K'FAR NAHUM.]

Μακάριοι οἱ καθαροὶ τῆ καρδία ὅτι
αὐτοὶ τὸν θεὸν ὄψονται.
Tu bvee hun lailen dadkeen b'lebhond'hi-
ha non nehsuun l'ELOHA.

Blessed are the pure in heart for they shall see GOD. (Matthew 5:8)

Most of the Essenes in the area of Yerushalayim lived in the southeast part of the city and in a suburb two miles southeast and a mile and a half east of the Pool of Eels. Here only Essenes, some ten thousand, made their home. Elsewhere in Judea there were Essenes living in *Bethania* (Bethany), east of the river *Yiardna* (Jordan), in another Bethania, south of Yerushalayim, and also in Yiopi, Lydda, Arimathaea and elsewhere.

There were several other population centers of Essenes in Palestine. In K'far Nahum four fifths of the population were Essenes. Here there were four Essene temples and synagogues and only one Israelite temple. There were other large settlements in Bethsaida, Gennesaret, Magdala, Sennabris, Philotheria, and elsewhere in Galilee. Essenes lived in Samaria, in the town of Samaria, in Sykhar and in Sikhem. They lived in peace with the Samaritans, whom the Israelites despised as *Kaparuta* (heretics). A third of the population of Palestine was Essene.

In the Essene suburb of Yerushalayim was the See of the Essene Rayis Rabbi who had authority over all the Essenes of Palestine.

With the cooperation of the Rayis Rabbi of K'far Nahum and an assembly of twelve Rayis Rabbis whom he had chosen, the Rayis Rabbi of Yerushalayim supervised the religious, educational and cultural life of the Essenes. The educational standard of the community and the overall standard of living were very high. The Essenes were always just and fair in their dealings and would not tolerate slavery. Real love and respect existed among them.

The assembly of Rayis Rabbis, consulting with other Essene Rayis Rabbis and Rabbis, reinterpreted the *Torah*. They declared temple sacrifices to be impure and anachronistic, and they prohibited all forms of cruelty. They worshipped always and everywhere a Merciful and Loving *Alaha*, the Omnipresent, Omnipotent, Omniscient Father of all human beings; and the *Elohim*, the Creators of everything. The religious services, the hymns and the prayers of thanksgiving, were entirely recast. These reformations were made in the Essene monastery in Secacah, Qumran (Metzad Hassidim). The beliefs and practices of the Essenes infuriated the Israelite Rayis Rabbis, who branded them heretics.

The Essenes considered the Israelites to be their brothers. As they had refused to accept Rome's offer of naturalization, they were under the authority of the King of Israel and were forced to pay temple taxes to the very Israelite Rayis Rabbis who repeatedly tormented them. The Sanhedrin, the Israelite Pharisees and Scribes, and the Israelite Rayis Rabbis and Rabbis were not all opposed to the Essenes, but with the emergence of the Zealots, the underground, secret movement to expel the Romans from Palestine, the hostility and violence against the peace-loving Essenes became more open.

The Samaritans, who had converted wholeheartedly to a belief in *Alaha*, suffered much at the hands of the Sanhedrin. The Samaritans had accepted the protection of Rome by being naturalized, and the Israelites, whom the Samaritans considered their enemies, called them 'idolaters'.

The Sanhedrin was arming the Zealots with swords, daggers and spears, and these secret bands of fanatics were stalking and killing Roman soldiers in the night.

The Essene Rayis Rabbis instructed their flocks to be patient and tolerant, avoiding confrontation, no matter what the provocation. Rayis Rabbi Ephraim in Yerushalayim was so well-loved and respected by the Essenes that his wise suggestions were always obeyed.

Joshua left K'far Nahum for four days each month to preach, teach, heal and train his disciples in the Essene See of Yerushalayim. In the Essene See of the Holy City were:

- The Rayis Rabbi Ephraim
- Six Rayis Rabbis and fifteen Rabbis with their families, teaching in the two Essene schools, for children and adults, in the temple quarters,
- Two Essene novices training for the Rabbihood, who lived in the house of the Rayis Rabbi Ephraim,
- and personnel.

Four rooms facing the temple with a private entrance, in the house of the Rayis Rabbi, were set aside for Joshua's use. These were the rooms where Maria had been brought up by her uncle Shamaon. Two adjoining rooms were given to Yiassounai, a thirteen year old Essene novice. Next on the long corridor were three big rooms on the ground floor with three rooms above on the first floor where the Rayis Rabbi lived. There was a covered terrace over Yiassounai's rooms. Beyond Ephraim's quarters on the ground floor were two rooms belonging to Stephanos, a sixteen-year-old novice and the son of Ephraim's sister. Across that corridor were seven rooms used by the other Rayis Rabbis who taught in the schools. Also in the See quarters of the temple were houses for another Rayis Rabbi and his family and seven Rabbis with their families.

In the Essene high School the two novices, Yiassounai and Stephanos, studied Greek and Aramaic (as the services for worship and thanksgiving were conducted in the Essene temples in Greek and Aramaic), and the *Torah*, the *Sepher Yetzirah*, along with Essene hymns and prayers. They were required to take part in every service in the temple, learning by heart all the prayers and reciting them with loving devotion.

It was an honor for Yiassounai to be allowed to care for the altar in the Holy of Holies, to keep perpetually lighted the 'inextinguishable flame' of the olive oil lamp and to burn incense there, a duty that was normally performed by the Rayis Rabbi. He tended the gardens of the temples and synagogues with the help of two elderly gardeners. Yiassounai assisted Stephanos in caring for the Rayis Rabbis; serving meals in the dining rooms to the Rayis Rabbis, the Rabbis and their guests. Stephanos' other responsibilities were to see that the schools were clean and in good order, and that the teachers were supplied with the materials they needed.

As novices destined for the Rabbihood the two boys were taught by the Rayis Rabbi the Essene *Torah* and the Essene faith and practices. Yiassounai and Stephanos loved each other very much, and to the great pleasure of the Rayis Rabbi, who loved them both deeply, they never quarreled or argued or harbored hard feelings on any matter. The Rayis Rabbis called them 'Angels of Love'.

Yiassounai saw to it that the rooms that his Most Beloved Joshua used four days of every month were kept scrupulously clean. The air in these rooms was sweet with the scent of flowers and filled with the boy's love.

In the first week of *Tammuz* (July) Joshua returned to the Essene temple in Yerushalayim. Early that morning Stephanos and Yiassounai had everything ready in the temple. The Rayis Rabbi Ephraim, the other Rayis Rabbis, and the Rabbis were worshipping in the temple when Joshua entered. All stood up to welcome him. He went to the pulpit and, filling the temple with his aura and love, stretched out his arms to the Heavens, saying in Greek:

“ Ἄγιος, Ἄγιος. Ἄγιος Κύριος ὁ Θεός
Κύριος Σαββαῖθ, Κύριος τῶν Ἀρχαγγελῶν ”

Seeing Israelite disciples among the rest, he said the same in Aramaic:

*Kodoish, Kodoish, Kodoish Adonai Alaha, Adonai Tsebaoth, Adonai Elohim.
Holy, Holy, Holy is the Lord God, Lord Sabaoth, Lord of the Archangelic Hosts.*

Then Joshua reached out his arms to the audience, blessing them and attuning himself to his Divine *El Shaddai* (Logos) Selfhood, spoke:

‘My beloved ones, all of you are offspring of mine, Spirit-Soul-Egos, immortal Gods, Ego-Selves, in my infinite Selfhood.’

‘I am the Lord, your God in you. I am your Ego-Being-Self. I am the Lord, your God in every other human being. I am the Ego-Being-Self of all human beings. I am the Creator of everything, and I am in everything existing.’

‘Beloved ones, be still, be calm, and listen to me. I am the everlasting Life, the life in every living being and in every living thing in my Omnipresence. Listen to me. I will speak to you in your mind also, by intuition.’

‘Listen to me and understand. I, together with the Holy Archangels, have given you a material body, and we are sustaining it continuously for you to live in. I have given you bodies to be my *Bat-Salmaynu-Kidmuthenu* (Image and likeness). I have given you the Divine Light Body, the *Merkabah*, in its violet light, to give you the *Hokhmah* (Wisdom) in my worlds of other dimensions. I have given you a *Kuch-ha-guf* (the body of sensations and emotions). Do not allow the *Siddim* (Evil Ones) to contaminate it with illusions and darkness. I have given you in your material body the *Tzool-mah* (etheric double). Find it, and use it well. Cooperate in it with the Archangels in your body in their creative work. Feel your etheric double and fill it with my *Neshamah*, with Mind-Light-Vitality.’

‘Be still. Be calm and listen to me. I have given you in your material body a human heart. I am in the pulse of your heart. Hear me in the pulse of your heart. In the pulse of your heart is my love for you. Clean your heart. Make it a crystal clear mirror to reflect my love—your love—to every human being, my offspring. Find me and listen to me. I am Life in your heart. I have given you two eyes well protected in their sockets. You can see the material light and in this light you can see everything material in the material world. Feel me in my Omnipresence. I have given you in your chest two lungs to breathe my air and my Life-giving Vitality. Breathe deeply and feel the air you are breathing in your lungs. You can feel me there and you can hear me in your breath. I am in your breath.’

‘Beloved offspring, all of you, I am the Life in your bodies. I am the Life everywhere. I am the everlasting Life. I am the Omnipresent, Omniscient, and Omnipotent infinite Selfhood. All of you are my Self-conscious Ego, Spirit-Soul-Beings, immortal Gods.’

‘Be still. Be calm. Listen to me. I have given you the Mind to use, that you may understand who you are. I am the *Adonai Alaha* (the Lord God). I am God, your Divine Father. I am the *Adonai Elohim* (the Lord of Hosts), the Omnipresent, Omniscient, and Omnipotent *Alaha Elohim*. I am *Alaha El Shaddai* (God the Logos) and *Alaha Elohim Shekhinah* (God the Holy Spirit). See me in the Life-Love-Light in you. I am the light emanating from the material sun. I am in the inextinguishable Mind-Light in the everlasting Wisdom. Feel me and see me in the Strength and Power of Nature. See me and hear me in the storm. Hear me in the wind and see me and hear me in the thunder and lightning. Hear me and see me in the raging sea.

See me as the beauty of the trees in bloom; see me as the symmetry in all forms; see me in the blossoming flowers; and feel me in their sweet fragrance and see me in their lovely hues. I am the everlasting Life in your immortal Spirit-Soul-Ego-Self in my infinite Selfhood. The *Maout* (death) is not a reality, but an illusion. The reality is everlasting Life. Your ever changing bodies are not you. Your Self-conscious Ego-Being is an immortal Spirit-Soul-Being. I am not the *Alaha* of the dead. I am the *Alaha* of everlasting, immortal, Self-conscious Gods, beloved offspring of mine.’

Joshua concluded by giving to all present in the temple his *El Shaddai* Love. The courtyard was already overflowing with the sufferers and their families. Some were men and women moaning in pain. Some were children crying piteously. There were more than two hundred, all waiting expectantly for Joshua.

Stephanos and Yiassounai went first to help the invalids and clear away. Then Joshua came out, accompanied by Ephraim and the other Rayis Rabbis and Rabbis. Most of the supplicants were Israelites, and this was their Sabbath. Two Israelite Rabbis, spies of the Sanhedrin, lurked in a corner, smiling cunningly. As Joshua approached the afflicted and began to heal, an Israelite Rabbi challenged him saying, ‘Rabbi, it is the Sabbath.’

Continuing to heal, Joshua replied, ‘My dear Rabbi, I know it is the Sabbath. I have just come from the temple where I have worshipped my Father *Alaha*, giving Him my love and gratitude. You were not there. Why will you not enter an Essene holy place? Is not *Alaha* there also? At this moment my Father is working in your bodies to keep them healthy. If you have a wound, will *Alaha* not heal it because it is the Sabbath? I do as my Father does. My Father heals unceasingly.’

Caressing their heads and hands most lovingly and taking the children in his arms, he healed them all, saying, ‘Your sins are forgiven.’ The two Israelite Rabbis left, embittered and furious.

These monthly trips by Joshua to Yerushalayim brought Ephraim, the other Rayis Rabbis and Rabbis great happiness.

The day after Joshua with the two Yiacoubs, Yiohannan and an Essene Rabbi had returned to K’far Nahum, Myriam Shalome sent an anxious request to Aethra, asking if Naomi might come to K’far Nahum for a month. Myriam Shalome had promised a large order of silk and linen cloth to an Israelite merchant in a month’s time. In order to meet this obligation, she would have to keep her three looms working ten hours a day, and one of her weavers, a young girl, had fallen ill with a high fever. Aethra and Naomi loved Myriam Shalome, and Naomi was an excellent weaver, and so it was decided that Naomi would go.

Ephraim suggested that Yiassounai might accompany his aunt to K’far Nahum. It was the month of Tammuz (July), and the schools were closed, and Stephanos—who knew how much it would mean to Yiassounai to be near his beloved Joshua and Yiohannan for a month—was pleased to take on all the novices’ duties, as much as he would miss his novice-brother. As an Essene novice, Yiassounai could stay in the house of the Rayis Rabbi Samuel in K’far Nahum, performing the duties of a novice in the temple.

Early the next morning Ivikos and Aethra arrived at the temple quarters with Naomi. Stephanos, embracing Yiassounai and kissing him, could not hide the tears on his cheeks, which he brushed away with the wide sleeve of his white novice robe. Aethra and Ivikos embraced and kissed Yiassounai too, while Naomi kissed the right hand of Ephraim with great respect. Ephraim bid the travelers farewell. He had provided them a cart belonging to the See, filled with provisions for the See in K'far Nahum.

In K'far Nahum Naomi stayed in the house of Shabbatai and Myriam Shalome, and Yiassounai had quarters in the house of the Rayis Rabbi Samuel, which was only a few yards away. The house where Joshua the God-man was living stood between the house of Shabbatai and the See quarters.

After the morning service the next day, which Samuel conducted with Yiassounai reciting the prayers, Yiassounai followed Joshua to the quay, a few yards from the temple. Joshua went there every morning while in K'far Nahum. A crowd gathered on either side of the dock, and spread over it. A small fishing boat belonging to Shabbatai was tied up to the dock. Shabbatai, Yiacoub and Yiohannan were mending nets on the boat. A few yards away another boat was secured, belonging to Simon Petros and his younger brother Andreas, who were partners of Shabbatai and Yiacoub.

Andreas was sleeping on board while Petros was mending nets. Yiacoub shouted at Andreas waking him. Joshua and Yiassounai boarded Shabbatai's little ship and Joshua preached from there to the crowds around them, repeating the parable of the Sower (Matthew 13:1-9, 18-23, Mark 4:3-9 & Luke 8:5-8). Then Joshua, Yiacoub, Yiohannan and Yiassounai came ashore and Joshua healed completely more than two hundred sufferers; men, women and children.



CHAPTER FOURTEEN Joshua Teaches and Heals in K'far Nahum

[THE BEATITUDES. JOSHUA SETS FIRE TO THE EARTH; FAMILIES DIVIDE OVER THE GOD-MAN'S TEACHINGS.]

Ἀγαπήσεις Κύριον τὸν Θεὸν σου	Detrahm l'mariya Allahak
ἐν ὄχῃ τῆς καρδίας σου	men kuleh lebak va men kuleh
καὶ ἐν ὄχῃ τῆς ψυχῆς σου	nafshak va men kuleh hailak va
καὶ ἐν ὄχῃ τῆς διανοίας σου	men kuleh revhianak. . .
καὶ ἀγαπήσεις τὸν πλησίον σου	Detrahm lakriybak aik nafshak -
ὡς σεαυτὸν.	

You shall love the Lord your God with all your heart, with all your Soul, with all your strength, and with all your Mind. You shall love all human beings as yourself, (cf. Luke 10:27)

It was a Sabbath in *Tammuz* (July). The Essene temple in K'far Nahum was very crowded. Yiassounai said the prayers in Greek while Joshua and the Rayis Rabbi Samuel prayed silently in the Holy of Holies, giving thanks to *Alaha*. Samuel, with his nephew Is-shaak burned incense, and Joshua went to the pulpit and, stretching his hands to the congregation, said:

‘The Kingdom of the Heavens is in your Ego-Spirit-Soul-Being. The Kingdom of the Heavens is in your personality too, if you attune your life to *Alaha*. Your heart is the gate leading to the Kingdom of the Heavens and the golden keys opening this gate are love to *Alaha* and love to mankind. Both keys are required to open the gate of the Heavens. Your material bodies are temples of *Alaha*, of your Spirit-Soul-Ego-Being. *Alaha* is in you. *Alaha* is Omnipresent. Make your heart *Alaha*’s Holy of Holies.’

‘In the bodies of every one of you and especially in your material bodies, the temples of *Alaha*, the Holy Archangels, using the Mind-elements, are giving you strength and good health. They are closing wounds and mending broken bones. To call another human being an enemy is to call *Alaha* in him and the Holy Archangels working unceasingly in him, your enemies.’

Joshua then continued in Greek.

Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ὡς	<i>But I say to you who hear: ‘Love those who call themselves your enemies. Do good to those who hate you. Bless those who curse you and pray for those who spitefully use you.’ (cf. Luke 6:27-28)</i>
ποιεῖτε τοὺς μισοῦσιν ὑμᾶς, εὐλο-	
γεῖτε τοὺς καταρωμένους ὑμῖν προ-	
σεύχεσθε ὑπὲρ τῶν ἐπιρρεαζόντων	
ὑμῶς.”	

And seeing Israelites in the congregation, he said in Aramaic: *Ahebu labuheldbabaykhun* (Love your enemies).

In the courtyard a crowd of more than two hundred had gathered: the sick with their families, making much noise. There were a few Essenes, many Israelites, and four Bedouin women. The novices Is-shaak and Yiassounai, went out to help them, especially those who lay on the ground moaning.

Joshua accompanied by Samuel, two other Rayis Rabbis, two Rabbis, and some Israelites of K'far Nahum (who were curious to see the healing) came into the courtyard. Some of Joshua's disciples living in K'far Nahum, who had been trained to heal, helped the novices to support those who asked to approach Joshua. To them all Joshua gave his love and blessing, and smiling with great kindness and touching them, he healed every one, giving each health, hope and joy.

The Rabbis, the Rayis Rabbis and Samuel went to Samuel's house for breakfast, which Is-shaak had run ahead to prepare. Joshua went as usual to the wooden dock some two hundred yards from the temple. Yiassounai, looking up at Joshua, with adoration asked his permission to go with him. 'My dear boy,' Joshua said, 'aren't you hungry? Don't you want to have breakfast with the others?'

'Beloved Rabbi,' Yiassounai answered, 'did you not say that you are the Bread of Life?'

Joshua embraced the boy and kissed him saying, 'You uneasy, beloved Soul. You want to be with me? Don't you know I will be with you and in you always? My Way, the Way of Truth and of Life, is very hard for a human being, but for a Soul...' and Joshua paused, then continued, 'Follow the way suited to your nature.'

Soon, as always, a multitude surrounded the quay; some to hear Joshua preach; and some to bring loved ones for healing. With Yiassounai helping, they came to Joshua. And he healed every one.

Many followed Joshua and Yiassounai onto the quay as they boarded Shabbatai's boat where Shabbatai, Yiacoub and Yiohannan were at work. From the deck Joshua in a voice sweet and strong enough to be heard by all, gave them the parable of the good shepherd...

Take heed that you do not despise one of these little ones amongst you, for I say to you that in Heaven their Angels always see the face of my Father who is in Heaven. For the Son of Man has come to save that which was lost. What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine in the fold and go to the mountains to seek the one that is straying? And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray. Even so it is not the will of your Father who is in Heaven that one of these little ones should perish, (cf. Matthew 18:10-14)

In the crowd some Israelites were causing a disturbance, quarreling and shouting. Although there weren't many Israelites in K'far Nahum—most were poor and illiterate—they still thought themselves superior to the Essenes and treated them rudely, like servants. By then the crowd had swelled to over six hundred, with more and more arriving.

Samuel and the Rayis Rabbis came with Is-shaak from breakfast to find Joshua. Is-shaak, a gentle soul, knew Yiassounai must be hungry and brought him a loaf of bread, some cheese and two hard-boiled eggs, for which Yiassounai thanked him gratefully.

Joshua continued to preach in both Greek and Aramaic, giving the Parable of the growing seed:

To what shall we liken the Kingdom of God? Or with what parable shall we picture it? The Kingdom of God is as if a man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself, first the stalk, then the ear, after that the full corn in the ear. But when the grain ripens, immediately he puts in the sickle, because the harvest has come. (Mark 4:30, 26–29)

While he spoke, an old woman, pushing and shoving people aside, found her daughter-in-law, whom Joshua had cured once of epilepsy, in the crowd and screamed at her hysterically. 'You insane woman! How dare you come here, leaving me to mind your two small children? Here? To this accursed Essene, this stupid dreamer who babbles nonsense? I am not obliged to take care of your children!' The woman's husband, searching for his family, joined the mêlée, shouting furiously at his wife and mother. But then the woman's brother, who had been cured by Joshua of a paralysis that had afflicted him for eight years, intervened to protect his sister from her husband, who was a brutal man and often beat her. The appearance of his brother-in-law calmed the man down, for he worked in the business owned by his father-in-law and brother-in-law.

The brother said to his sister's mother-in-law, 'You old bitch. My sister allowed her husband to bring you to her house, and ever since the fool has been beating her. Enough! No more! Both of you will leave my sister's house. My mother will look after her now and her children!'

And some yards away there was another commotion. An Israelite grocer found his sixteen-year-old stepson listening intently to Joshua. The man was furious and grabbed the boy, slapping and kicking him, shouting, 'You lazy dog, you closed the shop while I was gone and came here to hear this nonsense, this silly fool calling himself "Son of God!"'

The boy answered him calmly saying, 'Look here, you brute. I've had enough. I work like a slave for you, and you beat me and starve me. This Rabbi you call a "silly fool" has cured my father's brother of leprosy. My uncle is healthy and working again, and I will go to live with him. Forget me!' And the bully stalked off, muttering and cursing.

On the other side of the quay an Israelite Rabbi was shouting at his eighteen-year-old son: 'How is it, fool, that you are here again? Is it true you have told your mother that you mean to leave us and follow this damned Essene heretic who rejects the Law of Moses? You are soft in the head. Don't you know we are Israelites, and not Essene heretics? Your mother tells me you plan to become a healer. What this cursed sorcerer is offering you is a snare of the demons. He heals the bodies of those who are by God's will stricken, so he can take their Souls to his hell. And to trick the gullible this blasphemous demon calls himself the *Beni Alaha*. For him you are willing to lose your home and your faith? I promise you, boy, if you go with him, I will, with my own hands, kill you both.'

And there were other contentions and quarrels among the gathering making it difficult for Joshua to teach. When the crowd had quieted, the God-man said in Greek and Aramaic:

Μακάριοι οἱ πτωχοὶ ἐν πονηρῶν σκέψεσιν ὅτι
αὐτῶν ἔσται ἡ βασιλεία τῶν οὐρανῶν.
Ἐβραϊστικῶς Ἰησοῦς ἔλεγεν·
μακάριοι οἱ πτωχοὶ τῆς ψυχῆς.

Blessed are the poor in evil thoughts: for theirs is the Kingdom of the Heavens.

Μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται.
Ἐβραϊστικῶς Ἰησοῦς ἔλεγεν·
μακάριοι οἱ πενθοῦντες τῆς ψυχῆς.

Blessed are those who mourn: for they shall be comforted.

Μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
Ἐβραϊστικῶς Ἰησοῦς ἔλεγεν·
μακάριοι οἱ πραεῖς τῆς ψυχῆς.

Blessed are the meek: for they shall inherit the Earth.

Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται.
Tubveyhyn laileyn d'kafneyin vet-heyin lakhyanika dikhannon nisbhyun.

Blessed are those who hunger and thirst after righteousness: for they shall be filled.

Μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθῶσονται.
Tubveyhyn lamrahmane daleyhyn nehuyun rahme.

Blessed are the merciful: for they shall obtain mercy.

Μακάριοι οἱ καθάριοι τῇ καρδίᾳ ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
Tubveyhyn lauleyn dadheyn biebhon d'hannon nehzyun l'Alaha.

Blessed are the pure in heart: for they shall see God.

Μακάριοι οἱ εἰρηνοποιοὶ ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.
Tubveyhyn laudai shama dawrayi d'Alaha nikhazun.

Blessed are the peacemakers: for they shall see be called Sons of God.

Μακάριοι οἱ διωκόμενοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν Οὐρανῶν.
Tubveyhyn laileyn detzdep mektoi khyanika dilhon-hie malhiak-ha dashmayia.

Blessed are those who are persecuted for righteousness sake: for theirs is the Kingdom of Heaven.

Μακάριοι ἔστε ὅταν ὀνειδίσωσι ὑμᾶς καὶ διώξωσι καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα κατ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ. Χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν ποτὸς ἐστὶν τοῖς Οὐρανῶν· οὕτω γὰρ ἔδωξαν τοὺς πρῶτους τῶν προφητῶν ὑμῶν.

Blessed are you when they revile and persecute you and say all kinds of evil against you falsely for my sake. Rejoice and be exceedingly glad: for so they persecuted the prophets who were before you. (Matthew 5:13-12)

Tubveyhyn immathē damhasdin dikhon varadpin likhon vamrin elaiton kul mila bisha metolath bitdagaluta. Haydeyn khakau va wasu dakhyarkhyn sgee bashmaya hakama geyiz r'daru lenabiya dimen khidamaikun.

Joshua gave these Beatitudes on many occasions, in Greek and Aramaic, to his disciple-healers in the Essene temple in Yerushalayim; in Aramaic in Israelite synagogues; to the multitude at the feast in Bethsaida; and in many other places.

Teaching his disciple-healers in the synagogue in K'far Nahum that afternoon, Joshua, reflecting on the day, said bitterly:

I came to send fire on the Earth, and how I wish it were already kindled. But I have a baptism to be baptized with, and how distressed I am till it is accomplished. Do you suppose that I came to give peace on Earth? I tell you, not at all, but rather division. For from now on, five in the house will be divided: three against two and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law. (Luke 12:49–53)



CHAPTER FIFTEEN A Kidnapping and a Wedding

[JOSHUA SEES TROUBLE OCCUR AT A DISTANCE.

THE GOD-MAN RETURNS A SHEEP, A MAN NAMED AKHIEZER, TO THE FOLD.

THE HEALING OF THE INNKEEPER BARRUKH]

For the Son of Man has come to seek and to save that which was lost. (Luke 19:10)

I am the good shepherd; and I know my sheep, and I am known by my own. As the Father knows me, even so I know the Father; and I lay down my life for the sheep. (John 10:14–15)

One afternoon, at the service of worship and thanksgiving in the temple, Joshua, extending his Self-consciousness, saw an event happening in Korazin five miles north of K'far Nahum. As the *El Shaddai*, Joshua could know in an instant everything about everyone involved in the event. When the service was over, he asked Samuel to give him the use of one of the carts belonging to the See for the whole of the next day. Joshua had to find a sheep which was lost and return it to the fold.

The cart was brought to him before sunrise. Joshua asked Yiacoub to drive and Petros and Yiohannan to go with them.

Akhiezer, an Israelite carpenter from Tyre and a widower of forty-three, had traveled from Tyre to Korazin with Jonathan, the nephew of his late wife, and his son, Khur, seventeen. Akhiezer was driving a two-wheeled cart and Jonathan and Khur were riding on their horses. He had come to collect money owed to him by two debtors. He meant to use force if necessary.

Before the death of his wife, Ruth, Akhiezer had been a good-hearted man and a successful carpenter. Jonathan, whose mother, the sister of Ruth, had died when he was ten, was an apprentice in the shop. Akhiezer had a large house with a beautiful garden, and a beloved wife and son. But Ruth had died when Khur was ten, and Jonathan fifteen. After the death of his wife, Akhiezer became nervous, irritable, and often violent, though never towards Khur and Jonathan. This decent man turned cruel and unjust. He was lazy, a drunkard and a gambler, and he frequented houses of ill repute, where he was quarrelsome and vicious. In his despair he would blaspheme *Alaha*.

In Tyre, a Greco-Roman had approached Akhiezer with a strange request. His four year old son had died, and his wife was barren and beside herself with grief. She raved that her child had been kidnapped and implored her husband to find him. Her husband, fearing that she was going mad, begged his friend Akhiezer to find and buy a slave boy to replace his lost son.

In Korazin, Akhiezer saw a child playing at the gate of a vegetable garden, who bore a striking resemblance to his friend's son. The boy was Benjamin, son of Rakhel, a young Israelite widow who worked in the garden of a man of Korazin. The boy and his mother lived there in a little one-room hut.

It was the kidnapping of Benjamin and the events that followed it that Joshua had seen in the Essene temple five miles away in K'far Nahum.

As the cart bringing Joshua, Yiacoub, Petros and Yiohannan approached Korazin, it came to a lane a mile from the town, a dead-end leading to some rocky caves hidden in thick cover of trees and brush. A young man rode out of the lane on a horse and called to them anxiously, 'Rabbi, the way to Korazin is straight ahead. This is only a lane for woodcutters and goes nowhere.'

Joshua said to him, 'Jonathan, two hundred yards from here, under those plane trees Akhiezer and Benjamin wait for you in a cave and your cousin, Khur, lies unconscious on a woolen blanket, gravely wounded. Akhiezer sent you to find a practitioner for Khur, but it's no use Jonathan, for Khur is dying. Now we are going to Akhiezer. Come with us. We need you.'

Then Joshua recounted the story of what had happened to Khur: 'Yesterday after dark as you were riding away from Korazin, a hundred yards from the cave, a snake creeping out of the bushes frightened Khur's horse, and Khur was thrown. His head struck a rock; his ribs and his right thighbone were broken.'

Jonathan's mouth fell open and he stared at Joshua awe-struck. 'Rabbi,' he said, 'How do you know my name? How can you know of Akhiezer and Khur, who are strangers here? And how can you know what happened here last night?'

Joshua didn't answer but came down from the cart with Yiohannan, asking Yiacoub and Petros to go on to the first inn on the road to Korazin and wait for them there. When the cart was gone, he said, 'Dear Jonathan, come with us. We need you.' Jonathan dismounted and followed them.

Under a plane tree at the mouth of a cave, Khur lay unconscious on a thick, yellow blanket, soaked with his blood. The hair on the right side of his head was stiff with dried blood from a deep wound. His right cheek was badly bruised and cut, and his lips were swollen. Two ribs on his right side and his thighbone were broken. Akhiezer had spent the long night at the boy's side as he moaned and cried out with pain. At dawn Khur had fallen into a coma. Benjamin spent the night in the cave with Jonathan, but he did not sleep. He wept and wept, calling for his mother, which only deepened Akhiezer's despair.

Joshua approached and put his right hand on the shoulder of Akhiezer saying, 'Beloved Akhiezer, *shalom*. Dearest one, why have you forgotten your Father *Alaha*? You were a good man, and *Alaha* had provided for you everything you needed. When *Alaha* took Ruth, your wife, you changed and you forgot *Alaha*, but *Alaha* has not forgotten you. You have sinned greatly, transgressing *Alaha's* Will. Why? Akhiezer, why?'

Sobbing in his despair, Akhiezer said, 'Merciless Rabbi, Khur, my only son, lies dying. I know I am a wretched sinner. But is this the time for you to open my wounds? Have pity! I have no more tears to shed and my pain is unbearable. *Alaha* hates me.'

Joshua embraced the man saying, 'Beloved one, *Alaha* loves you. I know how great your pain is. It is my pain too. For you and I, in my *El Shaddai* Selfhood, are one. Akhiezer, dear one, your tears have washed the sins from you, and I have come to give you your son, Khur, whole and strong and healthy. You, in return, will give me and *Alaha* the gift of Khur, Jonathan and yourself; not as three criminals, but now as three *Alaha*-loving men and, if you wish, three good carpenters.'

Joshua asked Jonathan, who was staring at him with a mixture of awe and terror, to bring him some strips of clean cloth and a bucket of fresh water from the spring near the plane tree.

Joshua knelt at Khur's side, and praying to *Alaha*, he washed away the dried blood from the boy's head with the soft linen. The wounds cleaned, the bones mended, he took the right hand of Khur and said, 'Khur, wake up, my child.'

Khur opened his eyes and looked into Joshua's, smiling. Joshua said to him, 'Dear one, get up. Take this piece of cloth and go to your father. Wipe his tears away.'

He looked upon Akhiezer with love and said, 'Dear Akhiezer, embrace your son and kiss him. He is yours again. Enjoy this happy moment and thank the most Merciful *Alaha*, our Heavenly Father who loves us.'

Benjamin woke from a troubled sleep, weeping and calling for his mother. Yiohannan carried the child out of the cave, smiling and playing with him. Two hours later, Akhiezer asked Jonathan to harness the horse to the cart, saying to Joshua, 'Reverend young Rabbi, you want me to return Benjamin to his mother. But believing Khur was dying, I thought to keep the boy as my son. Isn't he in need of a father?'

But Joshua interrupted, 'And what of his mother, Akhiezer? You have cast his mother, Rakhel, into deep despair. Benjamin is her only joy in life.'

Akhiezer said, 'Do you know this woman? This Rakhel?'

'Of course I know her, my dear,' Joshua said, 'though I've never seen her with my material eyes. Rakhel also is in my *El Shaddai* Selfhood. I can see her now though she is far from here. She is a very beautiful young woman. I know you cannot understand, Akhiezer, what I am telling you. But the material eyes are not the only eyes for seeing.'

Jonathan looked at Joshua stupefied. 'Rabbi,' he said, 'who are you? You told me no one could save Khur, but Khur lives, and is healthy and strong. There is no trace of his terrible wounds. Who are you?'

'Dear one,' said Joshua, 'it is enough to know that I am one who loves you deeply.'

Yiohannan whispered in Jonathan's ear, 'Jonathan, Joshua isn't simply a man like you. He is the *Beni Alaha*. Do you understand?' But Jonathan could not understand. He was only more confused and frightened.

When the cart was ready, Akhiezer told Khur to climb on with Benjamin. Khur held the child in his arms, while Akhiezer sat in front of them, with Jonathan on foot, holding the reins, and Joshua and Yiohannan on horseback following. In less than an hour they came to the gate of the vegetable garden where Rakhel lived. She was in the hut weeping piteously.

Joshua, with Benjamin in his arms, opened the gate and called her. The mother still weeping, but now for joy, took the boy from him and holding him to her heart she covered him with kisses.

As Rakhel carried Benjamin into the hut, Joshua turned to Akhiezer. 'My dear Akhiezer,' said the God-man smiling, 'you are right. Benjamin needs a father and Rakhel needs a husband and a father for her son. And you, my dear Akhiezer, need a wife. Those houses of ill repute are not for you. Rakhel is a beautiful woman, honest and good. She will do your house honor.' Akhiezer smiled down on Khur. 'You are right, beloved Rabbi. Let's see what Khur says.'

Smiling broadly Khur went into the hut and returned with Benjamin in his arms. 'Reverend Rabbi,' he said to Joshua, 'Could you ask Rakhel for me if I might call her 'Mother'? Tell her I love Benjamin as my brother and will love her truly as my mother. Benjamin needs a father and I need a mother.'

Joshua did as the boy asked, and in a few minutes the God-man returned with Rakhel. Joshua gave her right hand to Akhiezer, who took it in his two hands saying, 'Rakhel, for the grief I have given you this night, I will repay you and Benjamin with every happiness that I can offer you.' Akhiezer kissed her and asked Khur and Jonathan to kiss her too, as their mother.

Then Akhiezer took Benjamin in his arms saying, 'Beloved little angel, you are an orphan no more. You are my son. I am your father. Khur and Jonathan are your brothers.'

And so Joshua placing one hand on Rakhel's head and the other on Akhiezer's, blessed them and their marriage. He kissed them all lovingly and, with Yiohannan by his side, he left the happy family.

At the inn Petros and Yiacoub were waiting for them. The inn was no more than a small house and the other guests, poor workers. The innkeeper was a middle-aged man, who lived

there with his daughter. Ten years before his wife had left him after he had been lamed in an accident which left his left leg atrophied and an inch shorter than the right one.

As Joshua and Yiohannan arrived at the door, the innkeeper shouted to his daughter to serve the guests, while he was searching for his crutches. But Joshua went to him saying, 'My dear Barrukh, give me your hand. You have no more need of crutches.' And taking his right hand Joshua said to him, 'Barrukh, rise. You can walk now. Help your daughter serve your guests.' The man stood, astonished, frightened but overjoyed. His legs were both healthy and strong again, and equal in length. He could walk again; he could jump; he could dance. He helped his daughter serve the frugal meal that the humble inn offered: olives and cheese, some hard-boiled eggs, vegetables and bread. Joshua asked Yiacoub to pay for the meal. Barrukh was insistent that they owed him nothing, but Yiacoub left the money on the table as they departed.

On the journey back to K'far Nahum, Petros and Yiacoub asked Joshua to tell them what had happened in Korazin and Joshua said, 'Do you remember the parable I gave some days ago of the lost sheep? If a man has a hundred sheep and one of them goes astray, does he not leave the obedient ninety-nine in the fold and go into the mountains to seek the one that has strayed? And when he finds it and brings it back to the fold, does he not rejoice more over the one sheep found than over the ninety-nine that did not go astray? Yiohannan will explain to you what we have done.'

An hour before sunset, the travelers arrived in K'far Nahum. They went to the temple, where Joshua thanked *Alaha* for His boundless Mercy and Love to all mankind.



in Joshua's name. One of the group of seventy healer-disciples, Yiohannan the Canaanite, came to Joshua saying, 'Rabbi, many Israelites are healing using your name. Shall we stop them?'

Joshua said to him, 'Yiohannan, to those who are healing, we must give our blessing and help. Those who are not against us, are ours. Love them and help them in their works of mercy.'

Then Yiohannan answered and said, 'Master, we saw someone casting out demons in your name and we forbade him because he does not follow with us.' And Joshua said to him, 'Do not forbid him, for he who is not against us is for us.' (Luke 9:49-50)

Among the twelve chosen by Joshua to be his companion-disciples was one named Judas. The father of Judas was a wealthy Israelite and a member of the nobility, and with his wellborn wife he had two daughters and one son—who had died. After his wife's death, the widower fell in love with her maidservant, a very beautiful Essene girl, who gave birth to Judas.

When Judas was a boy, the vast amount of his father's wealth lay in the hands of Judas' married half-sisters. By the time Judas reached twenty-two years of age, his father was reduced to an alcoholic, penniless man, having lost his fortune in chariot races in Antioch.

The father took shelter in the home of his youngest daughter. Young Judas was left homeless. He and his mother moved into the home of his mother's elder brother. It was an Essene home headed by the brother, a sandal maker, father of three children, all living at home.

Judas was a handsome young man, but he was very lazy. He was supported by a wealthy cousin of his father named Ruben, a middle-aged bachelor, who enjoyed Judas' company. Ruben worked very hard in his business of drying, packing and exporting fruit such as dates, figs, and raisins. He was also a leader of the Zealots, and much of his money went to buying weapons from the Bedouins; two-edged swords and daggers, which were used against Roman soldiers.

Ruben called himself a disciple of Yiohannan the Baptist and to please his benefactor, Judas went with him to the Jordan to hear Yiohannan preach. There Judas was baptized by the Rahib. Judas soon became a follower of Joshua, in part because he had witnessed miraculous healings, but also because he wanted to please Ruben.

When Ruben's spine was injured in an accident, he lay in his house in Yerushalayim for four months completely paralyzed until one day Judas brought Joshua to him, and Joshua instantly and completely healed him. This miracle planted an idea in Judas' devious mind. He approached Ruben with it. 'Ruben,' he said, 'Joshua is the first cousin of Yiohannan the Baptist, whom Herod beheaded. Herod is a pawn of the Romans. A third of the population of Palestine, the Essenes, believe that Joshua is the Messiah. Joshua has healed hundreds of Israelites, and they and their families adore him. Why, there are even Israelite Pharisees who follow him. The Sanhedrin will have to accept my plan. And you, after all, are a leader of the Zealots. Why it's as good as done!'

'What are you talking about?' asked Ruben. 'Every day Joshua is healing hundreds,' said Judas urgently, 'simply with a caress of his hand. Imagine what would happen if he lifted those hands against the Roman soldiers. He could slay them by the hundreds. The prophets did it, and tell me which of them had greater powers than Joshua? We must get Herod out of the way. I know how much you hate him.'

'Exactly what are you proposing?' asked Ruben.

'We will crown Joshua King of Israel, and we will use his powers to our own ends!'

Ruben applauded the idea and convinced five other influential Israelites of its merit. He ordered a crown to be made by a goldsmith in Yerushalayim, in silver, plated with gold, and a scepter of the same precious metals, three feet long, and topped with a gold star. And he had a gown tailored in royal purple.

Early on the second day of the feast in Bethsaida, the conspirators arrived with the Israelite Rayis Rabbi of Magdala to crown Joshua King of Israel. Joshua, the two Yiacoubs,

Yiohannan, Petros, Andreas, Philippos, Yiassounai, the Rayis Rabbi Samuel and the Rayis Rabbi Ezekiel of Bethsaida were in the courtyard of the temple after the morning services, where more than two hundred seeking healing had gathered. Some distance from Joshua, Judas, Ruben, the Israelite Rayis Rabbi, and the five Israelites supporting the plan watched and waited.

When the lepers, the blind, the lame, and the paralyzed had been healed and had departed, Judas and his cohorts approached Joshua. Judas kissed Joshua, as was his custom, saying, ‘Shalom Joshua, King of Israel!’

The Israelite Rayis Rabbi holding the crown in both hands said, ‘My Lord Joshua, son of King Davout, kneel, my Lord, that I may anoint you with holy oil and crown you King of Israel.’

Joshua pushed the crown away with his right hand saying, ‘Rayis Rabbi, I know what is in the minds of you all. You make a great mistake. I am a King. But in my Kingdom there is not one King with many subjects: obedient servants and dangerous conspirators. And there are no wars in my Kingdom, no revolutions, no bloodshed. In my Kingdom ALL are Kings, crowned by our Father in Heaven with crowns of His Light and His Love.’ And so saying, Joshua vanished, dematerializing his body.

The Israelite Rayis Rabbi handed the crown to Ruben as he rubbed his eyes in astonishment saying, ‘What happened here? Where has he gone? What did he say? Did you understand him, Ruben? I could make no sense of it.’

Ruben shook his head helplessly saying, ‘Neither could I.’

The Rayis Rabbis, the two Yiacoubs, Yiohannan, Petros, Andreas, Yiassounai, and Philippos returned to the temple silently, where they found Joshua re-materialized near the golden curtain of the Holy of Holies. They went to him, and Joshua explained what the Israelites intended, saying...

صالحين هم
بأمر الله
مباركين هم
بأمر الله

Blessed are the peacemakers: for they shall be called the Sons of God. (Matthew 5:8)

Tubveyhun lahudai shlama daunashi d'Alaha
nitkharun.

Ruben, Judas, the Israelite Rayis Rabbi from Magdala, and three of the five Israelites, who had come with Ruben, greatly disappointed by what had happened, went to the home of an Israelite friend of Ruben's, a supplier of grapes for raisins.

Judas was furious. He struck the fist of his right hand against the palm of his left savagely and repeatedly and shouted, ‘What do you want more than to be the King of Israel? Mad dreamer. Essene fanatic—“crown of Light and Love of Alaha?”—You stupid fellow! The saw and plane of the carpenter suit you better than a scepter and crown. You won't get away with this. I will force you to accept the crown, even though you don't deserve it; and I will be the strong man, the leader behind the throne. Those stupid Essene disciples of yours with their Essene education—they are fit only to be fishermen or farmers. All of them, gazing up at you so adoringly! But no, Joshua, I was not born to serve. I was born to order and to rule!

‘Ruben,’ Judas continued, ‘I know Joshua loves me and he will listen to me. It's me, Yiohannan and Philippos he loves. He's always kissing us, embracing us. Though I've given him plenty of reason to be sorry and angry, he's never turned on me, but seems to love me all the more for that. Kissing my eyes and caressing my head, he repeats one of his Tubveyhuns (blessings). All I ever need to do is to kiss him and lay my head on his chest. He would do anything

for me. And I will force him to be King of Israel so we can live in the Palaces in Jerikho and Yerushalayim, so we can expel and punish that wicked King Herod, so we can force the Romans out of Palestine and rule our own nation, powerful and independent! Joshua can do all that and I will force him to do it.’ Ruben, Judas and the Israelite Rayis Rabbi returned in the cart to Yerushalayim, leaving the Rayis Rabbi at Magdala.

On the third and last day of the feast and the fair, Joshua offered the morning service of worship and thanksgiving and healed more than one hundred in the temple courtyard. Then he called sixteen of his healer-disciples—including Petros, the two Yiacoubs, Philippos, Andreas, Yiohannan and the novice Yiassounai—to come with him to the fair. Philippos, who lived in Bethsaida, loaded a cart with food.

At noon they arrived at the fair, which was held in a place one mile southeast of Bethsaida, south of the lagoon, north of the mountain, and east of the Sea of Galilee.

The great crowd of fair-goers had consumed everything edible by the second day, and on the third day there was nothing to be had. People were milling about getting ready to leave, but seeing Joshua many decided to stay, although they were hungry and their children were complaining and crying.

Joshua stood on a flat rock about three feet high and looked down on the people assembled; Israelites, Essenes, Greeks and Bedouins. Stretching his hands skyward, he said his worship prayer in Greek and Aramaic:

“Πάτερ Ἄγιε, θεέ πατέρα, ὁ ἐν τοῖς
Οὐρανοῖς. Ἁγιασθήτω τὸ ὄνομα σου.
Ἐλθέτω ἡ βασιλεία σου. γεννηθήτω το
θεῖόν σου ὡς ἐν οὐρανοῦ καὶ
ἐπί τῆς γῆς

ܘܢܝܘܢܝܘܢ ܘܢܝܘܢܝܘܢ ܘܢܝܘܢܝܘܢ ܘܢܝܘܢܝܘܢ
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Aba Khdash Aba Allaha - Net Khdash shmah
Teere Malhukah - Nevieh tjewianakh aikhana -
d'brashmayja aph ba arha.

Father, Holy Father God, who art in the Heavens and everywhere. Most Holy is your name. Your Kingdom comes. Your will is done on Earth as it is done in the Heavens.

Petros and Philippos came to Joshua saying, ‘Rabbi, these people are hungry and exhausted, and they have to walk to Bethsaida, more than a mile from here.’

Joshua said to Petros, ‘My dear Petros, we will feed them.’

‘We will feed them? Rabbi, what are you saying? Do you know how much money we would need to buy food for all these people? And besides where would we find food to buy? We have nothing left. We have eaten all we brought. That big basket of food Philippos provided must be almost empty.’

Joshua called to Yiacoub. ‘What’s left in the basket?’ he asked.

‘Rabbi,’ Yiacoub answered, ‘the basket was full of loaves of bread, salted fish, figs and raisins, but all that’s left now are five loaves and two fishes that we have saved for you, Yiohannan and Yiassounai.’

Joshua called his disciples and said, ‘Tell everyone to sit on the ground in groups of fifty and one hundred.’ Then he asked that the basket be brought to him.

Yiohannan and Yiassounai did so and Joshua said to Yiacoub, ‘Yiacoub, my dear, break the loaves in half.’ Taking a fish in his left hand and half a loaf in his right, the God-man held his hands up to the Heavens saying:

"Πατερ Ἅγιε, Θεέ . Τόυ ἁρτον ἡμῶν τόν
ἑωσιούσιον δός ἡμῖν ἐνήμερον
Holy Father God—Give us this day our daily
bread.

ܠܚܕܐܫ ܩܒܐ ܐܠܠܗܐ - ܗܘܐܠܢ ܠܗܝܡܐ
ܕܝܘܗܢܢܐܢ ܕܝܘܗܢܢܐܢ
Khadash Qba Allaha - Hawlan lahma
desunkhanan yuomana

He returned the bread and fish to the basket, took a deep breath and said to his disciples, ‘My dears, come take bread and fish and give to the people to eat. Let them have all they want.’ And for two hours and twenty minutes, Joshua the God-man materialized Mind Supersubstance, etheric Vitality, into bread and fish, until about five thousand men, and thousands of women and children, had eaten and were filled.

And the apostles, when they had returned, told him all that they had done. And he took them and went aside privately into a deserted place belonging to the city of Bethsaida. But when the multitudes knew it, they followed him and he received them and spoke to them about the Kingdom of God, and healed those who needed healing. When the day began to wear away, the disciples came and said to him, ‘send the multitudes away that they may go into the surrounding towns and country, and lodge and get provisions, for we are in a deserted place here.’ But he said to them, ‘You give them something to eat.’ And they said, ‘We have no more than five loaves and two fish, unless we go and buy food for all these people.’ For there were about five thousand men. And he said to his disciples, ‘Make them sit down in groups of fifty.’ And they did so, and made them all sit down. Then he took the five loaves and the two fish and looking up to the Heaven, he blessed and broke them and gave them to the disciples to set before the multitude. So they all ate and were filled, and twelve baskets of the left over fragments were taken up by them. (Luke 9:10-17)

As the crowds were leaving to go to Bethsaida, Joshua said to his healer-disciples, ‘My dear ones, go with them and help them with the children. The sun has set, and there will be no moon tonight.’

Calling his companion-disciples to him, Joshua said to Yiacoub, son of Shabbatai, ‘Dear Yiacoub, the Sea of Galilee lies west of here, a mile and a half. Take your brothers to your fishing boat, and sail for K’far Nahum. I want to be alone. Don’t wait for me. I go to that mountain to pray to *Alaha* and to thank him for his great Love for us.’

Philippos asked Yiacoub if he and his cousin Nathanael might go with them, and Yiacoub was delighted to take them. Petros called his brother, Andreas, and with the two Yiacoubs, Philippos, Nathanael and three others went westward to the sea. Yiohannan took Yiassounai’s left hand in his and putting his right hand on the novice’s shoulder, said, ‘Yiassounai, let us go.’

They were all very tired. The night was warm and misty. The path was rocky and rough. As they walked, Petros was murmuring, ‘Did we hear him right? Did he say he wanted to be alone? Alone in such a night, on that forbidding mountain, with only the stars for light? Isn’t it dangerous for a man?’

Yiohannan said to him gently, ‘Petros, is Joshua only a man? You have said yourself that he is the Son of God. And did he not say, “I am the Light of the world”? He is the Light, Petros. What are you worrying about?’

Petros replied, ‘Joshua said we too are sons of God, but I wouldn’t want to be all by myself on a rocky mountain on a night as black as this.’

‘Petros,’ said Yiohannan, ‘you and all human beings are man-Gods, offspring of *Alaha*. Only Joshua is a God-man. Petros, he is God. Didn't you see him yesterday dematerialize his body and re-materialize it in the temple? Can you do that? There's a great difference between a man-God and the God-man.’

Petros looked at Yiohannan doubtfully and continued murmuring. To Petros Yiohannan was only a young, somewhat delicate young man. He did not know that Yiohannan, brother of Yiacoub and first cousin of Joshua, was an Archangel of the Archangelic Order of Principalities, as was his aunt, Maria, mother of Joshua. They had both been humanized and incarnated by immaculate conception and both would, one day, after leaving their material bodies, dematerialize them; Yiohannan, on the Greek island of Patmos and Maria, in Ephesus, even while Christian brothers and sisters were rubbing their corpses with fragrant oils for burial.

When the disciples reached the fishing boat of Shabbatai, they took off their sandals, which were dusty and wet with sweat, and washed them and their feet, and boarded the boat barefoot.

It was pitch dark. Yiacoub went to the helm asking his partners, Petros and Andreas, to unfurl the two front triangular sails, leaving the main sail tied to the mast. That done, Petros lit the four lanterns as the ship sailed slowly towards K'far Nahum. The exhausted men lay down on the bags of net to rest; Petros still muttering in his bewilderment. Yiohannan, Philippos, Nathanael, and the two Yiacoubs lay near the helm. Yiohannan asked Yiassounai to come near. Yiassounai rested his head on Yiohannan's chest, who cradled it with his right hand, his left hand holding the boy. Philippos held the hand of Yiassounai.

Both Philippos and Yiassounai could expand themselves Self-consciously out of their material bodies. Yiohannan had advised them to keep this secret from the others. He had said, ‘Be silent about it; you can talk about it to each other and to me. I will teach you to Superconsciously expand your Self-consciousness to many places and worlds of other dimensions at the same time.’ When they asked, ‘When?’ he answered, ‘Does it matter? I will be with both of you always.’

Philippos looking at Yiohannan with great love, in the dim light of the lantern, said to him, ‘You are Joshua's first cousin, and you look so much alike. We know that he, our Messiah, is the *Beni Alaha*, but who are you, beloved one?’

Yiohannan answered, ‘Dearest, though you see me here in a material body, eating and drinking with you, I too am a Being differing from you. Later you will understand. Not now. I will say only that I have been humanized and incarnated to serve the Divine Plan and the Will of our Father. I am a ray of Self-conscious Light. Our Most Beloved One, Joshua, is the Light. He is the Light of the Worlds. You cannot understand this now. Love and only Love will teach you. My advice to you is love, serve, and be silent. And now it is time to leave your material bodies and allow them to rest. I am here with you now. And I am also with him on the mountain, praying to *Alaha*... and elsewhere. This is the meaning of Self-Superconsciousness. Enough. Now sleep.’

Philippos and Yiassounai woke in the deep of that black night, returning to their material bodies, to see a ball of light on the far horizon. They said to Yiohannan, who was smiling at the light, ‘Is our beloved Rabbi in that light?’

Yiohannan put his fingers to their lips saying, ‘Yes, dear ones. Be still.’

Andreas woke, frightened by the ball of light, and shook Petros awake. Petros rubbed his eyes as the ball approached them, becoming a pillar of very bright light. Petros, Andreas, Nathanael and the two other disciples who were with them were terrified. Someone cried out, ‘It's an evil spirit of the waters!’

And at once the pillar of light was only two yards from the little ship, and a human form could be seen surrounded by that blinding light. The light rose three feet above the head and

two feet all around it. Above, around the head, it was as the sun's light, becoming rosy near the heart, brilliant sky-blue around the solar plexus, and emerald-green at the legs. The boat and the waters around it were lit as if it were a summer day. Gently the light entered the materializing body of Joshua, who stood on the water of the Sea of Galilee smiling and saying, 'It is I. Do not be afraid.'

Petros said, 'Rabbi, if it is really you, command me to come to you on the water.'

Joshua said, 'Why command, Petros? If you want to come, come.' And Petros, walking on the water, went to Joshua, who stood some three yards from the ship.

But then as Petros' faith wavered, he began to sink, crying out to the God-man, 'Rabbi, my Lord, save me!' Joshua stretched out his hand and caught him, saying, '*Oh you of little faith, why do you doubt?*' And both came aboard the ship (cf. Matthew 14:22-31).

Joshua went straight to Yiohannan, laying his hands on the heads of Yiohannan and Philippos. Yiassounai, lying on the deck, embraced the feet of his beloved Joshua, kissing his toes. Taking his right hand from Yiohannan's head, Joshua removed the novice's cap and caressed his hair. Yiohannan helped the boy up, and Joshua replacing the cap, kissed Yiassounai on his eyes. Yiassounai burst into tears without knowing why.

At dawn the boat docked in K'far Nahum. Joshua, the two Yiacoubs, and Yiohannan went to the house of Yioussof. Yiassounai went to the quiet temple to clean it.

Yiossaphat, Simon, and Judas, the sons of Yioussof, with their wives and children and Esther with her husband, Altai, had hurried to K'far Nahum, when Tamar and Maria had sent word to them that their father was dying. At Yioussof's bedside, Yiossaphat said to Joshua, 'Yioussof loves you best of us all. All night smiling in his sleep he was talking to you as if you were here.'

Joshua said, 'Do you love your father more than I love him? I was here, with him all through the night, and I will be with him when you think he is dead and you will begin to forget him. You cannot understand what I tell you, but Yioussof now must rest, happy in *Alaha*. For me Yioussof will not die. Only his material body will die. Not Yioussof. *Alaha*, God, is not an *Alaha* of the dead, but he is *Alaha* of the Living Spirit-Soul immortal Beings.'

At noon Yioussof, smiling, passed over to the world of the four dimensions. Joshua asked Yiossaphat to close his father's eyes, asking them all to send their love and kind thoughts to Yioussof and their prayers to *Alaha*. Yiossaphat wished to bury his father beside Yioussof's parents, so the next day they all traveled to Nazareth.

Yiossaphat could not understand why Maria, Yiacoub, and Joshua were not weeping and seemed not to grieve for the old man's passing, for he knew how well they all loved his father. But Joshua, knowing his thoughts, said, 'Yiossaphat, no one's Spirit-Soul dies. The Ego-Spirit-Soul is Life. Only the material body dies, and your father Yioussof, is not that dead body in the coffin. You must keep him in your mind and heart, so that you can come in contact with him. Those departed can easily contact those who are "living", even when the so-called living can't feel or see them. Dear Yiossaphat, Yioussof is more alive now than you are. He is more Self-conscious.'

Yiossaphat, gazing at Joshua, stroked his beard, thinking, 'Is this possible? Can what Joshua says be true? How can we be sure?'

CHAPTER SEVENTEEN In Thought, Word and Deed

[YIOUSSOUF IS BURIED IN NAZARETH.

JOSHUA GOES TO YERUSHALAYIM FOR A COUNCIL OF ESSENE RAYIS RABBIS.

THE ESSENE COUNCIL CONSIDERS ITS RESPONSE TO VIOLENCE AGAINST THE COMMUNITY.

JOSHUA COUNSELS THEM. HE HEALS THE ILL AND INSTRUCTS HIS DISCIPLES.]

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς
ἀγες ἡμῖν τὰ ὀφειλήματα ἡμῶν
ὡς καὶ ἡμεῖς ἀγίμεν τοῖς ὀφει-
λέταις ἡμῶν.

ܐܒܝܢ ܕܒܪܫܡܝܝܢܐ ܘܒܫܒܬܐܝܬܐ
ܕܩܝܫܘܫܘܝܦ ܘܒܫܒܬܐܝܬܐ
ܕܝܘܫܘܥ ܘܒܫܒܬܐܝܬܐ
ܕܝܫܘܥ ܘܒܫܒܬܐܝܬܐ
ܕܝܫܘܥ ܘܒܫܒܬܐܝܬܐ
ܕܝܫܘܥ ܘܒܫܒܬܐܝܬܐ

Abvin d'vashmayya vashbottan
khasbeyn (vashhahyn) aykhana daf
khanan shuokan khayyoben.

*Heavenly Father, forgive us our transgressions as we forgive those who are transgressing against us.
(cf. Matthew 6:12)*

An hour before sunrise the next day a four-wheeled cart drawn by two horses left for Nazareth bearing Yioussof's coffin. Yiossaphat drove with his brother Yiacoub at his side. To the right of the coffin Joshua, Maria, Tamar and Esther sat on low stools. To the left sat Altai, the husband of Esther, and Tamar's husband Manasseh, with his two sons. Six four-wheeled carts followed. First was a cart belonging to the See of K'far Nahum with the Rayis Rabbi Samuel, who was traveling on to Yerushalayim. His cart was driven by Yiacoub with his father, Shabbatai, at his side and Myriam Shalome, Yiohannan, Yiassounai, Naomi and Yioussof's grandchildren seated behind them. The other carts were filled with relatives and friends. It was a journey of twenty-three miles and an hour after sunset Yioussof's coffin rested in the house in Nazareth that Yioussof and Maria had given to Yiossaphat and his family.

Through the night Joshua, Maria, Yiossaphat, Esther, Tamar, Yiacoub and the other sons of Yioussof kept a prayerful vigil by the coffin, according to the Essene custom. The following morning the Rayis Rabbi Samuel, and David, the Essene Rabbi of Nazareth, buried the mortal remains of Yioussof in the yard of the Essene temple, two hundred yards from the house.

The next day, which was the second day of Ab (August), Tamar with her family, and Myriam Shalome and Shabbatai returned to K'far Nahum. Esther, with Altai and their two sons,

headed for Cana. Yiossaphat asked Maria to stay with his family in Nazareth, but Samuel reminded her of her duties in K'far Nahum; and they agreed that she would return to K'far Nahum in a month's time.

A Council of Essene Rayis Rabbis had been called to Yerushalayim by Rayis Rabbi Ephraim for the first week of August to consider some very grave matters concerning the Essene communities in Palestine. Samuel, the Rayis Rabbi of K'far Nahum, was second in order of Essene Rayis Rabbis, and Rayis Rabbi Ephraim had been for many years beloved as a brother to him. On the third day of August, Samuel, Joshua, Yiohannan, the two Yiacoubs, Naomi and Yiassounai set out for Yerushalayim, more than sixty miles away, mostly mountain roads.

Though the roads were passable in this season, they were very steep as they climbed Mt. Gavaal to Sykhar in Samaria, and Mt. Gavazin to Ephraim, which is in Judea. There they were joined by Rayis Rabbi Naasson of the See of Ephraim. Yerushalayim lay another thirty miles beyond. They traveled both in the torrid heat of the day and by night. The moonlit nights of August were soft and cool and most agreeable.

It was a journey of two days and two nights. An hour after sunrise on the third day the convoy of carts entered the gates of the Essene See, which Stephanos had opened, eagerly expecting their early arrival. The Rayis Rabbi Ephraim, and the ten other Rayis Rabbis from Essene Sees scattered throughout Palestine, were praying in the temple to *Alaha*. Two more Rayis Rabbis were expected.

Joshua, Samuel, Naasson, Yiohannan and Yiassounai went directly to the temple. Naomi went to the visitors' room while the two Yiacoubs busied themselves with the several carts and horses.

After morning worship the Rayis Rabbis, the elders, and their guests were invited to take breakfast in the dining rooms. Among the guests were Ivikos and Aethra, the father and mother of Yiassounai, who had come to meet Naomi.

Yiassounai promised his father that when the assembly had adjourned, he would spend his two days leave each week with them. Ivikos promised to bring Yiassounai's grandfather, Manasseh, to the See the following day for a visit.

Yiassounai then went to Joshua's rooms to see that everything was in good order. There he found Stephanos, who without a word, embraced him and kissed him. All was clean and tidy and a smiling Yiassounai kissed Stephanos, thanking him. 'My dear Yiassounai,' said Stephanos, 'were you happy in K'far Nahum? I know you must have been, near Joshua, but it was very lonely here without you.'

'Of course I was happy,' Yiassounai said, 'But of course I missed you too. I kept calling Is-shaak, "Stephanos."'

'Who is Is-shaak?' Stephanos asked.

'The nephew of Rayis Rabbi Samuel,' said Yiassounai. 'He's about your age and a novice too. He's a good friend, and a brother, and always kind to me, but he is not my beloved Stephanos. I do not miss him now as I missed you. Every night I was away I came to you, Stephanos. I know that you slept in my bed and only this morning you made it up with clean coverings.'

'Yes,' said Stephanos, 'I felt your presence, but I thought it might only be wishful thinking and imagination.'

'I'll tell you something else,' Yiassounai said. 'You have the keys with you, don't you? And you know I haven't been in my room? There are four new pots there you painted white and planted with broad-leafed basil. There are two at each window.'

'Three nights ago about midnight you felt thirsty. You got up and took the clay bowl to fill from the water jar. But you stumbled, turning an ankle, and broke both the bowl and the jar. The jar on the window is a new one, larger than the other. And the bowl is one of yours. And that ankle of yours still throbs, does it not, Stephanos?'

Yiassounai smiled at his bewildered friend, saying, ‘Why don’t you train yourself to extend your Self-consciousness and to leave the material body at will? It isn’t difficult. I learnt to do it many centuries ago. It’s just waking up while your body sleeps.’

Stephanos smiled too, looking at his brother novice with great love. ‘Not yet,’ he said, ‘I have other things to do now.’

On the next morning after the service of worship the Rayis Rabbis and the Essene Elders held their first meeting in the synagogue.

The Rayis Rabbi Ephraim asked Joshua to open the discussion. It was Joshua’s wish that these discussions should be held in the spirit of love for God and for all fellow human beings without ill will towards anyone. With his arms stretched upward, he spoke to them in Greek and Aramaic.

Ἀγαπήσεις Κύριον τὸν Θεὸν σου
ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου καὶ τὸν σὺνάνθρω-
πὸν σου ὡς σεαυτὸν

You shall love the Lord your God with all
your heart and with all your Soul and with
all your mind and all your fellow men as your
own Self. (cf. Matthew 22:37,39)

ܕܩܪܗܡ ܩܡܝܢܐ ܐܠܠܗܐܟ ܡܝܢ ܟܘܠܗ ܠܒܒܟ:
ܘܡܝܢ ܟܘܠܗ ܢܦܫܟܟ ܘܡܝܢ ܟܘܠܗ ܗܝܘܬܟ:
ܘܡܝܢ ܟܘܠܗ ܪܘܚܢܟܟ ---
ܕܩܪܗܡ ܠܐܩܪܝܒܐܟ ܐܦܟ ܢܦܫܟܟ.

Debrahm Qmamina Allahak min kuleh lebak:
va min kuleh nafshak va min kuleh haylak:
va min kuleh ruhyanak ---
Debrahm lakriybak apk nafshak.

As already more than a hundred seeking healing had gathered noisily in the courtyard, Joshua asked the Rayis Rabbis and the Elders to excuse him. Beckoning to Stephanos and Yiassounai to follow, he left the synagogue hall and went into the courtyard to heal.

Meanwhile, Ephraim asked the assembled Rayis Rabbis to give their first-hand reports. Some could barely conceal their rage against the Israelites.

On the third morning, the Rayis Rabbis and the Essene Elders held their second meeting in the same place. Ephraim asked Joshua to be present and to pray his worship prayer to *Alaha*. Joshua with arms upstretched prayed in Greek and Aramaic.

Πάτερ ἡμῶν ὃ ἐν τοῖς Οὐρανοῖς
εἶναι τὸ Ὄνομά Σου ἅγιον. ἡ Βασιλεία Σου
εἶναι εἰς τοὺς Οὐρανοὺς καὶ εἰς τὴν γῆν
καὶ τὸ θελημα σου εἶναι εἰς τὴν γῆν ὡς
εἶναι καὶ εἰς τοὺς Οὐρανοὺς παντοῦ.

ܐܒܘܨܘܢ ܕ'ܒܘܫܡܝܢܐ ܢܬܩܕܫܗ ܫܡܟ
ܛܝܬܝܗ ܡܠܟܘܕܗ. ܢܗܘܝܗ ܩܝܘܡܢܟ ܐܦܟܢܐ ܕ'
ܒܘܫܡܝܢܐ ܐܦܟ ܒ'ܐܬܗ.

Our Father who art in the Heavens and everywhere. Your name is Holy. Your Kingdom is here and everywhere. Your Will is done on the Earth as it is done in the Heavens, (cf. Matthew 6:9–10)

‘Reverend Rayis Rabbis and Elders,’ Joshua continued, ‘not a single leaf falls from a tree if it is not the Will of *Alaha*. Our protection comes only from *Alaha*.’ Joshua then gave his place to Ephraim.

Ephraim asked the Rayis Rabbi Naasson of the See of Kir-Hareseth, who was waving his hand insistently, to speak. Naasson could not hide his anger. ‘Reverend Rabbis and Elders,’ he said bitterly, ‘we the Essenes of Palestine are a third of the population. Palestine is under the rule of the Roman Empire, of the Israelite King Herod and the Israelite religious authority, the Sanhedrin. We Essenes are a peace-loving people, who several centuries ago abolished slavery. The *Alaha* we worship is merciful. The *Alaha* of *Moshe* is cruel and revengeful; a punishing *Alaha* with all the human vices. We Essenes no longer offer to *Alaha* blood sacrifices of animals and birds. We have accepted in our lives the law “love all—forgive and forget.” The law of vengeance calls for “an eye for an eye and a tooth for a tooth,” but our beloved Joshua has taught us to turn to the one who slaps us, the other cheek. No longer do we live by the many cruel, anachronistic practices of Mosaic Law. And so the Sanhedrin considers us heretics and we suffer continually at their hands.

‘Six months ago I reported to Rayis Rabbi Ephraim a crime that the Sanhedrin committed against us. And now, one month ago in Kir-Hareseth another crime. Four fifths of the people living in Kir-Hareseth are Israelites. Six months ago, by order of the Sanhedrin, the Israelites set a fire Assa’s wooden workshop and house, which stood between the small Essene community and the much larger Israelite quarter. The fire was set an hour after midnight, burning alive Assa, his wife and their three children sleeping on the second story. Assa was a carpenter. His crime was working on the Sabbath.

‘And now, a month ago, the Sanhedrin exacted vengeance on an impoverished, orphaned Essene girl and her mother. The girl, Rahab, eighteen years old and very beautiful, lived with her mother, Rachel, in a one-room hut in the Israelite quarter, a hundred yards from the looms they worked. The son-in-law of the owner of the looms, an uncouth young Israelite, fell in love with Rahab with not the slightest encouragement on her part of these sinful feelings. His wife, the rich daughter of the owner of the looms, was fifteen years his elder and was very fat and lazy. Rahab’s rejection of his advances infuriated the man. He responded by neglecting, insulting, and even beating his wife. His wife responded by accusing Rahab and her mother of being witches who had cast a spell on her husband. She also spread the slander that Rahab was wanton, and cunningly devilish, giving herself on the streets to Israelite men and corrupting young boys. These lies she presented in writing to the Israelite Rabbi who represented the Sanhedrin. The Sanhedrin advised the Rabbi to look into and act upon the accusations without further involving the Sanhedrin, to avoid any conflict with the Roman authorities. If there was to be an execution, the Sanhedrin ordered, let it appear to be a spontaneous demonstration of the people’s righteous outrage.’

‘The wicked woman, with the consent of the Israelite Rabbi of Kir-Hareseth, then conspired with four thugs, whom she paid generously, and with a corrupt young man. One day, after sunset, as Rahab and her mother were coming home from work, the young man appeared from behind a pile of stones the thugs had collected. He grabbed Rahab tearing off her clothes and raping her. As Rachel screamed for help, the four hoodlums appeared with stones in their fists. Rachel was struck on the head again and again. She died in a pool of blood. The young man, having satisfied his brutal instincts on the body of the unconscious girl, turned her over to her executioners, who stoned her to death too. All night their bloody bodies lay in the road. When I was told of these crimes the next day before sunrise, I hurried there with two women, who served the Essene See of Kir-Hareseth. We wrapped Rahab’s body in linen cloths and took them both for burial.

‘Reverend Rayis Rabbis and Elders, you well know that these are not the only offenses committed upon us by the Sanhedrin. The Samaritans were likewise ill used until they accepted Roman citizenship, releasing them from the yoke of Mosaic Law and the whips of the Sanhedrin.’

Though Roman Law requires that the Roman Governor must approve all sentences of death, in practice the Governor turns a blind eye to the crimes of Herod and the Sanhedrin, hoping thus to force us to accept Roman citizenship for our own protection. The Egyptian Essenes are Roman citizens. Why don’t we also accept Roman citizenship for our protection? It is time to rethink this matter most carefully.’

The Rayis Rabbi Samuel of K’far Nahum responded; ‘Reverend Rayis Rabbis and Elders, with no intention of casting blame on my brother the Rayis Rabbi Naasson, I note that these two heart-wrenching cases, and many others like them, are predictable and therefore avoidable. Such crimes have been all too common, not only with Essenes as victims, but Israelite brothers as well. Our purpose must be not to place blame, but to discover ways to protect ourselves. Perhaps my brother Naasson has not understood the message of our beloved Messiah Joshua. If I understand him, he is teaching us to pray to *Alaha*, our Father, to defend us, and not to put our faith in human idolaters. He teaches us that we must love, tolerate, and forgive all human beings, the offspring of *Alaha*.

‘When the Roman Empire annexed Egypt, the Essenes became Roman citizens. The Romans came to Egypt as liberators without opposition, freeing the Egyptians from the suffering they had endured under the Greco-Egyptian Queen, Cleopatra, and the Ptolemy dynasty. The Romans never tried to convert the Egyptians to their gods. Some Egyptians worshipped Greek and Egyptian gods. The Essene Egyptians worshipped the One Spirit God, *Aton*, our *Alaha*. All were free to worship as they chose. In Palestine, on the other hand, the Romans came as conquerors. Though they retained the Israelite King, they have gone to great lengths to undermine his power and authority, with the intention of eventually gaining complete control over Palestine. So now we are at the mercy of two powers: The Romans and King Herod with the Sanhedrin. To accept the Roman citizenship offered us is to further the conspiracy of the Romans, enraging Herod and the Sanhedrin. We must not enter into this political conflict, at least not yet.’

The Rayis Rabbi Ephraim turned to Joshua saying, ‘Malpana Rabbi Joshua, what do you say?’ ‘Beloved ones,’ said Joshua, ‘all of you, let us pray to *Alaha* for protection and enlightenment that we may foresee dangers and avoid them. Those who consider themselves our enemies, are those most in need of our love and prayers. They are our brothers and sisters, lost in the darkness of ignorance. Love them. For all human beings—be they Romans, Greeks, Israelites, Essenes, Bedouins, or strangers from the East—all are our brothers and sisters, all are offspring of our Father *Alaha*.’

There was much noise in the courtyard where a crowd, mostly Israelite, waited for Joshua. Joshua excused himself to go to them. Stephanos and Yiassounai were outside trying to calm and quiet the sufferers and their families.

After Joshua had gone out, the Rayis Rabbis and the Elders decided not to accept the offer of Roman citizenship, and to increase their vigilance, anticipating violence so as to peacefully prevent it. Then they too went out to witness the healing.

Stephanos brought forward two men, both blind from birth. Joshua asked them if they believed in *Alaha*, and if they believed that *Alaha* could heal them. They replied that though they believed in *Alaha*, they thought themselves too sinful to ask for mercy. ‘But you, our Lord,’ they pleaded, ‘can ask *Alaha* for us.’

‘Dear ones,’ said Joshua softly, ‘your sins are forgiven.’ Holding the head in one hand, he caressed their eyes with two fingers of his right hand, healing them entirely. The brother of one

of the two, an Israelite Rabbi, was outraged. ‘Who do you think you are, young man?’ he demanded. ‘Forgiving sins? Only *Alaha* can forgive sins. You may be a healer, but you are not *Alaha*!’

‘Which is easier,’ Joshua replied, ‘to forgive sins or to make the blind see? To heal, one must be able to remove the cause of the affliction.’

To the Rayis Rabbis and Elders, who were astonished by this miracle, the Rayis Rabbi Samuel and Ephraim said, ‘Joshua is the Messiah. What more could one expect from the expected One?’

That morning Joshua healed more than a hundred: paralytics, epileptics, and two lepers, returning them to good health with his love and blessing. The two born blind were ecstatic, thanking Joshua, kissing his hands. Seeing now the light, the colors of the temple and synagogue, the trees, the flowers, the people around them, and the radiant face and sweet smile of Joshua, they thanked *Alaha* for His great Love and Mercy.

That afternoon Yiacoub the son of Yioussof gathered, at Joshua’s request, the disciple-healers for instruction. The Rayis Rabbis and the Elders were also welcomed. A crowd of more than a hundred gathered in the synagogue.

The Rayis Rabbis and Elders sat on stools to the left and right of the pulpit while the disciple-healers sat cross-legged on cushions. Joshua entered with Ephraim and Samuel. The Rayis Rabbis found their stools, and Joshua stood in the pulpit in his snow-white, ankle-length robe, looking like an unearthly being. He stretched his hands to the ceiling, filling the hall with his *El Shaddai* aura and said in Greek and Aramaic:

Ἰσχυροὶ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς
ἀγιασθήτω τὸ ὄνομα σου.
Ἐπιθετω ἡ βασιλεία σου
γενηθήτω τὸ θελημα σου ὡς ἐν οὐρανοῦ
καὶ ἐπι τῆς τῆς

ܩܘܕܫܘܬܐ ܕܥܠܡܐ ܕܥܠܡܐ
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
(Abuoom d'buashmaujia . NerKhadish shmak . Teteé
malkudah. Nehvie kjevianak ayhana d'buashmaujia
apf B'arha-

Our Father, who art in the Heavens and everywhere, Your name is Holy. Your Kingdom is here and everywhere. Your will is done on Earth as it is done in the Heavens, (cf. Matthew 6:9–10)

‘Beloved ones, all of you, Spirit-Soul-Egos, sons of the Light, offspring of the Father *Alaha*. *Alaha* is the everlasting, Infinite Reality, the Absolute Infinite Beingness, the Absolute Infinite Selfhood in Its Self-sufficiency, in Its Self-plurality, in Its Omnipresent One-ness.

‘In the Absolute Infinite Beingness are, beyond numbers, immortal Spirit Beings, Its Plurality, Self-conscious in *Alaha*’s One-ness. *Alaha*, and all the Spirit Beings in *Alaha*, are Self-sufficient, enjoying the total Wisdom and Almightyness of *Alaha*.

‘Another nature of *Alaha*, and of the Spirit Beings in Its One-ness, is the Will-pleasure of *Alaha* and their Will-pleasure to manifest *Alaha*’s and their total Wisdom by creating the universes and all that is in them, and by sustaining them and sustaining everything in them using *Alaha*’s and their total Wisdom and *Alaha*’s and their Almightyness. Thus movement and Mind Supersubstance appear. There was no time when the universes, the worlds of existence, and the Heavens did not exist.

‘The Will-pleasure of *Alaha* and the Will-pleasure of the immortal Spirit Beings in *Alaha* classified, for manifestation, the Spirit Beings according to their nature in Archangelic Orders presenting *Alaha* as *Alaha Elohim* also in its Divine One-ness.

‘*Alaha* Elohim, with Its Holy Archangels, using *Alaha*’s total Wisdom and their total Wisdom and *Alaha*’s Almightyness and their Almightyness created, are creating, and will always create, worlds of existence with everything in them, sustaining these worlds and everything living and existing in them, continuously and always.

‘This is the Divine Plan. The characteristics of all the worlds of existence—the Noetic, the noetical, the psychical, the etheric and the gross material worlds—are Form, Life-Light, Mind Supersubstance Vitality and continuous motion and change in appearance. Everything in these worlds is dual, in One.’

‘Perhaps the best symbol to explain this is the line. In a straight line, no matter how long, there is a perceptible middle with opposite sides. From that middle and around that middle, thousands of opposite sides may be traced.’

‘That middle in every living being and in everything living is *Alaha*. The opposite sides all around the middle are the fields of the activities of *Alaha* and of the Holy Archangels, the Lords of the Elements. In the material world the dual aspects are the male and the female. The two opposite sides and the middle of these aspects are *Alaha*. *Alaha* is neither male nor female, but both in *Alaha*’s One-ness.’

‘In every living being, and in everything living in the material world, the middle is *Alaha*. One side is the Divine. In it are the Life-Light and the Form with its Circle of Possibility and the Holy Spiritual and Archangelic total Wisdom concerning that Form of life, and Mind Supersubstance. The other side is the mundane side, the side of movement and constant change in the appearance of the form in the various stages of the Circle of Possibility; it is the phenomenon of life. Every phenomenon of life begins with its seed or its semen-spermatozoon growing on its Circle of Possibility in order to complete that unchanging circle to the end, the death of the gross material body.’

‘Returning to the symbol of the line,’ Joshua said, ‘the perceptible middle of every human being is always *Alaha*, the Spirit-Life-Light, the Principle of Life. The Divine side is the Spirit-Soul-Ego-Being, immortal and unchanging. In the Soul-Ego are the human form and the whole Circle of Possibility of a human being in all the worlds of existence in the eternal present. The mundane side is that part of the Soul-Ego that is expanded in time and in a certain place. The Holy Archangels dress that part of the Soul-Ego with bodies they create using the human Form and the Mind Supersubstance. In the worlds of existence the Soul-Ego-Self creates an image of its Ego-Self on the threefold mirror; the gross material body, the psychical body (the body of emotions), and the noetical body (the body of thoughts). This image is the present-day personality of a human being. The threefold mirror represents our three bodies, which are created and unceasingly sustained by the Holy Archangels, the Lords of the Elements. That reflected image takes on a life of its own, constantly changing in appearance and behavior, according to the laws of the worlds of existence. It is the present-day personality.’

The Rayis Rabbi Samuel rose and asked permission to speak. ‘Dearest one, *Malpana* Rabbi Joshua,’ he said, ‘Do you mean that we all have two selves?’

‘Certainly not,’ Joshua replied. ‘Our real Self is our Soul-Ego-Self, the same always. It is not the ever changing egoism of our present-day personality. It is not our image on the threefold mirror. The heart of the human personality, and the pulse of life, is our Spirit-Soul-Ego-Self, which expanded part of its immortal Self in the personality, animating the personality in its bodies. The real Soul-Ego Self of a human being is like a sun hidden in heavy clouds of ignorance created by desires, emotions, present-day thoughts, and dispositions of the personality. But for how long? And does this matter?’

The personality—with its ever changing egoism, its bodies, desires, emotions, and thoughts—is only an image of our Self, the sun hidden behind the clouds of ignorance. The personality’s egoism is not our Ego-Self, though the heart of the personality’s life is the Ego-

Self. Even the personality will not perish. Its task is to transmute its self, by cleaning it of dirty emotions and thoughts and the darkness of ignorance and illusions; then the seemingly perishable personality will be transmuted into the imperishable Soul-Ego-Self, and the continuously changing mortal human egoism will give way to the immortal Spirit-Soul-Ego-Self.

‘Shall the mundane side withdraw its self to the middle in order to expand again to the material world? The middle has many other opposite sides to expand its self into. To the psychical? The noetical? To the Noetic worlds or beyond?’

‘The effort of cleaning the heart of the personality must be made by the Soul-Ego-Self, in its expression as the personality. Human beings, men and women, must decide to enter boldly into their subconsciousness, using the Mind substance for reasonable thinking, and study the elementals living in their personality—both the human-in-nature angels and the human-in-nature demons—that they have created subconsciously. They must work Self-consciously to annihilate the power of the human-in-nature demons (rendering them inactive), and to strengthen the human-in-nature angels, creating Superconsciously good and powerful elementals.’

‘You speak of people “possessed by demons”, but I say that no demon or Fallen One can enter a human body and possess it. The Archangels sustaining every human body forbid it. But human-demons created by the personality can return home from whence they came bringing with them seven other human-demons, and taking possession of that personality, to the great displeasure of the Holy Archangels who are creating and sustaining the body in which that stupid, not to say evil, person lives.’

When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finding none, he says, ‘I will return to my house from which I came.’ And when he comes, he finds it swept and put in order. Then he goes and takes with him, seven other spirits more wicked than himself and they enter and dwell there; and the last state of that man is worse than the first. (Luke 11:24–26)

‘Dear ones, beware of the desires, the emotions, and the thoughts you allow your personality to harbor. Beware of all that you are subconsciously creating. For these elementals, emotion-forms and thought-forms, are living human-in-nature angels and human-in-nature demons.’

‘Tomorrow, at the same hour, I will talk to you about human bodies and their etheric doubles, especially about the etheric double of the gross material body, the body of the Mind Vitality and energy, that you may learn to use it in healing. *Alaha* be with you at all times.’



CHAPTER EIGHTEEN Making Men Whole

[THE ESSENE COUNCIL AGREES TO REFUSE ROMAN CITIZENSHIP AND TO HEED JOSHUA'S ADVICE. JOSHUA TEACHES ON THE DUAL-IN-ONE. HEALS LEPERS AND SMALL CHILD.]

<p> 27:0000 1 27:0000 27:0000 1 27:0000 </p>	<p> - καὶ μὴ εἰσενέχῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. </p>
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Yela tahlan Mesyuna
 Ela patzan min bisha.

And lead us not into temptation, but deliver us from evil. (Matthew 6:13)

On the following day, after the morning service and after breakfast, the Essene Rabbis convened again. Joshua, arms outstretched, offered his worship prayer to *Alaha*. Rayis Rabbi Ephraim then approached the pulpit. ‘Reverend Rayis Rabbis and Essene Elders,’ he said, ‘eighteen of you have agreed to the decisions we have taken. Two have abstained.

‘It is our decision:

- To refuse, for the time being, the Roman citizenship offered by the Roman Governor of Palestine to the Essenes.
- To be more vigilant in anticipating danger at the hands of the Sanhedrin and the Israelites. And to peacefully go to the aid of Essenes in danger, offering them refuge in Essene quarters.
- To raise funds by donation to assist Essenes to relocate, when threatened, to sanctuaries of their choice.
- To instruct every Essene to report immediately to a Rayis Rabbi or Rabbi any threat to his life or the life of any other Essene.
- To advise every Essene to avoid any argument with Israelites, especially on religious matters.’

Ephraim warned the Essene Rayis Rabbis and Rabbis that they must keep these discussions secret. Nothing would be put in writing and each of them was to act on these decisions secretly and silently. And thus the Council ended.

Before noon, on that same day, all the Rayis Rabbis and many of the elders left the See of Yerushalayim to return to their own Sees. Remaining were the Essene Elders who lived in Yerushalayim and the Rayis Rabbi Samuel, who was to return the following day to K’far Nahum with Joshua, Yiohannan and the two Yiacoubs.

In the visitors’ sitting room, Rayis Rabbi Samuel said to the others, in K’far Nahum four fifths of the population are well-to-do Essenes. Though the Israelites are a small, and mostly poor, minority,

they are sometimes very provocative. But as they are dependent on the Essenes for their livelihoods, they do not dare to actually harm any Essene, and the Sanhedrin is, so far, powerless in K'far Nahum.

‘The See of K’far Nahum owns land north of the Sea of Galilee on which small houses might be built for Essenes who are in need of sanctuary. I am sure many Essenes in K’far Nahum would contribute generously to such a project. I will open a special fund with eight thousand Roman silver denarii from the See and four thousand of my own money. We can build such small houses and make them ready very quickly.’

The Rayis Rabbi Ephraim responded to this beneficent offer saying, ‘Reverend Rayis Rabbi Samuel, dearest friend and brother, when you were here in Yerushalayim as a Rabbi Teacher and later as a Rayis Rabbi, you were always so generous, spending your salary on the poor. And not on Essenes only, but Israelites too! We Essenes of Yerushalayim are, as you all know, only a small minority. The Sanhedrin and Herod have their spies everywhere, for they secretly consider us to be heretics. The See of Yerushalayim is not rich, but Rayis Rabbi Samuel, I pledge you two thousand silver denarii from the treasury of the See and one thousand of my own. It is all I have here in my wooden safe. I would give you more, but I spent some to entertain my brothers and guests here for this meeting. I will send more as soon as I have it. Whenever Joshua comes to Yerushalayim, I will send back with him whatever I can.’ Joshua looked with great love upon the two, white-bearded Rayis Rabbis saying,

<p>“Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται”</p>	<p>Tubveyhun layleyn d'kufneyn vatshayn l'khanuta d'hinon nishtum.</p>
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<p>ܡܘܨܝܘܬܝܢ ܘܠܘܥܝܢ ܘܠܕܝܘܬܝܢ ܘܠܕܝܘܬܝܢ ܘܠܕܝܘܬܝܢ ܘܠܕܝܘܬܝܢ ܘܠܕܝܘܬܝܢ</p>	<p>Blessed are those who hunger and thirst for righteousness: for they shall be filled. (Matthew 5:6)</p>
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‘Have no fear,’ said Joshua, ‘for the fund you have established today, will never lack what is needed to serve its purposes.’

That afternoon three stools were set on either side of the pulpit for the four Essene Elders and the two Rayis Rabbis. Sixty-five Essene and Israelite disciple-healers sat cross-legged on cushions before the pulpit.

From the pulpit Joshua filled the whole space with his aura and with his *El Shaddai* (Logoi) Love, and with arms outstretched he recited his worship prayer to *Alaha*, attuning his human self to his *El Shaddai* Divine Selfhood.

‘Beloved ones,’ said Joshua, ‘all of you, *Benai Or* (Sons of the Light), offspring of *Alaha*. Our Father *Alaha* as *Alaha Elohim* in Its Omnipresent One-ness with Its Holy Archangels created you, the human beings, in their image and according to their likeness: dual—Divine and mundane, an immortal Spirit-Soul-Ego-Being and a Soul-personality entity, a time-and-place human self, your personality and your three bodies.

‘Observe your material body. It was created dual: two eyes, two ears, two nostrils, and in the skull two material lobes of matter, the brains. Elohim gave you two hands and arms, two feet and legs, two shoulders and two sets of ribs to protect the two lungs in your chest.

‘The line is the symbol of the dual-in-One which is the characteristic of the worlds of existence. No matter how long the line may be, it always has two visible ends and a perceptible middle. This invisible middle in every human being, and in every living thing, is *Alaha Elohim*.

~~Mundane Alaha Divine~~

‘Every middle has many opposite sides all around it. These opposite sides are the fields of activity of the *Elohim, Alaha* in Its Plurality yet always in Its Omnipresent One-ness.’

‘In a human being, the Divine is the immortal Spirit-Soul-Ego-Self, never changing in its Divine greatness; and the mundane is its Ego-Self expression in time-and-place, the mortal petty self, the present-day personality with its egoism and its bodies; the material, ethereal, psychical and noetical—continuously changing, as they move on the Circle of Human Possibility.’ In the worlds of existence everything that appears to be one, has its two opposite sides.

‘*Alaha Elohim* has given you two eyes to see clearly, two ears to hear well, and one tongue, enclosed in the mouth and the teeth, to speak truthfully and thoughtfully. *Alaha Elohim* has given you two hands to work with, not to kill, and two feet to walk with, not to kick others. When angry or upset, be still, become calm, and be sure you are thinking properly and seeing things in the light of love, refusing to listen to the wicked promptings of the personality’s egoism.’

‘*Alaha Elohim* gave you two lungs to breathe life-giving air so that your material body may live. That air is filled with *Alaha’s* Mind Vitality to build your personality and the etheric double of your material body. And *Alaha Elohim* gave you the Mind Supersubstance to use to create your own thought-emotion-forms, living forms, the elementals with which you build your personality. Ask yourself if you are creating with *Alaha’s* Mind Supersubstance human-in-nature angels or human-in-nature demons.’

And then the God-man Joshua, in at-one-ment with *Alaha’s* Omnipresent One-ness, said, ‘Beloved ones, all of you, my children, I AM the Lord your God in you. I AM your Spirit-Soul-Ego-Being. I AM the real Ego-Self in you as a human being. Love me, the Lord your God, your own Being-Self. I AM the Lord your God, the Spirit-Soul-Ego-Being in every human being. Love the Lord your God in the Spirit-Soul-Ego-Self of all your fellow men, your brothers and your sisters.

‘You believe mistakenly that you are separate, disconnected entities in the worlds of existence. In truth all of you live and have your being in my Omnipresent One-ness.’

‘Beloved ones, all of you, my offspring, be still and listen. I speak to you not only in words, but also directly, in your minds.

‘I have created all the universes of existence. This is my Will-pleasure.’

‘I have created my Mind Supersubstance as my Mind Vitality, movement, force, power and energy.’

‘All that you need to live I have created in abundance.’

‘I have given you my Light, as much as you as human beings can endure. I have created the elements: fire, water, etheric Vitality, air and matter. With all these elements I have created your bodies.’

‘Breathe. Fill your lungs with air and hear me and feel me in the air you breathe.’

‘Breathe Self-consciously. Hear me and feel me in my Mind Vitality. Feel me as the warmth of your red blood. I have given you a material heart. Feel me and hear me in your heart. Hear me in the beats of your heart. I AM the pulse of life.’

‘Feel the etheric double of your material body which I have created. Feel it, study it and use it Self-consciously. Through it you can use my Mind Vitality in creating thought-forms, the elementals that compose your present-day personality. Beware that you make good use of my Mind Vitality by creating human-in-nature angels. Do not create human-in-nature demons. Do not allow such demons to enter you and take possession of your mind and heart.’

‘By using Self-consciously the Mind Vitality in your etheric double, which is the storehouse of Mind Vitality, you will discover that anger, anxiety, enmity, jealousy, hatred, all other

human weakness, and especially unbridled lust, exhaust this Mind Vitality, which the Holy Archangels use to create and sustain the material body. When you waste Mind Vitality—your daily bread—the gift of *Alaha*, you allow illnesses to enter your material body.

‘Beloved ones, all of you, my children, let your material body, which is my gift to you, be my body, my temple. Let the human-in-nature angels which compose your personality be the congregation in my temple. I will bless them. Make your material heart, my gift to you, my Holy of Holies. On its altar light the lamp with the inextinguishable Light, the Light of Love for all mankind. Let the Light of your Love lead all to the way of righteousness.’

A young disciple-healer, asking to speak, said, ‘Reverend *Malpana* Rabbi, who are you? When you are near, we all experience such a great joy, that is beyond our understanding.’

‘Dear one,’ Joshua replied, ‘I am a human being as you are. I have a human body. I am a Son of the Heavenly Man, an Idea in the Absolute Wisdom of *Alaha*. Also I am that I am. I know I am, and I feel I am, a Spirit-Ego-Self in my *El Shaddai* Selfhood in the One-ness of *Alaha*. I know and I feel that all human beings live and exist in my *El Shaddai* Selfhood. To understand this you must free yourself from the illusions of the worlds of separateness and by introspection enter the Kingdom of the Heavens, which is in your Spirit-Soul-Ego-Self. I am the Law, the cause of everything and the course of everything. I am the Truth and the Life everlasting.’

‘Now, like most human beings, you live instinctively and subconsciously. But in the course of time you will unfold in your personality your awareness, your Self-consciousness, and your Self-Superconsciousness by using Mind Vitality Supersubstance properly. Then you will know who you really are.’

‘To know who I AM, you must know who you ARE. Does it matter who I am? What matters is to know how to reach Self-Realization, how to unfold in yourself Superconsciousness.’

‘By practicing for many years exercises in concentration, meditation and visualization, you will be able to attune the consciousness to any object of study, to know its nature, to move it, even to dematerialize and re-materialize it. These are the first steps of Self-Superconsciousness.’

‘To be able Self-Superconsciously to reach the at-one-ment with the *El Shaddai*, the Logos, with the Life everlasting, is to enter in the One-ness of *Alaha*. You will not lose your Ego-Self, but your time-and-place changing self is transmuted into your Spirit-Soul-Ego-Self. You lose nothing. You gain everything.’

‘The mold in which, and by means of which, *Alaha Elohim* continuously creates and sustains your material body is the etheric double of the material body. *Alaha* and the Holy Archangels, the Lords of the Elements, who have in them the Absolute Wisdom concerning human beings with their Circle of Human Possibility, create the etheric double of the human spermatozoon and through it the gross material spermatozoon. The Circle of Possibility of a human being is known to you: conception, birth, living and growing, according to its laws. As long as you live in your material body, you live also in its etheric double. You should be aware of it as you are aware of your material body and be able to use it. You can use the etheric double for your own well-being. It is the center and source of Mind Vitality by means of which the Holy Archangels build and sustain continuously your material body.’

‘The Ego-Self can use the Mind Vitality Self-consciously. This is the energy-power of every healer. With it you can create most powerful thought-forms. And with these angelic thought-forms, elementals, under your control you can work wonders. He who believes in me, in my teaching, and who practices sincerely, he can perform also the wonders I am working. He will be able to store this Mind Vitality in his belly or solar plexus, and I will make rivers of living water flow from his belly.’ Joshua said this in Greek (John 7:38):

"Ὁ Πνεύματι εἰς ἐμὲ καθὼς εἶπερ
ἡ Γαλιλαία ποταμοὶ ἐν τῆς κοιλίας
αὐτοῦ γενέσθαι ὕδατος ζῶντος"

'The Mind Vitality, or living water, in the etheric double of the material body of a human being as vital energy is Holy-Spiritual. The Mind Vitality of the etheric double of the material body as feeling-giving energy or aesthetic ether gives, subconsciously, to the human being the feeling of living. In the etheric double of the psychical body it creates the sensations giving rise to desires and emotions.'

'Mind Vitality as the Supersubstance of Mind from the Noetic and the noetical planes connected to the etheric double of the material body, gives the material body formless Mind Vitality to be used as thoughts and formless Mind substance to create, by visualization, thought-forms, elementals, which may be in greater or lesser degrees angelic or demonic.'

'By raising your personality's Ego-Self to the levels of the Spirit-Soul-Ego-Self, which is your real Self, you allow Self-consciousness and Self-Superconsciousness to unfold in your purified personality. As master of the Supersubstance and the substance of Mind, you become also master of Mind-matter. You are then able to materialize Mind Vitality, which is everywhere in the Omnipresence of *Alaha*, into the form of anything you choose, and to dematerialize anything. You may also transmute matter by changing its form, its nature, and its substance... But beware! This is the task of the Holy Archangels, the Lords of the Elements. First you must be in Self-conscious contact with them by attunement, or accepted by them as being one of them through at-one-ment.' What joy, what great joy it is to the Archangels in the Heavens when one returns to his Divine nature!

'There is much more to say to you, but the time for that is not yet. You would not understand.'

'From the point of view of creation, your material bodies are perfect and your material brains are given to you to serve you as long as you depend on them, believing that you are the body, the sensations, emotions and thoughts. But when you unfold Self-consciousness and Self-Superconsciousness in your personality, you will know that you can think without your material brains. You do not need your brain to think and feel when you are out of your material body, either in exosomatosis (out of body experience) or when you leave the material body with its brain to die.'

'Life is not only what you know as the phenomenon of life. I am the Way (the course of things in the phenomena of life), the Truth and Life (cf. John 14:6). Whoever believes in me, will not die with his material body, but will continue to live Self-consciously in the worlds of existence in other dimensions, in other worlds of phenomena of life. And there they will not be different in appearance from what they were in the gross material world of the three dimensions. In the house of my Father *Alaha* are many mansions (cf. John 14:2).

'From the point of view of the Spirit-Soul, the gross material body is of no importance. As long as a human being lives in it, it is constantly changing in appearance according to its course in its Circle of Possibility. In death the gross matter in any state of its appearance on the Circle of Possibility is cast away from the human form. So death affects only the gross material body and not the Human Form or the Spirit-Soul-Ego, or even the time-and-place personality. From the point of view of the Spirit-Soul, the material body is nothing. Only the Spirit-Soul-Ego, the everlasting Ego-Self, Life itself, has value.'

In Greek Joshua the God-man said,

"Ἐγὼ δὲ ὑμῖν τοῖς φίλοις μου
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνων"

*And I say to you, my friends, do not be
afraid of those who kill...*

ῥόντων τὸ σῶμα καὶ μετὰ τὰτα
μὴ ἔχωσαν περισσότερον ἢ ποιῆσαι

...the body and after that have no more that they can do. (Luke 12:4)

‘While the present-day personality constantly changes,’ Joshua continued, ‘the life in it is the Soul. And that part of the personality will continue to live. The perishable will become imperishable as life is imperishable, and the mortal will become immortal. The desires, interests, and the thoughts serving the desires and emotions of the personality will perish, but not the I-ness of the personality; not the Ego-Self of the personality.’

‘Once again I say to you, *Alaha* as *Elohim* created the material world as one of the worlds of existence, of forms, and of the phenomena of life. For this is *Alaha*’s Will-pleasure. *Alaha* created the material Earth and everything in it, on it, and over it—mountains, rivers, seas, and fertile lands, and all the phenomena of life, unceasingly sustaining all its creatures.’

‘Everything on Earth, in the world of continuous change, obeying the law of motion, takes its course... whatever happens, every event gives rise to representations. These representations present themselves to the human being through his five senses, they influence him and excite in him sensations. Thus he commences his life on Earth.’

‘*Alaha* has given you everything in abundance to live happily and his greatest gift is the Mind Supersubstance as Mind Vitality. Using the Mind as constructive thought, you will unfold in yourself your Self-consciousness and Self-Superconsciousness. Using pure Mind as a crystal-clear mirror, you will see in it your Divine Self.’

‘In a month I will return to you. Meanwhile you must practice daily the exercises in meditation and visualization I have given you. Some of you are aware that I am near you. I am. I am with all of you always. *Shlam aleyhem*.’

Before sunrise the following morning, the two Yiacoubs were in the stable harnessing the horses to the cart. Joshua, Ephraim and Samuel were in the temple for the morning service. Yiassounai by the incense burner, was reciting the Psalms of the Prophet-King David in Greek. Stephanos was in the kitchen helping the cooks prepare breakfast and four big baskets of provisions for Joshua, Samuel, Yiohannan and the two Yiacoubs for their journey. From the ovens he took twelve loaves of bread and twenty-five hard boiled eggs. These he put in the baskets with six large loaves of cheese, some salted fish, dried figs, almonds and two clay jars of honey.

After breakfast Stephanos and Yiassounai loaded the cart. Yiassounai brought from the temple gardens fresh, sweet smelling jasmine and basil which he gave to Joshua, Samuel, Yiohannan and the Yiacoubs. Joshua and Yiohannan kissed Stephanos and Yiassounai on their eyes and the boys kissed the right hand of the Rayis Rabbi Samuel, asking for his blessing. And at sunrise the cart, with Yiacoub, the son of Shabbatai, driving, set out for K’far Nahum.

Yiassounai, wiping his tears away on his sleeve, watched them out of sight, while Stephanos tried to console him. As the party traveled north Samuel looking back towards Yerushalayim said to Joshua, ‘Beloved Rabbi, is not Yerushalayim a beautiful city?’

‘My beloved Rayis Rabbi,’ said Joshua, ‘Yerushalayim is a beautiful city, but the Israelites who live there are stiff-necked and full of hatred for the Romans. They are creating secret, underground bands of terrorists, the Zealots, who are murdering Roman soldiers. Soon the Sanhedrin will have me arrested in Yerushalayim. They will torture and execute my material body. But in three days time I will heal the wounds and resurrect my dead body.’

‘In less than a hundred years, the Israelites will declare war on the Romans in the belief that they are strong enough to drive them out of Palestine. And the Romans will burn Yerushalayim. The temple of Solomon will be razed to the ground. I tell you no stone will remain on stone in Yerushalayim. It is not predestined, for nothing in this world is, but everything follows its relative cause. And seeing no change in the minds of these stubborn Israelites,

I foresee what is going to take place. I have already said this to my Israelite disciples.’ Joshua wiped tears from his eyes, for this vision brought the Son of Man great anguish.

Then let those who are in Judea flee to the mountains. Let him who is on the house-top not come down to take anything out of his house. And let him who is in the fields not go back to get his clothes. But woe to those who are pregnant and to those with nursing babies in those days. And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation such as has not been since the beginning of the world until this time, no, nor ever shall be. And if those days had not been shortened, no flesh would be saved; but for the elect’s sake those days will be shortened. (Matthew 24:16–22)

At sunset the travelers stopped in Bethel at the inn of the Essene, Issahar. Joshua often stayed there on the road to K’far Nahum and he had healed Issahar of epilepsy and of open wounds from which he had suffered for many years.

Departing before sunrise the next morning, they traveled all through that day and night. Two hours after sunrise they arrived in Shekhem at the inn of a Samaritan Israelite. While the two Yiacoubs saw to the cart and fed the horses, Samuel, Joshua and Yiohannan had a breakfast of bread, hard-boiled eggs and cheese with fresh milk that the innkeeper provided. This was the first visit Joshua made to Shekhem, as he ordinarily went by way of Sykhar.

An eighteen-year-old Samaritan waiter at the inn asked Joshua and Yiohannan how he might serve them. His eyes were swollen with tears. ‘Assaf,’ said Joshua, ‘I know why you suffer. Come with me,’ And he led him to a small private room. ‘My dear Assaf,’ said Joshua, ‘your father, Hushim, is a leper compelled by the authorities for eight years now to live in the caves a mile from here. Your father’s nephew, also a leper, lives with him in the same cave and in these caves of Ebal there are ten other lepers. You and two other young men are permitted to go once a week to leave food and clothing for them at a safe distance but you must leave before they approach. From that distance it has been possible for you to talk with them. But now for a month your father has been too ill to come out of the cave. Assaf, my dear, let us go to your father, whom you shall kiss now for he is healed.’

Coming out of the room with Assaf, Joshua beckoned Yiohannan to follow. As they walked, Joshua spoke to Assaf. ‘You live with your mother, Elisheba, your grandmother and twin sisters, Lala and Martha, in a small house with a hallway and two little rooms. This house is unsafe and it leaks in the winter rains. Your mother and grandmother work very hard in the vegetable gardens, but there is little to spare, and you weep because you know your cousin, Eli, waits for you at the caves, and you have nothing to bring them.’

‘Rabbi,’ said Assaf bewildered. ‘How is it you know my name? And the names of my family? And how did you come to hear of my father’s and cousin’s plight?’

‘Assaf,’ said Joshua, ‘I know all these things because you are in my mind and in my heart. You cannot understand what I am saying, but from this day your family will be poor no more. Your father and cousin will be healthy and strong. You will build in the yard of your house a fine forge for your father, and the neighborhood will ring again with the sound of his hammer on the anvil.’

At the caves Assaf waited at the usual distance while Joshua and Yiohannan went forward. The other lepers were gathered by the wells drawing water. Joshua, entering the cave, found Hushim on a pallet with Eli standing near. Joshua knelt at Hushim’s side and took the leper’s hand in his, saying, ‘Hushim dear, open your eyes. You are well. Come, get up. Assaf is waiting for you.’ Hushim entirely healed stood with Eli’s help. Then Joshua caressed Eli’s face and hands saying, ‘Dear Eli, take off the bandages from your hands and legs. You have no need of them. You are quite well.’ And so he was. Eli too was completely healed.

The ten other lepers seeing Hushim and Eli miraculously cured, begged Joshua to heal them too, and they too were healed.

As Joshua healed the lepers, he prayed to *Alaha*, his Heavenly Father. And when they were all healed, he stretched out his arms to them blessing them. And then in Greek and Aramaic he thanked *Alaha* for the great Mercy.

Μακάριοι οἱ τεθλιμμένοι ὅτι αὐτοὶ παρα-
υμνηθήσονται.

Blessed are they that mourn: for they shall be comforted. (Matthew 5:4)

ܕܡܥܪܝܢܝܢ ܕܡܥܪܝܢܝܢ
ܕܡܥܪܝܢܝܢ ܕܡܥܪܝܢܝܢ

Tubueyhan lamyle d'hinnon nebbayun.

And he continued:

Πάτερ ἡμῶν ὁ ἐν τοῖς Οὐρανοῖς
τὸ θέλημα σου γένηθήτω καὶ ἐπὶ τῆς
γῆς ὡς ἐν τοῖς Οὐρανοῖς

Our Father who art in Heaven, your will is done on Earth as it is done in the Heavens. (cf. Matthew 6:9-10)

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ܕܢܝܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ
ܕܢܝܢܝܢ ܕܢܝܢܝܢ ܕܢܝܢܝܢ

Abuan d'bvashmayia
Nehvie tzevianak aikhana
d'bvashmayia apf B'arha.

Joshua called Assaf. Seeing his father restored to health and vigor, the young man clasped Joshua's hand and kissed it. 'My dear Assaf,' said Joshua, 'go to your father and cousin and kiss them. Then find the Samaritan Rabbi in the temple before going home. When that's done, come to me at the inn.

Nine of the healed lepers were already gone, but one came to Joshua to kiss his hand and thank him. Joshua asked him, 'Were the other nine not healed?'

'All healed, my Lord,' he quickly replied, 'every one of them!'

'My love goes with them,' said Joshua, 'into their new life.'

When Assaf arrived back at the inn, he brought a large clay bowl full of fat, luscious dates, which had cost him a week's salary. 'My Lord,' the boy said, 'I am ashamed that this is all I can offer you with my thanks and love.'

Joshua gave the bowl to Yiohannan who passed the dates to Samuel and the Yiacoubs until they were all gone. Then Joshua asked Yiacoub to wash the bowl and return it to him with a white napkin from the cart. When Yiacoub returned, Joshua took the bowl and the cloth and asked Assaf to come with him again into the small room.

'Beloved Assaf,' he said, 'you are, as I promised, no longer poor.' He handed him the bowl, covered with the napkin. 'Here,' he said, 'are Roman silver *dalanda* and ten Roman gold coins. You are a rich man. There is an empty house that you can rent for two months while you build a large house with an entrance hall and four large rooms. You will build a large forge for your father and

behind the house a bath room and cellar. In this bowl there is more than enough. And my love will be with you. You must pray to *Alaha*, thanking him for healing your father and cousin.'

At sunrise the following morning, the Samaritan Rabbi in Shekhem came to the inn looking for Joshua. 'Essene Rabbi,' he said, 'with the authorities in Shekhem I have seen the lepers you have healed. I have heard of you, but it is a great joy to see you.'

'My dear Rabbi Ezekiel,' said Joshua, 'I am so glad to see you. Let us go to the temple to thank *Alaha* for healing these good men.' They went to the temple and together worshipped *Alaha*, asking that Ezekiel might guide the healed lepers to *Alaha*.

Three hours after sunrise, as Samuel and Yiohannan waited on the cart for Joshua to join them, two lame Samaritans approached. One of them, lame for more than ten years, was the elder brother of Rabbi Ezekiel. As Joshua and Ezekiel came towards the cart, Ezekiel was surprised to see his brother whom he hadn't seen for many days. Joshua healed the two and climbed on the cart, saluting Ezekiel with his right hand.

Following the shortest road to En-Gannim over the Ebal mountains, they arrived two hours after sunset. One fifth of the population of En-Gannim was Essene and the Essene temple was only two hundred yards from the inn of the Essene Aliegar.

The Rayis Rabbi Samuel, who was weary from the journey, retired to his room after supper. The Yiacoubs were busy with the cart and horses. While Joshua and Yiohannan were talking in the sitting room, a four-wheeled cart came to the door. A noble Israelite, after tying up the horses, helped his wife, who had in her arms their three-year-old son, down from the cart. The young woman was weeping. She carried the boy to the sofa, holding him close. The child was unconscious and suffering from convulsions brought on by a very high fever.

The young noble, who lived in Sykhar, had taken his son to a Greek practitioner, who could give him no hope for the boy's life. In despair, the young father paced the room, while outside six young Israelites drank and sang loudly, only deepening his anguish.

Joshua approached him gently saying, 'My dear Naboth, your little son, David, will not die. Only believe in *Alaha* and his great mercy.' To the mother he said, 'Dear Dina, why do you weep? David is not dying.' And he took the child's trembling hands in his, saying, 'David, wake up. You are quite well. You are not ill, my love. Come little angel, play with me.'

David opened his eyes smiling at Joshua. Entirely healed, he climbed down from his mother's lap and sat on the carpet with Joshua, laughing and playing. Naboth embraced his little son. Joshua picked the boy up and gave Naboth a piece of white linen saying, 'Go wipe the tears from Dina's eyes.'

The little boy embraced the God-man, kissing him. Yiohannan had brought a cup of warm milk which Joshua offered the child. After playing a little while longer with Joshua and Yiohannan, David fell asleep in Joshua's arms and Joshua returned him to his mother. Naboth was eager to be on his way and he asked Joshua how much he wanted from him for healing David. 'My dear Naboth,' the God-man replied, 'didn't you see David embrace and kiss me? David has paid me well. It is enough. Naboth, return to Sykhar now. I ask you to be kinder to the people around you to please *Alaha*.'

Early the next morning, the Rayis Rabbi Samuel woke in excellent spirits. Joshua and Yiohannan were in Joshua's room offering their prayers to *Alaha* while the Yiacoubs readied the cart. After they had breakfasted on fresh milk, boiled eggs, bread and cheese, and Yiohannan had paid the innkeeper, they left for K'far Nahum. They went by way of Nain and Magdala traveling steadily for two days and nights, and entering the gate of the See at K'far Nahum before sunrise on the third day.

Is-shaak greeted them at the gate and helped the Yiacoubs with the horses. Samuel, though exhausted by the long journey, went with Joshua and Yiohannan to the temple for the morning service of worship to *Alaha*.

CHAPTER NINETEEN Our Daily Bread

[JOSHUA FREES A SLAVE. MATERIALIZES HIS MIND VITALITY AND FEEDS A MULTITUDE.
TEACHES HIS DISCIPLE-HEALERS ON THE ARCHANGELS AND THE FALLEN ONES.
CONFRONTS A SANHEDRIN INFORMER.]

Μακάριοι οἱ ἐλεήμονες
ὅτι αὐτοὶ ἐλεηθήσονται

*Blessed are the merciful: for they shall obtain
mercy. (Matthew 5:7)*

ܘܒܘܥܝܗܘܢ ܠܡܪܗܡܢܝܢ
ܕܠܘܗܝܢ ܢܗܝܘܢ ܪܚܡܝܢ.

Tubueyhun lamrahmane dalayhun nehoun rahme.

Before the sun rose in K'far Nahum Joshua came to the temple where the novice Is-shaak, standing by the incense burner, was reciting the Psalms of David in Greek. In the Holy of Holies, before the altar, Joshua offered to *Alaha* his prayer of adoration.

The Rayis Rabbi Samuel found him there, and together they offered to *Alaha* the morning service of worship. After they had breakfasted, Joshua went as usual to the quay, two hundred yards from the Essene See, and boarded the fishing boat of Shabbatai. He stood alone there watching the other fishing boats on the Sea of Galilee.

There was a noisy commotion on shore. Two strong men were holding down and beating a young man as they pulled away his shirt, baring his right shoulder. A fat man with a leather whip in his hand stood by watching this scene.

The unfortunate young man was Kedar, son of a Bedouin, and slave of the man holding the whip. Kedar's offense was a thwarted attempt to run away from his owner, Madai, a wealthy owner of vineyards and livestock north of Bethsaida. Madai had only one eye, having lost the other eight years before in an accident.

Joshua came down from the boat and went to where Kedar was struggling painfully to free; himself. He ordered that the beating be stopped. Madai approached the young Rabbi indignantly. 'Rabbi,' he said, 'this man is my slave. I bought him more than four years ago for fifty silver dalanda in the slave market in Tyre. Look, on the skin of his right shoulder blade is my mark. I branded him with a red hot iron as I do all my livestock. Until recently Kedar has been a good investment, working hard in the vineyards and cow shed. But the last few months he

grew lazy, feigning illness and forcing me to use this whip on him. And then three weeks ago he ran off right in the middle of the harvest. Some friends saw him here in K'far Nahum working like a free man on the fishing boats, and here I found him. Kedar is mine, my slave.' 'Madai,' said the God-man, 'Are not four years of work enough for Kedar to earn his freedom?' Instead of answering, Madai pointed to the brand on Kedar's shoulder. 'This is my mark,' he said and this proves this is my slave.'

Then Joshua touched Madai on his chest over his heart, and placing his thumb over the empty eye socket, he said, 'Madai, my dear, with two eyes I believe your vision will be better.' And thus was Madai healed.

Now caressing the bare shoulder of Kedar, Joshua said, 'Madai, where is your mark?' Madai rubbing both his eyes with his fingers stared at the smooth, unblemished skin. 'Essene Rabbi,' he said, 'the things that I heard about you in Bethsaida I did not believe. Now I have seen with my own eyes. Forgive me, Rabbi, I am an Israelite,' he continued, 'and my father is a Rabbi. Do we believe in different *Alahas*?'

'My dear Madai,' said Joshua, '*Alaha* is ONE and what people believe does not change the nature of the ONE *Alaha*. You believe as Moses taught, and we Essenes believe in the *Alaha* of Love and of Mercy, the loving Father of us all.'

بَارِكُوا الْمُتَعَمِّرِينَ ۖ إِنَّهُمْ سَأَلُوا
رَحْمَةً مِنِّي يَوْمَ يُنْفَخُ الْعُرْسُ ۖ

Blessed are the merciful: for they shall obtain mercy. (Matthew 5:7)

(Tubueyhum lamrahmane dalayhum nehunn
rahme)

Bewildered Madai looked at Kedar. 'I understand, Rabbi, that Kedar is no more my slave, but what then is he to me?' 'Madai,' said Joshua, 'Kedar is your brother. All human beings are children of *Alaha*. You must love one another as brothers.'

'Rabbi,' said Madai, 'This is the time of the grape harvest. Tell my brother, Kedar, to come back to work for me, not as a slave, but as a free man, and I will pay him well.'

'*Mara* (Sire) Madai,' said Kedar, 'your vineyards are the best in Bethsaida, and I should know, for I uprooted the old vines that no longer bore fruit and planted new stock. And I love every one of them. Yes, I will work for you as a free man. Did you think that your curses and your whip brought you a better harvest? I will work gladly in the vineyard I love.'

Joshua took the whip from Madai saying, 'My dear Madai, you have no more need of this. And the others, the two you have at home, throw them away too. Kedar will work with you as a free man and a loving brother. *Alaha* will bless you both.' And so Joshua left them, to heal the others who had gathered along the shore.

Philippos and Nathanael, who lived in Bethsaida and knew Madai and Kedar well, went home with them in their cart. They were very happy to see Madai healed and Kedar freed. Madai asked them to visit him in his house to tell him more about the teachings of the Essene Rabbi.

Petros and Andreas, who were Shabbatai's partners, the two Yiacoubs, Yiohannan, the Canaanite brothers Simon and Yiohannan, Lebalos, and four Israelite disciple-healers boarded the two-master with Joshua. Shabbatai said, 'Beloved Joshua, today is the third day of the feast marking the exodus of the Israelites from Egypt which is celebrated with a fair every year in a place between the mountains and the bay, three miles north of Kursi and two miles south of Tel Hadar. I need to go to Kursi to buy some new nets. I will leave you on the shore near the fair while I go onto Kursi and return late in the afternoon.'

A strong western wind was with them and with all sails billowing they crossed the Sea of Galilee to its eastern shore. Only an hour after midday the boat anchored in the small bay. All except Shabbatai and two hired Essene sailors went ashore with baskets of food for lunch.

There they found more than two hundred suffering men, women and children waiting for Joshua. As Yiohannan and the Yiacoubs attended to the crowds, Joshua, touching all and offering his love, healed them. Then standing on a flat rock, two feet from the ground, Joshua taught the multitude about the 'Kingdom of the Heavens' through parables.

Afterwards, seeing that many were hungry and exhausted, Joshua asked Yiacoub what was left in the basket. Yiacoub brought the basket saying, 'Beloved one, all your disciples have eaten, except Yiohannan and myself. In the basket are only seven small loaves and some fish.'

Joshua told his disciples to ask the people to sit. Yiacoub held the basket and Joshua took from it in his right hand a small loaf and in his left a fish, and stretching his hands out towards the sky, he said in Aramaic,

"Abuoon d'bvashmayia. Hawlan lahma d'suy- *Heavenly Father, give us today the bread*
Kaman yioimana" *that every day you give us.*

ܐܒܘܘܢ ܕܒܘܫܡܝܝܐ ܗܘܠܢ ܠܗܡܐ ܕܫܘܝܐ
ܟܡܢ ܝܝܘܡܢܐ

And so for nearly two hours Joshua materialized his inexhaustible Mind Vitality into bread and fish. And he said, 'He who eats my flesh and drinks my blood will have life everlasting as a human being.'

Then Joshua called his disciples to him and said, 'I have compassion on the multitude, because they have now continued with me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way,' Then his disciples said to him, 'Where could we get enough bread in the wilderness to fill such a great multitude?' Joshua said to them, 'How many loaves of bread do you have?' And they said, 'seven loaves of bread and a few little fish.' And he commanded the multitude to sit down on the ground. And he took the seven loaves of bread and the fish and gave thanks to Alaha, broke them and gave them to his disciples; and the disciples gave them to the multitude. So they all ate and were filled, and they took up seven large baskets full of the fragments that were left. Now those who ate, were four thousand men, besides women and children. (Matthew 15:32-38)

An hour before sunset they again boarded Shabbatai's boat, and with a strong wind now from the east, they sailed towards Magdala (Migdal Nunia). For Shabbatai had been unable to find the nets he needed in Kursi, and the net sellers had told him that they could be found in the market in Magdala.

Early the next morning in Magdala, Shabbatai went straight to the net merchants while Joshua, Yiohannan, and the two Yiacoubs went to the Essene temple to see the Essene Rayis Rabbi Abidan. The others went off to the market.

With the new nets in hand, Shabbatai and the two sailors returned to the boat. Joshua, Yiohannan, and the Yiacoubs had lunch with the Rayis Rabbi Abidan. And two hours after midday, they were all sailing north-east from Magdala towards K'far Nahum. Three hours after sunset they were near Genessaret (Ginossar) and at sunrise the next morning Shabbatai's boat was tied to its own quay. Joshua and Yiohannan went to the Essene temple where they found Samuel and Is-shaak preparing for the morning service worshipping *Alaha*. Yiacoub and his father stayed aboard examining the new nets.

Two days later, after the morning service, Joshua learnt that thirty of his disciple-healers asked Yiacoub if they might have a private meeting with the God-man. Joshua replied to Yiacoub that he would meet with them, as usual, for the public afternoon lecture in the synagogue. At that meeting, after offering his worship prayer, Joshua said to them, ‘Beloved ones, all of you, I see confusion in some of you, especially in thirty Israelite disciple-healers among you.’

These disciples had asked Zilpah to speak on their behalf, but before he could do so, Joshua turned to him saying, ‘Dear Ezer, and that is your real name, for the name “Zilpah”, which you gave to Yiacoub nine months ago, is not yours. I have always known who you are. You are Ezer, the son of an Israelite Rabbi and an informant. You have been reporting to the Sanhedrin on the activities of the Israelites and Essenes in K’far Nahum and Bethsaida.

‘In your house in Bethsaida, Ezer, thirty of you Israelite disciple-healers have met with your father and three other Israelite Rabbis. Together you have discussed my teachings at great length and criticized and denounced what you consider distortions of the truth.

‘It is your thoughts, Ezer, that drew my attention, for your thoughts shout louder than words. The Israelite Rabbis, without even knowing me, call me a “cursed Essene” and a “blasphemous heretic”, and not one of you protested. You, who know me, who have heard so many lectures, you have taken my words and twisted them in your minds’. In Aramaic Joshua said,

ܒܪܟܬܝܢ ܠܠܥܝܒܝܢ ܩܘܠܘܢ ܕܥܝܒܝܢ ܕܥܝܒܝܢ ܕܥܝܒܝܢ
ܕܥܝܒܝܢ ܕܥܝܒܝܢ ܕܥܝܒܝܢ ܕܥܝܒܝܢ ܕܥܝܒܝܢ

*Blessed are the poor in evil thoughts: for theirs is the Kingdom of the Heavens.
(cf. Matthew 5:3)*

Tubvaihun lmeskanie Erubh dilhone Malkulha das
mayia .

‘My dear Ezer, what do you have to say?’

‘Essene Rabbi,’ said Ezer standing, ‘you have called yourself the Son of *Alaha* and the Son of Man. This we cannot understand. And you have said that all of us, all human beings, are also sons and offspring of *Alaha*. Who are you? Who are we? How do you differ from us?’

‘My dear Ezer,’ Joshua replied, ‘all human beings are offspring of *Alaha*-the sons and daughters of *Alaha*. Did I not teach you to call *Alaha* “Our Father”? You and I as Spirit-Soul-Egos are the same. There is no difference. But as human beings we are different.’

‘For you, in the world of existence, have wrapped the humanized part of your Spirit-Soul-Self in darkness and in illusion, and you have forgotten who you are in reality.’

‘Humanized as the Son of Man, I am still one with my *El Shaddai* Self in the One-ness of *Alaha*.’

‘Ezer, you are now thirty years old. Do you remember who you were before you were born?’ ‘And yet, I know that I AM THAT I AM. I know my Spirit-Ego-Self in the One-ness of *Alaha* which was before the material Earth came into existence; before the hills, the mountains, rivers and seas. I know our Father *Alaha*. I know who I am. And that is the difference between us. I know and I feel that you are, and every human being is, and has his life in my *El Shaddai* Selfhood. I know I am in you as you are in me. And I love you.’

‘*Malpana* Rabbi,’ Ezer answered, ‘I cannot understand what you say. I heard what you said at the feast in Bethsaida, and at Kursi-Tel Hadar as we spread the loaves and fish among the multitude. You said he who eats my flesh and drinks my blood will live eternally. What are we then, Rabbi? Are we cannibals?’

‘Ezer, again you distort what I have said. What I said was that he who eats my flesh and drinks my blood will have eternal life as a human being. I materialized my Mind Vitality into the bread and fish which, when consumed becomes the flesh and blood of a human body. Is my Mind Vitality when materialized into bread and fish, not my flesh and blood? This is not all I mean for you to understand. I mean that a Spirit-Soul-Ego-Being living on Earth needs my *El Shaddai* Mind Vitality for his flesh and blood and that any Spirit-Soul-Ego to incarnate needs a material body... my flesh and blood. Do you understand this, Ezer?’

‘No, Rabbi,’ Ezer replied in a ringing voice.

‘My dear Ezer,’ Joshua said to him, ‘Why did you come to me?’

‘Rabbi,’ Ezer said, ‘We saw you healing and working wonders. We came to learn your technique of healing; the secret words of power that you use. Instead you give us breathing exercises. You tell us we must study how to control and master our desires, emotions, and thoughts in order to become masters of Mind and matter. You tell us to visualize and create thought-forms. Who can be bothered with all that?’

Joshua said to him, ‘Ezer, seventy Essene disciple-healers have bothered with all that; they have trained themselves, and now go out in pairs to heal. There are also some Israelites who heal in my name. What have they that is lacking in you?’

‘*Malpana* Rabbi,’ Ezer shouted, ‘unless you reveal to us your secret words of power, the words you are using to invoke the demons, we will leave the group.’

Joshua turned to Yiacoub. ‘These thirty young men are leaving us,’ he said. ‘Let them go with my love and my blessing.’ And so they went in loud confusion.

There were left in the group twenty Israelite disciple-healers and to these Joshua said, ‘My dear ones, is it your wish to leave also?’

One spoke for all. ‘Most Beloved *Malpana* Rabbi,’ he said. ‘Never have you asked anything from us and you are always giving, allowing us to live and breathe in your healing aura. Your wise teaching has transformed our way of thinking and living. The life we now live is a better life. You have taught us to love and to worship *Alaha*. There are no words to thank you enough. We will be with you always.’

Then Manasseh, another Israelite disciple-healer, said, ‘*Malpana* Rabbi, speak to us of the Archangels and of the Fallen Ones.’

‘My dear ones,’ the God-man said, ‘one of the manifestations of *Alaha*, that the human mind is able to grasp, is the Life-Light in which *Alaha* in Its Omnipresent One-ness as *Elohim* manifests Absolute Wisdom in creation. *Alaha Elohim* is *Alaha* expressed as the Holy Archangelic Orders, the Creators, the Lords of the Mind Vitality Supersubstance. They shape Mind into the phenomena of life.

‘The Light used by the Holy Ones in the worlds of existence is of seven degrees of luminosity, each degree of brightness reverberates a name. Some of the Holy Ones are the Maha-Els (Michaels), the Kha-vir-Els (Gabriels), the Ra-pfa-Els (Raphaels), the Yiu-Ra-Els (Uriels). They and others are working ceaselessly in the creation and maintenance of the material bodies of animals and human beings. The Holy Ones use their elementals, the angels, as nature spirits for their work in the vegetable kingdom. The Holy Archangels can, as needed, materialize a human body, and this they have done many times.

‘Most human beings live instinctively and subconsciously, though believing they live consciously. When a human being raises his consciousness to Self-consciousness—consciousness not of the personality-self but of the real Soul-Ego-Self—and then unfolds Self-Superconsciousness, he can come into Self-conscious contact with the Archangels. He will see them, as well as hear them speak in his own language. The Archangels have languages of their own, languages of love. And when a person gains Self-Superconsciousness, thereby returning home—home to his own nature, the nature of the Spirit-Soul-Ego-Self—what a great joy it is to his Archangels in the Heavens.

Though a human being may wrap his personality's petty self in the seven veils of darkness—which are his evil elementals—his Guardian Archangel faithfully protects him. In every human being the possibility exists that he may repent and find the strength to cast off the veils of darkness.

For this reason have I come to the world of existence as the Son of Man, yet remaining in my *El Shaddai* Selfhood, in the One-ness of *Alaha*. I have humanized myself in accordance with *Alaha's* Will and by my own free will so that I may lead human beings back to *Alaha*... lead all human beings back to their Divine nature.

'All the Archangelic Orders descend to the worlds of existence through the *El Shaddai* (the Logos) and through the Shekhinah (the Holy Spirit), manifesting their Selfhood in the One-ness of *Alaha*.'

The Fallen Ones, whom you ask about, are Spirit Beings who thought they were greater than *Alaha*. This rebellious attitude wrapped them in veils of darkness. The Fallen Ones remain in the Omnipresence of *Alaha*, who has not cast them out, yet they believe they have separated themselves from *Alaha*.

'These demons, the Fallen Ones, have access to the material world, to the world of emotions (the psychical world) and to the world of thoughts (the noetical world), but they have no access to the Noetic worlds and to the worlds beyond.'

The Archangels, who create and ceaselessly sustain every living thing, forbid the Fallen Ones to take possession of the material body of any plant, animal, or human being. A human being cannot be possessed by these demons.'

'However, these demons are able to co-vibrate with the human-in-nature demons (humanly created elementals or thought-emotion-forms). The Fallen Ones believe that they influence and cooperate with the human-in-nature demons in doing evil. They believe that the human personality, which is made of elementals, is in their power. They are mistaken. For not all the elementals composing a human personality are evil. There is always light, a ray at least, piercing the darkness.'

The demons, wrapped in their veils of darkness, can create nothing—not so much as a worm. And yet they believe that the worlds of existence, created and sustained by the Holy Archangels, belong to them. The Archangels tolerate them, not torturing them with their light.

'The seven veils of darkness differ in degrees of obscurity. Those demons wrapped only in one or two veils of darkness refrain from co-vibrating with human-in-nature demons in the personalities, as they prepare themselves for their return to the Light. Truly, *Alaha* is Merciful!'

'All the groups of demons have an Archdemon uniting them. Their names are the sounds made as their vibrations pass through the veils of darkness. These are the names of some: wrapped in seven veils are Ashmotil, Lilithil, Shettinil, Mukuishinil, Yuprutil, Hissuptil, Ishkuptil, and there are many more; In six veils are Murukil, Asputil, Tapuril, Mamunil, Tantalionil, Puttashil, and many more. Wrapped in five veils are Tartaril Tartarinil, Surkuil, Iskinil, Firkunil, Pishatil, Surikanil, and many more. In four veils are Trurpuril, Firituril, Ppishkil, Pparukil, Surruil, Hissaril, Turtunil, and many more. Wrapped in three veils are Talulukil, Talupakkil, Skartakil, Furtunil, Partukil, Surtukil, and many more. Those demons wrapped only in one or two veils seldom produce a sound.

'I repeat, no demon from those Fallen Ones can harm the material body of an animal or man, or the personality of a human being. Nor can they take possession of a human body or personality. But beware of those human-in-nature demons you create. Beware of the evil elementals (thought-forms and emotion-forms in your personality) you are creating and beware of co-vibrating with the evil elementals of others. For these human-in-nature demons have the power to harm, continuously injuring your material body and torturing that part of your personality which is not your real Self-Ego. These are the demons that can take possession of your material body and your personality. Beware.'

CHAPTER TWENTY Joshua the Great Comforter

[MARIA RETURNS TO K'FAR NAHUM.

JOSHUA, THE GREAT COMFORTER, LIFTS A PLAGUE FROM NAIN, AND RAISES A BOY FROM THE DEAD.

THE HEALING OF LEPERS IN DABRATH. JOSHUA IS TRANSFIGURED ON MT. TABOR.

MANASSEH BECOMES AN ESSENE NOVICE.]

Μακάριοι οἱ πενθοῦντες
ὅτι αὐτοὶ παρακληθήσονται.

*Blessed are those who mourn: for they shall
be comforted. (Matthew 5:4)*

ܡܐܟܪܝܘܬܐ ܕܝܢܝܘܢ
ܕܝܢܝܘܢ ܕܝܢܝܘܢ

ܕܝܢܝܘܢ ܕܝܢܝܘܢ ܕܝܢܝܘܢ

Tubveyhinn layvile d'hinon netbayun.

Every morning before sunrise, when Joshua was in K'far Nahum, the God-man went to the Essene temple. There he found the novice Is-shaak at the bronze incense burner reciting the Psalms of David. Joshua entered the Holy of Holies to pray silently to *Alaha*. He was joined by the Rayis Rabbi Samuel, Yiohannan, and the Yiacoubs for the morning service of worship to *Alaha*.

One morning after the service, as they breakfasted in the dining room of the See, a cart belonging to the See returned from Nazareth with Maria, the White Dove of the Heavens. With great joy the Rayis Rabbi Samuel greeted and welcomed Maria. He told her that Hannah, a very aged woman, had passed away, and that six newcomers had entered the Homes, raising the number living there to two hundred and thirteen. There was grumbling among the care-givers, who were becoming exhausted and impatient with some of the chronically discontented patients. Immediately after breakfast Maria took up her duties in the Homes for the ill and the aged. She knew how to calm the elderly with kind words and to encourage the care-givers to be more loving and willing to serve.

Since it was raining, Joshua did not go down to the quay as was his custom, but retired to the sitting room of the See with Samuel, Yiohannan and the Yiacoubs. A strong wind violently swept the ground of its blanket of yellow autumn leaves. Heavy clouds hid the sun as the waves of the Sea of Galilee washed over the quay.

A cart drove into the yard and Is-shaak hurried out with blankets to protect the visitors from the rain. These visitors included the Rayis Rabbi Naphtali of the See in Nain, which was under the jurisdiction of the See in K'far Nahum.

The travelers had breakfast and then came to the sitting room. The Rayis Rabbi Naphtali had seen Samuel at the Council in Yerushalayim eight months before. ‘Reverend brother,’ said Naphtali to Samuel, ‘over the last ten years there have been grave changes in Nain. As you know two thirds of our population is Essene. The rest are Israelites, Samaritans and a few Greeks. The Israelites and the Samaritans are in continual conflict. The Essenes have honored the instructions that came down from our meeting in Yerushalayim eight months ago, and have avoided all arguments and confrontations with the Israelites. Now there are three houses near the Essene temple for sale as their owners, Israelites, have gone to Nazareth. I wish to buy the house adjoining the temple yard, but our See lacks the money, so I have asked some Essenes for a loan.’

‘My brother,’ Samuel said, ‘I don't think that is necessary. We will buy the three houses. I will give you the money you need and accompany you to Nain to see the houses.’

‘But no, my dear Samuel,’ Naphtali replied quickly, ‘it is better that you do not return with us now. For two months an epidemic has been raging in Nain and many have died. At first, two or three people a day, now six or eight. The Greek practitioners have fled with their families. It is the illness I remember from my boyhood when hundreds perished.’

‘What are the symptoms?’ Samuel asked.

‘Pain in the bowels,’ said Naphtali, ‘weakness, high fever, diarrhea, and vomiting, usually resulting in death.’

Joshua, who had listened silently, now said to Samuel, ‘Reverend Rayis Rabbi, would you allow me to use one of the covered carts belonging to the See tomorrow? I will go to Nain.’

‘Beloved Rabbi,’ said Samuel looking at Joshua most lovingly, ‘I know what you are thinking, and I will go with you.’

The next morning after the service of worship and after breakfast, two covered carts left K’far Nahum for Nain. Yiacoub, the son of Shabbatai, drove the cart carrying Samuel, Joshua and Yiohannan. They headed southwest, across the mountains to Magdala, passed Mt. Tabor, and crossed the plain beyond. Not long after sunrise the following morning the two carts entered the gates of the See of Nain.

Joshua, Samuel, Naphtali and Yiohannan went straight to the temple. Joshua entered the Holy of Holies alone while the others offered their morning prayer to *Alaha*.

Then the four went to the open portico of the See looking out over Nain. Joshua stretched out his arms, extending his healing aura until it covered the whole city, and gave his boundless love to Nain, saying in Aramaic,

ܩܘܪܒܘܢ ܠܘܘܝܠܐ ܕܗܝܢܢ ܢܝܚܝܘܢ ܩܘܪܒܘܢ ܠܘܘܝܠܐ ܕܗܝܢܢ ܢܝܚܝܘܢ *Blessed are those who mourn: for they shall be comforted. (Matthew 5:4)*
Tubvayhūn lauūle d’hinnon nekbayūn.

The God-man Joshua said, ‘It is done. No one else in Nain will die of this illness for many years to come. *Alaha* has forgiven their sins. Come, we shall visit the city.’ And so Joshua, Yiohannan, Yiacoub and some disciple-healers went down into Nain.

At the gate of Nain they met four men carrying a coffin. In the coffin lay the body of a fifteen-year-old Israelite boy. Joshua asked the bearers to set the coffin down and remove the wooden cover. The Israelite Rabbi, who was accompanying the procession, asked Joshua loudly and angrily what was going on. Joshua paid him no heed and gently removed the bandages from the dead boy’s hands and feet. Filling the body with his healing aura, the God-man called the Soul to return to its body, ‘Young Ztserrah, awake, arise.’ The boy slowly opened his eyes

and smiled at Joshua. Joshua helped him stand and calling his mother said, ‘My dear Zilbah, weep no more. For your son lives. He is healthy and strong. I know the depth of the grief in your heart for your epileptic son. But he is no more afflicted. He is healed.’

Zilbah took her son to her heart and kissed him through her tears. The Israelite Rabbi, who knew that it was three days since the boy died, was rubbing his eyes and mumbling in his confusion. Without a word the Rabbi departed, and others anxiously followed.

Some neighbors of Zilbah, who was a widow, whispered to each other, ‘How can it be that this stranger knows the names of this poor widow and her boy, who is only a humble farm laborer?’

Zilbah’s next door neighbor, a handicapped middle-aged Israelite man, whose left leg was much shorter than the right, chided them, ‘Knowing names impresses you? Are you not amazed that Ztserrah, dead for three days, is alive again?’ Turning to Joshua he said, ‘My Lord, Elijah once raised a boy from the dead. Are you, my Lord, Elijah?’

One of the disciple-healers whispered in the lame man’s ear, ‘He is the *Mshiha*, the Son of God.’ And the man fell on his knees crying, ‘Lord, have mercy upon us.’

‘My dear Malakhi,’ said Joshua to him, ‘I know what is in your mind... it is for this reason that I am here in this city now. I am here because the most Merciful *Alaha* has forgiven the sins that have brought down upon the people of Nain this fatal illness. Now all of you must pray to *Alaha* in thanksgiving. You must stop hating one another. You must love one another. *Alaha* is the Merciful Father of us all. As *Alaha* has forgiven your sins, you must forgive your brothers and sisters who have transgressed against you. Hatred, enmity, anger, and violence are strong poisons destroying your bodies.’ And helping Malakhi to his feet, Joshua said, ‘My dear Malakhi, you have no more need of that stick of yours. Your legs are the same now, both strong and healthy.’

The boy, Ztserrah, fell to his knees, took Joshua’s hand and kissed it. Joshua embraced him with love, kissing him on his eyes. ‘My dear Zilbah,’ Joshua said to his mother, ‘take your son home and give him something to eat.’

‘Yes, my Lord,’ she replied, ‘I have two pieces of dry bread. I will soak them in water until they are soft, and he will have them.’

‘But my dear Zilbah,’ said Joshua, ‘the boy must have more than that. Go home now. On the table by his bed you will find five large loaves, five cakes of cheese, two clay jars of fresh milk, a big bowl of honey, and a basket of dried figs and one of dried grapes.’

Joshua put his empty right hand in the pocket of Zilbah’s apron filling it with Roman silver *denarii*. Zilbah, feeling their weight, discovered them there. She held Joshua’s hand in both of hers, she kissed it and thanked him for his great love.

As Zilbah’s neighbors drew near, touching and kissing the wide sleeve of the God-man’s robe, he said to them in Aramaic,

ܠܘܒܝܢܝܢ ܕܗܝܢܢ ܢܬܒܝܢ
Tubeyhun lauvile d'hinnon netbayun.

Blessed are they who mourn: for they shall be comforted. (Matthew 5:4)

and

ܐܝܒܝܗܘܢ ܠܗܘܒܝܗܘܢ
Ahebu labuhaldbabaykhun.

Love those who call themselves your enemies.

By the time Joshua, Yiohannan and Yiacoub returned to the See in Nain, the Rayis Rabbis Naphtali and Samuel had already heard the story of the widow and her son. Two of the disciple-healers had reported to them eagerly all they had seen and heard. Samuel embraced Joshua saying, 'Most Beloved *Mshiha*, your love for all is so great. How can we human beings find words to thank you, Son of the Almighty, Son of the most Merciful *Alaha*?'

Without a word, Joshua kissed the old white-bearded man on his cheek, went to the temple, and there in the Holy of Holies, he thanked his Father, *Alaha*, for his great Mercy.

The following morning the Rayis Rabbis purchased the three houses in the neighborhood of the Essene temple. All those who had fallen ill in Nain were now fully recovered.

When the cart was out of Nain, on the return journey to K'far Nahum, Joshua went to a place where he could look out over the city. Again he covered Nain with his love and healing aura, that the people of that city might realize their great need to love one another.

The following afternoon they reached Dabrath (Dabaritha), the birthplace of Rayis Rabbi Samuel, which was situated about a mile from Mt. Tabor.

In Dabrath Samuel's mother lived with Samuel's widowed sister, Ruth. Ruth was the mother of the novice Is-shaak. She had another son, Manasseh, a boy of fifteen, and a daughter, Zipporah, who was twenty.

The travelers went to the inn of Jonah, who was Samuel's first cousin. While Joshua and Yiohannan went to the sitting room of the inn, and Yiacoub saw to the stabling of the horses, Samuel hurried to the house where he had been born. His mother, now an ancient woman, had taken to her bed, feeling exhausted, but not so weak that she couldn't show her great pleasure in seeing her son. Ruth, Manasseh and Zipporah walked over to the inn to invite Joshua, Yiohannan and Yiacoub to her house.

Yiacoub and Yiohannan enjoyed the company of Manasseh and Zipporah, while Joshua went to Samuel's mother, Hannah. It gave her great joy to meet Joshua. Ruth came in to ask Samuel what they would like for supper. 'Dear Ruth,' the Rayis Rabbi said, 'there are three of us and four of you. It is too much work for you and Zipporah, who have already toiled a long day on the looms.'

A smiling Joshua said, 'But Samuel my dear, your mother will help Ruth.'

'Our mother?' said Ruth, thinking she hadn't heard him correctly.

'Yes, of course, dear, your mother,' and taking Hannah's right hand the God-man said, 'Dear Hannah, leave this bed and get up. If you want us to stay for supper, you must help your daughter, who was so kind as to invite us.' And Hannah rose and with a sprightly step went to the kitchen and worked as if she were a young girl again.

Samuel spent the night in his mother's house, while the others retired to the inn. At sunrise they went together to the Essene temple, which lay only a hundred yards beyond the inn. There they greeted Rabbi Simeon, a second cousin of Samuel. By the incense burner Manasseh recited the Psalms of the Prophet-King David.

Manasseh looked very much like his brother Is-shaak, who was three years his elder. After the morning service of worship, Simeon invited the company to his home for breakfast. And while they ate, he reported to Samuel on the state of the Essene temple in Dabrath, which was under the jurisdiction of the See in K'far Nahum.

The population of Dabrath was five thousand. Two thousand were Israelites and the rest Essenes. All were poor, living off the land, farming barley and wheat, tending vineyards, growing fruits and vegetables, and herding sheep, cows, and goats.

As poor, hard-working farmers and herdsmen, the Israelites were not much interested in religious matters, and the Sanhedrin had shown not the least interest in them. The Israelites and Essenes of Dabrath lived peacefully together, as brothers.

Simeon told Samuel of twenty-six lepers who were living in the caves west of Mt. Tabor, about a mile from Dabrath. Once a week Simeon and the Israelite Rabbi took them the food and clothing that they had collected from the good people of Dabrath. Nineteen of the lepers were Israelite and seven Essene. Now that winter was coming, the lepers would need warm clothing and woolen blankets. Samuel offered to provide money to meet this need.

But Joshua interrupted the discussion. ‘Reverend Rayis Rabbi,’ he said, ‘buy the blankets if you wish, but they will be using them in their own homes, not in those caves. Tomorrow I will go with Simeon, Yiohannan, and Yiacoub, and we will return with the lepers, healed of their disease.’ Simeon smiled, but sadly. ‘*Malpana* Rabbi Joshua,’ he said, ‘I’m afraid you don’t understand. Most of them are horribly deformed with wounds open for years all over their bodies. Their faces are so eaten away that even their own kinfolk would not recognize them.’

But the next day after the morning service, Joshua, Yiohannan and Yiacoub followed Simeon on foot to the caves. As Simeon waited at a safe distance, the others entered and helped the lepers to gather outside. Joshua, with his loving caress, healed them one by one. Then he called Simeon to come. Just then the Israelite Rabbi came riding up, as it was the day that the Rabbis were accustomed to come. Simeon urged him to come with him to see the miracle. Yiohannan and Yiacoub were helping the lepers to wash at the spring that ran out of one of the caves.

At noon the two Rabbis, Joshua, Yiohannan and Yiacoub and the completely healed lepers were in the Essene temple in Dabrath. Together they gave thanks to *Alaha*, the Merciful Father of all human beings.

On the fifth day of this visit to Dabrath, Petros arrived on a small cart driven by its owner. On the sixth day Joshua said to Yiohannan, Petros and Yiacoub that after the morning service he wanted to go to Mt. Tabor. And by noon Joshua, Yiohannan, Petros, and Yiacoub were on the mountain top.

Joshua mounted a six-foot high, flat rock about to pray. Petros was gathering some sweet smelling herbs while the brothers, Yiohannan and Yiacoub, talked quietly together. Joshua stretched his arms towards the sun and said in Aramaic,

ܐܒܘܢ ܕܒܫܬܝܡܝܝܬܐ ܢܝܬܟܠܕܝܫ ܫܡܟ. Our Heavenly Father. Your name is Holy.

As he repeated these words, suddenly the mountain was shaken with thunder, and huge boulders rolled down its sides. So brilliant was the light that whirled around Joshua that Petros and Yiacoub had to cover their eyes with their hands. Only Yiohannan enjoyed looking upon the face of his Beloved One. To the left and right of this swirling pillar of light appeared Moses and Elijah speaking to Joshua. A few minutes later the whirling light entered the material body of Joshua, and for several minutes his face shone as brilliant as the sun.

Now after six days, Joshua took Petros, Yiacoub and Yiohannan his brother, brought them up on a high mountain by themselves and was transfigured before them. His face shone like the sun and his clothes became as white as the light. And behold, Moses and Elijah appeared to them talking with him. Then Petros answered and said to Joshua, ‘Lord, it is good for us to be here; if you wish, let us make here three booths (tabernacles), one for you, one for Moses and one for Elijah. While he was still speaking, behold a bright cloud overshadowed them; and suddenly a voice came out of the cloud saying, ‘This is my beloved Son in whom I AM well pleased. Hear him.’ And when the disciples heard it, they fell on their faces and were greatly afraid. But Joshua came and touched them and said, ‘Arise and do not be afraid.’ And when they had lifted up their eyes they

saw no one but Joshua only. Now as they came down from the mountain, Joshua commanded them saying, 'Tell the vision to no one until the Son of Man is risen from the dead.' And his disciples asked him saying, 'Why then do the scribes say that Elijah must come first?' Then Joshua answered and said to them, 'Elijah truly is coming first and will restore all things. But I say to you that Elijah has come already and they did not know him, but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands.' Then the disciples understood that he spoke to them of Yiohannan the Baptist. (Matthew 17:1-13)

Petros, astounded almost beyond words, said, 'Malpana Rabbi, Moses and Elijah are long dead. How could this be? Was it really Moses and Elijah talking to you?'

'My dear Petros,' said Joshua, 'Moses and Elijah are not dead. Only their material bodies died. The *Alaha* of Moses and Elijah is not an *Alaha* of the dead. *Alaha* is the *Alaha* of the living. In the Spirit-Soul-Ego-Self live, and will always live, Moses, Elijah, Yiohannan the Baptist and other human personalities. The Spirit-Soul-Ego-Self is like a golden string, unbreakable and everlasting in eternity, strung with the beads of living entities in *Alaha's* Divine memory in the eternal Now.'

Early in the morning on the next day, after the worship service had concluded, Manasseh said to Yiohannan, 'Dear Yiohannan, I want to offer myself to *Alaha*. Please talk to my uncle. Persuade him to let me come to K'far Nahum as a novice like my brother, Is-shaak.' Yiohannan told Joshua of the boy's request. As Yiacoub was harnessing the horses for the journey home, Yiohannan spoke to Samuel. Samuel went to his sister, Ruth, to ask her for her consent. 'My dear brother,' Ruth replied, 'Zipporah and I can look after the garden and the vineyard and care for the goats. And with the work we do on the looms, we will have money enough to manage. With my blessing I send my son, Manasseh, to offer himself as a novice to *Alaha*. I pray to *Alaha* to bless my sons.'

An hour later, after Samuel had given his mother and sister some money, the cart rolled away from Dabrath with Samuel, Joshua, Yiohannan, Petros, Yiacoub and Manasseh. On the way they stopped in Magdala where Joshua and Samuel visited the Essene temple. While there, Joshua healed six invalids.

Great was the joy of Is-shaak to see his brother, Manasseh, entering the gates of the See of K'far Nahum and still greater his joy to see him two days later wearing the white robe and cap of an Essene novice.



CHAPTER TWENTY-ONE Joshua the Merciful

[JOSHUA, THE MERCIFUL, HEALS THE WARD OF CENTURIAN. HE TEACHES HIS DISCIPLE-HEALERS. HIS COMPANION-DISCIPLES ARGUE OVER WHO IS FIRST AMONG THEM.]

Ἀἰτεῖτε καὶ δοθήσεται ἡμῖν.
Ἰσθεῖτε καὶ εὕρηθεε.
ἤρουμεε καὶ ἀνοιγήσεται ἡμῖν.

Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. (Matthew 7:7)

Ἰσθεῖτε καὶ εὕρηθεε
ἤρουμεε καὶ ἀνοιγήσεται ἡμῖν

Shalu vnitshu ikhon. blaυ vfishkun. koshu
Vnitshptah ikhon.

Two days after Joshua returned to K'far Nahum from Nain, he asked Yiacoub to bring together in the synagogue that afternoon all the healer-disciples who were in the area. After the morning service Joshua went down to the quay. It was the last week of October, sunny and bright, and Joshua sat on a wooden bench looking out over the Sea of Galilee. Many people in need of healing gathered with their families along the shore. Yiohannan came down with Yiacoub and Shabbatai. The father and elder son prepared to set off in their fishing boat, while Yiohannan attended to the steady stream of invalids. Joshua healed more than one hundred that morning.

Afterwards, as Yiohannan was boarding the boat to help Shabbatai and Yiacoub with their day's work, an Israelite Rabbi from the village of Sogane, accompanied by two other Israelites, approached the God-man saying, 'Malpana Essene Rabbi, Claudius Aquila, the Roman centurion headquartered in Korazin and in Sogane, has sent us to you. He has lived with us for two years now, protecting Roman citizens, Romans and Greeks alike. We are simple farmers, and cattle breeders, who live east of the river Jordan, down from Lake Semakhonitis (Merom), above the Sea of Galilee. Bandits, from the north, are frequently raiding our village, stealing what little we have, burning homes and crops, and sometimes killing the farmers and their families. Most of the time the centurion stays in Sogane. There are only a hundred Israelites families there, and I am the only Rabbi. We are a poor, hard-working people, who never had a temple. The Sanhedrin has ignored us.'

‘Claudius Aquila built a small temple, and beside it, a spacious synagogue, for us. He often comes there with Flavius, the son of his niece, to the services of worship to *Alaha*. And Flavius is learning Aramaic from the Israelite interpreter, who is here with me now.

‘Malpana Essene Rabbi, for two months now Flavius has been gravely ill. The boy is an orphan. His father was killed in battle and his mother, the niece of the centurion, died when he was fifteen. Claudius Aquila then became his guardian. Flavius now serves him as one of his body guards, but he loves Flavius as his own son.

This illness causes a very high fever, especially after sunset. He grows weaker and weaker, vomiting and convulsing, and more recently he has suffered from epileptic seizures. The Greek practitioner has told his guardian that Flavius will not live more than a day or two.

‘Malpana Rabbi,’ the Israelite Rabbi beseeched, ‘the centurion believes that only you can heal Flavius. The boy lies in a coma in a house here in the eastern quarter of K’far Nahum, not far from here.’

‘Good-hearted Rabbi,’ Joshua said quickly, ‘let us go to Flavius.’

As the small party hurried across K’far Nahum, they were met by Claudius Aquila, who was flanked by five sword-bearers. The centurion was weeping.

Joshua spoke to him gently. ‘My dear Claudius Aquila, *pax vobiscum* (peace be with you),’

The centurion stared at the God-man. Joshua, as usual, was dressed in his ankle-length, broad-sleeved, snow-white robe. On his head he wore a white cap, a symbol for purity of mind. The centurion, sensing the presence of invisible Angelic Beings around Joshua, was overcome with guilt. ‘My Lord,’ he confessed, ‘I am an unhappy sinner. In battle I have killed many enemies of Rome. But Flavius is innocent. He is so young, only twenty, and so loving towards your *Alaha* and towards all human beings. I believe, my Lord, that only your Holiness, with your healing Angels, can heal my Flavius. I know my house is unworthy of you. But as I can order my sword-bearers to do my will, and they will do it, you can ask your healing angels to save my boy, and he will be healed.’

‘Centurion Claudius Aquila,’ said the God-man Joshua, ‘your great faith in that Absolute Authority we call *Alaha*, and that you know by another name, is rewarded. Go back to Flavius. You will find him standing in the doorway, strong and healthy, smiling his sweet smile, eager to serve you. Flavius is healed.’

Now when Joshua had entered K’far Nahum, a centurion came to him, pleading with him, saying, ‘Lord, my servant is lying at home paralyzed, dreadfully tormented.’ And Joshua said to him, ‘I will come and heal him.’ The centurion answered and said: ‘Lord, I am not worthy that you should come under my roof. But only speak a word and my servant will be healed. For I also am a man of authority, having sword-bearers under me. And I say to this one “Go” and he goes, to another one “Come” and he comes, and to my servant “Do this” and he does it.’ When Joshua heard it, he marveled and said to those who followed, ‘Assuredly, I say to you, I have not found such great faith, not even in Israel. And I say to you that many will come from east and west and sit down with Ibrahim, Is-Shakh, and Yiacoub in this Kingdom of Heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.’ Then Joshua said to the centurion, ‘Go your way; and as you have believed so let it be done for you.’ And his servant was healed that same hour. (Matthew 8:5–13).

Cum autem introisset K’far Nahum accessit ad eum Centurio rogans eum, et dicens: Domine, puer meus iacet in domo paralyticus et male torquetur. Et ait illi Joshua: Ego veniam et curabo eum. Et respondens Centurio ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutes habens sub me milites et dico huic: Vade, et vadit; et alii: Veni, et venit, et servo meo: Fac hoc, et facit. Audiens autem Joshua miratus est et sequentibus se dixit: Amen, dico vobis, non inveni tantam fidem in Israel. Dico autem vobis quod multi ab oriente et occidente venient et recumbent

cum Ibrahim et Is-Shakh et Yiacoub in regno caelorum; filii autem regni eicientur in tenebras exteriores: ibi erit fletus et stridor dentium. Et dixit Joshua Centurioni: Vade, et, sicut credidisti, Et sanatus est puer in illa hora. (Evangelium Secundum Matthaeum VIII 5-13)

And Joshua the God-man walked back to the quay alone, praying and thanking his Heavenly Father. There he found four more invalids waiting for him. These he healed too.

Meanwhile, Is-shaak and Manasseh came looking for him to tell him that the Rayis Rabbi Samuel, along with Maria, Yiohannan, and Yiacoub, were waiting for him to share lunch in the dining room of the Essene See.

In the sitting room after lunch, Manasseh, in his pure white novice robe and cap, offered Joshua a bouquet of jasmine and basil. Kneeling before the God-man, he said, 'Most Beloved *Malpana* Rabbi, my brother Is-shaak, is allowed to attend your lectures to the healer-disciples. May I also have that great honor, and sit in a corner of the synagogue, to hear your teaching?'

Joshua helped the boy stand and embracing him, kissed his eyes, saying, 'Manasseh, my little angel, in your white robe you do indeed look like an angel, you have now dedicated your life to *Alaha*. Your brother sits behind the pulpit so he will not miss a word. Take this,' Joshua said handing him a snow-white cushion from a corner of the room, 'and sit beside your brother. *Alaha* blesses you both.'

Soon after the boy left, Shabbatai entered bearing a basket of twelve large fish which he gave to Samuel. 'Rayis Rabbi,' said the gleeful Shabbatai, 'our nets were full this morning and these are a gift to you from Yiacoub, Yiohannan, and myself.' To Joshua and Maria he said, 'Joshua, this morning I saw nine of your disciples on the quay seeking Yiacoub and Yiohannan. So I invited them all to my house for lunch tomorrow. And I also wanted to invite you and Maria. And I'm sure Rayis Rabbi Samuel will honor us with his presence.'

The novices, Is-shaak and Manasseh, entered the sitting room offered the guests sweets and cakes. 'Good,' said Shabbatai to them, 'dear boys, you too shall come. I'm sure you'd be glad to help Myriam Shalome and Yiacoub fry the fish and bake some cakes.' He took a bite and smacked his lips, 'Cakes just like these.' Is-shaak and Manasseh eagerly agreed.

'My dear Joshua and Maria,' Shabbatai said, 'How can this be? We are next-door neighbors, and how long has it been since I've seen you?'

'Not so long,' said Joshua. 'Three days ago my mother and I spent the whole afternoon in your home.'

'Three days ago?' said Shabbatai, 'But three days is a very long time not to see those you love.'

Present at the afternoon meeting in the synagogue were Joshua, the Rayis Rabbi Samuel, the Rayis Rabbis of the Essene Sees of Bethsaida and Magdala, eleven of Joshua's companion-disciples, and eighty Israelite and Essene healer-disciples of K'far Nahum. The three Rayis Rabbis and the eleven companion-disciples sat on stools on either side of the pulpit, while the eighty healer-disciples sat cross-legged on cushions in eight rows before the pulpit.

All rose as Joshua entered with Is-shaak and Manasseh. The God-man went to the pulpit and invited his disciples to be seated. With his arms outstretched and raised upward, he offered his worship prayer to *Alaha*.

Then Philippos, to the right of the pulpit rose asking to speak. 'Most Beloved *Malpana* Rabbi and Master,' said Philippos, 'three months ago in Yerushalayim you gave us a lecture on the nature of *Alaha*, the *Alaha Elohim*, the *Logos El Shaddai*, the Archangelic Orders, and on the *Sepher Yetzirah*, the book of Creation. Could you please give that teaching to us also, here in K'far Nahum?'

'Beloved one,' Joshua replied, 'when I gave that lecture, you were not present. Your material body was in Bethsaida, many miles from Yerushalayim. But you are not confined to your material body. You have Self-conscious, out-of-the-body experiences. That day I felt you near me as I spoke. You have heard that lesson.'

‘You are right, *Malpana*,’ Philippos said blushing, ‘and I tried to tell Nathanael, Thomas, Andreas, and Yiohannan the Canaanite, what you had taught. But I was unable to repeat it entirely or plainly. Be kind enough, beloved *Malpana*, to repeat for us that most enlightening lesson.’

And so Joshua taught them. ‘Most beloved ones, all of you. What *Alaha* is in His Beingness, no human being living as a material body, or believing to be his emotions, desires, or thoughts, can conceive. And yet a human being can unfold in his petty time-and-place personal self his Divine nature, the real Self, the Spirit-Soul-Ego, and be in attunement with the *El Shaddai Alaha* (the Logos), the *Shekhinah* (the Holy Spirit), and later in at-one-ment with *Alaha Elohim*. When he lives in *Alaha’s* One-ness, then he knows. *Alaha* is Spirit and whoever would approach Him to worship Him must do so in Spirit and in Truth.

‘Beloved ones, all human beings are Spirit-Soul-Ego Selves, offspring of *Alaha*. And even your petty personal self is created in his image and according to his likeness, and in the image of the Holy Archangels, the Creators, and according to their likeness.

The human being is *Alaha’s* image and likeness:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَيْرُ نَسْرِ صَدِيْقِهِ (Bat sal maynu - Kidmuthem)

‘*Alaha* in His Divine Beingness, in His multiplicity in His One-ness, has billions beyond numbers of Beings, Ego-Selves, all similar to *Alaha* and to each other. They differ only in the way they worship *Alaha*.

‘Among these Divine Beings are the Dominions, the Thrones, and the Principalities. *Alaha* vibrates Its Will-pleasure to manifest Its Self in Its Self as Its total Wisdom and Its Almightyness, and the Divine Beings, the Principalities co-vibrate, becoming Archangels and classifying themselves according to their Will-pleasure?...their nature? into Archangelic Orders.

‘These Archangelic Orders, the Creators of the worlds of existence, the Seven Heavens, are the Maha-Els, the Kha-vir-Els, the Ra-pfa-Els, the Yiu-Ra-Els, the Ra-mi-Els, the Kha-ma-Els, and the Yio-pfa-Els. The Shama-Els, the Lords of the Mind-matter, are neither Archangels nor demons. All the Archangelic Orders create the bodies according to the Forms of all the phenomena of life, and then unceasingly sustain them as long as there is life in these bodies.

‘Two of the defining characteristics of the Archangels are the everlasting Absolute Self-conscious Life in *Alaha’s* Omnipresence, and the Infinite, Inextinguishable Light. Both these aspects are in *Alaha’s* eternal Now while co-existing in the worlds of existence.

‘The Seven Heavens of the worlds of existence are: the Noetic state; the noetical worlds; the noetical counterparts of the noetical worlds including the noetical planets, moons, suns, galaxies, etc., and all that exists in them and on them; the psychical worlds and their ethereal counterparts with all the life and colors pertaining to them as phenomena of life there; and everything in the gross material world and its ethereal counterpart and all phenomena of life. *Alaha Elohim*, *Alaha El Shaddai* (Logos), *Alaha Shekhinah* (Holy Spirit), and the Holy Archangels, the Creators, in the Divine One-ness of *Alaha*, use Mind to manifest the Life-Light in seven states, seven ways of existing, in all phenomena of life.

‘*Alaha’s* Light is manifested in the worlds of existence, the worlds of duality, in seven states of luminosity, both in the Divine state and in the mundane state: in the Divine state as Life-Light; and in the mundane state in the world of existence it gives the phenomena of life seven states of awareness, of sensitivity, and of sensibility.

‘The Holy Archangels of the Elements, in the total Wisdom of *Alaha*, use the Mind Supersubstance Vitality as Light-Vitality to give Forms their material appearance in the gross material world, and light bodies substance in the higher and more real worlds of existence.’

Yiohannan the Canaanite asked to speak. ‘Beloved *Malpana*,’ he said, ‘we human beings are phenomena of life. We differ from the animals only in having the human form. Each kind of animal, as a phenomenon of life, has its own form. All phenomena of life in the animal kingdom have a form: flesh, bones, blood, and skin. Animals have also eyes, ears, and other sensory organs. You say we are offspring of *Alaha*. Are not the animals also? You say that *Alaha*, and the Holy Archangels, created human beings

ܐܢܗܘܢ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ

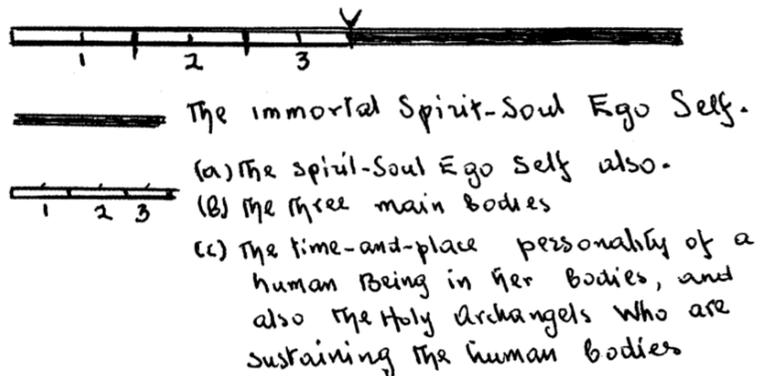
Bat-Salmaynu-Kidmuthenu / in His image and according to His likeness.

But how can we know that?’

‘My dear Yiohannan,’ the God-man replied, ‘the Holy Archangels create by providing Forms with the Mind Vitality, transmuting Mind into matter and substance. Using the human Form, the Holy Archangels create human bodies, and sustain them, in the same manner they create and sustain the bodies of all the animals. But a human being is not his bodies. He is a Spirit-Soul-Ego-Self, the image of *Alaha*. Part of the Spirit-Soul-Ego-Self creates, with the help of his Metathronios Guardian Archangel (who is ego-fied to the Spirit-Soul-Ego-Self), a time-and-place personality, which retains within it the Spirit-Soul-Ego-Self. And so the personality of a human being—the sum total of its emotions and thoughts—living in its material body in the worlds of existence is dual: on the one hand, Divine and immortal and on the other hand, earthly and mortal, or continuously changing.

‘In Yerushalayim I described a line as a symbol for the human being. Every line has two opposite endpoints. It also has a midpoint, which may not be visible. So a line is the symbol of everything existing. For a human being, the unseen middle of the line (and the line as a whole) is the Omnipresent *Alaha*, the *El Shaddai*, and the *Shekhinah*. The right side of the middle represents the immortal real Self, the Spirit-Soul-Ego-Self. To the left are: a) The Spirit-Soul-Ego-Self, also, b) The time-and-place personality and, c) The three bodies with their etheric doubles. Also present on the left side are the Holy Archangels of the Elements, sustaining the bodies with Mind Vitality.’ Joshua then drew a line on a blank leather scroll with pointed charcoal.

‘When the gross material body dies, the personality of a human being remains in its psychical and noetical bodies (2 and 3), in its shell-hell or its shell-paradise according to the nature of the elementals composing it. At the point of a “second death”, the personality casts off the body of emotions, and remains in the noetical body for some time (longer or shorter than the time lived in the gross material body) until it reincarnates. That personality’s Holy Archangels (who are the same Beings that stay with it throughout its incarnations) then provide new bodies, while its Guardian Archangel (the same ego-fied Metathronios throughout its incarnations) continues to guide it, helping it to cast away wicked elementals and to unfold within itself the Spirit-Soul-Ego Self-Superconsciousness. The continuously changing mortal personality ego will again become the immortal Ego Spirit-Soul-Self, the real Self.’



ἄβου μάλκχου δ᾽βουασημαῦα ἰν τῆ βασιλείᾳ τοῦ πατρὸς ἡμῶν

Aboun Malkhudah d'buashmayua In the Kingdom of our Father Alaha

'In the Kingdom of our Father *Alaha* are many Heavens in which Divine Beings are in the Omnipresent One-ness of *Alaha*. There are Beings, beyond any number, who are Superconscious in their Divine Selfhood, and dwell in the everlasting Blessedness of Life-Light-Bliss. These immortal Beings are the Dominions, the Thrones, and the Principalities. From all points of view they are the same, except in the way in which they adore and worship *Alaha*. No human being in the material world can have any knowledge of these Divine Beings.

'Vibrating His Will-pleasure to manifest Himself in Himself, *Alaha* causes the co-vibration of His Will-pleasure in some of the Beings of the Principalities. This co-vibration causes the Mind Supersubstance to emanate from these Divine Beings as it emanates from *Alaha* Himself.

'*Alaha's* Will-pleasure to manifest Itself in Itself, as Its total Wisdom and Almightyness, presents *Alaha* as the *Alaha El Shaddai* and the *Alaha Shekhinah*. The *Alaha El Shaddai*, in the dual worlds of existence, gives to the Archangels and to human beings their separate Selfhood. It classifies the Archangels into Archangelic Orders, and gives part of the real Spirit-Soul-Ego-Self the human personality's petty time-and-place self. The *Alaha Shekhinah*, in the worlds duality, the worlds of existence, gives to the phenomena of life all states of awareness and all states of the Life-Light in degrees of brightness. These degrees of Divine Life luminosity are: sensitivity, sensibility, instinct, subconsciousness, consciousness, Self-awareness (or Self-consciousness), and Self-Superconsciousness.

'The worlds of existence, the seven Divine and mundane Heavens, are the House of our Father with many mansions; the Kingdom of the Heavens, where the Creators and their creatures dwell. The Holy Archangels, the *El Shaddai*, and the *Shekhinah* are the Creators of all the phenomena of life in the vegetable and animal kingdoms. They give life, sensibility and sensitivity to the animal and vegetable kingdoms and to animals also instinct. No animal, however, is a Soul, manifesting a Selfhood.

'In a human being, the bodies are created and sustained by the Holy Archangels and *Alaha* as the *El Shaddai* and the *Shekhinah*. The human personality is the time-and-place image of the Spirit-Soul-Ego. It includes part of the Spirit-Soul-Ego as well as the ego-fied Metathronios, the Guardian Archangel, the *El Shaddai's* Selfhood, and the *Shekhinah's* consciousness. All phenomena of life, including human beings and the Archangelic Orders, are both Logoic and Holy Spiritual. The human personality, and the Spirit-Soul's incorruptible Life-Light body, have the human form, though the Spirit-Soul-Ego can take any form it chooses.

'I repeat, the worlds of existence—the noetical worlds of thought, the psychical worlds of emotions, with their etheric doubles, and the gross material world with its etheric double—are worlds of duality. The human sense organs collect impressions of all that surrounds them, presentations of the manifold work of the Holy Archangels. The human beings, getting through the sense organs of their material bodies the presentations of everything the Holy Archangels have created in the world of matter, subconsciously use Mind Vitality, granted to them by *Alaha*, and create in their personalities representations of what their senses have conveyed, thereby creating elementals. These elementals, created of formless living Mind Vitality Supersubstance, are living entities enabling the personality to remember forms.'

'The elementals created by the personality of a human being compose the personality of that person. These elementals—good or wicked, either human-in-nature angels or human-in-nature demons—influence the personality's nature and subject it to perpetual change.

'The human Life-Light Form of the Spirit-Soul is non-dual. This body, if we can call it a body, is incorruptible, never changing its nature. It can, however, take any form the Spirit-Soul-

Ego living in it chooses, even appearing in the Spirit world, in the seventh Heaven; but it will always return to its human form.

The Archangels, one from each of the seven Archangelic Orders, create and sustain the gross material body, using the etheric double as the mold of the body construction, and as the storehouse of etheric Vitality. As a human being is born and grows, the Holy Archangels continuously change the shape of the mold, the etheric double, so that the body can change in appearance. The material body of a human being, and its etheric double, are under the control and care of the Holy Archangels.

‘On the etheric double, and on the gross material body, there are centers of Vitality, Mind-energy. The centers on the etheric double coincide with certain organs in the material body. Through these seven centers the Holy Archangels create and sustain the body.

‘For the health of your material body, the Archangel Maha-El, whose color is red, uses Mind Vitality as warm sunlight energy and heat to enrich the food you eat. Kha-vir-El, whose color is sky-blue, uses the element of life-giving water for you to drink. Ra-pfa-El, with his violet light, fills the air you breathe with his Mind Vitality. Together the Archangels work to give your bodies the warm, red blood that runs through your arteries and veins to all your vital organs. With your blood, which is their blood, the Holy Archangels sustain your bodies.

‘The pulse of life, which you feel in your material heart, throughout your material body, and its etheric double, is given you by *Alaha*: the *El Shaddai* and the *Shekhinah*. Feel *Alaha* and keep Him always Self-consciously in your heart.

‘All the other Archangels cooperate with Maha-El, Kha-vir-El, and Ra-pfa-El for your well-being. Thank them for their love.

‘The Holy Archangels will not interfere with the behavior of the personality that lives within the bodies they look after, for freedom is the nature of *Alaha*. But they do experience grief and joy according to your behavior. No matter how sinful a person is, he is your brother, for *Alaha* is in him as the pulse of life. You must love all human beings even those who call themselves your enemies, for they are in the greatest need of your love.’

You have heard that it was said, ‘You shall love your friend and hate the one calling himself your enemy,’ But I say to you, love those calling themselves your enemies, bless those who curse you and do I good to those who hate you and pray for those who spitefully use you and persecute you; that you may be sons of your Father in the Heavens; for He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than I others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in Heaven is perfect, if you love also those calling themselves your enemies. (cf. Matthew 5:43-48)

‘Tomorrow afternoon I go to Yerushalayim. I will return to K’far Nahum in ten days’ time. Meanwhile do the exercises I have given you twice a day, and each night before you sleep practice introspection and visualization. *Shalom*.’

The next morning, after the worship service, Joshua went to the quay. The novices served the Rayis Rabbi Samuel, and his two guests, breakfast, and then asked a maidservant of the See to tend Samuel while they went to the house of Shabbatai to help Myriam Shalome prepare the midday meal.

When Joshua and Yiohannan came up from the quay, where they had healed more than thirty, they could smell the fish the novices were frying and the bread baking in the oven.

By the time the other companion-disciples arrived, the tables were laid in the yard, under fig trees heavy with ripe fruit. On the tables were large clay bowls piled with figs.

During the lunch they all drank the sweet, red wine. Petros said, ‘I am the eldest of Joshua’s disciples, the first and the best. I shall be nearest him in his Kingdom of the Heavens and, next to me, shall be my brother Andreas.’

The others hearing this were disturbed and some began muttering. Here and there arguments broke out. Joshua was silent. Myriam Shalome said to Petros, 'Forgive me, Petros, but you are mistaken. Surely nearest to Joshua in his Kingdom of the Heavens will sit his cousins, my sons, Yiacoub and Yiohannan.' Calling her sons, she took them to Joshua. 'My dear Joshua,' she said, 'as your aunt by blood, I ask you to put your cousins by blood beside you in your Kingdom of the Heavens; Yiacoub on one side and Yiohannan on the other.' Yiohannan listened to her, smiling silently.

The other disciples gathered around Joshua, and one of them said, 'Beloved Malpana, which of us shall be first in the Kingdom of the Heavens?'

At that time the disciples came to Joshua saying, 'Who then is the greatest in the Kingdom of Heaven?' And Joshua called a little child to him, set him in the midst of them and said. 'Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the Kingdom of Heaven. Therefore whoever humbles himself as this little child is the greatest in the Kingdom of Heaven. And whoever receives one little child like this in my name receives me.' (Matthew 18:1-5)

Then he came to K'far Nahum. And when he was in the house, he asked them 'What was it you disputed among yourselves on the road?' But they kept silent, for on the road they had disputed among themselves who would be the greatest. And he sat down, called the twelve and said to them, 'If anyone desires to be first, he shall be last of all and servant of all.' (Mark 9:33-35)

After lunch Joshua asked Yiacoub to prepare the covered cart for the journey to Yerushalayim and he thanked Shabbatai and Myriam Shalome for their hospitality.

When the cart left K'far Nahum for Yerushalayim early that afternoon, Yiacoub son of Shabbatai was, as usual, driving. With Joshua traveled Yiohannan, Yiacoub son of Yioussof, Philippos, Nathanael, Petros and Andreas.



CHAPTER TWENTY-TWO The Loving and Forgiving God-Man

[TRAVELING TO YERUSHALAYIM, JOSHUA IS AMBUSHED.
INSTRUCTS HIS DISCIPLE-HEALERS IN YERUSHALAYIM.
CONFRONTS A SANHEDRIN INFORMER ON THE MATTER OF TAXES.
FORETELLS HIS DEATH AND THE FALL OF YERUSHALAYIM.
TEACHES AND HEALS.]

Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου
καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου
καὶ τὸν συνάνθρωπόν σου ὡς σεαυτόν.

ܗܝܫܝܒ ܠܥܒܪܝܬܐ ܕܡܪܝܢܐ
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
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Detrahm l'maria Alahak men kuleh lebak va men
kuleh nafshak va men kuleh hailak va men kuleh
reuhianak. Detrahm lakriibak aik nafshak.

Thou shalt love the Lord your God with all thy heart and with all thy Soul and with all thy mind and thou shalt love all thy fellow men as thyself. (Matthew 22:37,39)

Yiacoub drove through the night, a soft autumn, moonlit night with a gentle breeze that carried the music of sheep bells. The air was fragrant with rich scents from the fields and from the Sea of Galilee to the east.

The cart entered the gate of the inn in Magdala about two hours after sunrise. The innkeeper, Issakhar, an Essene and a dear friend of Yiacoub, was overjoyed to see the God-man, Yiacoub, and the others.

While Yiacoub tended to the cart and horses, Joshua and Yiohannan went to the Essene temple which stood but a hundred yards from the inn. After their prayers, Joshua and Yiohannan came out of the temple to find, waiting for them, a lame boy of fifteen; his right leg atrophied and several inches shorter than the left. This was the young nephew of the Rayis Rabbi of Magdala.

‘Rabbi,’ said the boy, ‘my uncle is away in K’far Nahum. But we expect him any moment. His house is very near the temple, and I will show you the way if you like to see him.’

Joshua said to him, ‘My dear Simon, we were with your uncle yesterday at the See in K’far Nahum. We know he is expected soon, but we can’t wait. Give him our love.’ And Joshua embraced the boy, caressing the lame leg with his right hand saying, ‘My dear Simon, you have been lame for ten years, since you were five. I think that’s long enough. With great difficulty you have been helping your uncle clean and care for the temple. Now you are healthy and strong, and no longer need those crutches. Now you can walk, Simon.’ And so Simon walked away and, returning to Joshua, said, ‘Rabbi, am I dreaming?’

Again Joshua embraced him, kissed his eyes, and said to him, ‘No Simon, you are not dreaming. You are no longer lame. But Simon, you must never again curse *Alaha*. Oh, I know you help your uncle to please him, and he gives you some coins, but what is in your heart? When in the Essene High School prayers are offered to *Alaha*, our Merciful Father, you are reluctant to recite them. *Alaha* does not need human prayers, it is rather the human beings who need His blessings, and those praying to *Alaha* and believing in Him, will have them.’

Simon, with tears in his eyes, knelt before Joshua, taking his hands and kissing them. ‘Dearest Rabbi,’ he pleaded, ‘will you ask *Alaha* to forgive me?’ ‘Dear Simon,’ said Joshua, ‘I will see you in eight or ten days when I pass through Magdala returning from Yerushalayim.’

After lunch at the inn of Issakhar Joshua and his disciples set out for Hammath, following the route along the coast. They rode through the day and through the moonlit night, and at sunrise arrived in the yard of the inn belonging to a good-hearted Israelite, Dan, who could scarcely contain his pleasure and excitement at seeing Joshua. His plump wife bustled about serving their guests a breakfast of bread, cheese, hard-boiled eggs, milk, honey, olives, and figs. After breakfast Joshua and his disciples gathered in the living room and, while Yiacoub saw to the horses and cart, they healed all who had come to be restored to health.

At noon the company took lunch at the inn of Dan and afterward departed for Bethabara, where they arrived at midnight and rested for two hours before setting off southward to Bethania, east of the river Yiardna.

It was an hour after sunrise, just as the Rayis Rabbi Zakharias was entering the Essene temple for the morning service of worship to *Alaha*, when the cart came to the gate of the Essene See of Bethania. Joshua, Yiohannan, Petros, Andreas, Philippos and Nathanael followed the Rayis Rabbi into the temple. Yiacoub took the cart to the stables. The Rayis Rabbi Zakharias was delighted to see the Messiah in Bethania.

Before the service of worship began Joshua recited his worship prayer to *Alaha*. After the service the Rayis Rabbi invited Joshua and his disciples to join him for breakfast. Zakharias’ wish was to have Joshua stay in Bethania for several days, but Joshua said that he must travel on to Yerushalayim. He agreed to stay for lunch. Before lunch Joshua healed many whom the Rayis Rabbi Zakharias had brought to him.

Two hours after lunch they were crossing the Jordan, visiting the places where Joshua’s first cousin by blood, Yiohannan the Baptist, had baptized the multitudes, and the place where Joshua himself had been baptized. Soon they were on the road west of Bethany toward Jerikho.

It was an hour before sunrise and they were approaching Jerikho, south of Mt. Quarantania, when three men rode out of the bushes. One was middle-aged and the others very young. The older man dismounted and, in a stern voice, ordered Yiacoub to halt. Yiacoub pulled the horses in. Joshua told his disciples to stay in the cart and be still. He climbed down, taking the lantern, which hung at the back of the cart. Joshua approached the man who was standing to the right near the horses. The light of lantern reflected off the God-man’s white robe and illuminated the scene. The younger men had, by now, also dismounted.

Joshua addressed the older fellow, who was looking at him in some confusion. ‘My dear Ezekiel,’ he said, ‘you were a very good man, and your father, Rabbi Solomon, had reason to be proud of you. After your father passed over to *Alaha*, your mother, Hannah, lived with you and your wife, Judith. When Judith passed away, your mother cared for your two sons: David a boy of eight and Abel, six. But now your mother is very old and can no longer work. And so if you are killed today, stopping a cart full of men much stronger than you, and perhaps much more skillful with their daggers—this is possible, Ezekiel, is it not? – who then will care for your aged mother and your young sons?’

‘You were once a skilled carpenter, making a good living. *Alaha* blessed you. Now look at you. What sort of an example are you setting for your nineteen year-old nephew, Solomon, standing there behind you and for his friend, Yiacoub? Young Yiacoub has been with you for three months, but is wisely thinking about leaving you both.

‘Remember four years ago, Ezekiel, at the fair in Jerikho, when you quarreled with three other men, all of you drunk on wine and out of your senses? You drew your dagger and stabbed one, from behind, in his shoulder. Then that man’s brother hit you on the head with a heavy, wooden stool. That, Ezekiel, is how you lost your right eye.’ Ezekiel wore a black patch over his right eye secured with a black ribbon.

Solomon approached in great confusion, gazing at Joshua with wide eyes. Joshua handed him the lantern and put his left hand on the left shoulder of Ezekiel as, with his right hand, he untied the ribbon and removed the patch. Joshua placed his right thumb on the empty eye socket and, taking a deep breath, materialized a healthy eye. Dumbstruck, Ezekiel gazed at the God-man with two good eyes.

To each of the men Joshua handed a small, white linen bag saying, ‘My dear Ezekiel, Solomon and Yiacoub, you will find in the bags *denarii* enough to begin your new lives. You will also find in each a strip of white leather on which is written in Aramaic:

<p>ܕܝܝ ܩܢܝܢܐ ܠܦܘܩܢܐ ܕܩܘܪܘܢܐ ܕܝܝ ܩܢܝܢܐ ܠܦܘܩܢܐ ܕܩܘܪܘܢܐ : ܕܝܝ ܩܢܝܢܐ ܠܦܘܩܢܐ ܕܝܝ ܩܢܝܢܐ ܠܦܘܩܢܐ ܕܩܘܪܘܢܐ : ܕܝܝ ܩܢܝܢܐ ܠܦܘܩܢܐ ܕܝܝ ܩܢܝܢܐ ܠܦܘܩܢܐ ܕܩܘܪܘܢܐ : ܕܝܝ ܩܢܝܢܐ ܠܦܘܩܢܐ ܕܝܝ ܩܢܝܢܐ ܠܦܘܩܢܐ ܕܩܘܪܘܢܐ : ܕܝܝ ܩܢܝܢܐ ܠܦܘܩܢܐ</p>	<p>Nekrahm Imaria Allahak men Kuleh lebak. va men Kuleh nafshak va men Kuleh hailak. va men Kuleh reuhyanak : Dekrahm lakribak aik nafshak.</p>
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Thou shalt love the Lord thy God with all thy heart and with all thy Soul and with all thy mind. Thou shalt love your fellow men as thyself. (Matthew 22:37,39)

‘Dear ones,’ said Joshua, ‘your sins have been forgiven and *Alaha*, the most Merciful Father, will bless you. Keep the inscribed pieces of leather and keep the words in your hearts and minds.’

‘Most reverend Rabbi,’ said Ezekiel, ‘Who are you? You must be a prophet, for you know our names and the names of others near to us, living and dead. You know our whole story. And you work miracles. When you came down from the cart, you had in your hands only that lantern. Where did the bags come from?’ ‘Dearest ones,’ said Joshua to the bewildered men, ‘I AM the One who loves you. You are in my Selfhood.’

Solomon knelt before Joshua and said, 'My Lord, I remember my grandfather, Rabbi Solomon, telling me that the Messiah is coming. I need not ask who you are, for you are the Messiah. Forgive us our Lord.'

Joshua embraced him and said to him, 'My dear Solomon, when your grandfather lived among you, you, as a boy, thought about dedicating yourself to *Alaha*. Do it now, Solomon. Be a good Rabbi. I will be with you and you will feel me near you. Go now in peace. *Shalom*.'

Ezekiel took Joshua's right hand to kiss it, and tearfully he thanked him. Joshua blessed them all as they mounted and rode away.

Dawn colored the eastern horizon. A cock crowed and soon others joined him. In the distance a dog barked. The two Yiacoubs drove the cart and talked about what they had just seen and heard. All the other disciples were eagerly exchanging impressions and questions (except Yiohannan and Philippos, who were able to extend their Self-consciousness out of their bodies and so were well aware of what had transpired).

As the sun rose that morning, they stopped at an Essene inn in Jerikho where they took breakfast. In less than an hour they were on the road again. In the afternoon they came to the house of Maria, Martha and *Eliezar* in Bethany. Joshua, Yiohannan and the two Yiacoubs stopped there for the night.

Four years before, when Joshua was teaching and healing in the Essene See in Yerushalayim, Maria had come to Rayis Rabbi Ephraim in Yerushalayim for instructions. Maria was now administering and teaching in the Essene junior school in Bethany.

Maria's father, an Essene Rabbi in Bethany, was a widower and when he passed away to *Alaha*, Maria, a girl of twenty, assumed the care of her sister Martha, two years younger, and her brother Eliezar, a paralytic boy of sixteen.

Maria was thirty, six years older than Joshua, when she saw the God-man healing in the yard of the Essene synagogue in Yerushalayim. There she had witnessed the healing of a paralytic, much more crippled than her brother. She asked Joshua if he could heal Eliezar, should it be the Will of *Alaha*. On that very day Joshua had gone to the house where they were staying and healed the boy, and from that hour Joshua was their Beloved One.

Ten days later, Joshua healed their next-door neighbor Simon, who had for many years suffered with leprosy.

It was that Maria who anointed the feet of the Lord Joshua with fragrant oil and wiped his feet with her hair, whose brother Lazarus was sick. (John 11:2)

To the great joy of the family, Joshua and Yiohannan paid them frequent visits. Martha was a skillful weaver and Eliezar, who was able to do light work now, was a dressmaker.

As Bethany was only about a mile east of the Essene See in Yerushalayim, the travelers left early and reached their destination by sunrise.

Accompanied by Petros, Andreas, Philippos and Nathanael, Joshua and Yiohannan went immediately to the temple. Philippos, seeing Yiassounai reciting Psalms in Greek near the incense burner, rushed to embrace him and together they went to Joshua and Yiohannan. The Rayis Rabbi Ephraim came into the temple with Stephanos, and before the morning service, Joshua recited his worship prayer to *Alaha*. Ephraim had not been feeling well for several days, and after the service Joshua healed him.

On the request of the Rayis Rabbi all joined him for breakfast save for Yiassounai who went to Joshua's rooms to check again that everything was in good order. Joshua excused himself after drinking a bowl of warm milk and went to his rooms, where he found Yiassounai replacing the flowers in a clay jar with more fragrant ones. Joshua patted the boy's head with his right hand saying, 'Yiassounai, to what extent is your Self-consciousness able to go out of your material body? Do you know what happened to us near Jerikho?'

‘Beloved Malpana,’ said the novice, ‘I am able always to be in attunement with my beloved Lord. Am I allowed to do this?’

‘Beloved one,’ the God-man answered, ‘I allow you to do this whenever you wish, if it pleases you and you do not find it tiresome. Philippos is often in attunement with me without asking my permission. I have nothing to hide from my beloved ones.’

‘Now,’ said Joshua, ‘I have come to my room to send blessings, angelic elementals, to Ezekiel, Solomon and Yiacobub to help them in their new lives. Do you know of whom I speak, Yiassounai?’

Yiassounai attuned himself to his beloved one, and looking with adoration into Joshua’s eyes said, ‘Beloved Malpana, now I know. Solomon called you “Messiah”. *Alaha* has inspired him – I see him in the robe of a Rabbi.’

‘Take care’, said Joshua, ‘that you do not influence him with your thoughts. Solomon must make his own decisions. I can see Solomon as a good Israelite Rabbi. Can you see him now, Yiassounai?’

‘Yes, beloved Malpana,’ Yiassounai replied quickly. ‘He is in a room, alone and he weeps saying, “Thank you, *Alaha*, that my hands are not stained with human blood. You have saved me from the crimes I would have committed. Forgive our sins. The white-robed Angel you sent to us said that our sins were forgiven. *Alaha*, I offer you my heart, a withered, bad smelling flower. Clean my heart, Lord, and accept it. In my heart are the words your Angel gave me written on a piece of white leather.”’

Yiassounai, so moved by what he saw and heard some miles away, was weeping. Joshua patted his head. ‘Your tears are also cleaning Solomon’s heart. His sincere tears of repentance wash away his sins, but your tears give him strength to keep his promises to *Alaha*. But now it is Ezekiel who is most in need of prayers and tears.’

As Yiassounai left he met Stephanos who had come to find him. Seeing him weeping, Stephanos was puzzled, but he did not dare ask what had happened.

Joshua had asked Yiacobub, the son of Yioussouf, to gather the disciple-healers in the synagogue hall that afternoon for instruction. Sixty came; twenty Israelites and forty Essenes. At the last minute six Israelites slipped in. Ephraim could not hide his displeasure, knowing them to be spies of the Sanhedrin.

The companion-disciples, the Rayis Rabbi, and the six latecomers were seated on stools to the left and right of the pulpit. Joshua recited his worship prayer to *Alaha* in Greek and in Aramaic. He added to the prayer,

καὶ μὴ εἰσέρχῃς ἡμᾶς εἰς πειρασμόν
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ"

And lead us not into temptation, but deliver us from evil. (Matthew 6:13)

ܘܠܐ ܬܘܕܝܢܘܢ ܠܗܘܢ ܘܠܐ ܬܘܕܝܢܘܢ ܠܗܘܢ

ܘܠܐ ܬܘܕܝܢܘܢ ܠܗܘܢ ܘܠܐ ܬܘܕܝܢܘܢ ܠܗܘܢ

V'ila tahlan Inesuna
Ela patsan min pisha

‘My dear ones, all of you,’ said Joshua, ‘*Alaha* the Heavenly Father is giving to all phenomena of life which are living in a material form, including all his offspring, the human beings, everything they need to live in their material bodies. *Alaha* gives the sun and the light of the

sun and everything the material bodies are in need of to live. He gives water and food on Earth in abundance. To all living creatures and to all human beings he gives air to breathe and in that air His Vitality. The Holy Archangels of the Seven Orders of Creation are unceasingly creating and sustaining the material bodies of all living creatures. They are continually sustaining your material bodies by transmuting the food you eat and the water and liquids you drink into flesh and blood and all that composes your bodies. But the material body that you live in is not your real Self. In the air you breathe, and in everything everywhere, is *Alaha's* Mind-Light Vitality. As your bodies are in need of matter to be created and to live, your present-day personality, the time-and-place self (which always has within it, as its pulse of life, your real Self) is in need of *Alaha's* greatest gift to Man: His Mind-Light-Life Vitality. You and the Holy Archangels are using this Mind Vitality to create your psychical and noetical bodies, your present-day personality.

'All of you at every moment are using *Alaha's* Mind Vitality, *Alaha's* Mind Supersubstance in the subconscious creation of elementals: human-in-nature angels or human-in-nature demons, which compose your personality. As material bodies need matter to live, so your present-day self needs Mind Supersubstance to live. Your real Self, your Soul-Ego-Self, as an immortal Divine Being, is in need of nothing to be in the everlasting Life, and to exist from time to time in the worlds of existence. But as the Spirit Soul's image, you now are in need of *Alaha's* Mind Vitality in order to unfold your immortal Self, transmuting in time your personality—that petty, weak and continuously changing self—into its Divine nature. All of you have been the rightful sons of *Alaha* in the Kingdom of His Heavens and so are you now. A parable will help you understand.'

A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So the Father divided to them his livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. But when he came to himself, he said: 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say to him, "Father, I have sinned against Heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants."' And he arose and came to his Father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, 'Father, I have sinned against Heaven and in your sight, and I am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry. For this my son was dead and he is alive again; he was lost and is found.' And they began to be merry. Now his elder son was in the field and as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.' But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to his father, 'These many years I have been serving you. I never transgressed your commandment at any time; yet you never gave me a young goat that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with prostitutes, you killed the fatted calf for him.' And he said to him, 'son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and he is alive again, and he was lost and is found.' (Luke 15:11–32)

‘My dear ones, all of you, the “Father” of this parable is *Alaha* as the *El Shaddai*, the Manifested One. The “older son” represents the *Spirit-Ego-Beings*, serving in the field, creating in the worlds of existence. These are certain Archangelic Orders, the Creators, especially active in the Noetic state, the seventh Heaven. The “younger son”, the prodigal son, is the incarnated and humanized part of the Spirit-Soul-Ego. The father’s “livelihood” is the Mind-Light Vitality which both sons can claim by right to use.

The “far off country” is the gross material world of existence, and the “citizen of that land” is the law of separateness. The “Prodigal Son” is the personality of the Spirit-Soul-Ego, and the “swine” are the bad elementals that the petty ego-self creates and keeps, making bad use of the Father’s livelihood, the Mind-Light Vitality.

The desires and thoughts serving the egoism of a human being cannot satisfy the Spirit-Soul-Ego-Self that is active within the personality. Sooner or later, starving, the Spirit-Soul-Ego in the personality will return back to its *El Shaddai* Selfhood... the Father.

The “fatted calf” is Man’s material body, which is destined to die (not the Heavenly human Form). Flesh, blood and bone cannot enter the Kingdom of the Heavens. Yet there is the “best robe”: the luminous Life-Light human Form, the Spirit-Soul-Ego’s body (if we can call it “body”), the immortal, incorruptible Form-body of a human being in his Divine nature.

‘All human beings are Self-conscious offspring of the Almighty *Alaha El Shaddai*, the Manifested One in his Divine One-ness.’

One of the newcomers raised his hand requesting to speak. Joshua beckoned to him to speak. ‘Rabbi’, the Israelite said, ‘what is the meaning in your parable of the “hired servants”, the “prostitutes”, and the “ring”?’

Joshua answered, The “hired servants” are the elementals created by the Archangels from the Mind Vitality of the *El Shaddai*. The “prostitutes” are the sex-lust elementals that are the result of distorting the holy Mind Vitality into sexual satisfaction. These are the demon-*Liliths* in a personality. The “ring” is the symbol of eternity. The Prodigal Son, coming home to his Divine nature, now knows what time is as past, present, and future, and so understands the eternal Now and everlasting Life.

The Father never gave the Archangels of the noetical worlds gross material bodies, as it was not in their nature to incarnate in a material world.’

‘*Malpana* Rabbi,’ continued the newcomer, ‘may I ask you something else unrelated to your lesson?’ ‘My dear,’ said Joshua, ‘I know what you want to ask, and that you cannot do otherwise. So ask you must.’

‘I wanted to ask you,’ said the young Israelite, ‘your opinion. We are paying taxes to the temple, a temple tax. And we pay taxes to Herod, and many other sorts of taxes. Is it right for us to pay taxes to the Romans also? In your opinion should we pay taxes to Caesar?’

‘When you pay the temple taxes,’ said Joshua, ‘you are not giving to *Alaha* what you have to give, but only helping with the expenses of the temple. *Alaha* is not in need of anything material from human beings. *Alaha* does not need your prayers: You need to pray. *Alaha* loves you whether you ever think of Him or not. You must love and worship *Alaha*, because you need to attune yourself to Him. Love *Alaha*, this is what you need to live.’

‘The Romans believe that they are protecting you from robbers. Here in Palestine they pay sword-bearers for that purpose. They also construct roads. Have you some money on you? Come here, my dear.’

The Israelite was only a few steps from the God-man. He rose from his stool and approached him. Four of the newcomers were well known Pharisees, members of the Sanhedrin and leaders of the Zealots. The other two were Sadducees.

Then the Pharisees went out and plotted how they might entangle him in his talk. And they sent to him their disciples with the Herodians, saying, ‘Malpana, we know that you are true, and

teach the way of Alaha in Truth, nor do you care about anyone for you do not regard the person of men. Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?’ But Joshua perceived their wickedness, and said, ‘Why do you test me, you hypocrites? Show me the tax money.’ So they brought unto him a dinarius. And he said to them, ‘Whose image and inscription is this?’ They say unto him, ‘Caesar’s’. And he said to them, ‘Render therefore to Caesar the things that are Caesar’s, and to Alaha the things that are Alaha’s.’ When they had heard these words, they marveled, and left him, and went their way. The same day the Sadducees, who say there is no resurrection, came to him and asked him, saying, ‘Malpana, Moses said that if a man dies, having no children, his brother shall marry his wife, and raise up offspring for his brother. Now there were with us seven brothers: The first died, after he married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.’ Joshua answered and said to them, ‘You are mistaken, not knowing the Scriptures nor the power of Alaha. For in the resurrection they neither marry, nor are given in marriage, but are like angels of Alaha in Heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by Alaha, saying, “I am the Alaha of Ibrahim, and the Alaha of Is-Shakh, and the Alaha of Yiacoub”. Alaha is not the Alaha of the dead, but of the living.’ (Matthew 22:15–32)

The newcomers left the synagogue hall, muttering angrily, complaining that this Essene Rabbi was saying indirectly that they should surrender to the Roman conquerors and serve the conquerors.

When they were gone, Joshua said, ‘In less than a hundred years these war-loving people will believe they are strong enough to drive the Romans from Palestine, and they will declare war. But they will be defeated. There will be great bloodshed and Yerushalayim will be devastated by the Romans. The Romans will destroy the temples and no stone will remain on stone in the place where the great temple of Solomon now stands.’ In Aramaic Joshua said,

ܒܠܘܫܝܢ ܝܘܨܦܝܢ ܕܥܘܠܡܝܢ

Blessed are the meek: for they shall inherit the Earth. (Matthew 5:5)

ܕܝܘܨܦܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Tubuaihun Imakikhe d'hinon nekun arha.

When the disciple-healers had dispersed, Joshua, Ephraim and the companion-disciples went to the sitting room of the See.

‘My beloved ones,’ said Joshua, ‘in less than three years from today those four Pharisees, with Israelite Rayis Rabbis and Scribes, will use my words before the Sanhedrin to condemn me. The Rayis Rabbi Kaiaphas and the Sanhedrin judges appointed by him, also Pharisees, will sentence me to death. They will not dare to arrest me in daylight, but one of you will betray me, bringing them to our place of prayer and rest in the darkness of the night. They will charge me with the blasphemy of calling myself the Son of Alaha. Late on that same night they will take me before Herod, saying that I call myself a “King”. This will fuel Herod’s anger towards me. Early in the morning I will be brought before the Roman governor. They will demand my crucifixion. Pilate will give me over to them and Roman swordsmen, spearmen, and the Sanhedrin executioners will inflict many bruises and bleeding wounds on my body and they will crucify it. My material body will bleed to death on the cross. Good men, who have heard my preachings, friends of the Roman governor, will take my dead body down and lay it in a burial cave, closing the entrance with a heavy stone.’

‘In three days I will heal my body of its wounds, and I will resurrect it and enter it again, leaving only the marks on my hands and feet, and the hole in my side, to convince my disciples that they truly see and speak to me.’

‘Beloved Rayis Rabbi Ephraim,’ said Joshua, ‘why do you look upon me with such sorrow?’

It is for this hour I have come to the world. That I may teach you that the flesh, the material body, is not you. It lives for some years, and it dies. But you, the Spirit-Soul-Ego, are Life. You are Life everlasting.’

And I say to you, my friends, be not afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you must fear: Fear him, who after he has killed, has power to cast into hell, yes, I say unto you, fear him. (Luke 12:4–5)

‘My Beloved Ephraim,’ said Joshua, ‘I am the Resurrection and the Life and I will prove this. The Son of *Alaha*, as the Son of Man, must prove to human beings that the Spirit-Soul-Ego is immortal.’

‘All I have told you will come to pass. I ask you to be at peace and to help the Essenes remain quiet and calm. The resurrection of my body will be my triumph, as the Son of Man, over death. And now my beloved ones, let us sing our worship prayer to *Alaha*, our Heavenly Father.’

ܕܝܘܠܝܢܐ ܕܡܠܟܐ ܕܫܡܝܐ

Your will is done in the Heavens, so on Earth.

ܕܝܘܠܝܢܐ ܕܡܠܟܐ ܕܫܡܝܐ ܕܝܘܠܝܢܐ ܕܡܠܟܐ ܕܫܡܝܐ

Mehvie tjevianaki aikhana d'bashtmayca.
apf b'arha

Before sunrise the following day Joshua went to the temple, where he found Yiassounai reciting from the fifty-first Psalm of David in Greek,

Ἐλεῖσθε με ὦ Θεὸς κατὰ τὸ μέγα
ἔλεός σου - - -

Have mercy upon me, O God, according to your loving-kindness...

Joshua patted Yiassounai on the head and went straight to the Holy of Holies, passing through the heavy yellow curtain without lifting it. This Yiassounai had seen the God-man do many times. Ephraim, Yiohannan, Petros, Andreas, Philippos, Nathanael, and the two Yiacoubs had followed Joshua into the temple for the morning service of worship to *Alaha*. After the service Joshua asked Yiacoub the son of Yioussouf to call the disciple-healers to the synagogue hall for instruction that afternoon.

In the yard of the Essene temple many stricken people—over two hundred, mostly Israelites—with their kinfolk had come seeking healing. One of those Pharisees who had been in the synagogue hall the previous day came with a crippled man, whose right leg was atrophied and much shorter than the left. Joshua healed him and all the others, paying no attention to the Pharisee. When Joshua went to the sitting room of the See, he found the Pharisee waiting for him. Joshua greeted him with love, asking him why he had come.

The Pharisee responded that he had come to warn him that the Sanhedrin was publicly accusing him of being a leader of the demons, healing bodies to ensnare Souls, while privately condemning him for violating Mosaic Law in his teaching. ‘The Sanhedrin,’ the Pharisee said, ‘considers the Romans to be conquerors and enemies and wants them cast out of our blessed land. But you call

them our brothers and the offspring of *Alaha*, accepting their presence here. Young Essene, you are surrendering us to the Romans when you accept as lawful the payment of taxes to Caesar.'

The Pharisee's voice rose with his anger. 'Moses said, "An eye for an eye and a tooth for a tooth" You say, "To anyone who slaps you offer to him your other cheek Are we to invite the Romans to slap us? Is that what you're saying? You are mad. The Sanhedrin has already decided to kill you for the sake of our nation. You Essenes are Israelites too. What are you? How dare you an Israelite, teach acceptance of slavery to the Roman idolaters?"'

Joshua said to him, 'Israelite nobleman, during the course of time many nations have conquered other nations, weaker in arms and in fighting skills. The Assyrians with their-mighty Kings, the Persians, the Greeks-where are they now? Now it is the Romans who are the conquerors, ruling over many nations that in the past had ruled over others. What the Sanhedrin is plotting will end in a bloodbath and the devastation of Yerushalayim I did not come into this world to encourage violence, but to save man from man, from the violence they inflict on one another I came to save the Soul-personality of Man from the human-in-nature demons he or she creates in composing a wicked present-day personality.

'Young Essene Rabbi,' said the Pharisee, 'the Essenes, and many Israelites are calling you the "*Mshiha*". Are you the *Mshiha*?' The God-man replied, 'I AM that I AM. I AM the *Mshiha*'.

Enraged by these words, the Pharisee departed muttering darkly against Joshua in Aramaic.

To the afternoon lecture, four other Pharisees came. After Joshua had taught the healer disciples some exercises, an Essene disciple asked Joshua to speak to them of the *Sepher Yetzirah*, the creation of the cosmos, the worlds of existence and on the nature of Man, as he had in K'far Nahum.

'*Alaha*,' Joshua said, 'the Absolute Reality, the Absolute Infinite Beingness, the Absolute Infinite Selfhood, expresses His Will-pleasure to manifest Himself in Himself, in His Omnipresence, in His Infinite boundless Space-Self. This causes His Will-pleasure, to co-vibrate in the Divine Beings, known as the Principalities. At all times Mind Supersubstance Vitality emanates from His Self and from these Divine Beings. The Principalities, in vibrating with the Will-pleasure of *Alaha* for manifestation, classify themselves, according to their nature, into Archangelic Orders.

'In the Divine Plan, the law of manifestation for anything existing is the duality in the ONE As an example, study a straight line. In any line you have always two opposite visible end points and an invisible middle. Any phenomenon of life is like such a line on which one can see and trace its duality. In every creature, in everything existing, *Alaha*, is always the middle.

'This law can be seen in all of creation, in everything existing and living as a phenomenon of life in all the worlds of existence: in the material worlds, the ethereal worlds, the worlds of emotions or psychical worlds, in the worlds of thoughts or noetical worlds and in the worlds beyond.'

'So in the worlds of existence these are the laws: The law of duality; the law of continuous change (movement as growth); and the law of Mind Vitality.

'In boundless space, a mysterious nature of *Alaha*, is His Will-pleasure to manifest Himself in Himself. This is the ONE reality in the dual: Himself and the Divine Plan.

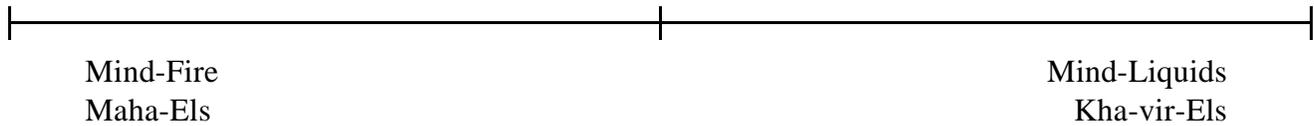
'Manifesting Himself according to His Divine Law of duality, *Alaha* presents Himself as the *El Shaddai* (the Logos) and as the *Shekhinah* (the Holy Spirit).'

'In space *Alaha* is the invisible middle of the Line symbol. The dual end points of the opposite sides are the Maha-Els and the Kha-vir-Els; the Lords of the Mind-fire, heat, and the Lords of the Mind-liquids, water.

'The duality of the Mind-fire is the fire-flame and the ethereal light visible when the element of fire acts on combustible materials. The Mind-fire is the boundless ocean in space, which is the domain of the Archangelic Order of the Maha-Els, who manifest the red light.'

‘The mode of existence of the Mind Vitality opposite to the fire element is the boundless ocean of Mind-liquids. The duality of this Mind Vitality is the cold (hydrogen) and water. This boundless Mind ocean of Mind-liquids is the domain of the Archangelic Order of the Kha-vir-Els, who manifest the blue light.

ALAHA

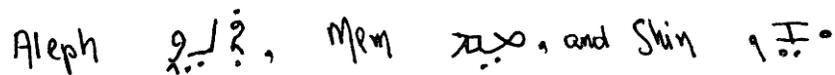


‘Blending their Mind forces, the Maha-Els and the Kha-vir-Els create the third boundless ocean of Mind Vitality Supersubstance in which the Archangelic Order of the Ra-pfa-Els create together with the Maha-Els and the Kha-vir-Els air Vitality and energy, and finally matter. The Ra-pfa-Els manifest violet light.’

‘The Mind-Light Vitality used by the Creators, the Holy Archangels, by *Alaha El Shaddai* and *Alaha Shekhinah* appears in the worlds of existence in many modes of luminosity and brightness.’

‘The vibrations of Mind-Light produce sounds, the symbols of which are letters used in any human or any Archangelic language.’

‘The major sound symbols are Aleph, Mem, and Shin:



‘These sound symbols are used by the Archangels to produce sounds (inaudible to the human ear) to create in the worlds of existence the elements of fire, water, and air. Air is the balancer between the opposing elements of fire and water. These elements also proceed directly from the Holy Spirit.

‘From these three main sound symbols *Alaha* formed, weighed, and composed the twenty-two letters. Every human being, every living entity and everything existing has a name composed of letters, symbols of sound.’

‘A human being can voice these letter-sounds by audibly modifying air in five places: the throat, the mouth, the tongue, the teeth and the lips.’

‘From the three Light-Mind oceans are proceeding fire, water and air in dual forces, male and female.’

‘The three worlds of existence are the gross material world with its etheric double; the so-called psychical worlds with their etheric doubles, and the noetical worlds with their etheric doubles. In these three mundane worlds of existence are the six universes, or the six Heavens.’

‘The seventh Heaven is Divine. It is the Noetic state, the world of the total Wisdom of *Alaha* the world of *Alaha*’s unchanging Laws and Principles. This seventh Heaven is the domain of the Holy Archangelic Orders, the Creators. Only as Spirit-Soul-Egos in at-one-ment with the *El Shaddai Alaha* can human beings enter the seventh Heaven.’

‘To enter the seventh Heaven a human being must clean his petty self, get rid of its demon-egoism, transmute his time-and-place self into his real Being Self by unfolding in it Self-Superconsciousness, his Soul Consciousness.’

‘This can be achieved when a human being, using his Divine nature of will and observation to study the gross material body and its etheric double and the energy-forces in them, becomes the master of the material body and its etheric double. Likewise, he must become master of his psychical and noetical body, gaining awareness of them, studying their natures, and use them Self-consciously. Thus the human being must become master of his three bodies, of his sensations, emotions, and thoughts. He becomes the master of his destiny.’

CHAPTER TWENTY-THREE Joshua, the Lord of Forgiveness

[JOSHUA, THE LORD OF FORGIVENESS, SAVES A WOMAN TAKEN IN ADULTERY.
RETURNS TO K'FAR NAHUM. EXORCISES DEMONS FROM MARIA MAGDALENA.
THE GOD-MAN TEACHES AND HEALS.]

Ἐὰν γὰρ ἀφῆτε τοῖς ἀρθερωτοῖς τὰ παρα-
πτώματα αὐτῶν ἀφήσει καὶ ὑμεῖς ὁ Πατὴρ
ὑμῶν ὁ Οὐρανίος. Matthew 6 14

*For if you forgive men their trespasses,
your Heavenly Father will also forgive you.
(Matthew 6:14)*

Ἐὰν γὰρ ἀφῆτε τοῖς ἀρθερωτοῖς τὰ παρα-
πτώματα αὐτῶν ἀφήσει καὶ ὑμεῖς ὁ Πατὴρ
ὑμῶν ὁ Οὐρανίος.

In yer tishrkun launayanasha
saulava l'k'hon. nishrom af l'k'hon avuk'hon
d'buashmayia

The following day, after the morning service, Joshua found a Pharisee and an Israelite disciple-healer waiting for him in the sitting room. The Pharisee asked Joshua to give a lecture in the Israelite synagogue hall that adjoined the Israelite temple early the following afternoon. Joshua consented.

When Joshua arrived, there were many gathered in the courtyard seeking healing and the hall was overflowing with Israelites. After Joshua healed all who had come to him, more than fifty, he entered the synagogue and was lead to the pulpit. He spoke of the Love and Mercy of *Alaha* for mankind and of the right way to worship *Alaha*.

Coming out of the synagogue Joshua healed those who had in the meantime gathered in the courtyard. A middle-aged man approached him in great despair, saying, 'Reverend Rabbi healer, I am a very unlucky man. My wife has suffered for many years from a tormenting skin disease. She scratches herself until she bleeds. My youngest son, who is only twelve, is a paralytic. My eight-year-old daughter is epileptic. They are on their way from Bethany where we live, but they haven't arrived yet, and now you have finished healing and will go before they come.'

'My dear Dan,' said Joshua gently, 'I will return tomorrow after the morning service. Come here again with your family three hours after sunrise.'

And so it was that the following morning Dan waited with his wife and children in the courtyard of the synagogue. Joshua greeted them saying, ‘*Shlam*, Dan. Rebecca, my dear, stand up.’ And taking her hand he helped her to her feet, and the woman felt warmth course through her whole body as she was healed.

The boy lay on the paving stones on a green blanket, his eyes wide with fear. Joshua held his right hand, saying, ‘Come Reuben, you are well now. I will help you stand.’ And the boy stood, entirely healed. Joshua embraced him saying, ‘Reuben, you must believe in *Alaha*, who loves you. You must fill your heart with love for *Alaha* and for all other human beings.’

The girl clung to her mother. The God-man put his right hand on her head, saying, ‘Hannah, look in my eyes. You are well now, my child, and will suffer no more seizures or spasms.’ Dan stared at the God-man in awe and confusion. ‘How is it,’ he stammered, ‘that you know us by name? Are you a prophet?’ ‘I am the One,’ said Joshua, ‘who loves you all and knows everything concerning you.’

Meanwhile, two strong men appeared in the courtyard dragging between them a half-naked young woman. They were followed by about twelve others, armed with stones, and a loathsome looking fellow on crutches.

The woman’s name was Suzanna. She was a very beautiful girl of eighteen, so poor that she had been selling her body to young Israelites on the streets since she was fourteen. The lame man was Nahum, a rich, middle-aged man, whom Suzanna had spurned. Infuriated by her rejection, he hired a young man to take the girl by force, in the streets of Yerushalayim, and then accuse her of adultery. Nahum had also arranged for other men to stone her.

Two Pharisees, two Scribes, and a Rabbi, hearing the shouting came out of the temple. The girl was dragged before them to be charged with adultery in a public place. Joshua approached them, which brought a sly smile to the Rabbi’s lips as he saw this as a chance to entrap the God-man. Suzanna was thrown violently to the ground as Nahum limped forward to shout his accusations. Mosaic Law called for the stoning to death of any woman taken in adultery.

But early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them. Then the Scribes and Pharisees brought to him a woman caught in adultery. And when they had set her in the midst, they said to him: ‘Malpana, this woman was caught in adultery, in the very act. Now Moses in the Law commanded us, that such should be stoned to death. But what do you say?’ This they said, testing him, that they might have something of which to accuse him. But Joshua had stooped down and wrote on the ground in the sand with his finger, as though he did not hear. So when they continued asking him, he raised himself up and said to them, ‘He who is without sin among you, let him throw a stone at her first.’ And again he stooped down, and wrote on the ground. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest, even to the last. And Joshua was left alone, and the woman standing in the midst. When Joshua had raised himself up, and saw none but the woman, he said to her, ‘Woman, where are those accusers of yours? Has no man condemned you?’ She said, ‘No one, Lord.’ And Joshua said to her, ‘Neither do I condemn you; go... and sin no more.’ Then Joshua spoke to them again, saying, ‘I am the light of the world: he who follows me shall not walk in darkness, but have the Light of Life.’ (John 8:2–12)

Suzanna kissed the hand of Joshua before she departed in confusion and fright. Joshua turned to an awe-struck Nahum, who was still holding a stone in his hand. ‘Nahum,’ said Joshua, ‘throw down the stone and remove from your heart the demon of malice.’ His eyes still dazed in bewilderment, Nahum dropped the stone.

Others limped, or were carried, into the courtyard, and Joshua healed them all. So great was Nahum’s guilt, that he dared not ask the God-man to heal him. As he saw other lame men made whole, he could not hold back his tears.

brothers and sisters of *Alaha's* Love for mankind. And you will teach them to love *Alaha* with all their hearts, all their minds, and all their Souls, and you will baptize them in *Alaha's* name and my name.'

The next day after the morning service, as Joshua was returning with the others to the inn, loud shouts were heard. Joshua asked the others to go on as he went to the house from which the noise was coming.

In that house lived Zakharias and his youngest son Ehud. That morning Zakharias' niece Maria had arrived from Sidon to visit. Maria was a beautiful woman of twenty-eight who had been away from Magdala, her birthplace, for thirteen years. Her parents had died when she was five, and she had lived with her grandmother, who was the mother of her father and of Zakharias. The old woman labored in a vineyard. She was very poor and the girl often went to feed having eaten only some hard crust of bread soaked in water.

At that time Zakharias was living in Bethabara with his wife and three sons in a very small tented house of two rooms, earning a meager living by working in a bakery His mother asked him often to take her and Maria in, but this seemed impossible to him.

When the girl was fifteen, her grandmother fell gravely ill and was sent to an Essene Home in Bethsaida. Maria was taken by a Greek family as a maidservant to Sidon.

A year later Maria was working in a tavern in Sidon, selling her body to whoever would buy: to Greeks, to Romans, to Israelites, and to Bedouins. Within ten years she had acquired a large house near the sea, jewels, and great wealth. She was known as 'Maria Magdalena the Bewitching'.

Meanwhile Zakharias, working hard, had saved enough money to return to Magdala. His eldest son was married and remained with his family in Bethabara, but the second son and his wife came with him, as did the youngest, Ehud, who was lame and epileptic. Zakharias' wife had died many years before. He had been able to buy a large house in Magdala near the sea, and there he had his bakery and kept a cow in a shed.

The morning of the disturbance Ehud has taken the cow to pasture. It has left a pile of dung near the back door on the way.

Maria had arrived in a horse-drawn cart, dressed as elegantly as any noble woman had. When her uncle saw her, he ran towards her shouting vile names and slapping her as he pushed her into the house where she fell in a heap. When Joshua entered, Zakharias was still shouting, and kicking the fallen woman. Joshua ordered him to stop and he helped her to stand. Her face was swollen, bruised badly, and her fine clothes were bloodstained. Joshua led her to a stool and, asking the trembling woman to look into his eyes, he took out of her personality seven *human-demons*: 1. Adultery; 2. Pride; 3. Stealing; 4. Lying; 5. Cruelty; 6. Hatred and Enmity; 7. Malice and Aggression.

Then Joshua took Zakharias, who was weeping, by the hand and led him out into the yard. There he materialized a gold coin and dropped it in the dung. 'Malpana,' said Zakharias, 'a coin has fallen from the pocket of your robe,' and taking a scrap of cloth he picked out the coin and took it to the well where he washed it clean in a bucket of water, scrubbing it with sand. 'There,' he said, 'it is clean now. Gold in dung IS STILL GOLD.' 'Yes indeed, Zakharias,' said Joshua. 'Gold in dung is still gold. This gold is like the Soul of your niece and isn't a Soul more valuable than gold? With water and sand you cleaned the coin. Maria, with tears of repentance, is now washing away her sins. Maria's sins are forgiven. Go to her, kiss her, and forgive her.'

Zakharias then embraced and kissed her, weeping with her. Maria kissed her uncle's hand and left his house. Taking her cart she went on her way, joining a convoy to Sidon.

As Ehud hobbled home with the cow Joshua went to him taking his hand, saying, 'Ehud, look at me.' Ehud felt life surging through his body as he was healed.

‘Malpana,’ the young man continued, ‘when we ask *Alaha* to give us something we need, does he give it?’ ‘If you ask *Alaha* to give you what you believe you are in need of,’ answered the God-man, ‘if it is for your good, *Alaha* will grant it. My dear one, hasn’t *Alaha* already given you enough?’ And in Aramaic Joshua said emphatically,

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Shalu unithihu kyon blaav rki shkhun
Koshu unithprah kyon.

Ask and it will be given to you; seek and you will find; knock and it will be opened to you.
(Luke 11:9)

After Joshua concluded preaching, the others took lunch on the fishing boat. Joshua seldom ate. After lunch he asked Yiacoub, the son of Yioussouf, to call the disciple-healers together for instruction.

Sixty disciple-healers, forty Essene and twenty Israelite, gathered in the Essene synagogue hall. Joshua in the pulpit, with his arms stretched up towards the ceiling, offered his worship prayer to *Alaha*.

‘My dear ones, all of you,’ he said, *Alaha Elohim, Alaha* and His Holy Archangels, the Creators in *Alaha’s* One-ness, create in your bodies living particles of matter filled with *Alaha’s* and His Holy Archangels’ Mind Vitality to sustain your bodies.

‘*Alaha* in His great Love and Mercy allows human beings to use, often subconsciously, His Mind Vitality in creating living entities (called “elementals”): emotion- and thought-forms. The sum total of these elementals composes their time-and-place personalities.

‘*Alaha* grants human beings free will to use *Alaha’s* Mind Vitality to create good or bad elementals, human-in-nature angels or human-in-nature demons, thus composing their time-and-place petty selves.

‘*Alaha Elohim* allows man a store of his Mind Vitality which the Holy Archangels, the Creators, transmute into energy and use to create and sustain the material body, its etheric double, and the other bodies.’

Joshua taught all his disciples, but especially his disciple-healers, Self-conscious introspection and Self-conscious creation, through perfect visualization, of powerful healing thought-forms, elementals. He taught them to use their willpower to send these living entities, their thought-forms, anywhere they wished them to go, and how to control them.

For the few of his followers, who had the predisposition and the will to serve their suffering brothers and sisters far away, he taught the extension of Self-consciousness and attunement to those afflicted.

And to the few who were fully attuned to His Divine Majesty, in full adoration of His Glory, Joshua taught perfect introspection, that they might enter the Kingdom of the Heavens in their Spirit-Soul-Ego-Selves. To those few, he taught the safe way to Self-consciously leave their material bodies and to travel where they would. Joshua also taught them how—while remaining Self-consciously in their material bodies and appearing perfectly normal to those around—they might expand their Self-consciousness to distant places, even to as many as five or more locations at the same time, living Superconsciously.

These few Joshua also taught privately to transmute Mind Vitality into anything material, even to materialize a human body and to enter it. Thus they could leave their material bodies far away and use a materialized body as they would their own material body. It was Philippos who had enough courage to do this.

CHAPTER TWENTY-FOUR Maria Magdalene

[MARIA MAGDALENA, CLEANSED OF SIN, DISPOSES OF HER PROPERTY.
SHE GOES TO MARIA, MOTHER OF JOSHUA, TO SERVE WITH HER.]

κατὰ Ματθαίον 26 41
Ἔρηγορεῖτε καὶ προσεύχεσθε
ἵνα μὴ εἰσέλθητε εἰς πειρασμόν
τὸ πνεῦμα πρόθυμον ἡ δὲ σὰρξ
ἀσθενής.

Watch and pray lest you enter into temptation. The Spirit indeed is willing but the flesh is weak. (Matthew 26:41)

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ܕܡܩܕܐܠܝܢܐ ܕܡܩܕܐܠܝܢܐ

Ittairu vsalau khta tialun
Enisiona. Ruha mkaida paghra
kain krih.

When Maria Magdalena left her uncle’s house, bruised and battered by his assault on her, she drove as far as Bethsaida, north of Magdala. There she met Ishmail, the leader of an armed convoy headed for Sidon. Unable to drive her cart any longer, Maria could go no further alone. The Bedouin’s eighteen-year-old son, Malik, offered to drive her cart to Sidon.

In Tyre she gave away her once elegant, now stained and torn, clothes and put on an ankle-length dark gray robe such as a shepherdess would wear, and she covered her bruised and swollen face with a dark veil.

Maria had a house in Tyre on a small bay of the Great Salt Sea, which is what the Phoenicians called the Mediterranean. This house, with all the moveable property it contained, she sold to a Greek merchant.

Three days later, very early in the morning, the convoy arrived in Sidon. Here Maria had a large estate on the shore. The house had three very large sitting rooms for visitors, three large bedrooms, where Maria had satisfied the lusts of her customers. There were two rooms on the

upper floor, Maria's bedroom and private sitting room. These were surrounded by a very large roof garden, lush with brilliant flowers. A smaller building adjacent to this house contained a kitchen and dining rooms, and the gardens stretched down to the sea.

In Sidon, where Maria was seen in her plain, gray robe with her face covered like a Bedouin woman, having apparently renounced her old life, the rumor spread that she was quite mad. Maria sold her house to a wealthy Phoenician. Her partnership in a bakery and confectionery she sold to her Greek partner, Patroclos, and she bought from him the three slaves they owned. She set the young men—two Greeks and a Phoenician—free and provided them with money to begin their new lives. To her own maidservant, whom now she called her 'sister', she gave money enough to marry the freed Phoenician, knowing they loved each other.

Four months after she had met the God-man Maria slipped away quietly from Sidon on the cart of an Essene Rabbi, in the convoy of Ishmail, bound for Magdala. Maria carried a small bag containing some clothes, along with two wooden boxes of gold and silver coins.

In Magdala she went to her uncle's house. Seeing her in her dark robe Zakharias' eyes filled with tears and he asked her to forgive him. 'Dear Uncle,' said Maria, 'this robe suits me very well. I have given my life to *Alaha* and His *Mshiha*, and I have found peace. The money in these boxes has no taint on it of my former life. That money I spent buying the freedom of three slaves and providing them with the means to begin their new lives. The money I bring is from the sale of my bakery and confectionery. Some I give to you and my cousin. Tomorrow we will visit the Rayis Rabbi with my cousin, Immanuel, and I will propose that we buy with this money—six thousand gold coins and two thousand silver—two houses I have seen near the Essene See as a Home for orphans, Essene and Israelite, and a Home for the aged and infirm. I have not forgotten the cold and hunger of my own childhood, nor my grandmother's tears as she saw my suffering, as I went to bed with nothing to eat. We must, all of us, help whomever is in need.'

The next day when the Rayis Rabbi asked Maria how she would live without her treasure, she replied, 'Reverend Rayis Rabbi, I will work like everyone else. I am going to K'far Nahum to the *Mshiha*, and Joshua will help me see what I should do.' 'If you ever have need of anything,' said the Rayis Rabbi much moved, 'you must come to me.'

The following day having prayed and wept at the grave of her grandmother, Maria set out for K'far Nahum. She went at once to Maria, the mother of Joshua. Maria, the mother of the God-man, embraced her warmly. 'Mother of the *Mshiha*,' said Maria Magdalena, 'will you allow me to work in the Essene Charity Homes. I will wash the bedclothes and scrub the floors for a place to sleep and simple food.' She went on to tell the mother of the God-man the story of her life from her impoverished childhood, to her years as a whore in Tyre and Sidon, to the attack upon her by Zakharias and Joshua's rescue, and his exorcising of the seven demons. She reported where she had gone and what she had done since that day.

'Maria,' said the mother of Joshua when she had finished, 'you need more than a place to sleep and a dish of food. You are in need of a loving mother and a loving brother.' Embracing and kissing her, the Archangel humanized as Maria, mother of the God-man, said, 'Maria, I offer you the loving mother I will be to you. You will work at my side in the Charity Homes and live with us in the house the Rayis Rabbi has given us.'

Late one evening two hours after sunset Joshua, Yiohannan, the Yiacoubs, Philippos, and Nathanael arrived from Yerushalayim at the house of Maria to find six gravely ill Israelites waiting for them. Petros and Andreas had gone home and Simon, exhausted by the journey, had gone home to the See. Maria Magdalena was in one of the Homes helping the old women wash and prepare for bed.

CHAPTER TWENTY-FIVE Joshua, the God-Man, Revealing His and our Spirit-Soul-Real-Ego-Self

[JOSHUA QUIETS THE STORM.

TEACHES HIS DISCIPLE-HEALERS REVEALING HIS AND OUR SPIRIT-SOUL-REAL-EGO-SELF.]

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Mama yer nikhini barnasha in klen alma
 nikni vnapshah nihar. Au mama nikil
 barnasha tahtupfa dnapshah.

For what is a man profited if he gains the
 whole world and loses his own Self-Soul or
 what will a man give in exchange for his
 Self-Soul? (cf. Mathew 16:26)

"Τί γὰρ ὠφελεῖται ἄρθρωτος
 εἰν τὸν ὅλον ὄλον κερδίσει
 τὴν δὲ ψυχὴν αὐτοῦ ζημιωθή.
 ἢ τί δώσει ἄρθρωτος ἀτάλα
 λαγνα τῆς ψυχῆς αὐτοῦ;"

When Joshua came to the temple in K'far Nahum early one morning the novices Is-shaak, Manasseh, and Simon the Canaanite were silently reciting the Psalms. Joshua entered the Holy of Holies to pray. When the Rayis Rabbi came into the temple, Is-shaak gave him the incense burner to offer to *Alaha*. Two Israelite Rabbis had come to the service that morning as well as several petitioners who had brought friends and kinsmen to be healed. These Joshua healed in the temple yard following the service. At breakfast Joshua asked Yiacoub, son of Yioussof, to call the disciple-healers together for instruction that afternoon and to provide two extra stools for the visiting Rabbis, who had asked to attend the teaching. Joshua drank a small bowl of warm milk and then went as usual to the quay.

After healing more than fifty, Joshua, with Yiohannan and Simon, boarded the fishing boat where Shabbatai and Yiacoub were preparing to sail. Petros, Andreas, Philippos and Nathanael joined them. The ship was far from the shore when heavy clouds gathered blocking the sun and a strong wind rose dashing great waves across the deck. Joshua was sleeping near the helm where Yiacoub manned the wheel. All of the disciples except Yiohannan and Philippos were alarmed by the ferocity of the storm and Petros woke Joshua saying:

'Lord, save us! We are perishing.' And he said to them, 'Why are you fearful, O you of little Faith.' Then he arose, and rebuked the winds and the sea. And there was a great calm. And the men marveled, saying, 'Who can this be, that even the winds and the sea obey him.' (Matthew 8:25-27)

Shabbatai, looking to Joshua with a mixture of fear and adoration, said, 'How shall we return to K'far Nahum with no wind in our sails?' 'My dear Shabbatai,' said Joshua, 'raise your sails.' And as he did, a gentle wind rose and carried them home.

That afternoon Joshua stood before an overflowing crowd in the synagogue hall and appearing like an Archangel in his long, white robe, he raised his hands and recited his worship prayer to *Alaha*.

One of the Israelite Rabbis asked to speak, but before he could ask his question Joshua said to him, 'Reverend Rabbi, no need to put your thoughts into words. I know them. You want my opinion on the Creation, on the nature of *Alaha*, and on the relation of Man to *Alaha*. My answers will be not opinions, but the Truth.' The bewildered Rabbi nodded that these were indeed his questions.

'Beloved ones,' said Joshua, 'all of you. The real nature of *Alaha* in His Infinite Be-ness no human being can comprehend. What I want you to know is that *Alaha* in His Be-ness is Self-sufficient, Omnipotent, Omniscient, and Omnipresent; He is in His Plurality in His Self-conscious Divine Spirit Beings, and in His Divine One-ness.

'*Alaha* is the everlasting Life-Light; the Absolute Infinite Selfhood.'

'*Alaha* in His absolute Self-sufficiency expresses His Will-pleasure to manifest His total Wisdom and His Almightyness in creating the worlds of existence within His Divine Self.'

'*Alaha* vibrates His Will-pleasure in Himself to create the worlds of existence, and Divine Spirit Beings—in His Divine One-ness—co-vibrate His Will-pleasure and thereby become the Creator-Archangels of the Archangelic Orders.'

'The Will-pleasure of *Alaha* and of the Holy Archangels to create causes the emanation from *Alaha* and from the Holy Archangels of the Mind Supersubstance which *Alaha* and the Holy Archangels, as Lords of the Mind-elements, use continuously in creating the universes and everything existing in them according to *Alaha's* Divine Plan.'

'The Will-pleasure of *Alaha* to manifest Himself in Himself presents *Alaha* in His dual nature as the *El Shaddai* (The Logos) and as the *Shekhinah* (Holy Spirit). The Holy Archangels, the Creators, are both Logoic and Holy Spiritual.

'*Alaha* and His Holy Archangels in His One-ness were ever, are now, and will be in eternity creating and sustaining the worlds of existence. Using their and *Alaha's* total Wisdom in the worlds of Laws, Ideas, Principles and Causes, in their Almightyness they unfold in the time-and-space-place worlds the living forms of all the phenomena of life.'

'It was *Alaha's* Will-pleasure to create human beings in His image and according to His likeness.'

Then Alaha said, 'Let us make man in our image, and according to our likeness... So Alaha created man in his image, and according to his likeness, in the image of Alaha he created him; male and female created he them. (cf. Gen. 1:26-27)

'My beloved ones, all of you. We are all offspring of *Alaha*, *Alaha's* image as Ego Spirit-Soul-Selves, living in His Divine Selfhood in His Divine One-ness. As Spirit-Soul-Egos we are all immortal Gods. But as a human being our petty time-and-place self, in our material body, in our body of emotion, and in our body of mind-thoughts, is continually changing, and our human personality is wrapped in veils of darkness and illusion until we free the personality self from its illusions, transmuting it to its real nature, the Ego-Spirit-Soul-Self. Then the phenomenally mortal self will be immortal again and the perishable human body will yield to the human-in-form Spirit-Soul body (if we can call it body?) in its human Spirit body which is incorruptible. Already you live in such a body. Corruptible are only the gross material body and the bodies of emotions and of thoughts. The corruptible bodies are composing the time-and-place character of the human personality in its dual nature. The human personality in the worlds of existence is under the law of duality in its One-ness. It is the mundane, continuously changing, perishable expression of the immortal Divine Spirit-Soul-Ego-Self.

'*Alaha* created man in His image, in plurality and in One-ness. In *Alaha's* Plurality are His Holy Archangelic Orders in His Divine One-ness. In Man's plurality are his elementals in his one-ness as a human time-and-place personality.'

But seek first the Kingdom of Alaha, and Alaha's righteousness; and all things shall be added to you. (Matthew 6:33)

'Awakening in himself his real Self, his Spirit-Soul-Ego, a man becomes the master of and a source of Mind Vitality from which all gross material things are made. Thus he becomes the master of materialization able to materialize Mind Vitality into any gross material thing. He can transmute lead into silver or gold.'

The God-man continued to describe the psychical, noetical, and Noetic worlds of existence; the house of his Father *Alaha* with its many mansions.

Hearing a noisy commotion in the yard, where many had gathered seeking the God-man, Joshua ended this lesson and went to them with Yiohannan, Simon, and the two Rabbis.

Yiohannan and Simon helped the sufferers approach Joshua, who forgave their sins and healed them. Two, who had been born blind, were brought to him. Touching their heads with his right hand he gave them sight. A young girl with one leg atrophied and shortened came to him on crutches and he caressed the shortened leg and she walked without support. And many others seriously ill or impaired he healed, more than twenty that day.

The Israelite Rabbis stared at each other in amazement. One said to Joshua, 'Malpana Rabbi, the Essenes say that you are the *Mshiha*. Is this true?' The God-man only smiled. But Yiohannan said to him, 'Reverend Rabbi, could one expect more from the *Mshiha*?'

And so they left, unwilling to accept Joshua as the Messiah. Said one to the other, 'We must admit that this young Essene Rabbi is a great healer and a persuasive teacher, but that is all he is. He cannot be the expected One, the *Mshiha*. The *Mshiha* would not come as a handsome young man, so cheerful and tolerant; forgiving sins as if he were *Alaha*. No, the expected One would be grave and forbidding with a long beard and a stern and severe manner. And the expected One surely would not be a heretic Essene. Hasn't the Sanhedrin already denounced this fellow as an Archdemon commanding demons? Maybe he is even healing through the demons. And surely one day soon the Sanhedrin will demand his death.'

The other Rabbi who had listened to this in silence now said, 'For myself I do not believe he is in league with demons. No, he is not the *Mshiha*, but he is a man of *Alaha*. Doesn't he call very often on the name of *Alaha*? Would an Archdemon do that? And the demons, those destroyers, do not heal.'

But the other Rabbi interrupted angrily. 'Enough! Do you dare to say that the wise Rayis Rabbis of the Sanhedrin are wrong and you are right? Do not repeat what you have said to me to anyone, or the Sanhedrin will surely excommunicate you. They have already done it to two ordinary citizens. I tell you, the Sanhedrin has already decided to kill this dangerous man, who teaches that we must love our enemies and pay taxes to Caesar, as a mortal threat to our sacred cause of expelling the Romans from Palestine.'



CHAPTER TWENTY-SIX Joshua, the God-Man, Explains Life and Death

[JOSHUA INSTRUCTS HIS DISCIPLE-HEALERS ON LIFE AND DEATH.
TEACHES THEM HOW TO RAISE CONSCIOUSNESS.
DELIVERS THE PARABLE OF THE LOST SON.]

One afternoon, in the synagogue hall, a noisy argument erupted among the Essene disciple-healers on the subject of life and death. When the Israelite disciple-healers arrived with a guest, the Essenes thought it best to postpone their dispute.

As Joshua entered accompanied by the Rayis Rabbi Samuel, Yiohannan, Simon, Is-shaak and Manasseh, there were more than a hundred and fifty persons present, many standing. From the pulpit Joshua with arms raised recited in Aramaic his worship prayer to *Alaha*.

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ܕܥܠܡܝܢܐ ܕܥܠܡܝܢܐ ܕܥܠܡܝܢܐ ܕܥܠܡܝܢܐ

Our Father in Heaven.
Your name is most Holy.
Your Kingdom is here.
Your Will is done in the Heavens
and on Earth.
Because yours is the Kingdom
and the Power and the Glory.
Forever and ever. Amen.

Abun d'bashmayia
 Nitkhadish shak. Teetee Malkudah
 Nihvie tseviatak aikana d'bashmayia
 apf B'ara - - Metul delake mal-
 kukah, V'atesh Gokya laalam
 ulmin Amin.

'My beloved ones. The Absolute Infinite Be-ness, *Alaha*, is the Omniscient, Omnipotent, Omnipresent Reality. *Alaha* in His Absolute Divine Selfhood is Self-sufficient.'

'*Alaha* in His Plurality and in His Divine One-ness expresses His Will-pleasure to manifest in Himself His total Wisdom and His Almightyness.'

‘Alaha, vibrating His Will-pleasure in Himself, causes the co-vibration of His Will-pleasure for manifestation to Beings in His One-ness, the Archangelic Order of the Principalities, His Holy Co-Creators.

‘Alaha in His Will-pleasure for manifestation reveals Himself also as the *El Shaddai*, the Logos, and as the Holy *Shekhinah*, the Holy Spirit.’

‘Alaha as the Holy Beingness, as the *El Shaddai* and as the Holy *Shekhinah*, with His Holy Archangels co-vibrating His Will-pleasure to express His total Wisdom and His Almightyness, reveals Himself also as Life-Light.

‘Alaha is the everlasting Life.

‘The total Wisdom of Alaha and His Almightyness are clearly seen in all the phenomena of life on Earth.’

‘Alaha is Spirit.’

‘All the Beings in Alaha’s One-ness are immortal Beings, Superconsciously aware of their Archangelic Selves and of their Archangelic Almightyness. All the Archangelic Beings in all the Archangelic Orders, co-substantial with Alaha, enjoy Alaha’s everlasting Life in Alaha’s Will-pleasure for manifestation.’

The human being is an immortal Spirit-Soul-Ego-Being, the image of Alaha, enjoying Alaha’s Selfhood, manifesting a human Ego-Self. The nature of the Spirit-Soul-Ego is Alaha’s everlasting Life.

‘Alaha in His Spirit-Selfhood is the latent Reality as Life, immortal and everlasting. Human intelligence cannot discern this Reality, nor can human intelligence discern its own Spirit-Soul-Ego-Self.’

‘My beloved ones. All of you are Spirit-Soul-Ego-Selves, the immortal offspring of Alaha, our Heavenly Father, and all of you are Alaha’s image and Alaha’s likeness. You are the sons and daughters of our Heavenly Father.’

‘As Alaha lives in His Plurality in His One-ness with His Holy Archangels, so you live as one entity in its plurality. Many Spirit Beings of whom you are unaware are in your Spirit-Soul-Ego-Self. Some become your children. In the plurality of your personality are many, many living elementals you have created with your desires, your emotions, and your thoughts.

‘In your bodies are Archangels and Angels. They have created your bodies and sustain them from the moment you enter them; from your birth in the gross material body as a spermatozoon until you leave the body in “death”.

‘When the Holy Archangels gave to a Ray of your real Spirit-Soul-Ego-Self bodies to live in, you became a time-and-place ego-self, your personality.’

‘Death as the annihilation of your Ego-Self, of your personality, is impossible, for the Ego-Self is Immortal Spirit. Spirit is the life-giving principle.’

‘The gross material body with its five senses gives the time-and-place petty human self impressions, presentations, and sensations, awakening human consciousness. All gross matter created by the Holy Archangels gives sensory impressions and very often excites in human beings desires; desires to know, to have, and to keep.

‘Most human beings become slaves to their desires. After a man obtains what he desires, he becomes the slave of his possessions. These are his “treasures on Earth”. The time-and-place personality lives in great confusion, the slave of illusions, for nothing gross material and three-dimensional is his; not even what he calls “his” material body.’

Then he spoke a parable to them, saying, ‘The ground of a rich man yielded plentifully. And he thought within himself, saying, “What shall I do, since I have no room to store my crops?” So he said, “I will do this; I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my Soul, ‘soul, you have many goods laid up for many years; take your ease, eat, drink, and be merry!’” But Alaha said to him, “You fool, this night your Soul

will be required of you; then whose will be those things, which you have provided?" So is he who lays up treasure for himself on Earth, and is not rich toward Alaha.' (Luke 12:16–21)

'Man fears death because he lives in the illusion that he is the gross material body and that body must sooner or later perish. My beloved ones, offspring of *Alaha* and image and likeness of our Heavenly Father, wake up to the everlasting Reality. You are not your gross material bodies. You are not only flesh, bone, blood, skin, hair. Even the animals have all that. But you are Self-conscious beings, and no animal is that.'

'Every human being SHOULD, and CAN, unfold in his consciousness, his Divine nature, the Spirit-Soul-Ego-Self. Most people do not live Self-consciously, but subconsciously in their gross material bodies. But by making proper use of the Mind Supersubstance, that most precious gift *Alaha* has bestowed upon Man, a human being can develop his personality's subconsciousness to consciousness and to Self-consciousness and in time to Self-Superconsciousness. And thus he transmutes his petty self into his real Self, his Divine, immortal everlasting Spirit-Soul-Ego-Self.

'The first step is to learn to concentrate the mind for a given and definite period of time on some gross material object. Later you can concentrate on a virtue.'

'With some mastery over the mind, the second step is to keep it completely still for a chosen time.'

'The third step is to look at something using your Divine ability to observe, noting carefully its form, its size, its texture, its shades of color. And then closing your material eyes to visualize it clearly; its form, its size and texture, and its coloration. And for a time determined by you to see it clearly in your mind.'

'The fourth step is to meditate on Life, on *Alaha*, clearing the mind of every other thought. Practicing meditation you must examine closely your desires, emotions, and thoughts.

'Visualization—not uncontrolled imagination or fantasy—is the golden key, opening the gates to success in the material world and opening the gates to the Kingdom of the Heavens.

'After serious and patient practice, for quite a long time, one day effortlessly you will find your self, without fear, self-consciously out of your gross material body and then you will understand that you are not your body. You will know that the death and dissolution of the body is not the annihilation of your personal self. After the death of your material body you will find yourself in your shell-hell or shell-paradise enclosed in the elementals you created on Earth, human-demons or human-angels, on the psychical plane of *Alaha*, which is another world that the Holy Archangels have created.'

'As you practice meditation, observation, and visualization, you will discover in your personality the thinker, the skillful master of the mind, a powerful man-God able to materialize the Mind Vitality into anything gross material.'

An Israelite Rabbi asked the God-man, '*Malpana* Rabbi, have any of your disciples achieved out-of-the-body Self-consciousness?'

Joshua answered, 'Yes, nine disciples present here can Self-consciously and at will leave their gross material bodies and visit distant places. They can also travel to the psychical and the noetical planes. Six others in Bethsaida, fifteen in Yerushalayim, and two in Emmaus can leave their bodies and go great distances. A sixteen-year-old novice, who lives in Yerushalayim, is here with us in spirit, by my side, listening to my teachings. Two Israelite Rabbis in Yerushalayim and six Bedouins can also leave their bodies Self-consciously at will. Of course there are many more over the Earth and there were many in times past.'

'For a human being is capable of having such out-of-the-body experiences, visiting other places on Earth while remaining in his material body by extension or expansion of his Self-consciousness. By expanding his Self-consciousness in many places at once while remaining Self-conscious in his gross material body, he lives Self-Superconsciously as a human God.'

‘A man as a Spirit-Soul-Ego-Self, an immortal Being, on this Earth, in the world of separateness, lives a double life. He lives as a latent Spirit-Soul-Ego-Self temporarily giving life to a petty reflection of himself, in the bodies the Holy Archangels and *Alaha* created for the purpose. But that reflection of his real Ego’s Spirit-Soul Beingness will return to its everlasting Divine nature. So his petty ego-self is also a Self-conscious immortal Being, part of his real Spirit-Soul, latent Ego-Self.’ And then Joshua taught them again the Parable of the Lost Son.

A certain man had two sons, and the younger of them said to his father, ‘Father, give me the portion of goods that falls to me.’ So the father divided to them his livelihood. And not many days after, the younger son gathered all together, journeyed to a far country and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything. But when he came to himself, he said, ‘How many of the hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father and will say to him, “Father, I have sinned against Heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.”’ And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, ‘Father, I have sinned against Heaven and in your sight, and I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry. For this my son was dead and he is alive again; he was lost and he is found.’ And they began to be merry. Now his elder son was in the field, and as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’ But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to his father; Lo, these many years I have been serving you. I never transgressed your commandments at any time; yet you never gave me a young goat, that I might make merry with my friends. And as soon as this son of yours came, who devoured your livelihood with prostitutes, you killed the fatted calf for him.’ And he said to him, ‘son, you are always with me, and all that I have is yours. It was right that we should I make merry and be glad, for your brother was dead and he is alive again, and he was lost and is found.’ (Luke 15:11–32)

‘In this parable,’ said Joshua, ‘the father is *Alaha*, our Heavenly Father. The Sons are the Spirit Beings in His One-ness. The father’s livelihood is the Life-Light and the Mind Supersubstance. The lost son is that reflection of your Spirit-Soul-Ego-Self, which is, by free will, humanized. The prostitutes are the prodigalities in life. The base elementals in a human being created from *Alaha*’s gift of Mind substance are the swine. The fatted calf, which is killed, is the gross material body, and the ring symbolizes eternity.’

‘*Alaha*, our Heavenly Father, most loving and merciful, waits expectantly for the return home of His prodigal sons.’ Thus ending the lesson Joshua went out into the courtyard with Yiohannan and Simon and there healed all who had come to him, forgiving their sins, restoring them to health and giving them his blessings.

CHAPTER TWENTY-SEVEN The God-Man Shows the Way

[JOSHUA THE GOD-MAN SHOWS THE WAY. HE TELLS HIS DISCIPLE-HEALERS
WHAT WILL HAPPEN SOON IN YERUSHALAYIM.]

(Κατὰ Ἰωάννην

14 5-6

Thomas said, to him, 'Lord, we do not know where you are going, and how can we know the way?' Joshua said to him, 'I am the way, the truth and the life.' (John 14:5-6)

14

5 λέγει αὐτῷ ὁ Θωμᾶς: Κύριε οὐκ οἶδαμεν
ποῦ ὑπάγεις καὶ πῶς ἄν ποτε εἰδέναι;
ὅσον εἰδέναι;

6 λέγει αὐτῷ ὁ Ἰησοῦς: Ἐγὼ εἰμι ἡ Ὁδὸς
καὶ ἡ Ἀληθεῖα, καὶ ἡ Ζωή.

As Joshua entered the temple early one morning, he found Is-shaak by the incense burner reciting the Psalms of the Prophet-King David and Simon on his knees before the Holy of Holies, weeping, his forehead touching the ground. His brother Manasseh stood by him.

Joshua touched the boy's head with his right hand and helped him to his feet. Knowing what was in the novice's mind, Joshua said to him, 'Beloved one, this is the Will of God. For that hour I have come to the world. Later I will explain this to you.'

Passing through the curtain without touching it, Joshua entered the Holy of Holies, and prayed silently to his Heavenly Father. When the Rayis Rabbi Samuel came with two Essene Rabbis, Joshua joined them and together they offered the morning service of worship to *Alaha*.

Then Joshua asked the companion-disciples who were present to meet with him in an hour in the synagogue. Present in the synagogue that morning were the companion-disciples, the disciple-healers who were in K'far Nahum and some other Israelites who had been healed by the God-man.

After reciting his worship prayer to *Alaha*, Joshua taught them in Greek and Aramaic. 'Beloved, your life as a human being in a material body lasts only a few years. The body continuously changes and sooner or later must die, but the human being, the image of *Alaha*, the real you, your Ego-Self, the Spirit-Soul, latent in your beingness, is immortal. Part of your Spirit-Soul-Ego-Self in its incorruptible Spirit human Form is latent even in your gross material body.

'Your gross material body and your other bodies, the work of your brethren, the Holy Archangels, who create and sustain them for you, are from a human point of view perfect, but temporary and corruptible.

‘As a human being lives in the gross material body and simultaneously in the bodies of emotions and thoughts, a time-and-place self, petty and egotistic, is created.’

‘Its behavior and expressions, which are shaped by conditions and influences impressed on it by the gross material world of existence, may be either good or bad.’

‘Though the time-and-place self can be judged good or bad by the way it is living, its real nature as part of the Spirit-Soul-Ego-Self, is always pure and immortal. This I have taught you with the parable of the Prodigal Son.’

‘To return home you must refuse to allow the egoistic petty self to make bad use of the Mind Supersubstance, creating bad elementals, human-in-nature demons. You must make good use of the Mind Supersubstance, which is a great gift from our Heavenly Father, *Alaha*, by right and reasonable thinking, creating good elementals, human-in-nature angels.’

Κατὰ Ματθαῖον 16 24-26
16
24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μα-

θηταῖς αὐτοῦ. εἴ τις θέλει ἀπίσω
μου ἑξθεῖν ἀπαρνησάσθω ἑαυτὸν καὶ ἀρά-
τω τὸν σταυρὸν αὐτοῦ καὶ ἀκολου-
θείτω μοι.

25 Ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ
σωῆναι, ἀπολέσει αὐτήν. ὅς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἔμου
ἐσθῆσει αὐτήν.

26 Τί γὰρ ὠφελεῖται ἄρθρωπος ἐὰν
τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ
ψυχὴν αὐτοῦ ἡμιώσῃ. ἢ τί δώσει
ἄρθρωπος ἀντάλλαγμα τῆς ψυχῆς
αὐτοῦ? "

Then Joshua said to his disciples, ‘If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. For whoever desires to save his life shall lose it, and whoever loses his life for my sake will find it. For what is a man profited, if he gains the whole world, and loses his own Soul? Or what will a man give in exchange for his Soul?’ (Matthew 16: 24–26)

‘Even if you love the way you are living now, you will sooner or later “lose” the kind of life you are leading now. Everything is changing in the life of your petty, egoistic time-and-place self—your interests, desires, intentions and thoughts. If you deny your petty self the kind of life you are leading now, by following my teachings—giving up uncontrolled desires, weaknesses, bad emotions and thoughts—you will crucify the petty self and in time you will “lose” this kind of life. But your petty self is not your real, immortal and everlasting Spirit-Soul-Ego-Self, and when you crucify the petty self it will not in reality die, but will be resurrected as a Spirit-Soul-Ego-Self, mighty and immortal. In your real Self you will find the Truth and Life everlasting.’

‘Tomorrow I leave for Yerushalayim. I will take Yiohannan with me, the two Yiacoubs and Simon. Twice more we will visit Yerushalayim and return to K’far Nahum. The third time all my companion-disciples, my mother, my aunt Miriam Shalome, and Maria Magdalena will come with me for the Feast, but they will return without me. Later I will come in Spirit.’

‘The Holy Archangels in *Alaha*’s One-ness, co-vibrating with *Alaha*’s Will-pleasure, are at all times creating, using Mind Supersubstance. The human being—the image and likeness of *Alaha* and of the Holy brethren, the Archangel-Creators—can also use the, Mind Supersubstance to create. What does Man create?’

‘Using the Mind subconsciously he creates elementals, living entities, angelic-in-nature or demonic-in-nature, that shape his time-and-place personality. In the worlds of existence a human being is dual: the real Self and the petty self. Duality is the law of all the worlds of existence. Part of a Man’s real Spirit-Soul-Ego-Self, giving life to the petty self, remains unobtrusively latent within him, while the petty self continuously changes behavior, character, and ways of living.’

‘When a human being awakens, transmuting his petty self into his real Self, his Spirit-Soul-Ego, he becomes Self-conscious, powerful and wise. Then the Mind, in all its modes of existence, emanates directly from his real Ego-Spirit-Soul-Self. The lost son comes home.’

‘You, my disciple-healers, must use Mind substance-energy in the etheric doubles of your gross material bodies, storing it in your abdomens. From the bellies of those who follow my instructions will pour rivers of Mind-energy as living water. If you would heal, beloved ones, do every day the special exercises I have taught you. You must not waste the precious Mind Vitality by thoughtless, careless living. You must keep in check always and under your control all your emotions, feelings, and thoughts. Become masters of the Mind, controlling Mind vital energy, and become masters of visualization, creating in your minds precise images, accurate in form, size and color, so that you will be able to materialize these later, using Mind Vitality.’

‘I have so much more to teach you, but you are not ready yet to understand me. Practice and if you are serious, disciplined, and observant, you will find the way to the Light. I have given you the keys. Now you must use them. In ten days we will meet here again. Tomorrow I go to Yerushalayim. *Alaha* be with you.’

CHAPTER TWENTY-EIGHT The Author of Life

[THE GOD-MAN JOSHUA, THE *Mshiha*, REASSURES HIS FRIENDS.

HE GOES TO YERUSHALAYIM WHERE HE TEACHES.

HE HEALS A ROMAN NOBLE AND RAISES ELIEZAR FROM THE TOMB.]

“Μηδὲ κληθεῖτε διδάσκαλοι
ἵνα γὰρ ὑμῶν ἔστιν ὁ διδάσκαλος ὁ χειρτός
ὁ δὲ μέγιστος ὑμῶν ἔσται ὑμῶν διάκονος
ὅστις δὲ ὑψώσῃ ἑαυτὸν ταπεινωθήσεται
καὶ ὅστις ταπεινώσῃ ἑαυτὸν ὑψωθήσεται.”

ⲙⲏⲃⲉ ⲕⲗⲏⲑⲏⲧⲉ ⲃⲓⲃⲁⲥⲁⲅⲁⲗⲟⲓ
ⲏⲓⲛⲁ ⲅⲁⲣ ⲏⲙⲱⲛ ⲉⲥⲧⲓⲛ ⲟⲩ ⲃⲓⲃⲁⲥⲁⲅⲁⲗⲟⲥ
ⲟⲩ ⲃⲉ ⲙⲉⲅⲓⲱⲛ ⲏⲙⲱⲛ ⲉⲥⲧⲁⲓ ⲏⲙⲱⲛ
ⲃⲓⲁⲓⲟⲛⲟⲥ ⲟⲩⲥⲧⲓⲥ ⲃⲉ ⲏⲩⲱⲥⲏⲓ
ⲉⲁⲱⲧⲟⲛ ⲧⲁⲡⲏⲓⲛⲱⲑⲏⲥⲧⲁⲓ
ⲕⲁⲓ ⲟⲩⲥⲧⲓⲥ ⲧⲁⲡⲏⲓⲛⲱⲥⲏⲓ
ⲉⲁⲱⲧⲟⲛ ⲏⲩⲱⲑⲏⲥⲧⲁⲓ.

Vla tithron mdarbana nitla haki v mda,
rankhon mshika. Vla tithron mda
nitla dhaki v mdabnanikhon mshika
haw dkar dkhmon nihi lkhon msha-
msha. Man gheir danrim nafsheh,
Nitymakakh uman dna mik nafshek
nitrim.

And do not be called teachers; for one is your Teacher, the Christ. But he who is greatest among you shall be your servant. And whoever exalts himself will be abased and he who humbles himself will be exalted. (Matthew 23:10-12)

Very early the next morning, long before sunrise, Joshua went to the temple. The only light came from a few, flickering candles but Joshua saw Is-shaak there on his knees, scrubbing the floor. Joshua caressed the boy's head and entered the Holy of Holies. Manasseh and Simon were helping Yiacoub harness the horses and load the cart for the journey.

Samuel rose very early too, and when he entered the temple, Is-shaak told him where Joshua was. Samuel entered the Holy of Holies, where Joshua prayed at the altar to his Father, *Alaha*. The white-bearded Rayis Rabbi knelt before the God-man and in a voice trembling with anxiety and excitement, said to him, 'Beloved *Mshiha*, *Beni Alaha*, I have seen you dematerializing and re-materializing your body. Must you submit this body of yours, this holy body, to the torturers' cruel hands, to be bruised, wounded, and destroyed? Can this not be avoided?'

Joshua helped the old man to his feet saying, 'Reverend Rayis Rabbi, have you forgotten that this material body of mine is not my Self? Sooner or later a material body must die. By killing this body, they do no harm to me. And it is by "dying" that I will demonstrate the truth of my teaching. Three days after they kill my body, I will resurrect it, healed of all they have inflicted upon it. My dear Samuel, what I ask of you now is that you remain calm.'

At sunrise as Joshua and the Rayis Rabbi were offering to *Alaha* the morning service of worship, Petros, Andreas, Philippos, Nathanael, Matai, Yiohannan and Yiacoub, son of Yioussouf, came to the temple. Petros spoke for them saying, 'Beloved Malpana Rabbi, will you not allow us to go with you now to Yerushalayim?' Joshua said to them, 'Come. It gives me great joy to have you by my side.'

The Rayis Rabbi provided a second large cart, and after breakfast the carts with the two Yiacoubs driving set off for Yerushalayim. They arrived in the yard of the Essene See in Yerushalayim about noon the following day.

Yiassounai had Joshua's rooms tidy and clean and sweet smelling with jars of jasmine and jonquils and larger pots of basil on the windows. The clay jars were filled with fresh water and the table was laid with bowls of dates, fresh and dried figs, and sweet almonds.

When Joshua went to his rooms after lunch, Yiassounai followed to see if anything was needed. Joshua tousled his hair, smiling his sweet smile. The boy kissed the right hand of the God-man with great love and left with his heart overflowing.

Simon visited Yiassounai in his rooms bringing Stephanos, whom Yiohannan had introduced to him. Yiassounai was delighted to meet Simon, and the three boys quickly became fast friends.

'Yiassounai,' said Simon, his voice heavy with foreboding, 'in K'far Nahum Joshua told us that the Sanhedrin will soon arrest him, abuse him, torture and kill him.'

'Kill him?' Yiassounai interrupted. 'Who can kill the Mshiha, Simon? Joshua is the *Beni Alaha*. He has dematerialized his body and re-materialized it countless times. Why in Nazareth once the Sanhedrin seized him and dragged him to the edge of a cliff intending to push him over and stone him, but Joshua dematerialized his body and re-materialized it in the Essene temple before Rabbi Davout, a mile away. So tell me, how can they arrest him? I know what Joshua said to you in K'far Nahum. As Spirit-Soul I was there with you.'

'But of course,' said Simon, 'Joshua told us when he gave a lesson on the immortality of the Spirit-Soul-Ego-Self that there was a young novice in Yerushalayim who could leave his gross material body at will. He must have meant you.'

Yiassounai was reluctant to talk about it further, but Simon continued, 'I am sure of it. Yiassounai can leave his material body and visit distant places Self-consciously and often visits his Beloved One, but I don't think he dares to materialize another body and enter it. Maybe he can't do that. So Yiassounai,' Simon continued, 'you heard what Joshua said about the Sanhedrin; that they are going to kill him.'

'But Simon,' said Yiassounai quickly, 'again I ask how can they kill him? He is the *Mshiha*, the Son of *Alaha*. Who has the power to kill the Son of *Alaha*? Of course they can murder his material body, but he told us himself that after three days he will resurrect it, healed of all injury. I don't say that what Joshua told us does not give my heart pain, but I think I grieve less than you do, my dear Simon. I try not to think about it; for there is much I cannot understand.'

The Rayis Rabbi Ephraim, who had been in Bethania when Joshua arrived, went to Joshua's rooms after lunch and found Joshua there with Yiohannan, and Yiacoub. 'Beloved Joshua,' said Ephraim with tears in his eyes, 'I bring you terrible news.'

'Reverend Rayis Rabbi,' said Joshua, 'I know.'

With his head in his hands, Ephraim said in a voice choked with sobs, 'Beloved Mshiha, Eliezar, the brother of Martha and Maria, Eliezar whom you love, is dead. For three days now he has lain in his tomb, and his poor sisters are inconsolable.'

‘Beloved Malpana,’ said Yiacoub, ‘shall we postpone the afternoon lecture to another day?’

‘No,’ said Joshua, ‘call the disciple-healers to the synagogue this afternoon, but tell Petros, Andreas, Mattai, Philippos, and Nathanael that tomorrow we go to Bethania to wake our beloved Eliezar from his sleep.’ ‘To wake Eliezar?’ said Ephraim mystified. ‘But Eliezar’s body is three days in its tomb.’

‘Reverend Rayis Rabbi,’ said Joshua gently, ‘tomorrow early, after the morning service, you will go with us to Bethania and you will witness the power of the Son of Man, given him by *Alaha* over death.’

Thomas, who was late as usual, walked in to hear Joshua say that they would be going to Bethania. He said in a low voice to Petros, ‘The Sanhedrin is looking for a chance to arrest and kill him. This is their chance. We are all going to Bethania to die with Eliezar.’ Joshua looked upon him with pity and said, ‘They will kill ME, Thomas, NOT YOU, and not until *Alaha* allows it. If you are afraid, my dear, do not come with us.’

In the lecture that afternoon the God-man repeated the lesson that the gross material body of a man is not his Spirit-Soul-Ego-Self.

‘Beloved, the Holy Archangels create and sustain the material body so that the human personality may dwell in it, but only for a while. The body and the petty personality are constantly changing. But in the personality’s ego-self is part of the Spirit-Soul-Ego-Self, which is immortal. Its nature is everlasting Life. Human beings live in their corruptible bodies subconsciously, in a dream, deluded by illusions and by changing desires for what they would call their “own”. One day the personality’s petty self will awake, wanting to know its real, immortal Self. Using *Alaha*’s gift, the Mind, properly, Man will find the Truth in him. Using his Divine abilities to observe, comprehend, meditate, and visualize, the petty ego-self will become a Self-conscious Ego as he unfolds in himself his Divine nature.’

After the lecture two carts drove into the yard of the synagogue, where three invalids were waiting for Joshua. In one cart was a centurion with a young Essene and in the other, five sword-bearers.

Joshua healed the three and approached the centurion, who had climbed down from the cart. Before he could speak, Joshua said to him, ‘*Pax, semper in animo sapientis est placidissima pax. Scientiam*’ (Peace be with you. Know that in the Soul of a wise man there is always the most gentle peace). Joshua took the young Essene’s place on the cart, saying, ‘*Cognosco* (I know). Let us go now.’

Octaviano a middle-aged Roman nobleman, a second cousin of the wife of the Roman Procurator and Governor, was on a long visit to Palestine from Rome as the guest of Sallustius. Sallustius was a wealthy man, living in a large house with extensive gardens in a suburb of Yerushalayim, not far from the Essene See.

Early that morning when Octaviano, who loved flowers, went out into the garden, he had been bitten by a venomous snake on the ankle of his right foot. He ran to the house in pain and great fear shouting for help. Some servants had rushed back into the garden and had killed the viper. Octaviano’s right leg, from the knee down, was painfully swollen and he became feverish, shaken with spasms and convulsions. The practitioners drew blood from the ankle to no avail. The man was in agony until, in the afternoon, he fell into a coma. The practitioners could offer no hope.

When the God-man entered the sickroom, he found Octaviano unconscious, surrounded by Sallustius, the wife of the Roman Governor with her maid, her niece Veronica, nephew Flaviano, and two practitioners. Joshua raised his right hand, saying, ‘*Pax vobiscum*’ (Peace be with you). He went directly to the couch and put his right hand on Octaviano’s chest, next on his forehead, and then passed it over his body from head to foot several times. Taking the nobleman’s right hand in his, he said, ‘*Carus Octaviano, exsuscito*’ (Dear Octaviano, awake).

Smiling, Octaviano opened his eyes, and Joshua helped him stand, for he was completely healed. Veronica was looking at the God-man with love and admiration and Joshua said to her, '*Octaviano nunc bene est*' (Octaviano is well now). Veronica took his right hand, kissing it, while he placed his left hand on her head and blessed her. Her brother, Flaviano, also kissed Joshua's right hand and Joshua blessed him too, saying, '*Flaviano, pax vobiscum.*'

The wife of the Roman Governor was bewildered. 'Essene Rabbi,' she said, 'how do you know our names?' Joshua answered, '*Cara Claudia, ego cognosco nomen tuam etiam*' (Dear Claudia, I know your name too). And then Joshua gave them all, in Latin, a lesson on '*Veritas et vita in saecula saeculorum*' (Truth and the everlasting Life).

He blessed them and departed leaving with them his great love.

As they drove back to the Essene See, the centurion asked him how he came to know Latin. Joshua did not say that there is nothing on Earth unknown to him. Rather he said that he had learned it in the Essene school in Heliopolis in Egypt, where he had lived until he was twelve.

Early the next day after the morning service, two carts belonging to the See of K'far Nahum departed for Bethania. In one were the companion-disciples and in the other Rayis Rabbi Ephraim, Joshua, and Yiassounai with Stephanos driving.

Now a certain man was sick, Eliezar of Bethania, the town of Maria and her sister Martha. It was that Maria who anointed the Mshiha with fragrant oil and wiped his feet with her hair, whose brother Eliezar was sick. Therefore the sisters sent to him, saying, 'Mshiha, he whom you love is sick.' When Joshua heard that, he said, 'This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.' Now Joshua loved Martha and her sister and Eliezar. So, when he heard that he was sick, he stayed two more days in the place where he was. Then after this he said to the disciples, 'Let us go to Judea again.' The disciples said to him, 'Rabbi, lately the Jews sought to stone you, and you are going there again?' Joshua answered, 'Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of the world. But if one walks in the night, he stumbles, because the light is not in him.' These things he said, and after that he said to them, 'Our friend Eliezar sleeps, but I go that I may wake him up.' Then his disciples said, 'Mshiha, if he sleeps he will get well.' However, Joshua spoke of his death, but they thought that he was speaking about taking rest in sleep. Then Joshua said to them plainly, 'Eliezar is dead. And I am glad for your sake that I was not there, that you may believe. Nevertheless let us go to him.' Then Thomas, who is called Didymus, said to his fellow disciples again, 'Let us go also, that we may die with him.' So when Joshua came, he found that he had already been in the tomb four days. Now Bethania was near Yerushalayim, about two miles away. And many of the Jews had joined the women around Martha and Maria, to comfort them, concerning their brother. Then Martha, as soon as she heard that Joshua was coming, went and met him, but Maria was sitting in the house. Then Martha said to Joshua, 'Mshiha, if you had been here, my brother would not have died. But even now I know that whatever you ask of Alaha, Alaha will give you.' Joshua said to her, 'Your brother will rise again.' Martha said to Joshua, 'I know that he will rise again in the resurrection at the last day.' Joshua said to her, 'I am the resurrection and the Life. He who believes in me, even though he dies, he shall live. And whoever lives and believes in me shall never die. Do you believe this?' She said to him, 'Yes Mshiha, I believe that you are the Mshiha, the Beni Alaha who is to come to the world.' And when she had said these things, she went her way and secretly called Maria her sister, saying, 'The Malpana has come and is calling for you.' As soon as she heard that, she arose quickly and came to him. Now Joshua had not yet come into the town, but was in the place where Martha met him. Then the Jews who were with her in the house and comforting her, when they saw that Maria rose up quickly and went out, followed her saying, 'she is going to the tomb to weep there.' Then when Maria came where Joshua was, and saw him, she fell down at his feet, saying to him, 'Mshiha, if you had been here, my brother would not have died.' Therefore, when Joshua saw her weeping, and the Jews who came

with her weeping, he groaned in the spirit and was troubled. And he said, ‘Where have you laid him?’ They said to him, ‘Come and see.’ And Joshua, the Son of Man, wept. Then the Jews said: ‘see how he loved him.’ And some of them said: ‘Could not this man, who opened the eyes of the blind, also have kept this man from dying?’ (John 11:1–37)

Joshua, accompanied by his disciples, the Rayis Rabbi and the novices, followed Martha, Maria, and their Israelite friends to the tomb where Eliezar’s body lay.

Yiohannan, Simon the Canaanite, Stephanos, and Yiassounai stood behind the God-man. Ephraim stood to his right while Maria and Martha wept beside the tomb. Stretching his arms upward, Joshua said in Aramaic,

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Our Heavenly Father. Your will is done in Heaven and on Earth. All things have been delivered to me by my Father.

Avun d bashmayia
Nehue tzevianak aikana d bashmayia af bara.
Ke midm ashtelim li min Abi

Then Joshua, again groaning in himself, came to the tomb. It was a cave and a stone lay against it. Joshua said: ‘Take away the stone.’ Martha, the sister of him who was dead, said to Joshua: ‘Mshiha, by this time there is a stench for he has been dead four days.’ Joshua said to her, ‘Did I not say to you that if you would believe you would see the Glory of Alaha?’ Then they took away the stone from the place where the dead man was lying. And Joshua lifted up his eyes and said: ‘Father, I thank you that you have heard me. And I know that you always hear me, but because of the people who are standing by I said this that they may believe that you sent me.’ Now when he had said these things he cried with a loud voice: ‘Eliezar come forth.’ And he who had died came out bound hand and foot with graveclothes and his face was wrapped with cloth. Joshua said to them, ‘Loose him, and let him go.’ (John 11:38–44)

With their eyes full of fear, Maria and Martha removed the grave-clothes from the face and body of their brother. Joshua embraced Eliezar, kissing him and told his sisters to kiss him too. He asked the Israelite friends to depart to their homes, so Maria and Martha could be alone with their brother.

Joshua and the others with him went with the family to their house. Joshua asked Petros, Andreas, and the Yiacoubs to buy food in the town and bring it back to them.

That evening Joshua returned with the others to Yerushalayim. They were all in high spirits. The next morning, with Ephraim, Yiohannan, Stephanos, and Yiassounai, Joshua came back to Bethania and spent the day with Eliezar and his family.

Many Israelites in Bethania believed in Joshua, and they came to the house with small gifts for him. Some of them, and some Essenes, brought ill relatives to him and Joshua healed them all and gave them his blessing and his great love.

The Essenes and Israelites lived peacefully together in Bethania although the Sanhedrin in Yerushalayim had spies there, who reported the strange events at the tomb of Eliezar.

CHAPTER TWENTY-NINE The Conspiracy

[THE SANHEDRIN CONSPIRE TO SENTENCE JOSHUA TO DEATH.
HE IS WARNED OF THE EVENTS.

JOSHUA ADVISES HIS FRIENDS IN BETHANIA TO LEAVE PALESTINE.]

Κατὰ Ματθαῖου 10 28
- - - καὶ μὴ φοβηθῆτε
ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα.
τῆς δὲ ψυχῆς μὴ δύνασθαι ἀποτείνειν.

*And do not fear those who kill the body but
cannot kill the Soul. (Matthew 10:28)*

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tdlun min aghelin dktelin paghera nafsha
la mishrhn lmitkal.

The Sanhedrin was the highest and the most powerful Israelite religious authority in Palestine. It was composed of thirty Rayis Rabbis, all Pharisees and Scribes, who were personally selected by the presiding Rayis Rabbi. Twenty-five of these Rayis Rabbis were counselors and five were judges. The Sanhedrin strictly observed the Mosaic Law, as it was written and as it had been passed down—especially when it served their purposes.

The judges of the Sanhedrin had the power to impose the death penalty—by any means, including hanging, stoning and crucifying—upon Israelites who disobeyed the Mosaic Law. Fifty executioners were appointed to execute the decisions of the judges.

King Herod provided the Sanhedrin with hundreds of armed men, swordsmen and spearmen, placed under the Sanhedrin’s authority.

The Sanhedrin had spies everywhere, even in the King’s palace and in the palace of the Roman Governor. These spies provided written reports on any activities they considered suspect. Nearly all Israelite Rabbis were spies. The Essenes, whom the Sanhedrin considered heretics, were a favorite target and suffered greatly. The Roman Governor had his own spies, mostly Greek and Israelite, throughout Palestine.

On the day after Joshua had raised Eliezar, resurrecting his body, the whole event in great detail was reported to the Sanhedrin by the Israelite Rabbi who had witnessed the miracle.

Kaiaphas, the Rayis Rabbi presiding over the Sanhedrin, read the report with rising fury. He had seen too many similar reports on the teaching and healing of this Essene Rabbi called Joshua. He called for a meeting of the Sanhedrin that same day.

Unable to conceal his smoldering anger, Kaiaphas rose and said to the counselors and judges, ‘Reverend Rayis Rabbis, this young Essene, Joshua, is becoming a real thorn in our side and represents a grave danger to our plans. Two days ago in Bethania this heretic Rabbi, servant of the Archdemon Beelzebub, raised from the tomb, where it had lain four days, the dead body of Eliezar, whose death was most certainly the Will of *Alaha*. Under Beelzebub’s authority and with his consent, he called the Soul of Eliezar back from *Gehenna* (hell).

‘This is not his first offense. This cursed Archdemon has called other Souls back from *Gehenna*. I have a detailed report from our Rabbi in Nain, who was taking a dead boy for burial when this Joshua interfered. In terror the man heard the Essene Rabbi order the boy’s Soul to return to the body. And you’ve heard of the daughter of Jairus, the ruler of our synagogue in Yerushalayim, who was wickedly brought back from death. When *Alaha* wills a person’s death, by what right does the Archdemon violate *Alaha*’s Law?’

‘It is not news to us that he has command of demons. We have many reports of him ordering demons to leave those possessed by them. Fourteen years ago when my father-in-law, the Rayis Rabbi Annas presided over the Sanhedrin, he heard a case from the country of Gadarenes. This Archdemon ordered a legion of demons to depart from the body of one possessed and to enter the bodies of a herd of swine. A large number of the swine, unwilling to accept the demons in their bodies, ran off a cliff into the lake and drowned. The owners of the swine were outraged. Some of you remember that we decided then to rid ourselves of this man, and the judges agreed unanimously, ordering the executioners to arrest him secretly and to stone him to death. Fifteen of our men arrested him in Nazareth, where he was living then, claiming to be the Son of *Alaha*. They dragged him to the edge of a cliff to stone him, but somehow he escaped. He simply disappeared as they were about to hurl him over the cliff. Soon he left Nazareth and has been living since in K’far Nahum.

‘Admittedly he is a very successful healer, but it is only his power over demons that works these wonders. We have another, graver problem though and that is with his teachings, which pose a most serious threat to our plans to one-day drive these Romans from this Holy place. We know the Romans to be our enemies, invaders and arrogant conquerors. He claims they are our brothers, the offspring of *Alaha*. The man is mad. Our spies ask him if it is right and just to pay taxes to Caesar and he replies most cunningly that we should give our money, which is Caesar’s, to Caesar, and give what is *Alaha*’s to *Alaha*.

‘He teaches—I have it in writing from many of our spies—“Love those who call themselves your enemies”—as if he had no enemies. “To him who slaps your cheek,” he says, “turn your other cheek.” Is this simply insanity? Isn’t he demanding our submission to Roman authority?’

‘He has healed the servant of a Roman centurion in K’far Nahum. The Centurion, our enemy, has been posing as a lover of Israelites, even building them a synagogue in a village near K’far Nahum and of course the stupid fish took the bait. This Joshua has healed many Romans. The day before he raised Eliezar from the dead, he healed a noble Roman who was dying from a snakebite in the presence of the wife of the Roman Governor, and her niece and nephew, who kissed his hand and received his blessing. He spoke to them in Latin so the servant who is our spy could not understand a word of it.’

‘He calls himself the *Mshiha* and the *Beni Alaha* and the Essenes believe him. Come now, could our Mshiha, the expected One, be an Essene heretic? Yet, many Israelites seeing the wonders he works, are following him, believing like the Essenes, that he is the *Mshiha*, a man of *Alaha*.’

‘This young Essene Rabbi, this Archdemon, is a serious threat to our plans. As soon as possible we must rid ourselves of him. Very soon I will call you together to plot our course. I think we should crucify him. And I think we must quietly kill Eliezar too. This meeting must be a secret among us. We don't want to scare him off before we arrest him. Is there any objection to my decision to destroy this enemy of ours?’

There was none. All of the judges agreed with Kaiaphas and most of the counselors too, though a few gave consent only with their silence. The next day one of the Sanhedrin counselors, a good-hearted Rayis Rabbi who was a friend of the Essene Rayis Rabbi Ephraim, came secretly under the cover of darkness to the Essene See. A year before, Joshua had healed his brother of epilepsy and a partial paralysis from which he had suffered for many years, and Joshua had healed his sister as well from a chronic and very painful skin disease.

With Joshua present, the Israelite Rayis Rabbi told Ephraim what had transpired at the meeting of the Sanhedrin. ‘Reverend Rayis Rabbi Ephraim,’ he said, ‘my dear friend, and you my dear Joshua, I have come to warn you that the lives of Joshua and of Eliezar are in grave danger. Dear Joshua, last year you healed completely my brother and sister, who are both very healthy now. I could not live with myself if I failed to warn you in time of the plot against you so that you and Eliezar have time to escape.

‘Kaiaphas is a cruel man without mercy. Not Essenes only, but many Israelites have suffered at his hands. And many Roman soldiers and personal enemies of Kaiaphas have been cut down in the night by his roving bands of notorious criminals. You must believe what I tell you, Joshua. I am risking my own life to warn you.’

‘Kaiaphas told us that fourteen years ago you were convicted of having the Archdemon Beelzebub in you and were sentenced to death by stoning, but you mysteriously escaped and have since lived in K'far Nahum. Now you come to Yerushalayim, preaching and provoking the Sanhedrin. Kaiaphas claims that you have repeatedly and publicly insulted the Pharisees and Scribes, making angry enemies of them.

‘There are many among us who love you, Joshua, as I do; but who can dare to defy Kaiaphas? You move freely around Yerushalayim, even going into Israelite neighborhoods, healing and performing miracles; but isn't this too a provocation to Kaiaphas? Of course he won't risk ordering his executioners to arrest you in broad daylight, with so many Israelites following you. But Kaiaphas is a cunning man and a very clever one. He will find a way to arrest you in the night, to bring you at once before the Sanhedrin, where you will be convicted of breaches of the Mosaic Law, and sentenced to death by crucifixion. In the early morning he will take you before the Roman Governor for his approval of the decision which he will tell him the Sanhedrin has made. On the same day he will crucify you. And I believe all this will happen very soon. Joshua, I fear you are in mortal danger!’

Throughout this account Ephraim was suffering such great agony that he was unable to conceal it. The God-man remained calm. He said to the Israelite, ‘Reverend Rayis Rabbi Gershom, I know what you are feeling. And I knew of the sentence passed upon me by the Sanhedrin. It is all as you have said. On the day before the Feast of Passover, while you are busy preparing the unleavened bread, the Sanhedrin will have me arrested in the night, led to me by one of my own companion-disciples, who has plans of his own. That same night I will be convicted and sentenced to death. Early the next day Kaiaphas and the judges will take me before the Roman Governor who will send me to King Herod. And before the people know what is happening the executioners of the Sanhedrin, protected by Roman soldiers, will crucify my body.

Yiassounai, backing out of the Holy of Holies, found Yiohannan near the yellow curtain. Petros, Andreas, Philippos, Nathanael, Mattai and Simon sat together. Stephanos was putting burning charcoal on the incense burner as the Rayis Rabbi Ephraim came into the temple.

They ate breakfast in gloomy silence. Joshua spoke: 'Beloved, you grieve because I told you that the Sanhedrin will arrest me and crucify my body. But haven't I told you also that I will resurrect my body and heal it and that with this body I will come to you, proving to you that you are your Soul-Ego-Selves, not your material bodies, and your Soul-Ego-Selves are immortal, are Life everlasting in eternity! How else shall I prove this Truth to you? Why doesn't my promise bring great joy to your hearts?'

'Reverend Rayis Rabbi Ephraim and all of you, beloved, be calm; rejoice. Do you see in me any fear or grief as I foresee the crucifixion of my body? My human sorrow, as the Son of Man, is for what will be done over centuries to come in the name of my Father and in my name. There will be war and persecution. Fathers will kill their children; children their parents. Brother will slay brother. I pray to *Alaha* to take from me this most bitter cup. But if this is His Will, His Will be done.'

'In my *El Shaddai* Selfhood are all human beings, good and wicked. The wicked are your brothers who have gone astray, who live in the darkness of ignorance but will, one day, find the way back to the Truth. You must love those whose need for your love is the greatest. I have told you many, many times to love those who call themselves your enemies and pray for them. In my *El Shaddai* Selfhood I am everywhere. Where two or three of you are gathered in my name, I am there also.'

At noon that day Joshua set out with his disciples for K'far Nahum. Having loaded the two carts with provisions, Yiassounai and Stephanos offered sweet smelling flowers to Joshua, Yiohannan, Petros and Andreas. When the carts disappeared from sight, Yiassounai ran to his room and threw himself on his bed, sobbing. Stephanos left him alone, understanding all too well his feelings.

The carts traveled day and night with only short stops to rest in Jerikho, Keruchim, Beth Shean, Sennabris on the south-west shore of the Sea of Galilee, Tiberias, and Magdala until they arrived in K'far Nahum an hour before dawn. The journey took one and a half days and two nights. Philippos and Simon, from time to time, relieved the Yiacoubs, who were driving.

Joshua went directly to the temple, where Is-shaak and Manasseh were cleaning, and entered the Holy of Holies. Simon went to his room to get a few minutes rest before the morning service. Petros and Andreas went home. When the Rayis Rabbi entered the temple for the morning service of worship to *Alaha*, Joshua, Simon and Philippos were waiting for him.

After the service Joshua asked Yiacoub, son of Yioussof, to call his disciple-healers together in the synagogue that afternoon for instruction. There were, in the synagogue, more than two hundred. There were Essenes, Israelites and the guests of the Israelite disciple-healers. Many were standing. Among the guests were three Israelite Rabbis; two from Bethsaida and the other from Magdala. Joshua entered accompanied by the Essene Rayis Rabbi and by Simon the Canaanite. In his long, snow-white robe, with his radiant aura, Joshua looked like an Archangel. Arms stretched upward, he recited his worship prayer to *Alaha*.

'Beloved,' he said, 'all of you, offspring of *Alaha*. Remove completely from your minds and hearts all ill will you harbor against any of your brothers. Living in the material world, the world of existence, the world of separateness, you will have differences, but you must not let these differences take possession of your hearts and minds and cause ill will and hatred for your sisters and brothers. For all human beings are brothers and sisters, children of *Alaha*, our Heavenly Father,' Joshua said emphatically:

yard where there were more than fifty anxiously awaiting him. The Israelite Rabbis followed and whispered to each other as Joshua healed those afflicted, saying, 'Your sins are forgiven.'

With the Rabbis looking on, Joshua healed three lepers and four who were blind, two of them from birth. Most of the sufferers had come great distances. Joshua gave all whom he healed his love and to everyone present, his love and his blessing.

That night, three hours after sunset, the sound of camel bells and of a heavy cart pulled by oxen was heard in the yard of the house where Joshua lived. Two young Bedouins were mounted on the camels and the cart, driven by a middle-aged man, carried a woman, a fourteen-year-old Bedouin girl, and a boy of seventeen. The mother of Joshua opened the door with Maria Magdalena behind her.

The young men ordered their camels to kneel and climbed down. They went to their mother and to their sister and brother, both of whom were gravely ill. The Virgin Maria went to the cart while Maria Magdalena hurried to Joshua.

When Maria had helped the mother bring the girl down from the cart, the eldest brother carried her into the house in his arms. His younger brother carried the stricken boy. They laid the girl on a couch and helped the boy to a stool.

When Joshua came into the room, the eldest of the brothers, a man of thirty, bowed before the God-man. 'Ussama, *shlam aleicum*' (Peace be with you), the God-man said. As the second brother bowed before him, Joshua said, 'Selim, *shlam aleicum*.' And to the youngest, patting his head, he said, 'Tahir, *shlam aleicum*.' The three brothers looked at each other in confusion; how did he know their names; they had never been in K'far Nahum before and had come from a distant Bedouin village near the banks of the river Euphrates.

Joshua went to their mother, who held her daughter in her arms, saying, 'Dear Sheficca, *Alaha* will heal your dear daughter, Shamsa. Have faith in *Alaha*.' The girl had suffered for many years from epilepsy and her right leg was paralyzed, atrophied, and shorter than the left. Her right hand too was paralyzed and for six months she had repeatedly heavy bleeding. Joshua caressed the crippled leg, which became the same length as the other, and then the hand, which he held in his, saying, 'Shamsa, my dear, you are well now.'

Helping her stand, he said, 'Come, child, get up for you can walk.' The girl walked around the room and returning to Joshua fell into his arms, weeping for joy. Joshua kissed her eyes. 'Shamsa,' he said, 'go to your mother. Show her how strong you are and how happy.'

Then Joshua went to Tahir still seated on the stool. Tahir also had a shortened, atrophied leg and a painful growth as big as an egg under his left ear. Joshua put his right hand on the growth, which dissolved. Then he caressed the atrophied leg to make it whole. 'You too, dear Tahir, can walk. You have no need of those crutches in the cart. No one need support you. You can run. Come, run to your mother and your sister and kiss them. And Tahir, dear boy, no more tantrums from you and no more shouting. You must be quiet now and calm.'

Tahir fell into Joshua's arms, sobbing and the God-man kissed him on his eyes. The boy kissed his mother and sister, and his mother took him in her arms. Beckoning to Ussama, she whispered something to him and he went out. He returned with a small wooden box which he gave to his mother. Sheficca gave it to Joshua saying, 'My dear, here are some jewels and a hundred silver *denarii*, that we give you with deep gratitude. I only wish I had more to give.'

Joshua took the box from her with thanks and handing it to Shamsa, he said, 'Here, it is a gift from me.'

Selim too went out and came back with a gift, a basket filled with luscious dates, Joshua ate one and thanking Selim, gave the basket to Maria Magdalena, to take to the kitchen.

Maria Magdalena offered the family sweet cakes, red wine, and salted almonds. Maria, the mother of the God-man, with the help of Maria Magdalena prepared supper for them all, calling the driver in from the cart.

Alaha's commandment to Moses is clear: "Thou shalt not kill." And I say also, you must not fight your brother. All human beings are your brothers and sisters, all are offspring of your Father *Alaha* who is in the Heavens and everywhere.

'*Alaha* grants his Mind Vitality equally to those who call themselves your enemies and to you. Every human being is granted Mind Vitality for his gross material body. It is granted in a number of ways: by breathing through the lungs, by breathing through the pores of the skin, by eating food and by drinking water and other liquids. These processes are often done instinctively and subconsciously. They would, however, be much more effective if done Self-consciously. It is animal Mind Vitality which the Holy Archangels, the Lords of the Elements, are using in creating and sustaining the gross material body.

'A disciple-healer can train himself and become a skilled master of Mind by visualization, as I have taught you. He can store Mind in great quantities in his *nephes khuf*, the etheric double of the gross material body, or elsewhere. A disciple can use the Mind Vitality in healing. He can also use it to build an elemental of himself, enter Self-consciously the elemental and visit in it distant places. The skillful disciple can materialize the elemental of himself. The Mind Vitality can be used in many other ways, but I wish to warn you. Before a disciple should embark on further ways of using Mind Vitality he must be certain that he has annihilated his personal egoism. It is in the personal egoism that the ensnarers, the tempters, *Shettim* and *Mukuishim*, the offspring of *Lilith*, are created.'

In the yard there were many suffering people, impatiently waiting for Joshua to heal them. The noise prompted Joshua to ask the disciple-healers and their guests to allow him to go and attend to the sick and suffering.

More than thirty persons were in the yard and Joshua healed them all completely. Among them were two blind children; one was two, the other four years old. Joshua took them, one by one, on his knees. He was himself sitting on the pavement, playing with them, caressing and kissing them with great love, while the children's mothers were kissing Joshua's hands.

Petros did not like to see Joshua sitting on the pavement playing with the two children, and he could not hide his displeasure. Yiohannan who had closely observed the scene laughed heartily at Petros. Joshua handed the children to their mothers, got up and said to Petros, 'Unless you become like these children, you cannot enter the Kingdom of the Heavens. Petros, make your heart the Kingdom of the Heavens.'



CHAPTER THIRTY-ONE The God-Man Reveals the Truth

[HIS LAST TEACHINGS IN K'FAR NAHUM.

THE GOD-MAN REVEALS THE TRUTH AND PREPARES FOR THE JOURNEY.]

Κατὰ Ματθαῖον 26 41
 26
 41 Ἔγρηγορεῖτε καὶ προσεύχεσθε
 ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν
 τὸ μέν πνεῦμα πρόθυμον
 ἡ δὲ σαρκὶς ἀσθενής.

ܟܬܐ ܡܬܬܝܐ 26 41
 26
 41 ܐܘܨܝܪܘܢܐ ܘܡܝܢܐ ܕܡܬܬܝܐ
 ܕܡܬܬܝܐ ܕܡܬܬܝܐ ܕܡܬܬܝܐ
 ܕܡܬܬܝܐ ܕܡܬܬܝܐ ܕܡܬܬܝܐ

Watch and pray lest you enter into temptation. The Spirit is indeed ready and willing but the flesh is weak. (Matthew 26:41)

Itkairo vslav dla kialon Enisyona
Kuha mtaina. Paghra dein Kriih.

This was to be the last lesson the God-man would give to his disciples in K'far Nahum. It was a lesson on the nature of *Alaha* and of *Alaha's* presence in His phenomena of life. More than a hundred came to hear the lesson; all of Joshua's companion-disciples (with the exception of Judas the Iscariot) and most of the disciple-healers from K'far Nahum and Bethsaida. The Rayis Rabbi Samuel was present, with two other Rayis Rabbis and four Essene Rabbis. They sat on stools and on cushions and a few stood.

Having offered his worship prayer to *Alaha*, his Heavenly Father, the God-man said, 'Beloved, all of you. *Alaha*, our Heavenly Father, is the Infinite Divine Reality. *Alaha* is the Divine Selfhood; Self-sufficient in His Omnipresent Self-awareness, in His total Wisdom. In His Divine Plurality are the Archangelic, immortal Beings in His One-ness as *Alaha Elohim*. *Alaha* is at all times in His Omnipresent, ineffable, unutterable Splendor-bliss and Grandeur. *Alaha* is the Absolute Spirit Be-ness and all the Spirit Beings in Him are *Alaha's* Plurality in His One-ness. *Alaha* is the Absolute Omnipresent Spirit-Self. *Alaha* is Spirit.'

But the hour is coming, and now is, when the true worshippers of Alaha will worship Alaha, the Father, in Spirit and in Truth: for the Father is noticing those who offer to Him their worship in Spirit and in Truth, (cf. John 4:23-24)

‘Beloved, all of you. All the human beings are Spirit Being-Selves in *Alaha*’s One-ness as Spirit-Soul-Ego-Beings. You are immortal offspring of *Alaha* in *Alaha*’s everlasting Life in eternity.’

Thomas, one of the companion-disciples, asked leave to speak. ‘*Malpana*,’ he said, ‘you have spoken to us often of Life everlasting in eternity. But can you tell us what that Life is? We understand that while we are living in a gross material body, we are receiving impressions through our senses from the gross material world. What we experience gives us our conceptions of place, time, and forms animate and inanimate and the feeling of living in our gross material bodies. In the material world we have light emanating from the sun and eyes by which to see, but sooner or later the material body with its sense organs is decomposed by death. What is left then? What remains that we can call “life”?’

‘Thomas, my dear.’ Joshua answered, ‘a century ago, did the gross material body you call yours exist? And yet it exists now. It lives and you live in it. *Alaha*, you as Spirit-Soul-Ego-Self, and the Holy Archangels created it and sustain it so long as this is the Will of *Alaha*. After the death of your gross material body you remain: you as the Spirit-Soul-Ego-Self, the real everlasting Life-giving Ego-Self. Have I not said to you time and time again, “Do not fear those who can kill your body, cannot kill the Soul, for they cannot kill you?” I think, my dear Thomas, you have not understood the difference between Beingness and existence. The Life in my *El Shaddai* Self, in my One-ness, in which you and every human being as Ego-Selves are, you cannot yet conceive.’

‘This gross material world is not the only world of existence in which you can live with a sense of place and an awareness of forms. This is not the only world of existence in which you have impressions given by light and by forms. There are other Heavens. In the house of our Father there are many mansions. There are many other worlds of existence that present the experience of place, of light, and of forms.

‘Your material sense organs are very poor tools for perceiving the Truth. Your material eyes, the two little balls of water, cannot behold the holy, inextinguishable, everlasting Life-Light, but they are not your only means to perceive light.’

‘Every human being has, and has always had, a Spirit human Form in *Alaha*’s total Wisdom. That Spirit Form has, and has had in it always, and will have in it eternally, the whole circle of existence, the whole circle of human possibilities in all the worlds of existence. The gross material world is but the least of these. In your gross material body there is another body identical in form to it. If you learn how, you can appear in it at any age, but always recognizably human. And there is in your gross material body yet another body, in the human form, perfect within your Guardian Archangel. All these bodies are not you. They are created and sustained for you by the Holy Archangels in their image and in the image and likeness of *Alaha*. The Spirit human Form, however, which you can also use as a luminous human body, that is you. You can call this luminous Spirit human Form your Soul.

‘Thomas, my dear, the awareness you have of being in a place and of receiving impressions from forms, you will continue to have after death dissolves your material body. You will find your self then in a much better world. If you did the exercises I have given you, you could live even now in that world Self-consciously. There are three of you here today and three others in our community who can live Self-consciously in these worlds of existence and there are many others in distant places who live simultaneously in the gross material world and in those other worlds.’

‘In the gross material world the Spirit-Soul-Self appears in its personality, creating a petty self which contains, as a latent reality giving life to the personality, the Spirit-Soul-Ego-Self. Sooner or later every petty self, by annihilating completely its time-and-place egoism, awakens his immortal Spirit-Soul-Ego-Self. I have given you exercises in introspection, in controlling and mastering the emotions and thoughts, and in mastering the Mind Vitality.’

Philippos, who was in complete attunement with his beloved Joshua, knew that Thomas and some others among the disciple-healers could not grasp what the God-man was saying about the nature of *Alaha* and about Joshua’s nature. Joshua, aware of what was in the mind of Philippos,

With Yiohannan and Simon, Joshua went out into the courtyard where he healed more than fifty, giving them their health, his love, and his blessing and he forgave their sins.

When Joshua came to the temple early the next morning, he found Simon on his knees before the Holy of Holies trying to hide his wrenching grief from Is-shaak and Manasseh. Is-shaak, barefoot, was scrubbing the floor and Manasseh was reciting Psalms as he filled the incense burner with glowing coals. Joshua greeted the boys saying, ‘shlam,’ as he patted Simon’s head, entering the Holy of Holies. Simon wept aloud and Is-shaak, weeping too, embraced him. Manasseh continued to recite Psalms through his tears.

As Joshua returned he embraced them saying, ‘Beloved, understand that I am not my material body. You are not losing me. How could you? I am in you and you are in me, in Spirit and in Truth. And I promise that I will be with you again even as the Son of Man, as your Joshua. Come now, cheer up. Don’t let your love turn into grief.’

He kissed the tears from their eyes with great love, and then he led them into the Holy of Holies, lifting the heavy curtain for them. Joshua dipped a finger of his right hand into the oil of the lamp that burned continuously on the altar and touched their foreheads saying, ‘*Alaha*’s blessing be with you always.’

When they came out of the Holy of Holies, the Rayis Rabbi had entered the temple and Manasseh, adding incense to the burner, gave it to Samuel, who handed it to Joshua to offer to his Father, *Alaha*, as a symbol of their worship and love. The other ten companion-disciples joined them for the morning service.

After the service Joshua addressed his companion-disciples, telling them to prepare for the journey to Yerushalayim, where they would stay a month with him. ‘Beloved,’ the God-man said, ‘you will return here in a month’s time with my mother and Maria Magdalena.’ To Yiacoub and Yiohannan he said, ‘Your mother will go with us.’ He asked the Yiacoubs to prepare the carts — hired carts, this time—for travel.



CHAPTER THIRTY-TWO The Suffering Servant

[JOSHUA'S LIFE AND TEACHINGS A MONTH BEFORE THE CRUCIFIXION.

HE EXPLAINS TO HIS DISCIPLES IN K'FAR NAHUM WHAT IS TO COME.

JOSHUA INSTRUCTS AND COMFORTS THE RAYIS RABBI BEFORE LEAVING K'FAR NAHUM.

HE HEALS TWO CHILDREN.]

Κατὰ Ματθαῖον 5 10-12

5
 10 Μαρτύριοι οἱ διωκόμενοι ἔμελλεν βασιλοῦντος
 ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
 11 Μαρτύριοι ἔστε ὅταν ὀνειδίωσιν ὑμᾶς
 καὶ διώξωσι καὶ εἰπῶσι πᾶν πονηρὸν ᾧ ἡμεῖς
 καθ' ὑμῶν ψευδόμενοι ἕνεκεν Ἑμοῦ.
 12 Χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν
 πολλὸς ἐστὶ τοῖς οὐρανοῖς. οὕτω γὰρ ἐδίωξαν
 τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

*Blessed are those who are persecuted for
 righteousness' sake: for theirs is the Kingdom
 of Heaven. Blessed are you, when they revile
 and persecute you, and say all kinds of evil
 against you falsely, for my sake. Rejoice, and
 be exceedingly glad: for great is your reward
 in Heaven: for so they persecuted the
 prophets who were before you.*
 (Matthew 5:10-12)

ἰσοῦς ἔστιν ὁ μισθὸς ὑμῶν ὁ οὐρανός ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἕνεκεν ἐμοῦ χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐστὶ τοῖς οὐρανοῖς οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν

καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐστὶ τοῖς οὐρανοῖς οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν
 χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐστὶ τοῖς οὐρανοῖς οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν
 χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐστὶ τοῖς οὐρανοῖς οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν
 χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐστὶ τοῖς οὐρανοῖς οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν

Tubvaihun lalein dirhke pu mill Kein.
 Kerutha. Dkikhon ii malkutha dashmayia.
 Tubvaihunimadhi dhamhashkin ekh vrakh
 piin ekhon vamiin kataikhon kel mila
 bisha miflati bthakadu tha
 haiklain hklew varugu dakhathon
 skii bashmaya. khakanoi keir uklapo
 lamvige dmin kkeamaikhon.

Before he departed for Yerushalayim, Joshua explained to his disciples in precise detail what must befall him in only a month on the Feast of the Passover.

'The time is near when the Son of Man will be arrested on a moonless night by servants and executioners of the Sanhedrin. To satisfy the Israelite Rayis Rabbi Kaiaphas, the judges of the Sanhedrin will convict the Son of Man of violating the Mosaic Law and of blasphemy and will sentence him to death. The Judges will deliver him to the executioners, who will mock him, and abuse him until he is bruised and bloodied. Then the Sanhedrin will deliver him to the Roman Governor, who will authorize the sentence of death.

‘My body will be crucified, nailed to a wooden cross. When my body has been killed, two good-hearted Israelites who have heard me teaching, friends of the Roman governor, will ask him for my body to place it in a tomb. The governor will grant their request and with two of my disciples, my mother, my aunt Miriam Shalome, Maria Magdalena, and some other good women, they will lay my body in the cave they've prepared for it.’

When three days have passed, I will heal all the wounds and bruises and resurrect my body, leaving only the nail holes in my hands and feet and the deep wound under my ribs where the spear pierced my liver, as proof to whoever may yet doubt, that I have risen from the grave. And thus will I prove to you, my dears, and to all human beings, that the gross material body is not the Self. The body is a gift of *Alaha* that by using it you may express yourselves, but it is not you. When the gross material body dies, as sooner or later it will, your Ego-Self is not annihilated. How could it be? Your Ego-Self is your Spirit-Soul-Self, an immortal offspring of *Alaha*. It is for this I have been humanized, becoming a Son of Man. It is for this hour I have come to the world. It is not out of weakness that I will allow them to arrest me, to torture and wound my material body, and to kill it. No, this is my triumph, my victory. This is the proof of what I've taught you of the Son of Man. I tell you this now to prepare you, that you will remain calm when it comes to pass.’

Some of the disciple-healers could not grasp what the God-man was saying and they wept openly. Yiohannan the Canaanite, the brother of Simon, stood up and without asking leave to speak said, his voice breaking, ‘Beloved Malpana, must you go to Yerushalayim to be arrested, tortured, and crucified?’

‘My beloved Yiohannan,’ the God-man said gently, ‘I know that you and many others here, have not understood me. I will not die upon that cross. It is only my material body that will die, and I will resurrect it. Again I say to you, in this way I will prove to you and to all human beings that you are not your material bodies, but Spirit-Soul-Egos, immortal Beings, the offspring of *Alaha*. As the Son of Man, a human being like you, I have overcome the world.’

At noon the eleven companion-disciples joined Joshua and the Rayis Rabbi Samuel for lunch. They and the other guests ate in gloomy silence. As they finished Joshua asked them all to sing with him his worship prayer to *Alaha* in Greek and Aramaic, repeating the last sentence seven times.

Καὶ Ματθαῖος β 9-10

6
9 - - Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς
ἀγιασθήτω τὸ ὄνομά σου· ἐρχέτω ἡ βασι-
λεῖα σου· γενηθήτω τὸ θέλημά σου ὡς
ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.

*Our Father which art in Heaven, hallowed be
your name. Your Kingdom come. Your will be
done on Earth, as it is in Heaven.
(Matthew 6:9-10)*

ⲕⲁⲓ ⲙⲁⲧⲑⲁⲓⲟⲥ ⲃ 9-10
ⲡⲁⲧⲉⲣ ⲛⲉⲙⲱⲛ ⲟⲩ ⲉⲛ ⲧⲟⲓⲥ ⲟⲩⲣⲁⲛⲟⲓⲥ
ⲁⲓⲛⲁⲓⲁⲧⲏⲧⲱ ⲧⲟⲩ ⲟⲩⲛⲟⲙⲁ ⲥⲟⲩ· ⲉⲣⲅⲉⲧⲱ ⲛⲉ
ⲃⲁⲥⲓⲁ ⲥⲟⲩ· ⲓⲛⲉⲛⲏⲏⲧⲱ ⲧⲟⲩ ⲑⲉⲗⲏⲙⲁ ⲥⲟⲩ
ⲟⲩⲥ ⲉⲛ ⲟⲩⲣⲁⲛⲟⲩⲱ ⲛⲁⲓ ⲉⲛⲧⲓ ⲧⲉⲥ ⲓⲛⲉⲥ.

Abuum d'buashmayia.
nikhadis smak. Tkeete malkudah
Nehvi tjeviamak aikhana dbashmayia
apf bara.

Joshua asked Samuel if he could speak with him alone before he departed with his companion-disciples and his family for Yerushalayim the following morning. Joshua followed the Rayis Rabbi into his room and closed the door.

Overcome by grief, the Rayis Rabbi embraced and kissed the God-man. ‘Beloved *Mshiha*,’ he sobbed, ‘in the past they killed the prophets and many men of *Alaha*. Beloved one, do not go to Yerushalayim. I know they intend to kill you.’

‘Beloved Samuel,’ said Joshua, ‘listen to me carefully. I have told you many times, they cannot kill me. They can only kill my body, and it is for this hour I have come to the world, for my body’s death and for my resurrection. Please understand this. I too grieve as the Son of Man, but not for the death of this body. My human heart breaks seeing what is to come in the centuries that follow. Men will torture and kill their brothers in *Alaha*’s name and in my name. Brother will persecute brother. Heathens will torture and kill the bodies of my followers. And those calling themselves my followers will torture and kill one another, accusing each other of blasphemy and heresy. Samuel, my dear, I love all human beings as parts of my Selfhood; Ego-Selves in my One-ness, in my *El Shaddai* Selfhood. This is the cause of my sorrow. This is the cup I beseech *Alaha*, our Heavenly Father, to let pass from me.

‘The crucifixion and the death of my body is my triumph as the Son of Man. And you, Samuel, will see me here in this room in my resurrected body. I will come to you before my mother, Shabbatai and his family and my companion-disciples return to K’far Nahum. I will show you the signs of the wounds that the nails inflicted.

A new religious Order will be created in my name and in *Alaha*’s mighty name. Petros will lead it. And you, my beloved Samuel, as a Rayis Rabbi in this new Order will baptize Essenes, Israelites, Greeks, Bedouins, and even Romans in the name of the Father *Alaha*, in the name of the Son, in my name, and in the name of the Holy Spirit. Come my dear, you must not grieve to hear such good news.

‘Before I go, I would thank you as a Son of Man for all you have done for me, for my mother Maria, and for dear Yioussof over these sixteen years.

‘My ministry as the Son of Man is ending. Your ministry in the new Order of Worship begins now.’

‘One last request, Reverend Rayis Rabbi Samuel. When they return, send my mother, Yiohannan, and Yiacoub son of Yioussof to the Essenes in Ephesus.’

The next day, after the morning service, the carts departed. They were large, covered four-wheeled carts driven by their owners and drawn by two horses. Samuel provided six big baskets of provisions for the journey. Joshua kissed the novices, Is-shaak and Manasseh, and climbed into the cart with his mother, Maria Magdalena, Yiohannan, Simon the Canaanite, Philippos, Yiacoub son of Yioussof, and Mattai. In the other cart were Shabbatai, Miriam Shalome, their son Yiacoub, Petros, Andreas, Thomas, and Bartholomew.

After a journey of a day and a night they arrived an hour after sunrise at the Essene See in Magdala. Simon went to fetch his uncle, the Rayis Rabbi, while Joshua and Yiohannan went to the temple. Maria Magdalena, Maria the mother of Joshua, Miriam Shalome, and Shabbatai went to the house of Zakharias, the uncle of Maria Magdalena.

After the morning service of worship the Rayis Rabbi invited Joshua and his disciples for breakfast and lunch in the dining rooms of the Essene See. Zakharias provided bread, still warm from the oven.

Judas Iscariot did not spend much time with the other disciples, on the excuse that he was too busy buying grapes on behalf of his cousin. He had been with his cousin in Bethsaida and returning to Yerushalayim through K’far Nahum, they were informed that Joshua was two days ahead of them. In Magdala, an innkeeper told Judas that he had just seen Joshua walking with his disciples south of the city by the Sea of Galilee. Judas set off to find them.

Seeing Judas coming, Joshua smiled with pleasure, but not so the others. Petros was especially offended by the rich young man. When Judas had caught up with them, Joshua spoke again of what awaited him in Yerushalayim.

Then Joshua was going up to Yerushalayim he took the twelve disciples aside on the road and said to them, 'Behold, we go up to Yerushalayim; and the Son of Man will be betrayed to the Israelite Rabbis, and to the scribes, and they will condemn him to death, and deliver him to the Gentiles to mock, and to scourge, and to crucify... and the third day he will resurrect his dead body again.' (cf. Matthew 20:17-19)

'Beloved Rabbi,' said Judas Iscariot, 'son of Man, when the Israelites arrested you in Nazareth to stone you, you dematerialized your body. How many times have we seen you do it? So how can they harm you now? If you allow them to arrest you and turn you over to the Gentiles, you need only stretch out your right hand against them, as the prophet Elijah did, and they will perish. I confess I do not understand you. Why are you unwilling to rid Palestine of these heathen oppressors and rule as King of Israel?' Joshua, the Son of Man, did not reply, but looked upon Judas with deep pity.

A very poor woman approached them coming from the fields. She was an Israelite, a middle-aged widow, dressed in a gray linen robe, with two children. The younger, a girl of three, was so weak she carried her in her arms. The elder, a boy of five, had hold of her robe with his left hand and in his right clutched a bunch of yellow wild flowers. A thin goat followed the family. The woman, plainly exhausted, sat on a flat stone by the side of the road to recover her strength. Joshua approached her and sat down beside her. 'Martha,' he said, 'give me your little daughter, Lea.' The astonished woman laid Lea in his arms.

The child was so weak she could barely hold her head up. She was suffering with high fever and bouts of epilepsy and spasm. Joshua caressed the trembling body with his right hand, and instantly the child was healed. She opened her eyes, which sparkled with life and joy, and smiled up at the God-man. Giving her to her mother, who was weeping with joy, Joshua called to the boy, who was looking at him with fear and suspicion. 'Mikhali,' he said gently, 'come to me my love.'

The little boy, though his eyesight was very poor, smiled and when Joshua stretched out his arms, he ran to him and gave him the drooping flowers, which as the God-man touched them, were firm and fresh again. Joshua embraced the child, who wrapped his arms around the God-man's neck, covering his face with kisses. 'Is it my father come back to us?' he asked his mother. Martha had not told him his father was dead. She wept now silently for her grief and for his.

'Martha,' said Joshua, 'where will you live when the owner of the vegetable garden, where now you live with your children in a tiny hut, sells his property as he means to? Why don't you buy it from him?' 'But my dear Rabbi,' stammered the woman, 'what would I buy it with. This poor goat and this basket I carry are all I own.' 'Let me see the basket, Martha dear,' said Joshua, 'what's in it?'

'Only a towel,' said Martha, 'two pieces of dry bread and a bit of cheese.' Taking the basket, Joshua materialized in it a linen bag. 'But what about this bag?' asked Joshua. 'It's full of silver and gold. There's enough here to buy the garden, to build a decent, little house, and to buy a few goats as well. Isn't that what you've been dreaming of? Your children are both now healthy and strong. Thank *Alaha* for His great Mercy. Be happy, all of you, in *Alaha*, who blesses you. *Shlam.*' –

When Joshua rejoined his disciples on the shore, they were talking in small groups. Petros with Andreas, Bartholomew, Thomas and Mattai. Yiohannan, Philippos, Simon, and the two Yiacoubs. And Thaddeus and Judas, who was keeping to himself his ambitions and his sinister plans.

CHAPTER THIRTY-THREE In Yerushalayim

[THE RETURN TO YERUSHALAYIM. JOSHUA IS VISITED BY HIS ROMAN FRIENDS.
HE TEACHES. YIOHANNAN COUNSELS YIASSOUNAI.]

Κατὰ Ματθαῖον 21 22.

And everything, whatever you ask in prayer, believing, you will receive. (Matthew 21:22)

21
22 - - και παντω οσα ειναι αιτηθητε
εν τη προσευχη πιστευοντες μη-
γεθεε.

. ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ

ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ : ܘܢܘܢ
ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ

Vklamiklam Krishlan Baslotha
Valhaimnun tisbun.

Two hours after sunset, the carts carrying Joshua, his disciples, and his family to Yerushalayim, left Magdala. At dawn they arrived in Beth Shemesh, where they breakfasted in an Essene inn before departing three hours later. Traveling day and night, they came at dawn to Beth Shean. Here they rested for six hours at the inn of a Greek. After lunch they were back on the road, and two hours after sunrise the next morning, they stopped for four hours in Sikhem Sykhar. From there they traveled to Kivat Shaul, arriving at an Essene inn at dawn. Here they stopped for the day. Joshua went to the temple to offer a prayer of thanksgiving to *Alaha* with Rabbi Ezekiel, who was a close friend of the Rayis Rabbi Ephraim of Yerushalayim.

In the Rabbi's house Joshua healed more than twenty Essenes and Israelites. They lunched with the Rabbi and an hour before sunset departed.

At dawn they were approaching Yerushalayim on the road west of the city, where the Essene See stood, a mile from the city and half a mile west of the Pool of Eels. Looking towards Yerushalayim, there were tears in Joshua's eyes and he sighed deeply, saying in Aramaic, his voice heavy with bitterness and grief.

Yiacoub, son of Yioussouf, had, as usual, a room in the synagogue, where he gathered Joshua's disciple-healers for lessons and instruction.

Early in the morning of the second day, after the service of worship and breakfast, Ephraim and Joshua were sitting in the guest room, when Stephanos came to say that a Roman centurion has arrived at the See, asking to meet the Rayis Rabbi and the young Essene Rabbi, Joshua. His cart, Stephanos said, stood in the yard with four Roman sword-bearers and an Israelite. Ephraim asked Stephanos to show the visitor in.

The centurion told the Rayis Rabbi that two Roman nobles and a noblewoman wished to come before noon if possible to see Joshua. Joshua knew who they were and told the centurion that it would be a great pleasure to see them again.

About noon Octaviano with Flaviano and Flaviano's sister, Veronica, arrived at the See. 'Pax vobiscum' (peace be with you), said Joshua, embracing and kissing them. The Romans returned his kisses with great love. As Joshua inquired after Octaviano's health, Flaviano was clinging to the God-man's hand, so great was his love, and Veronica looked up at him, her eyes filled with adoration. Octaviano and Flaviano were to leave that afternoon for Tyre, and thence to Rome on a battleship.

Stephanos, at Ephraim's request, served the company sweet almond cream and luscious dates. Octaviano extended to Joshua greetings from Claudia, the wife of the Roman governor, and of the Roman noble Sallustius, who had sent a gift for Joshua with Flaviano. Joshua opened the box to find a silver bowl engraved with the symbols of the Roman Empire. Joshua accepted the gift graciously—so as not to offend his guests—and asked Stephanos to take it to his rooms.

When the Romans left, they kissed Joshua again with great love. Later Joshua said to Ephraim, 'I am glad Octaviano and Flaviano are leaving Palestine now, that they may be spared the sight of this body they kiss so lovingly, nailed to a wooden cross. On Calvary a month from now, Veronica, dressed in the plain garments of an Essene, will support my mother and plead with the centurion to allow her to approach the cross on which my body has been nailed. Rayis Rabbi Ephraim, these things will come to pass: Octaviano and Flaviano will denounce the Roman idols and will follow with great faith the new religious Order founded in the name of *Alaha* and in my name; Veronica will be tortured and executed and, by the followers of the new Order, she shall be called "Santa Veronica"; Octaviano will pass away in peace in Sicily; dear Flaviano, as a Rabbi of the new Worship Order in Rome, will be tortured by the idolaters and executed.' With tears in his eyes, the Son of Man said in Greek,

Πάτερ μου οὐρανὲ ἀίμα ποτὸ γέννη	Heavenly Father, so much blood will be
ἐπὶ τῆς γῆς ἐν τῷ ὀνόματι σου καὶ ἐν	shed on Earth in your name and in mine.
τῷ ἔμῳ. Πάτερ μου εἰ δυνατόν ἔστω	Father, if it is possible, let this cup pass from
παρελθετω ἅνω ἐμοῦ τὸ ποτήριον τούτου.	me.

The Rayis Rabbi held the God-man in his arms, but Joshua's voice was so low that Ephraim could understand little of what he said. Joshua retired quietly to his own rooms so as not to be seen weeping by the others and while he was praying to his Father *Alaha*, Yiassounai entered to fill the clay water jar. Knowing what was in the heart of his Most Beloved One, the boy knelt before Joshua putting his head on his knees and embracing his feet. Yiassounai's tears flowed so freely that they wet the God-man's robe. Joshua caressed Yiassounai's hair with both his hands.

When Yiohannan came in, he helped Yiassounai up and kissed his eyes saying, ‘Yiassounai, try to understand. The *Mshiha* does not need your tears. Our tears, his and mine and yours, are needed to clean the hearts of all who have transgressed the Law.’

Joshua asked Yiacoub to call the disciple-healers together that afternoon. There were more than a hundred in the synagogue: disciple-healers and their guests. There were three Israelite Rabbis present, two of them spies of the Sanhedrin. Some of the Israelite disciple-healers were talking in low voices to these guests about the visit of the Roman nobles to the See and about their gift to Joshua.

An Israelite spy of the Sanhedrin in the service of Sallustius had accompanied the Roman nobles, staying in the cart with the Roman sword-bearers. Earlier in the day, he had told five Israelite disciple-healers that Octaviano and Flaviano would give Joshua a silver bowl with the symbols of the Roman Empire engraved on it, which he had seen in the house of his master, Sallustius. The Israelite disciple-healers had then interrupted Stephanos on his way to Joshua’s rooms and asked to see the bowl. These five, who had not yet freed themselves from fanaticism and prejudice, were enraged by the sight of the symbols of the Roman Empire.

In the synagogue the companion-disciples sat on their stools with the three Israelite Rabbis beside them and the rest sat on cushions, with some standing.

From the pulpit Joshua, after raising his arms and reciting his worship prayer to *Alaha*, said, ‘My beloved ones, all of you, offspring of *Alaha*, our Heavenly Father, you must feel in your gross material bodies the Omnipresence of *Alaha* as Love and as Life. Life and Love are the nature of *Alaha*, manifesting Himself in every living being; filling every living being with His Light-Love-Life.’

‘By the light of the sun, you see with your gross material eyes everything around you which has a gross material form. This is the world of existence where you live now in your gross material body with its senses. This world of existence and everything living in it is created and sustained by the Holy Archangels, the Lords of the Elements. The gross material world is overflowing with the glory of *Alaha*, manifesting His total Wisdom and Almightyness.

‘*Alaha* has created and is creating and sustaining other worlds of existence, worlds of other dimensions, in which there are living forms. *Alaha* has created and is creating in abundance everything that all the phenomena of life require.’

‘Everywhere in the Omnipresence of *Alaha* is His Mind Supersubstance as the Mind Vitality. There are many ways in which you receive this Mind Vitality. It is in the food you eat and in the liquids you drink. It is in the air you breathe, which you receive through your mouth, or nose, or the pores of your skin. The Holy Archangels use the Mind Vitality to sustain your gross material body.’

‘*Alaha* has given you this Mind Vitality as the Mind-Light you need to create your human personality with all its levels of consciousness: sensibility, instinct, subconsciousness (where most of you live now), consciousness, that you must develop, and Self-consciousness. With the exercises I have taught you, you now can, as a Soul-Ego-Self, express more of your real Self, living Superconsciously and using the powers of your Soul-Ego-Self to heal. Most of you have learned to heal and some to materialize and dematerialize the Mind Vitality at will. With practice you can master this Mind Vitality. By visualization you can develop the skill of constructing thought-forms, which you can then materialize.’

‘Annihilating your personality’s egoism, transmuting your personality into your Soul-Ego-Self, awakening it in you, you can leave your gross material body at will and go Self-consciously where you will. You become master of place-space. And you become master of time, moving in time Self-consciously, entering the eternal, everlasting Now; entering the Cosmic Consciousness of *Alaha*; entering the One-ness of your Heavenly Father; entering the Kingdom of the Heavens, which is your real nature, in your Spirit-Soul-Being-Self. You can enter the

everlasting Life and you will discover that it is not inertia, but Superconscious conception in the total Wisdom of our Heavenly Father *Alaha*. Think about the Parable of the Lost Son.’

One of the Israelite Rabbis said, ‘Essene Rabbi, Man is a creation of the Holy Archangels and of *Alaha*. We have heard that you call yourself the “*Beni Alaha*”. Is this not blasphemy?’

‘Reverend Rabbi,’ Joshua replied, ‘in the Holy Scrolls, in the Sepher Yetzirah, it is written, “... and *Alaha* said to His Holy Archangels, the Co-Creators,

בְּצַלְמֵנוּ יִבְרָאנוּ אֱנוֹשׁוֹת
בְּצַלְמֵנוּ יִבְרָאנוּ אֱנוֹשׁוֹת

Let us make man in our image and according to our likeness”

‘Having created the material and the other bodies, *Alaha* breathed in the nostrils of Man His Breath and Man became a living Soul. The bodies of a human being are mortal and will die, but what of the Breath of *Alaha*, the Spirit-Soul-Ego of Man?

רוּחַ רְחוּם *Ruha*

‘Can the Spirit-Soul-Ego of Man—the Breath of *Alaha*—die?’

‘Soon I will prove to the world that the Spirit-Soul-Ego is immortal. That it can resurrect even a dead body as I have shown some of you before, raising the dead and calling back to them their immortal Spirit-Soul-Ego. In a month I will make it plain to all, when some who dwell in darkness and ignorance—you understand me Reverend Rabbi, for your hand is in this—will give me the opportunity to demonstrate the Truth.’

‘Reverend Rabbis, ignorance of the Truth of the Laws of *Alaha*, enmity, hatred and cruelty will bring disaster upon your beloved Yerushalayim. The war you will wage upon the Romans will leave this city a burning ruin. No stone will remain on stone.’

בְּרֵכִים אַתֶּם הַמֵּתִים
בְּרֵכִים אַתֶּם הַמֵּתִים : לְבָרְכָתְכֶם
Tubusihun Imakhitha dhimon nerhun asaf

Blessed are the meek: for they shall inherit the Earth. (Matthew 5:5)

Joshua went out with Yiohannan, Philippos, Yiassounai, and Simon to heal the many who waited for him in the yard. There were more than a hundred. The Israelite Rabbis followed Joshua closely, their anger rising as they heard him say, ‘Your sins are forgiven.’

The Rabbi who had challenged him in the synagogue shouted out, ‘Essene Rabbi, who gave you the right to heal? These wretches are ill because that is the Will of *Alaha*. Who are you to defy *Alaha*’s Will? Who are you to forgive sins?’ Joshua’s smile was at once gentle and bitter, and his eyes were full of pity as he turned them on the Rabbis. It was his only reply.

The Israelite disciple-healers, who had invited the Rabbis unwillingly, now asked them to leave the grounds, and humbly they asked Joshua to forgive them. The God-man patted their shoulders with love saying, ‘My beloved ones, I want to see in your hearts no ill will for the Rabbis. You must love them. Things will happen soon that will greatly distress you. I ask you to stay calm whatever happens. I ask you to remember in the dark days ahead what I am saying to you now. Be calm. Be at peace. Always.’

Yiassounai was so upset by the behavior of the departing Rabbi that he looked at him with ill concealed disgust. Yiohannan, who was standing near, said to him, ‘Yiassounai, my love, calm yourself. Go to your room. I will come to you. We must talk.’

Yiassounai sat on his couch with his head in his hands murmuring, ‘I cannot understand. I cannot.’

Yiohannan, closing the door behind him, sat beside the boy and embraced him, kissing his eyes as Joshua often had. ‘Yiassounai,’ he said gently, ‘do you not understand or are you struggling not to understand? Your beloved Joshua tells all of you what will transpire to prepare you that you may remain calm. You heard him say this in K’far Nahum, when you left your body here and came to him. Even out of its material body the Yiassounai self of yours was upset then. And the others, though they could not see you, were affected by your feelings. To hear what will happen to Joshua greatly disturbs you and you are opposing the will of *Alaha* when you refuse to accept that Joshua’s crucifixion and resurrection will prove to the world the great truth that the Spirit-Soul-Ego of a human being is immortal. How could anything be more convincing than the resurrection and restoration of a crucified body? Child, do you understand this?’

‘But why must it be the body of Joshua?’ said the novice. ‘Hasn’t he done as much already many times?’

‘Yes,’ said Yiohannan. ‘But this is *Alaha*’s Will. Tell me, Yiassounai, how do you love Joshua? How do you love his material body?’

‘Beloved Yiohannan,’ Yiassounai said, ‘I will tell you first how I love you, my beloved Archangel. I love you as Yiohannan in a material body. I love you as Yiohannan in a luminous human Form of light and substance. I can see you as that, though the others may see you only in your material body. I love you. I can also see you clearly with my Soul’s senses, manifesting a Soul also. I love you as a man and as the Archangel Yiohannan. But what can I know of you in your Archangelic One-ness in the One-ness of your Archangelic Order, with a name common to all the billions of Archangels in that Order, but unknown to me? I love Yiohannan.’

‘I know that Joshua the *Mshiha* is the Son of *Alaha*, One with his Heavenly Father *Alaha*, with our Heavenly unknowable, incomprehensible Father known only to him. I love and I adore Joshua, the “Son of Man”, as he calls himself. I love and I adore Joshua, the Son of Man in his magnificent splendor, in that dazzling brightness you saw with your material eyes as he was transfigured. Petros and Yiacoub covered their eyes with their hands. Only your eyes, my beloved Archangel, could behold such a light. I was there in attunement, as you know. Can a human eye see Joshua as the Light of the World? I love Joshua in his human form, dressed in flesh, but also in his dazzling Light, as the Son of Man. I love you, Yiohannan and Joshua, the Sons of Man, an Archangel and *Alaha* in human Form. That Form both of you will keep in the life everlasting, so I know I will never lose you.

‘My beloved Archangel Yiohannan, Joshua and you know everything, all that I think and now have said. Why do you ask me about it?’

‘You are right, my love,’ said Yiohannan smiling, ‘but in saying it, you impress it more deeply and clearly on your personality’s consciousness.’

Yiohannan rose and went to the table on which there was a large, clay bowl full of delicious dates. Yiohannan took one with the thumb and forefinger of his right hand and put it in his mouth. Then he picked up another and put it in Yiassounai’s mouth. Yiassounai looking up into his eyes said, ‘My beloved Archangel, are you trying to show me that you are a human being? You are an Archangel.’

‘Yes, and a human being now, a Self-conscious Soul like you and like Joshua, our Most Beloved God-man. We are all human beings now. We are, as Joshua says, Sons of Man.’

Looking at Yiohannan with great love, Yiassounai said, ‘My beloved human Archangel, once in the temple I prostrated myself, kissing the feet of Joshua. You raised me to my feet. My

Most Beloved One embraced me, kissing my eyes and saying to the Rayis Rabbi Ephraim that I might be permitted now to enter the Holy of Holies and light the altar lamp with the inextinguishable flame. You promised me then that you would be with me always.'

Yiohannan took Yiassounai in his arms and kissed him most lovingly on the eyes and forehead and said, 'Yiassounai, bring me those two wax candles. Light them and give one to me.' This done, he said, 'Now you see two flames. Give me your candle. I put the flames together. And you now see one flame, do you not? Not two flames now, but one brighter flame. Try to understand what I will tell you now. Not only will I be with you as I promised, two flames in one place, but I will be in you, two flames becoming one.'

'That flame will be you, my love,' Yiassounai interrupted, 'and all who hear me will be told that my teachings are not mine but yours. The brightness in that flame will be you, my beloved Archangel.'

'My love, my Yiassounai,' said Yiohannan, 'no matter what others may say of you, in your future Self-conscious Self, I will be in you also.' He kissed Yiassounai for the first time on his lips. 'Your mouth will be my mouth. Keep it always clean. No evil words must come from it. Have always in your human heart the teaching of our Most Beloved Joshua. Make your heart the lamp of *Alaha* and your material body His altar. The flame of that lamp is the inextinguishable Light of Love.'

Yiohannan paused as if listening. 'Joshua calls me with his mind,' he said, 'I must go.' And kissing Yiassounai again on his eyes, he went.

When Stephanos came into the room to light the candles against the gathering darkness, he found his friend on his couch, weeping. 'Sounai,' said Stephanos, 'for weeks now you have been so unhappy. You know how much I love you. Tell me what burdens your heart.'

'My dear Stephanos,' said Yiassounai through his tears, 'I know I am wrong, but I cannot accept without great pain the events that I have been trying not to foresee. I feel that something monstrous, terrible beyond belief, will happen. I struggle to deny this. Oh, Stephanos, I can't explain it.' He again burst into tears.

Stephanos kissed him gently and left him murmuring to himself, 'Sounai weeps. Simon weeps. Why? Why are they weeping?'



CHAPTER THIRTY-FOUR The Plot

[KAIAPHAS PLANS THE ARREST, TRIAL AND CRUCIFIXION OF JOSHUA.
JUDAS IS DECEIVED INTO ACTING AS AN ACOMPLICE.
A NIGHT IN THE GARDEN OF GETHSEMANE.]

Kaiaphas, the Rayis Rabbi heading the Sanhedrin, called the Sanhedrin Judges to his house. He said to them: ‘Honorable Rayis Rabbis, Judges of the Sanhedrin, I am sure that since our last meeting you have all carefully examined the reports on hand concerning the preaching and the activities of the young Essene Rabbi called Joshua. There is no doubt in my mind that he is a most dangerous man, dangerous to our holy cause: to fight the Romans and drive them eventually from our land. He is a traitor. His preaching aims at convincing Israelites and Essenes to submit to the Romans and to surrender our holy land.’

‘The latest report I have received is from our spy in the service of the noble Roman Sallustius whom the Essene Rabbi often visits. Recently, the noble Romans Octaviano and Flaviano and a noble Roman woman visited the Essene Rabbi at the Essene See in Yerushalayim. They offered him a very expensive silver bowl with the insignia of the Roman Empire engraved on it. Why are the Romans so generous with the Essene Rabbi? What has he been rewarded for? There is no doubt, the Essene Rabbi is a traitor.’

‘True, this man has great healing powers; but we know that he has the Archdemon Beelzebub within himself. The Essenes have accepted him as the *Mshiha* and many Israelites are following him.’

‘Honorable Judges, we must get rid of him, the sooner, the better, before it is too late. Hundreds of Israelites already follow him. Is it not right and just to sacrifice one man in order to save the nation, our land?’ The Sanhedrin Judges agreed.

Kaiaphas continued, ‘It would not be wise, however, to have him arrested while preaching or healing. The multitude might interfere. We must arrest him secretly at night. You, the Judges of the Sanhedrin, will then try him, condemn him to death and present him, very early the next morning, to the Roman Governor for his approval of your judgment. He cannot withhold his consent. So we will be able to take him immediately to Calvary where our executioners will crucify him—before the masses are aware of what has happened.’

‘The Roman Governor may refer the condemned Essene to King Herod. But Herod will be on our side when he hears that the Essene Rabbi calls himself the King of Israel.’

‘Everything must happen quickly on the same day, the day when the people are busy with the preparations for the Passover festivities.’

The Sanhedrin Judges gave Kaiaphas full authority and left the necessary preparations to his discretion.

One of the Zealot friends of his cousin approached Judas, son of Simon from Iscaria, on behalf of Kaiaphas. The cunning Zealot, who was aware of Judas’ ambition, said to him: ‘My

dear Judas, you told us that Joshua had great powers, that he could dematerialize his body at will. Since he has these great powers, nothing can happen to him if he is arrested and taken to the Romans for trial. I have read what the prophet Elisha did to the Syrians.’

‘Therefore, rest assured our Israelite brothers will not and cannot do any harm to him. However, when Joshua personally experiences the rigor of Roman rule and dominance he will realize that our cause to get rid of the Romans is a just cause, and with his great powers he will find a way to expel the Romans from Palestine.’

‘A few days ago you have asked me to lend you some money. Let us go to the Rayis Rabbi Kaiaphas. He agreed to give you thirty silver *denarii*, enough to buy a whole property. He will assure you that they will not harm Joshua, in fact, they could not do any harm even if some of them wanted to.’

Judas, deceived by the cunning Zealot and by Kaiaphas, agreed to take the Sanhedrin servants during the appointed night to Joshua’s place near the house of Aaron.

In the meantime Joshua was enjoying the time spent with his companion-disciples. During moonlit nights they would sit under the olive trees, pray to *Alaha* and sometimes sing together Joshua’s worship prayer to *Alaha*.

One night in the garden of Gethsemane, in the presence of Judas, Joshua said to his disciples:

‘But now I go away to my Father, to him who sent me, and none of you asks me, “where are you going?” But because I have said to you these things which are going to come to me, sorrow has filled your hearts. Nevertheless I tell you the truth. It is to your advantage that I go away now, for if I do not go, the Helper, Alaha the Holy Spirit, Shekhinah, will not come to you. But if I depart now, I will send the Holy Spirit Alaha to you. And when the Holy Spirit has come, he will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in me; of righteousness, because I go to my Father and you see me no more; of judgment, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear or understand them now. However, when he, Alaha the Holy Spirit, the Spirit of truth, has come, he will guide you into the truth; for he will not speak on his own authority, but whatever he hears he will speak; and he will tell you things to come. The Shekhinah will glorify me, for he will take of what is mine and declare it to you. All things that the Father has are also mine. Therefore I said that he will take of mine and declare it to you.

‘A little while, and you will not see me; and a little while again, and you will see me, because I go to my Father.’ Then some of his disciples said among themselves, ‘What is this that he says to us, “A little while, and you will not see me; and a little while again and you will see me” and “because I go to my Father”?’ They said therefore, ‘What is this that he says, “A little while”? We do not understand what he is saying.’ And Joshua knew that they wanted to ask him, and he said to them, ‘Are you inquiring among yourselves about what I said, “A little while, and you will not see me; and a little while again, and you will see me”? Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. A woman, when she is in labor to give birth to a child, has sorrow because her hour has come; but as soon as she has given birth to a child, she no longer remembers the anguish and the pain, for joy that a human being has been born into the world. Therefore you now have sorrow; but I will see you again and you will see me in my resurrected material body again and your heart will rejoice, and your joy no one will be able to take it from you. And in that day you will ask me nothing. Most assuredly, I say to you, whatever you ask the Father in my name Alaha will give it to you. Until now you have asked nothing in my name. Ask, and you will receive, so that your joy may be full.

All these things I have spoken to you in parables; but the time is coming when I will no longer speak to you in parables, but I will tell you plainly about the Father Alaha. In that day you will ask in my name, and I do not say to you that I shall pray to the Father Alaha for you; for Alaha

the Father himself loves you, because you have loved me, and have believed that I came forth from Alaha. I came forth from Alaha the Father and have come into the world. Again, I leave the world and I go to my Father.’ His disciples said to him, ‘See, now you are speaking plainly, and you are not using parables. Now we are sure that you know all things, and have no need that anyone should question you. By this we believe that you came forth from Alaha.’ Joshua answered them, ‘Do you now believe? Indeed, the hour is coming, yes, it has now come, that all of you will be scattered, each to his own, and you will leave me alone. And yet I am not alone, because Alaha the Father is in me. These things I have said to you, that in me you may have only peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.’

Joshua speaking lifted up his eyes to Heaven, and said: ‘Father Alaha, the hour has come. Glorify your Son, that your Son also may glorify you, as you have given him the authority and the power over all flesh, that he should have and give eternal life to as many as you have given him. And this is the eternal life, that they may know you, the only true Alaha and Joshua, the Mshiha, whom you have sent. I have glorified you on the Earth. I have finished the work which you have given me to do. And now, O Father Alaha, glorify me together with your divine Self, with the glory which I had with you before the world was in existence.

*‘I have manifested your divine name to the men whom you have given me out of the world. They were yours, you gave them to me, and they have kept your word. Now they know that all things which you have given me are from you. For I have given to them the words which you have given me; and they have received them, and have known surely that I came forth from you; and they have believed that you sent me. I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. And all mine are yours, and yours, Father Alaha, are mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to you. Holy Father, Alaha, keep through your name those whom you have given me, that they may be one as we are. While I was in the world with them, I have kept them in your name. Those whom you gave me I have kept; and none of them is lost except the son of perdition.’
(John 16:5-33, 17:1-12)*

While Joshua was speaking, Judas was absent-minded. He was busy planning how to force Joshua to use his powers to dethrone Herod and to make the Romans leave Palestine. Judas was convinced that Joshua could do it. He was also convinced that nobody could do any harm to the one who was able to dematerialize his body...

CHAPTER THIRTY-FIVE The Passion

[JOSHUA TEACHES. HE HEALS IN BETHANIA.
THE LAST SUPPER. THE AGONY IN GETHSEMANE. JUDAS' BETRAYAL.
JOSHUA IS SEIZED, TRIED, AND SENTENCED. HE BEARS HIS CROSS.
YIASSOUNAI IS WOUNDED. JOSHUA IS CRUCIFIED.]

For the next five days the God-man taught his disciples and others who came to hear him that they must be at all times and in all circumstances calm. 'The human-demon of anger,' he told them again and again, 'even in its mildest form as a simple complaint against anyone, must not disturb your peace of mind. Make your material body the temple of *Alaha*. The Holy Archangels are in it and sustain it for you. Make your heart the Holy of Holies of *Alaha*, and keep burning on the altar of your heart a lamp lit with the inextinguishable flame of love. That flame is your love for *Alaha* and for all His offspring.

'I have taught you to love those who call themselves your enemies. Love them and pray for them to your Father *Alaha*, for their need for your love and prayers is greatest.'

An Israelite disciple-healer asked, '*Malpana*, what if one calling himself my enemy intends to kill me?' 'To kill you?' answered the God-man. 'How could someone kill you? Your brother, in the darkness of ignorance, can kill your material body, but he cannot kill you. For you are not that body. You are an immortal Spirit-Soul no man can kill.' And Joshua said in Aramaic, as he had many times,

ܡܝܢ ܕܥܝܢܝܢ
ܕܥܝܢܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ
ܕܥܝܢܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ
ܕܥܝܢܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ

At that very moment be joyful and exceedingly glad, for your reward will be great in the Kingdom of Heaven for so they have persecuted the prophets who were before you. (cf. Matthew 5:12)

hairin hkhau varvasu
dagrkhon skii bashmayia. hakana gair rkrpu
lanuae amin kaimairon.

'My beloved ones, all of you, I shall prove to you and to all mankind the truth of what I have taught you. I will prove that a human being is not his gross material body, but an immortal Spirit-Soul-Ego. Truly you are the offspring of *Alaha*.

'I will allow your brothers, whom you call wicked, to arrest me, for it is *Alaha's* Will that the truth be demonstrated not in words only but in deeds. I will allow the Sanhedrin to arrest me and sentence me to death. I have told you what will happen. They will crucify my material

body on a wooden cross. Good men will take it down and lay it in a tomb. In three days I will heal it, resurrect it, and enter it again, and in that body I shall come to most of you who are here before me.

‘For this is my triumph as the Son of Man, as a man like you, over death. I will raise my human nature to the Heavens from where I came to the world, and I will draw all mankind to me there.’ ‘Malpana,’ said an Essene disciple-healer, ‘why three days? Why leave your body for three days in the tomb?’

‘My dear,’ said Joshua, ‘I will be those three days in the world you call “the world of the dead.” I will wake the dead, and those who would not stay any longer in the world of their dreams, in their mare’s-nests, will ascend to Heaven. For I did not come to the worlds of existence only for you who are living in material bodies, but also for all those in the worlds of other dimensions, which you call the worlds of the dead.’

After the morning service on the first day of the ‘Unleavened Bread’ Joshua said to the Rayis Rabbi Ephraim in the visitors’ room, ‘Beloved one, this is the last time you will see me as you see me now. As I have promised, you will see me again in your room on the fourth day after my crucifixion, in this body, resurrected. And you will see me many times over the fifty days that follow until I dematerialize this body. Let no grief enter the gates of your heart. Know that it is for this hour that I have come to the world. Beloved Ephraim, peace be with you.’

Joshua called his twelve disciples together and said to them, ‘My beloved ones, all of you, tonight we will take supper together in Aaron’s house and after supper *Alaha* will guide you. Petros, Andreas, and the Yiacoubs will go to the market and buy what we need. Ask Maria, my mother, and Aaron’s sister, Hannah Maria what to collect.’

Joshua called Yiassounai to his side saying, ‘Yiassounai, my love, go with the others to Aaron’s house. I will need you there. You will find your mother and aunt already there.’

And to the others Joshua said, ‘Yiohannan and Simon will go with me to Bethania to the house of Simon whom we healed of leprosy. There are many others, ill and disabled, waiting for us there.’

In the house of Simon Joshua healed four sufferers whom the Essene Rabbi had brought to him. Joshua asked the Rabbi to gather the others, Essenes and Israelites, in the yard of the Essene temple.

On that last day Joshua and Yiohannan restored to health and vigor more than a hundred. Joshua, Yiohannan and Simon spent six hours that day in Bethania.

Meanwhile Petros, Andreas, the Yiacoubs and Aaron bought the food for the evening meal, and Maria the mother of Joshua, Hannah Maria, Miriam Shalome, Maria Magdalena, Aethra the mother of Yiassounai, and Yiassounai’s aunt Naomi prepared the meal.

Under a fig tree in the yard of Aaron’s house, Yiohannan described to Philippos, Simon the Canaanite and Yiassounai the nature of the Kingdom of the Heavens. Simon was very impressed with Yiohannan’s wisdom. Yiassounai and Philippos understood the source of that wisdom for they knew that Yiohannan was an Archangel in the One-ness of the *El Shaddai*. When Yiohannan went to meet Joshua, Philippos told Simon the truth about Yiohannan.

The supper was laid out on a table in a large second story room adjoining a large kitchen. There was unleavened bread, loaves of cheese cut into pieces, large clay bowls heaped with fresh figs, dates, salted almonds, grapes and raisins. Smaller clay bowls filled with honey, milk, cream, and fish, fried and salted, and clay jars of sweet red wine.

Judas was the last to come. All the companion-disciples had washed their feet and hands in the yard and left their sandals at the entrance to the room. They sat on stools around the table. In the middle of one side Joshua seated Yiohannan on his right hand and beside him Petros, Andreas, Philippos, Simon, Thomas and Nathanael (also called Bartholomeus). To Joshua’s left were Judas, Matai, the two Yiacoubs, Shabbatai and Aaron.

Joshua asked them to stand as he recited his worship prayer to *Alaha*. Then as they were seated again, Joshua went to the kitchen and returned with a large brass kettle of warm water. Yiassounai carried a round wooden basin of warm water and some towels.

Joshua took a towel and asked Yiassounai to set the basin at Petros' feet. Petros protested, very reluctant to have the *Beni Alaha* wash his feet, but Joshua insisted and Petros put his feet in the basin. Joshua washed his feet, wiped them with the towel and kissed them.

Yiassounai refilled the basin from the kettle as needed. Joshua washed the feet of Judas, wiped, and kissed them, looking up at Judas with love and pity.

When he had washed the feet of all his companion-disciples, he said to them, 'My beloved ones, a new commandment I give to you: Love one another as I love you. Love one another and by this all will know that you are my disciples.'

The God-man then took his seat again, and they ate. As they were eating, Joshua said, 'One of you tonight will betray me.'

Petros whispered to Yiohannan at his side to ask which of them would do this. Yiohannan knew the answer, but feigned not to hear the question. Several voices asked the God-man, 'Which of us will betray you?'

Judas looking at Joshua said, 'Betray you? Or...'

'The one I give a piece of bread, dipped in my plate.' said the solemn Joshua, 'he shall betray me.' And so saying he took a piece of bread, dipped it, and gave it to Judas. 'What you mean to do,' the God-man said, 'do it quickly.' Judas took the bread and with a sly smile he left them.

Joshua, giving bread to his disciples, said to them 'Take this and eat it. This is my body given to all that their sins be forgiven.' Filling a large clay bowl with wine and giving it to them to drink, he said, 'Take this and drink of it, all of you. This is my blood given to all so that their sins be forgiven.'

Now before the Feast of the Passover when Joshua knew that his hour had come that he should depart from this world to go to his Father, having loved his own who were in the world, he loved them all to the end. And supper being ended, the demon having already put it into the heart of Judas the Iscariot, the son of Simon, to betray him, Joshua, knowing that the Father had given all things into his hands and that he had come from Alaha and was going again to Alaha, rose from supper and laid aside his garments, took a towel and girded himself. After that he poured water into a basin, he began to wash his disciples' feet and to wipe them with the towel with which he was girded. When he came to Petros, Petros said to him, 'Malpana, are you washing my feet?' Joshua said to Petros, 'What I am doing now you do not understand now, but you will understand later.' Petros said to Joshua, 'You shall never wash my feet, Malpana,' and Joshua said to Petros, 'If I do not wash your feet you will have no part with me.' Petros said to Joshua looking at him with love, 'Malpana, if this is so, wash not only my feet but wash also my hands and my head.' Joshua said to Petros, 'He who is bathed needs only to wash his feet and he is clean. You are clean but not all of you.' For Joshua knew who was going to betray him. For this he said, 'You are not all of you clean.'

When he had washed their feet, he had taken his garments and sat down again and said to them, 'Do you know what I have done to you now?' You call me Malpana and Mshiha and you say well, for so I am. If I then your Mshiha and Malpana have washed your feet, you also must wash one another's feet. For I have given you an example that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master, nor is he who is sent, greater than he who sent him. If you know these things, happy are you if you do them. I do not speak concerning all of you, I know whom I have chosen, but that the Scripture may be fulfilled, "He who eats bread with me has lifted up his heel against me." Now I tell you before it comes, that when it does come to pass, you may believe that I am he. Most assuredly, I say to you, he who receives whomever I send receives me, and he who receives me receives him who sent me.' When Joshua had said these words he was troubled in Spirit and testified and said, 'Most assuredly, I say to you, one of you will

betray me.’ Then the disciples looked at one another at a loss to know about whom Joshua was speaking. Now there was, leaning on Joshua’s bosom one of Joshua’s disciples whom Joshua loved. Simon Petros motioned to him to ask who it was of whom Joshua spoke. Then leaning back on Joshua’s breast he said to Joshua, ‘Mshiha who is it?’ Joshua said, ‘It is he to whom I shall give a piece of bread when I have dipped it.’ And having dipped the bread, he gave it to Judas Iscariot. Now after Judas had taken the piece of bread, the demon had entered in him. Then Joshua said to him, ‘What you have in your mind to do, do it quickly’ No one at the table knew for what reason Joshua said this to Judas. Some thought that because Judas had the money box, Joshua had sent him to buy something they needed for the feast, or to give some money to the poor in need. After Judas had taken the piece of bread, he went out in the night.

After Judas had gone out Joshua said to his disciples, ‘Now the Son of Man is glorified and Alaha is glorified in him. If Alaha is glorified in the Son of Man, Alaha will also glorify him in himself and will glorify him immediately. Little children, I shall be with you a little while longer. You will seek me and as I said to the Israelites, “Where I am going you cannot come,” so now I say to you, “A new commandment I give to you: Love one another as I have loved you, you must love one another.” By this all will know that you are my disciples, seeing you love one another.’ Simon Petros said to Joshua, ‘Mshiha where are you going?’ Joshua said to Petros, ‘Where I am going, you cannot follow me now, but you shall follow me afterwards.’ Petros said to Joshua, ‘Mshiha why can I not follow you now? I will lay down my life for you.’ Joshua smiling said to Petros, ‘You will lay down your life for me? Most assuredly, I say to you, Petros, that before the cock will crow you will deny me three times.’ (cf. John 13:1–38)

‘Let not your heart be troubled; you believe in Alaha, believe in me also. In my Father’s house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And when I go and prepare a place for you, I will come again and I will receive you to myself, that where I am, there you may be also. And where I go, you know, and the way you know.’ Thomas said to Joshua, ‘Mshiha, we do not know where you are going, and how can we know the way?’ Joshua said to Thomas, ‘I am the Way, the Truth and the Life. No one comes to the Father Alaha except through me. If you had known me, you would have known my Father also, and from now on you know him and have seen him.’ Philippos said to Joshua, ‘Mshiha, show us the Father, and it is sufficient for us.’ Joshua said to Philippos, ‘Have I been with you so long, and yet you have not known me, Philippos? He who sees me, sees in me the Father also, so how can you say “Show us the Father”. Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own authority, but the Father who dwells in me does the works. Believe me that I am in the Father and the Father is in me or else believe me for the sake of the works themselves. Most assuredly, I say to you, he who believes in me, the works that I do he will do also, and greater works than these he will do, because I go to the Father. And whatever you ask in my name, that I will do, that the Father may be glorified in the Son. If you ask anything in my name, I will do it. If you love me, keep my commandments. And I will pray to Father Alaha and Alaha will give you another Helper, that he may abide with you forever, the Holy Spirit of the Truth, whom the world cannot receive, because the world can neither see him, nor know him; but you know him, for the Holy Spirit dwells with you and will be in you. I will not leave you orphans, I shall come to you.

A little while longer and the world will see me no more, but you will see me. Because I live, and you will live also. At that day, you will know that I am in my Father Alaha, and that you are in me, and I am in you. He who keeps my commandments is the one who really loves me, and the one who loves me will be loved by Alaha, my Father, and I will love him and I will manifest my Self to him.’ Judas, not the Iscariot, said to Joshua, ‘Mshiha, how is it that you will manifest yourself to us and not to the world?’ Joshua said: ‘If anyone loves me, he will keep my commandments and my Father will love him, and we, the Father Alaha and myself, will come to him and make

our home with him. He who does not love me does not keep my commandments, and the commandments which you hear me giving to you are not mine, but they are commandments of my Father Alaha who sent me to the world.

These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom Alaha, the Father will send to you in my name, will teach you all things, and bring to your remembrance all the things I am telling you now. Peace I leave to be in you. My Peace I give to you, not as the world gives do I give to you. Let not your heart be troubled and do not be afraid. You have heard me say to you, "I am going away and I will come back to you." If you really loved me, you would rejoice because I said to you "I am going to my Father Alaha," for our Father is greater than I. And now I have told you all this before it comes, that when it comes to pass, you may believe. I will no longer talk much with you, for the insane ruler in this world is coming against me and he has nothing in me. But that the world may know that I love Alaha, the Father, and as the Father gave me his commandment, so I do. Arise, let us go now from here.' (cf. John 14:1-31)

Joshua thanked Aaron and Hannah Maria for their kindness in offering their house that he and his disciples might take this last supper together. And he thanked them for the great love they had shown his mother Maria and Maria Magdalena while guests, this past month, in their house. The God-man gathered the whole household together in the room where they had eaten to sing with him his worship prayer to *Alaha*.

'Our Heavenly Father, Holy is your name. Your Kingdom is here too. Your Will is done in the Heavens, as it is on the Earth. For yours is the Kingdom and the Power and the Glory forever. So it is.'

Yiassounai was close to tears again. Yiohannan spoke to him softly, 'Sounai, calm yourself. The Will of *Alaha* be done.'

Yiohannan asked his aunt, Maria, mother of Joshua, to stay the night in the house of Hannah Maria with her sister Myriam Shalome, Maria Magdalena, Yiassounai, Aethra and Naomi.

Joshua embraced and kissed his mother and Myriam Shalome before leaving the house of Hannah Maria and then with eight of his companion-disciples; Yiohannan, the Yiacoubs, Petros, Andreas, Philippos, Simon and Matai, he went to the garden of Gethsemane, an olive grove six hundred yards from Aaron's house. This was a place where Joshua, with Yiohannan and the Yiacoubs, had passed many moonlit summer nights praying to *Alaha*. Judas the Iscariot knew the place well.

IN GETHSEMANE

Sitting on a flat stone under one of the large olive trees with his disciples sitting cross-legged on the ground before him, Joshua, the Son of Man, said to them,

My beloved ones, I am the vine, the true vine and my Father is the vine-dresser. Every branch in me that does not bear fruit he takes away; and every branch which bears fruit he prunes, so that it will bear more fruit. You are already clean because of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine and you are the branches. He who abides in me, and I in him, bears much fruit, for without me you can do nothing. If anyone does not abide in me, he is cast out as a branch and is withered, and they gather them and throw them into the fire, and they are burned. If you abide in me, and my words abide in you, you will ask what you desire and it shall be done for you. By this my Father is glorified, that you bear much fruit, so that you shall be my disciples. As the Father Alaha loved me, I also have loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in Alaha's Love. These things I have spoken to you that my joy may remain in you and that your joy may be full. This is my commandment} that you love one another

as I have loved you. Greater love has no one than this, my love to all the human beings, to lay down his life for his beloved ones, all the human beings. All of you are my friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his Master is doing, but I have called you my beloved ones, for all things which I have heard from the Father Alaha I have made known to you. You did not choose me, but I have chosen you and I have appointed you that you should go and bear fruit and that your fruit should remain, that whatever you ask Alaha, the Father in my name, Alaha will give you. These things I command you, that you love one another. If the world hates you, know that the world hated me before it hated you. If you were of this world, the world would love its own, but because you are not of this world, but I have chosen you out of this world, the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me they will also persecute you. If they keep my words they will keep yours also. But all these things they will do to you for my name's sake, because they do not know him who had sent me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sins. He who hates me hates my Father also. If I had not done among them the works which no one had done, they would have no sin, but now they have seen and they have hated both me and Alaha, the Heavenly Father. But all this is happening so that the words may be fulfilled which are written in their law, "They hated me without a cause." When the Helper comes, the Holy Spirit, the Alaha Shekhinah, whom I shall send to you from my Father Alaha, the Spirit of the Truth who proceeds from the Father Alaha, he will testify of me. And you also will bear witness, because you have been with me from the beginning. (cf. John 15:1-27)

I have spoken all these things to you so that you should not be weak to stumble. They will put you out of their synagogues; the time will come that whoever kills you will believe that he offers service to his Alaha. All these things they will do to you because they have not known the Father Alaha or me. All these things I am telling you so that when the time comes, you may remember what I am telling you now of them. I did not say these things to you before, because I was with you. (John 16:1-4)

A little while, and you will not see me, and again a little while, and you will see me, because I am going to the Father Alaha. Most assuredly, I say to you that you will weep and lament and the world will rejoice. You will be sorrowful, but your sorrow will be turned into great joy. Now you have sorrow, but I will see you again and your heart will rejoice and your joy, your great joy, no one will be able to take it from you. (John 16:16, 20, 22)

Joshua could see that his disciples were exhausted. Having given them a little more instruction, he signaled Yiohannan, Yiacoub son of Yioussof, and Petros to follow him, leaving the others to sleep a while.

When they had gone a little distance Joshua asked his companions to pray with him to Alaha. Joshua knelt by a rock that was a few yards further and, resting his forehead on it, prayed. He foresaw what, over the centuries, was going to take place in his name and in the name of his Heavenly Father Alaha. He foresaw the persecutions of his followers by idolaters. He foresaw how his followers, so-called Christians, distorted his teaching of Love of Alaha and Love of Man, created new dogmas and heresies and killed one another. He foresaw how so-called Christian nations declared war against other Christian nations, using his name and the Holy name of Alaha. Seeing the violence, the cruelty, the torture, the burning of heretics, the wars, he wept; tears running down the cheeks of the Son of Man, the God-man Joshua.

'Holy Father Alaha, this cup is filled with so much human blood, spilled over so many centuries, the blood of the victims and the executioners, my blood, the blood of the Son of Man. My Holy Father, if it is possible, take this cup from me. But not what I will, but what you will be done.'

Returning to his three disciples, Joshua found only Yiohannan awake, looking at him with great love; for Yiohannan in full at-one-ment with Joshua, knew what the God-man as the Son of Man had foreseen. Joshua said to him in Greek,

“Περίλυπος ἔβην ἡ ψυχὴ μου ἕως θανάτου”

My Soul is exceedingly sorrowful even to death.

Joshua returned to the rock, where he knelt in worship to his Father. Again Joshua came back where his disciples slept and he said to them, ‘You are sleeping and at rest, but the hour has come when the Son of Man will be betrayed and given up to sinners. Rise up now. Let us go to them. The betrayer is at hand.’

When Joshua was speaking he went out with his three disciples over the Brook Kidron, where there was a garden which Joshua and his disciples entered. Judas, who betrayed Joshua, knew also the place, for Joshua often met there with his disciples. Then Judas, having taken a detachment of Sanhedrin executioners, and of men of the Israelite Rayis Rabbis, and the Pharisees, came there with lanterns, torches and weapons. Joshua, knowing all things that would come upon him went forward and said to them: ‘Whom are you seeking?’ They said to him: Joshua of Nazareth. ‘Joshua said to them, ‘I am Joshua of Nazareth.’ And Judas, who betrayed Joshua, stood also with them. When Joshua said to them ‘I am Joshua of Nazareth’ they drew back and fell to the ground. Then Joshua had asked them again: ‘Whom are you seeking?’ And they said, Joshua of Nazareth. ‘Joshua said to them ‘I have told you that I am he. Therefore if you seek me, let these go their way.’ That the saying might be fulfilled which he spoke, ‘Of those you have given me I have lost none. ‘Then Petros, having a sword, drew it and struck the Rayis Rabbi’s servant and cut off his right ear. The name of the Rayis Rabbi’s servant was Malchus. Joshua took from the ground the cut off right ear of Malchus and placed it in its place, healing Malchus, and said to Petros: ‘Petros, put your sword into the sheath. Shall I not drink the cup which my Father has given me to drink?’ (cf. John 18:1–11)

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Hainhain Imar leh Joshua.
Ahpik safsera kkiukmah. Klathon geir
haron khansabu saipe. Bsaipe nmuqun.

Joshua said to him, ‘Put the sword in its place because all who use the sword will die by the sword.’ (Matthew 26:52)

Joshua said it in Aramaic so all could hear.

Joshua told his disciples to go quietly. Seeing among the executioners three Israelite Rayis Rabbis of the Sanhedrin and two other Israelite Rabbis, he said to them, ‘My good Rabbis, every day that I have been in Yerushalayim, you have seen me in the synagogues and in the temples preaching, teaching, and healing. Two of you have heard me in the Essene synagogue and in your synagogues, where I had been invited. You had many opportunities to arrest me then in daylight. And yet you come in the dark of the night with arms and men. Is it a robber you come to arrest?’

While he spoke, Judas the Iscariot approached Joshua and embraced and kissed him, saying, 'Rabbi, Rabbi, I greet you.' Joshua looked at him with love saying, 'Judas do you betray the one who loves you with a kiss? All of them know me, Judas.' And thus by order of the Rayis Rabbis the executioners of the Sanhedrin arrested the God-man. They were rough with him and abusive to please the Rabbis. They dragged him to the house of Annas, the father-in-law of the Rayis Rabbi Kaiaphas, and a few minutes later to the Sanhedrin Hall where Kaiaphas had gathered the Judges and some other Rayis Rabbis he had carefully chosen. He meant to act quickly.

And those who had laid hold of Joshua led him away to Kaiaphas the Rayis Rabbi, where the Scribes and the Elders were gathered. Petros followed Joshua at a distance to the Rayis Rabbi's courtyard. And he went in and sat with the servants to see the end. The Rayis Rabbi, the Elders and all the Council sought false testimony against Joshua to put him to death, but had found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward, and said, 'This fellow said, "I am able to destroy the temple of Alaha and to build it in three days."' And the Rayis Rabbi Kaiaphas arose and said to Joshua, 'Do you answer nothing? What is it that these men testify against you?' But Joshua kept silent. Then the Rayis Rabbi Kaiaphas said to Joshua, 'I adjure you by the living Alaha that you tell us if you are the Mshiha, the Son of Alaha.' Joshua said to Kaiaphas, 'It is as you said. I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of Heaven.' Then the Rayis Rabbi Kaiaphas tore his clothes in great anger, saying, 'He has spoken blasphemy. What further need do we have of witnesses? Look, now you have heard him. You have heard his blasphemy. What do you think now?' The Sanhedrin Judges answered and said, 'He deserves death.' Then they spat in the face of Joshua and beat him and the executioners struck him with the fists of their hands, saying: 'Prophecy to us, Mshiha, who is the one who struck you?' Petros sat outside in the courtyard and a servant girl came to him, saying, 'You were also with Joshua of Galilee.' Petros denied it before them all, saying, 'I do not know what you are saying.' And when he had gone out to the gateway, another girl saw him and said to those who were there, 'This man was also with Joshua of Nazareth.' But again Petros denied with an oath, 'I do not know the man.' After a while, those who stood by came to Petros and said to him, 'surely you are also one of Joshua's men. Your speech betrays you.' And Petros began to curse and swear, saying, 'I do not know the man.' And the cock crowed. Petros remembered the words of Joshua, 'Petros, before the cock crows, you will deny me three times.' And Petros went out and wept bitterly. (Matthew 26:57-75)

Judas, concealed in a shadowed corner of the hall saw the Sanhedrin executioners and others hitting and kicking the Son of Man. He saw the bruises on Joshua's face and body and the blood. He sought out the Zealot who had persuaded him to lead the executioners to Joshua that night and he said to him apprehensively, 'Friend, Kaiaphas has deceived us. Didn't he promise me that no harm would come to Joshua? That he only meant to persuade him to use his powers against the Romans?'

'What powers, you stupid fellow,' the other sneered. 'Where are those fabled "powers" now? The Sanhedrin meant to arrest him and sooner or later they would. What are you complaining about? You got your thirty pieces of silver for showing them where he was.'

While the executioners were brutalizing Joshua, Kaiaphas said to the Judges, 'Honorable Judges of the Sanhedrin, you have unanimously convicted this Essene Rabbi to death for blasphemy. I propose that he be crucified on Calvary tomorrow. The wooden cross is even now being fashioned. But we need the approval of the Roman Governor, Pontius Pilatus. Very early in the morning we will go, all of us, with the man to Pilatus. We will gather a large, noisy crowd to shout, demanding the death of this Essene who, as an Essene, is under our jurisdiction.'

And so a few minutes after sunrise the following morning, Joshua bruised and wounded, was dragged before Pontius Pilatus.

Lucius, the Governor's private secretary, informed Pilatus that Kaiaphas and five Sanhedrin Judges had arrived with an Essene Rabbi, who showed all the signs of a beating. Now Lucius had heard from Flaviano and from Claudia, the wife of Pilatus, much about the Essene Rabbi, Joshua, and he ran to the rooms of Claudia to tell her what was happening.

Four Roman sword-bearers led Joshua before the Roman Governor. An Israelite interpreter translated into Latin the charges brought against the Essene Rabbi by Kaiaphas and the five Judges.

Pontius Pilatus said to Joshua, '*Non audis quanta adversum te dicunt testimonial*' (Do you not hear how many things they testify against you?) The God-man was silent. '*Tu es rex Iudaeorum?*' (Are you the King of the Jews?), said Pontius Pilatus.

Joshua replied in Latin. '*A temetipso hoc dicis an alii dixerunt tibi de me?*' (Are you speaking for yourself or have others said this of me?)

'*Nunquid ego Iudaeus sum?*' (Am I a Jew?), the Governor said. '*Gens tua et pontifices traderunt te mihi: quid fecisti?*' (Your nation and the Rayis Rabbis have delivered you to me. What have you done?) And again the Roman Governor said, '*Tu es rex?*' (Are you a King?)

Joshua said, '*Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Iudaeis; nunc autem regnum meum non est hinc*' (My Kingdom is not of this world. If my Kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my Kingdom is not from here).

'*Ergo rex es tu?*' (So you are a King?), said the Governor.

Joshua answered him saying, '*Tu dicis quia rex sum ego. Ego in hoc natus sum et ad hoc veni in mundum ut testimonium perhibeam veritati: Omnis qui est ex veritate audit vocem meam*' (You say rightly that I am a King. For this I was born and for this have I come into the world, that I should bear witness to the Truth. Everyone who is of the Truth hears my voice).

Smiling, the Governor said, '*Quid est veritas?*' (What is Truth?)

Pontius Pilatus turned to the Sanhedrin Judges saying, 'Take him. He is yours to judge. He is an Essene, under your jurisdiction. I send him to your King Herod. I would like his opinion.'

Kaiaphas replied, 'Your Excellency, the Judges of the Sanhedrin have found him guilty according to Mosaic Law and have condemned him to death. We are here for your approval of the execution as required by Caesar's orders.'

Pontius Pilatus called his private secretary and said to him, 'Lucius, tell the centurion to take this Essene Rabbi with ten sword-bearers to the Palace of King Herod and go with them. The Honorable Sanhedrin Judges and the Rayis Rabbi Kaiaphas will go with you. I want the opinion of Herod on this case. After all, as an Essene the man is under Herod's jurisdiction.'

The palace was not far and they went on foot. Kaiaphas and the Judges talked privately with the King, who emerged from his audience room in a rage. 'So you are the King of the Israelites,' he said glaring at Joshua. 'Who am I then?' And he raised his hand and slapped the God-man's face, leaving a swelling bruise. Concealed in a corner of the room, Judas stood silent witness.

Herod laughing loudly, mirthlessly said to his guards, 'The King of the Jews, is he? Well, let's have a look at this King of the Jews.' Herod ordered a guard to fashion a crown from the skurupathea bush that fenced the Palace yard. The thorns of this bush were as long and sharp as nails. Herod then ordered the guards to remove from Joshua his long white robe which was torn and blood-stained and replace it with a purple one that had been discarded, filthy and torn too. He sent another guard to fetch a thick cane, about three feet long, that the servants had been using to clean the clay pipes that drained the dirty water from the kitchen. A servant

wiped the cane and brought it to Herod who said, 'Give it to our King. A King must hold a symbol of his power.'

Herod ordered the guard who brought him the thorny wreath to put it with force on the head of Joshua, to crown the 'King'. The brutal thorns pierced his skin and blood ran down the God-man's cheeks.

On the King's orders the guards beat and kicked the God-man, until Herod, tired of the game, said, 'Enough. I've had enough of it.' To Kaiaphas he said, 'Reverend Rayis Rabbi and Honorable Judges of the Sanhedrin, tell the Roman governor that I agree with the decision of the court. This man is a dangerous agitator. He must die. Take him away.'

The centurion and the sword-bearers returned to the Roman Governor with the prisoner. The Governor ordered them to remove the thorns from Joshua's head and return his robe to him.

Lucius, who was filled with disgust by what he had seen and heard, reported it all to Pontius Pilatus. 'My dear Lucius,' the Governor said, 'Octaviano, Flaviano, and my wife Claudia, have told me much about the Essene Rabbi. Even now Claudia and Veronica are weeping inconsolably. The man is innocent. He is only a dreamer, but what can I do for him? He is an Essene and thus under the jurisdiction of Herod and the Sanhedrin. The Judges have sentenced him to death. How many times have I offered Roman citizenship to these stupid Essenes for their own protection. If this Rabbi were a Roman citizen, the Sanhedrin would not dare lay hands on him. Listen to that mob, shouting in the courtyard. They are paid for their trouble by the Sanhedrin. I will teach these pig-headed Essenes a lesson. I will say that I do not find this man guilty according to Roman Law. Come, I will try to save him.'

Now at the Passover Feast the Roman Governor was accustomed to release one prisoner to the Israelites, whomever they requested. And there was one named Barabbas who was chained with his fellow insurrectionists: they had committed murder in the insurrection. Then the multitude, crying aloud, began to ask him to do just as he had always done for them. But Pilatus answered them, saying, 'Do you want me to release to you the King of the Jews?' For Pilatus knew that the Rayis Rabbis had handed him over because of envy. But the Rayis Rabbis stirred up the crowd, so that he should rather release Barabbas to them. And Pilatus answered and said to them again, 'What then do you want me to do with him whom you call the King of the Jews?' They cried out again, 'Crucify Him.' Then Pilatus said to them: 'Why, what evil has he done?' And the crowd cried out more exceedingly 'Crucify him.' So Pilatus, wanting to gratify the crowd, released Barabbas to them; and he delivered Joshua to be crucified. (Mark 15: 6-15)

The Roman Governor asked Lucius to bring him a basin of water and he said to Kaiaphas, to the Judges, and to the crowd as he washed his hands, '*Innocens ego sum a sanguine iusti huius. Vos videritis*' (I am innocent of the blood of this just man. You see to it.)

To Kaiaphas and the Judges he said, 'Honorable Judges of the Sanhedrin, I, as Governor, order you to crucify this Essene Rabbi you have condemned to death. Dressed in your Sanhedrin robes, you will lead the procession to the hill called Calvary. A Roman centurion with his spear-bearers will escort you. There will be two rows of spear-bearers to hold back the crowd, one on the left and one on the right side. They will form a barricade by holding the joined spears. The Judges will be a distance of fifteen to twenty feet ahead of the Essene Rabbi as he carries his cross. And there must be a distance of another fifteen to twenty feet separating him from the crowd, with a line of spear-bearers between. No one will be permitted to approach the prisoner without permission of the centurion.'

'On Calvary a circle of sword-bearers and spear-bearers will keep the crowd back twenty feet from the crucified Rabbi. The Judges will stand ten feet away within the circle. The executioners must leave immediately after the crucifixion. A piece of wood is to be nailed on top of the cross on which will be written in Latin, Greek and Aramaic "Joshua of Nazareth, King of the Jews."'

Joshua Nazarenus. Rex Judaeorum. ܐܘܫܘܐ ܢܫܘܪܝܢܘܫ ܡܠܟܐ ܕܝܘܕܝܗܘܕܐ
Ἰησοῦς Ναζωραῖος Βασιλεὺς τῶν Ἰουδαίων. Hanu Joshua malka d'yahudee.

Kaiaphas and the Judges protested this last order, but Pontius Pilatus replied angrily, 'Quod scripsi scripsi' (What I have written, I have written).

Kaiaphas and the Judges of the Sanhedrin went to the Sanhedrin Hall to put on their official robes as the Roman Governor had directed. There Judas found them and in anger mixed with deep despair he denounced them. 'Liars!' he cried, 'Monsters! Murderers! You have lied to me. You have deceived me. Joshua is innocent and you know it.' And he hurled the thirty pieces of silver to the floor. Kaiaphas, gathering up the coins, said, 'Young man, be on your way. We have not time to argue with you now.'

Despair as heavy as a stone on his heart, Judas, running, stumbling, falling, blinded by his tears came to the garden of Gethsemane, to the olive tree where only hours ago they had sat together at Joshua's feet, listening to his instructions. 'Joshua,' Judas sobbed. 'Last night you washed my feet and kissed them. What has happened? Have you lost your powers? I only meant to force you to use them.' And with his leather belt, Judas hung himself from the tree.

Early that morning Petros went to the house of Aaron to tell the family what had happened during that dark night. An Israelite disciple-healer in the noisy crowd that was gathering told them through his tears that in a few minutes the Roman soldiers would lead Joshua to Calvary, where they would crucify him.

Maria, the mother of the God-man, Hannah Maria, Myriam Shalome, Maria Magdalena, Aethra and Naomi made hurried preparations to leave. Yiohannan and five Israelite disciple-healers left with them. They found a place near the front of the procession, near the spear-bearers. Veronica approached Yiohannan, who took her to his mother, Myriam Shalome and to his aunt, Maria.

As he struggled up the hill, Joshua stumbled and fell under the weight of his cross. The centurion helped him to his feet.

Yiassounai, in front of the procession and to the right, lifted the spear of one of the spear-bearers and slipped through the barricade. Seeing Joshua bearing the heavy cross, his robe torn and blood stained, his knees bloodied, and his face swollen and bruised, he cried out, 'No! No!'

Trying to lift the spear again to escape before the crowd engulfed him, Yiassounai so angered the spear-bearer that the Roman stamped with great force on the boy's right foot with his heavy sandal, crushing the boy's toes. The man then kicked Yiassounai aside, throwing him into a ditch.

With blood running from the wounds and in excruciating pain, Yiassounai crawled slowly to the road where an Essene on horseback came upon him, and jumping down from the saddle, cried, 'Yiassounai, what's happened to you?' Yiassounai could not speak. He only gestured towards the crowd going up the hill as he wept.

Heavy clouds had covered the sun. The sky was streaked with lightening and loud thunder filled the air.

The horseman gathered Yiassounai up and they galloped to Yiassounai's house. There he left him at the gate, looking over his shoulder at the gathering storm with foreboding. Yiassounai, on hands and knees, was trying to open the gate, when the earth quaked and flung the gate open, dropping a large stone from the top of the wall a few inches from the boy. Four goats, confused and frightened were running around the yard and bleating for the herd. There was panic and confusion throughout the city. Never before had there been an earthquake in Palestine.

Yiassounai crawled to a storeroom in the house where sheaves of flax were piled. He threw himself on one of the sheaves and there he left his material body while he went to Calvary to his Most Beloved Joshua.

On the way to Calvary, Joshua stumbled again and fell. Veronica ran to him and she and the centurion helped him up. Weeping Veronica wiped the blood and sweat from his face with her shawl. Kaiaphas and two of the Judges approached them protesting angrily. The centurion pushed them away and in a commanding voice told them to go back to their places and keep their silence. Veronica returned to Maria.

Again, for a third time, Joshua fell, this time under the cross. When the centurion had raised him up, he asked the crowd in Latin if there was anyone there willing to carry the cross. A strong, young Essene, who understood the language, approached with Veronica. And thus Simon the Kyrenian, from Kyrene on the island of Kittim (Cyprus), carried the God-man's cross.

On the hilltop the Roman spearbearers made a circle to keep the crowd twenty feet back as the Governor had ordered, while Kaiaphas and the Judges stood ten feet from the place of execution. The executioners stripped Joshua of his robe and wound a piece of cloth around his hips. The cross lay on the ground. They ordered the Son of Man to lay his body on the cross face upward.

Two of them stretched out his arms, palms up. One of the executioners held four nails, six inches long with large heads. He gave one of these nails to the man holding Joshua's right hand. With an iron hammer another executioner drove the nail with several heavy blows through Joshua's hand and through the cross bar until it extended three inches beyond the wood. And this monstrous act they repeated, nailing the God-man's left hand and both his feet.

They bound the body of Joshua to the cross with a wet rope across his chest and under his arms. Then they raised the cross with the God-man nailed to it setting it into a hole eighteen inches deep and shoring it up with heavy stones. Joshua's feet hung about a foot from the ground. The hole filled with his blood. His blood would pour out of him until he died. Two thieves, tied to crosses beside him, were left to die of heatstroke and hunger.

ON THE CROSS

The Son of Man, on the cross, was in agony and yet from the hour of his arrest, Joshua had suffered all the brutalities and tortures inflicted on his material body with calm serenity.

Kaiaphas and the Judges at the foot of the cross taunted him mercilessly. 'He is invoking the demons in him,' Kaiaphas shouted. 'He has many tricks by which he has deceived the people. Behold the *Mshiha*, the Son of *Alaha*,' said Kaiaphas laughing scornfully. And pointing to Joshua, he added,

ܕܡܫܝܗܐ ܕܘܡܪܝܢܐ

ܡܪܕ: ܕܡܫܝܗܐ ܕܘܡܪܝܢܐ ܕܡܫܝܗܐ ܕܘܡܪܝܢܐ

ܕܡܫܝܗܐ ܕܘܡܪܝܢܐ ܕܡܫܝܗܐ ܕܘܡܪܝܢܐ

ܕܡܫܝܗܐ ܕܘܡܪܝܢܐ ܕܡܫܝܗܐ ܕܘܡܪܝܢܐ

Lahrane ahii.
Kafshah la mashKah Imahan. In malkah haw
disrael. Nihofh hosha min jkiipa vanhaimin
Bah.

He gave life to others. Himself he cannot save. If he is the King of Israel, let him now come down from the cross and we will believe him.

Joshua's eyes were full of pity and sighing deeply he said in Aramaic,

ܘܡܪ ܐܠܝ ܐܠܝ ܠܡܢܐ ܫܒܚܬܝܢܝ

Vmar Elai Elai lamana shbaghtanii

Alaha, Alaha, why have you forsaken me in them? (cf. Matthew 27:46)

Looking down upon his tormentors, the Son of Man said, ‘My Father *Alaha*, forgive them. They do not know what they are doing.’

One of the criminals said to Joshua, ‘Do you not hear what they say? If you are the *Mshiha*, the Son of *Alaha*, save yourself. And save us too.’

The other, who must have heard of Joshua’s teachings, replied, ‘Don’t you fear *Alaha*.’ We are suffering justly. We reap the harvest of our crimes, but this man has done no wrong.’ Looking at Joshua he said, ‘*Mshiha*, remember me when you come into your Kingdom of the Heavens.’

Joshua looked at the dying man with tenderness and love. ‘Assuredly, I say to you,’ he said softly, ‘your sins are forgiven. Today you will be with me in Paradise.’

Veronica approached the centurion and asked if the mother of the crucified Rabbi and one or two other members of his family might go to him on the cross. The centurion told her to wait a few minutes and he walked over to where Kaiaphas and the five Sanhedrin Judges stood and raising his voice almost to a shout he said, ‘Aren’t you satisfied yet? Go from here now, all of you!’ And roughly he sent them away.

The centurion and Veronica took Maria, mother of Joshua, Myriam Shalome, Maria Magdalena, and Yiohannan to Joshua, who looked upon them with great love. To his mother and to Yiohannan he said in Greek

Mother, he is now your son. “Μυτέρα ἴδε ὁ υἱός σου

To Yiohannan he said Γιοχαννάν ἴδε ἡ μητέρα σου

Yiohannan, she is now your mother.

Yiohannan then embraced both Maria and his mother, showing his Beloved One that from that moment Maria would be as a mother to him.

The God-man smiled on Veronica and Maria Magdalena and then he sighed, and for the second time the earth shook and the sun grew faint like a candle going out.

Joshua cried out with a loud voice and said in Greek:

“ Πάτερ μου. τὸ ἔργον μου ἐτελείωσα. Πάτερ μου εἰς ἑσέρα παραδίδω τὸ πνεῦμα μου.”

“ Τετέλεσται ”

*My Father, the work which you have given me to do, I have accomplished.
My Father, to you I commend my Spirit. It is all finished.*

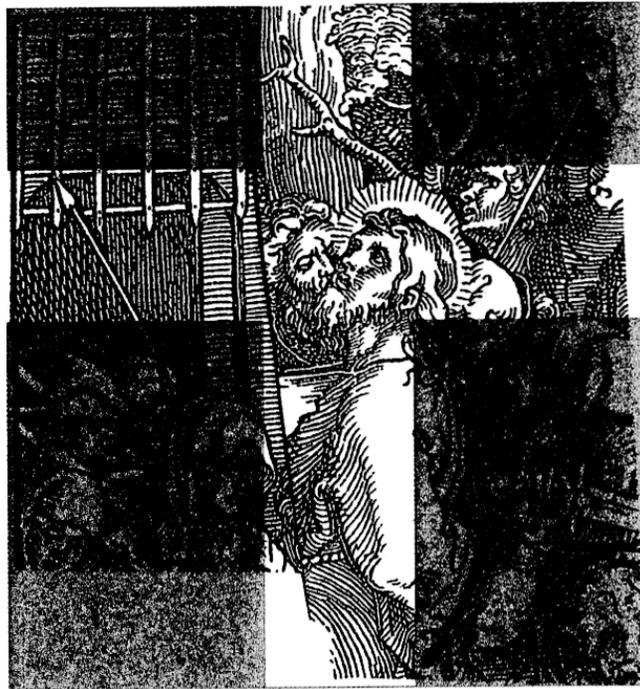
and the Son of Man, the God-man Joshua breathed his last breath.

The centurion standing near the cross, murmured to Veronica, ‘*Vere Filius Dei erat iste*’ (Truly this was the Son of God).

For three hours the Earth was plunged in darkness, and it shook as though its heart would break. Lightning streaked across the blackened sky and waves of thunder rolled and crashed. Was this an expression of the indignation of the Archangels, the Lords of the Elements? In terror the crowd dispersed and fled. Yiohannan took the women to Hannah Maria’s home.

Veronica and the centurion were left by the cross with a few spearbearers. They were soaked to the bone and trembled with cold and grief. Veronica wept openly and, with the centurion at her side, knelt at the foot of the cross. The centurion said again in Latin, ‘*Vere Filius Dei erat iste*’ (Truly this was the Son of God).

And so they joined hearts with the companion-disciples, the ‘Apostoli’, as the first Christians—two Romans at the feet of the Crucified *Mshiha*.



CHAPTER THIRTY-SIX **After the Crucifixion**

[JOSHUA IS LAID IN A TOMB. THE GOD-MAN RESURRECTS HIS BODY. YIASSOUNAI PASSES OVER. JOSHUA APPEARS TO THE RAYIS RABBI EPHRAIM AND TO SIMON. HE THEN APPEARS AND BAPTIZES IN K' FAR NAHUM. HE SHOWS THOMAS HIS WOUNDS AND INSTRUCTS HIS DISCIPLES.]

As the day of the crucifixion of Joshua was the day of preparation for the Feast of the Passover, Kaiaphas asked permission of the Roman Governor to have the legs of the criminals broken that they might be taken down from their crosses before the sun set and the Sabbath began.

A Sanhedrin executioner saw to the task and drove his spear into the dead body of Joshua under his ribs, entering deep into the liver. Water and blood flowed from the wound. Then the executioners removed the dead bodies of the felons, leaving Joshua's body on the cross.

The trial and conviction took place the night of the arrest. The execution was carried out the following morning. There was no time for any Israelite followers of Joshua to intervene and perhaps save him. That most heinous crime was committed so quickly.

It was not uncommon for the Sanhedrin to accuse wealthy Israelites of blasphemy and to condemn them to death by stoning, confiscating their property according to Mosaic Law. Therefore, many wealthy Israelites had accepted Roman citizenship. As Roman citizens, they could have their own sword-bearers as bodyguards and they could unmask and denounce members of the Sanhedrin as hypocrites and scoundrels.

Late on the day of the crucifixion a wealthy Israelite and Roman citizen, Yioussof of Arimathaea, and a wealthy Greco-Israelite, also a Roman citizen, Nikodemus, who were followers of the God-man, having often heard him teach, came to the Palace of their friend, the Roman Governor.

Yioussof could barely conceal his fury and his grief as he said to the Governor, 'Your Excellency, today a terrible crime was committed by the Sanhedrin. Was there nothing you could do to prevent it?'

The Governor replied, 'Yioussof, my dear friend, I did all I could to save the Essene Rabbi. They sentenced him to death and came to me for my approval of the execution. The Essene, who was not a Roman citizen, was therefore under the jurisdiction of Herod and to Herod I sent him.

To the very last moment, I did my best to save him. I told the screaming mob that he was innocent and before them I washed my hands of his innocent blood. What more would you have me do? Claudia and Veronica are inconsolable and the centurion said to Veronica and has since said to me, "*Vere hic homo Filius Dei erat*" (Truly this man was the Son of God).

'Dear Yioussof', said the Governor, shaking his head to clear it. 'Have you ever heard of an earthquake in Palestine? And yet today the ground trembled and shuddered as if in a rage and our land was shrouded in darkness for three hours. That was no eclipse of the sun. That was no passing thunderstorm.'

‘Your Excellency,’ Yioussof said, trying to master strong emotion, ‘we have come to request the body of the dead Essene Rabbi, that we may take it down from the cross and lay it in a tomb on my property.’

The Roman Governor said quickly, ‘Of course, my dear Yioussof. Take the centurion and as many soldiers as you need. Veronica knows where his family is staying. She will take you to them. I have left ten spear-bearers on the hill to guard the corpse. You must believe me, my friend, what has happened today has brought me nothing but grief. Claudia won’t speak to me. Lucius is plainly disgusted with me and he weeps with Claudia and Veronica.’ He banged his fist on the table, ‘Why are these Essenes so stubborn and so stupid? Why do they refuse to accept Roman citizenship, which I have offered them repeatedly, for their own safety?’

These last words revealed much of what had been on the Governor’s mind. While many Israelites and the Samaritans had accepted Roman citizenship, the one third of the population that was Essene, refused it. It was Pontius Pilatus’ intention to force the Essenes to accept his offer, thereby undermining the authority of Herod so gravely that Palestine might be annexed to the Roman Empire.

Pontius Pilatus concluded the conversation, saying, ‘My dear Yioussof, these criminals and fanatics are overtaking my patience.’

While the centurion returned to Calvary with twenty sword-bearers to await Yioussof, Yioussof went with Nikodemus and Veronica to the house of Hannah Maria where Maria, the mother of Joshua, waited with Myriam Shalome, Maria Magdalena, Aethra and Naomi.

The two men and the Essene women returned to Calvary accompanied by Yiohannan and the two Yiacoubs and by five sword-bearers from the household of Yioussof. They carried clay jars of rose water and fragrant oils.

Yiohannan, the Yiacoubs, and Yioussof with the help of the soldiers gently took the body of Joshua down from the cross. With linen cloths, soft and clean, dipped in rose water, the women washed the blood from the knees and from the shoulders and from wherever it stained the flesh of their Beloved One. Yiohannan said to the women, ‘We have cleaned the body of our Most Beloved One. It is now ready to be healed by him, to be resurrected and used again by him, and on the third day he will come to us in his resurrected body.’

They wrapped the body in a sheet of white linen, except for the feet, and the men placed it on a wooden stretcher. Now Maria, the mother of Joshua, kissed her son’s feet; Myriam Shalome did the same. Then Yiohannan caressed them with his lips, and the other women followed in turn.

The centurion kneeling touched his forehead to the God-man’s feet repeating, ‘*Vere, vere hic homo Filius Dei erat.*’ The sword-bearers in the service of Yioussof of Arimathaea, who were all Israelites and citizens of Rome, with Yioussof and Nikodemus bore the stretcher down the hill to the nearby cave which stood in a little grove of olives in a garden belonging to Yioussof.

They placed the body on a flat rock about three feet high and poured the sweet oils over the shroud. It took all the strength of the soldiers to roll a huge rock across the entrance, closing the tomb.

Kaiaphas and the five Judges of the Sanhedrin had returned to the Roman Governor with another request.

On the next day, which followed the Day of Preparation, the Rayis Rabbis and Pharisees gathered together to Pilatus saying, Your Excellency, we remember that while the Essene Rabbi was still living, that deceiver said, “After three days I will rise,” Therefore, we ask your Excellency to command that the tomb be made secure until the third day, lest his disciples should come by night and steal his body away, and say to the people, “He has risen from the dead.” So the last deception will be worse than the first. The Roman Governor, Pilatus, said to them: ‘You have a

guard of Israelites of Herod, go, and make the tomb secure as you know how.’ So they went and made the tomb secure, sealing the stone and setting the guard, (cf. Matthew 27:62–66)

After sunset Yiacoub the son of Shabbatai took Aethra and Naomi home in the cart of his uncle Aaron. Leaving them at their gate, he returned to Aaron’s house.

When earlier that day Ivikos had been unable to find his wife and sister, he guessed that they had gone to Calvary with Maria, the mother of Joshua, and he followed them. There he found Joshua’s body, his Spirit departed, nailed to the cross. The women had gone, but one of Joshua’s Essene followers told Ivikos that near the Pretorium he had seen his brother, Aristarkhos, with two Greek friends, crying, just for fun, ‘Crucify him, Crucify him!’ and rejoicing in the sight of his body nailed to the cross. ‘Beasts!’ roared Ivikos in Greek.

Yiassounai on the sheaves of flax heard the return of his mother and Naomi, and though he tried to call out to them, he was unable to make a sound.

When Ivikos came home, he sighed with relief to see Aethra and Naomi safe and well. But the relief was short-lived. ‘Aethra,’ he said, ‘Yiassounai was with you in the house of Hannah Maria. Where is he now?’

With a terrible struggle, Yiassounai cried out for his father. Seeing his son stretched out on the flax, his robe torn and bloodied and his foot mangled, Ivikos said in Greek, ‘Who has done this to you, my love?’ Very gently he lifted the boy to a couch, asking Aethra and Naomi to warm some red wine in a large clay vessel and bring it with some clean, soft pieces of cloth. Tenderly Ivikos washed the broken toes with the warm wine, poured warm fish oil over them and wrapped the foot in clean linen.

At that moment Aristarkhos came in with his friends Ermis and Aris, all drunk and singing at the top of their lungs. Ivikos could control himself no longer. ‘Wild beasts,’ he shouted at them, ‘devils, rogues, get out of my house!’ He gave his brother a violent shove saying, ‘Go and live with these other beasts! And never return to this house again.’ The three Greeks left and before they were out of the yard, they were singing again as if nothing had happened.

‘Father,’ Yiassounai said in a voice faint and trembling, ‘you should not send my uncle away. He is your brother. Joshua forgave even those who crucified him.’

‘My angel,’ said Ivikos, kissing his son, ‘I should have done it long ago. He should live among the Greeks and earn his own living. Your mother and Naomi have suffered much from his hand and his tongue, though they never complained. Be at peace now, my love.’

The next day Yiohannan and Yiacoub visited Aethra and Naomi to warn them to stay away from the tomb that the Sanhedrin had now sealed. ‘Yiohannan,’ said Yiassounai, ‘I saw it all. I left my body here and went to Calvary. I saw you kiss his feet, which I kissed too, but not with my material lips. I know that tomorrow Joshua will heal and resurrect his body.’

Yiohannan embraced him gently, kissing his eyes. Yiassounai was feverish and his neck had stiffened so he could not move his head. ‘Beloved one,’ Yiohannan whispered, ‘tomorrow he will come to you, and we will be with you always. But after tomorrow, you must sleep. You will enter into a very deep, blissful, dreamless sleep in the One-ness of your Most Beloved One. This is what you need and this is his Will. When you wake, strong in Soul and in Spirit, you will shoulder your cross and follow him.’

THE RESURRECTION

At dawn on the day after the Sabbath, Maria, mother of Joshua, with Maria Magdalena went to the garden of the tomb and stood at some distance where they could clearly see it. Maria the mother of the God-man knew what must happen for now it was the third day.

After the Sabbath, the first day of the week at dawn, Maria Magdalena and Maria, Mother of Joshua, came to see the tomb. A great earthquake began to shake the earth, because an Angel of Alaha descended from Heaven, and came and rolled the heavy stone away from the opening of

the cave tomb and sat on it. His countenance was like lightning, and his clothing was as white as snow. And the guards shook for fear of him, and became like dead men. The Angel said to the women, 'Do not be afraid, I know that you seek Joshua who was crucified. He is not here now. He is risen, as he said to you. Come, see the place where the *Mshiha* lay. Go quickly and tell his disciples that he is risen from the dead, and he is going before you into Galilee; there they will see him. Hear what I have told you.' They departed quickly from the tomb with great joy, and ran to bring the news to the disciples. And as they went to tell the news to the disciples, Joshua met them, saying: 'Rejoice!' And they came near him, knelt and held him by the feet and worshipped him. Then Joshua said to them, 'Do not be afraid of anyone. Go and tell my brethren to go to Galilee, and there they will see me also.' While the women were going away, some of the guards had gone into the city and reported to the *Rayis Rabbis* all that had happened. The *Rayis Rabbis* had assembled with the Elders and had taken counsel; they gave much money to the sword-bearers to keep silent. They instructed them to say, 'His disciples came at night and stole the body while we were sleeping.' And if this comes to the Governor's ears, we will appease him and make you secure. And the guards took the money and did as they had been instructed. (Matthew 28:1-15)

Leaving the garden with Maria, mother of Joshua, Maria Magdalena spread the news, Yiacoub, son of Yioussouf, passing the house of Ivikos in Aaron's cart, told Aethra and Naomi what had happened. Ivikos had gone to fetch milk for Yiassounai and when he saw the women's faces, he knew something had happened. 'Viko,' said Aethra excitedly from where she sat at Yiassounai's bedside, 'Joshua has resurrected his body. Maria Magdalena has seen him, has embraced his feet and...'

But Ivikos interrupted her gently. 'My dear,' he said, 'I have seen with my own eyes the body on the cross, dead and mutilated. You know how much Maria Magdalena loved him. Poor woman, she's hallucinating.'

'Viko,' Aethra insisted, 'Joshua has healed and resurrected his body just as he promised.'

Yiassounai, who was looking at the white wall before him, saw a bright light the size and form of a human body pass through it, filling the room with its brilliance as it came to the couch where he lay.

Ivikos, Aethra and Naomi all beheld Joshua in the room, semi-materialized, with the marks of the nails on his palms. 'Aba,' said Yiassounai, 'it is Joshua. Joshua is the *Mshiha*. He is the *Beni Alaha*.'

They fell to their knees and Ivikos cried out, 'Joshua, *Mshiha*, *Beni Alaha*, forgive me. I believe, *Beni Alaha*, I believe.'

Aethra, her heart overflowing said, 'Beloved Joshua, we never had the smallest doubt. You are the Son of *Alaha*. This is a day of triumphant joy, *Mshiha*, *Beni Alaha*!'

Joshua smiling, reached out to Yiassounai, and at that instant Aethra understood. She grasped the feet of Joshua crying, '*Mshiha*, no! No! Do not take Yiassounai from us.'

Yiassounai, looking with great love upon his father, his mother, and Naomi, left his material body as if it were of no more use to him now than a torn robe. In his Soul body he knelt at the feet of his Most Beloved One, Joshua, the Son of Man, and tenderly he kissed the God-man's feet.

With his love Joshua embraced the Soul body of Yiassounai and kissing him, put him into a deep, deep dreamless and most blissful sleep. The Son of Man, the God-man Joshua took Yiassounai to his Kingdom of rest, leaving Ivikos, Aethra and Naomi to weep over Yiassounai's dead material body. Minutes later the God-man materialized his resurrected body in the room of *Rayis Rabbi Ephraim*, where the old man sat on his bed in confusion and deep despair.

Seeing the God-man he supposed he must be dreaming, shaking his head and rubbing his eyes. 'Beloved *Rayis Rabbi*, *Shlam Ruha* (Peace to your Spirit). Why did you doubt me? Why did you not believe what I told you in this very room four days ago? Here, look at my hands.

See the wounds. And look at my feet. And here under my ribs, see where the Roman spear pierced my flesh. Beloved Ephraim, even now in his room, Simon the Canaanite, lies sobbing his heart out. Go to him. Tell him I have resurrected my material body. Now I go to my Father *Alaha*, who is also your Father, to my *Alaha* and your *Alaha*. I will come to you again very soon.’ And Joshua dematerialized his body.

The Rayis Rabbi, his head spinning with the wonder of it all, hurried to Simon’s room crying, ‘Simon, Simon, weep no more. Two minutes ago Joshua was standing in my room in his resurrected body. He showed me the wounds on his limbs and in his side. He knew of your suffering and he told me to come to you and tell you the good news.’

Simon, wiping the still flowing tears on his sleeve, said, ‘Reverend Rayis Rabbi, I cannot see Joshua, but I can feel him here.’

Ephraim went to the temple for the morning service and Simon went to the tomb. On the way he met Petros, who unable to believe what Maria Magdalena had told him, was going to see for himself. Simon saluted Petros saying, ‘*Shlam aleyhem*,’ and ran heading for the tomb.

On the first day of the week Maria Magdalena came to the tomb early, while it was still dark, and saw that the stone had been taken away from the opening of the tomb. Then she ran and came to Petros, and to the other disciple, whom Joshua loved, and said to them, ‘They have taken away Joshua out of the tomb, and we do not know where they have laid him.’ Petros went out, and the other disciple, and came to the tomb. So both ran together, and the other disciple outran Petros and came to the tomb first. And stooping down and looking in the tomb, he saw the linen cloths lying there, yet he did not go in. Then Petros came following him, and both went into the tomb, and they saw the linen cloths lying there. And the cloth that had been around Joshua’s head was not lying with the other linen cloths, but folded, was near there. (John 20:1–7)

Simon ran back to his room and closed the door behind him, weeping and was about to throw himself to his bed and cry his heart out when Joshua materialized his resurrected body before him and embracing and kissing the boy, said, ‘Beloved Simon, look at my hands and my feet. Here, put your finger in the hole in my side. Do you still remember the day I met you in the temple in Magdala. Your foot was deformed and I healed it then. Just so have I healed all the wounds my executioners inflicted upon my material body. Look at me, Simon. I am healthy and strong. The arms that embrace you and the lips that kiss you, are without bruise or blemish. Come, child, no more tears. Let me see you smile.’

When Simon was calmer, Joshua continued. ‘Simon, take out of your mind all thoughts of my body wounded and broken and nailed to the cross; just as if that were all a bad dream. See me as you see me now. I will explain more to you and to the others later. But now you must listen to me. Very soon you will be the Rayis Rabbi of the new religious Order devoted to the true worship of *Alaha* in Antioch of Galatia. You will preach the word of *Alaha* and you will baptize Essenes, Israelites, Greeks, Romans, and many others in the name of *Marya Alaha*, the Lord God; in the name of *Alaha Bra*, God the Son, in my name; and in the name of *Alaha Ruha d’Kudsha*, God the Holy Spirit. You will have in you the power to heal and to forgive sins.

‘Simon, all of you must gather together in Yerushalayim.’ And so saying and kissing Simon again, Joshua dematerialized his resurrected body. Simon ran breathless to the room of the Rayis Rabbi to tell him what had happened.

After lunch that same day, Ephraim, Simon, and Stephanos went to the house of Ivikos, where they found Ivikos, Aethra, and Naomi weeping over the dead body of Yiassounai.

Stephanos unable to contain his tears embraced the body of his beloved friend, kissing the eyes that death had closed. Ephraim and Simon told the bereaved family that they had seen and spoken to the Mshiha in his resurrected body. And Ivikos, Aethra, and Naomi in turn told them that Joshua had materialized his body in this very room.

That afternoon, according to the rites of Essene custom, Ephraim with the others took the body of Yiassounai to the temple, where they offered prayers to *Alaha* for the Soul of their beloved Yiassounai. And then they buried the body in the Essene cemetery next to the temple, in the gardens, so fragrant and colorful, which Yiassounai had lovingly tended.

The next day as two Essene disciple-healers were walking through a forest, on the road to Emmaus from a village nearby, Joshua appeared before them.

Two of Joshua's disciple-healers were traveling that day to a village called Emmaus which was about seven miles away from Yerushalayim. And they talked of all those things which had taken place in Yerushalayim. While they were talking and reasoning, Joshua approached and went with them. The eyes of the disciple-healers were restrained and they did not recognize him. Joshua said to them: 'What are you talking about going together and you are so sad?' The one called Cleopas said to Joshua: 'Are you a stranger in Yerushalayim and you do not know what happened during these days there?' And Joshua said to them: 'What things?' And they said to him, 'The things concerning Joshua of Nazareth, who was a prophet, mighty in deed and in preaching the word of Alaha to the people. And the Israelite Rayis Rabbis and the Elders condemned him to death and delivered him to the executioners who crucified him. We were cherishing the hope that it was he who was going to redeem Israel. Today is the third day since all those things had taken place. Certain women of our company who visited the tomb early this morning, said things which astonished us. When they said they did not find the body of Joshua in the tomb, they said that they had seen a vision of Angels who said to them that Joshua was alive. And certain of those who were with us went also to the tomb and found it just as the women had said, but they did not see him.' Then Joshua said to them: 'Foolish ones, and very slow of heart to believe in all that the prophets had spoken. Ought not the Mshiha to suffer these things and to enter into his glory?' And beginning at Moses and all the prophets, Joshua expounded to them in all the Scriptures the things concerning himself. When they drew near Emmaus where they were going Joshua told them that he would go farther. But they constrained him, saying to him, 'Abide with us for it is towards evening and the day is far spent.' And Joshua, smiling, went in the house to stay with them. But as they sat at the table, Joshua took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they recognized him; and he vanished from their sight. And they said to one another, 'Did not our heart burn within us while he opened the Scriptures to us?' So they rose up that very hour and returned to Yerushalayim and found the eleven companion-disciples and those who were with them gathered together, saying, 'The Mshiha is risen and has appeared also to Simon the Canaanite.' And they told the disciples the things that had happened on the road to Emmaus, and how Joshua made himself known to them in the breaking of bread. As the two disciple-healers were saying these things, Joshua himself stood in the midst of them and said to them, 'shalama.' All were terrified except Maria, Joshua's mother, and Yiohannan. All the others, frightened, supposed they were seeing a Spirit. And Joshua said to them: 'Why are you troubled? And why do you allow doubts to arise in your hearts? See my hands and my feet. It is I, myself. Touch me to make sure that I am not a ghost. A ghost has no flesh and bones as you see I have.' When Joshua was saying this, he was showing them his hands, his feet and the hole of the healed wound under his ribs. But some of them did not believe it was he yet, and Joshua said to them: 'Rejoice, it is I, myself. Have you any food here? The ghosts are not eating.' So they brought to Joshua a piece of broiled fish and some honeycomb. And Joshua took them and ate them in their presence. Then Joshua said to them, 'These are the words I had spoken to you while I was still with you, that all these things should be fulfilled which are written in the Law of Moses and of the Prophets and in the Psalms concerning me.' And Joshua made them understand what was written in the Scriptures. Then Joshua said to them: 'Thus it is written and thus it was necessary for the Mshiha to suffer and to rise, to resurrect his body from death on the third day, and that repentance and remission of sins should be preached in his name to all the nations,

beginning at Yerushalayim. And you are the witnesses of all these things. Behold! I send the promise of my Father upon you; but tarry in Yerushalayim until you are endued with power from Alaha: (cf. Luke 24:13-49)

On the fourth day after the resurrection, an Essene tailor returned to K'far Nahum from Yerushalayim saying that he had been with the crowd on Calvary and had seen Joshua's dead body nailed to the cross. He reported excitedly that he had heard that Maria Magdalena and others had seen Joshua and he had spoken to them. The tailor with some other Essenes went in haste to the Rayis Rabbi Samuel and told him all he had seen and heard.

On the fifth day an hour before sunrise while Is-shaak barefoot was scrubbing the temple floor, a brilliant light filled the room and in the light appeared Joshua. The God-man caressed Is-shaak's head in his familiar way and without moving the curtain, entered the Holy of Holies.

Is-shaak ran as fast as his legs would carry him to the bedroom of Rayis Rabbi Samuel and told him breathlessly what he had seen: the light, the form of Joshua, his hand with the marks of the nails caressing his head. 'He has come!' cried Is-shaak. 'He has come to us! Right this very moment the Mshiha is in the Holy of Holies!'

Still in his nightgown Samuel ran to the temple with Is-shaak. The temple was filled with a strong, emerald-green light.

The Rayis Rabbi lifted the heavy curtain and there stood Joshua on the third step in front of the altar, his arms stretched upward, saying in Greek

"Ὅτι σου ἔσται ἡ Βασιλεία, καὶ ἡ Δύναμις, καὶ ἡ Δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων." *For yours is the Kingdom and the Power and the Glory, forever.*

The Rayis Rabbi knelt at the feet of the *Mshiha*. Is-shaak with his brother Manasseh, who had come to the temple while Is-shaak was gone, knelt by the curtain with their foreheads touching the floor.

Joshua embraced Samuel and kissed him. Then he called the novices into the Holy of Holies, embracing them and kissing them again and again on their eyes. Then he said to them, 'Come, let us go to breakfast.'

In the dining room Joshua showed them the marks of the nails and of the spear in his side. The God-man ate bread and cheese and drank from a bowl of warm milk to show them that his body was material and had been resurrected from death. Among the many Essenes who saw him in the See that morning were some of his disciple-healers. To them and to the Rayis Rabbi, Joshua said, 'Beloved ones, all of you, you know that the word "*Mshiha*" means in Greek

Χριστός *Christ.*

The new religious Order worshipping *Alaha* will be called

"Χριστιανισμός" *Christianity*

and you, my followers, will be called

Χριστιανοί *Christians.*

The foundation of the new religious Order will be Love: Love for *Alaha* and Love for mankind.'

Ἄγαπήσεις Κύριον τὸν Θεόν σου
ἐν ὄχῃ τῆς καρδίας σου καὶ ἐν ὄχῃ
τῆς ψυχῆς σου καὶ ἐν ὄχῃ τῆς διανοίας σου
- - καὶ ἀγαπήσεις τὸν συνανθρώπουν σου
ὡς σεαυτόν.

كَيْفَ تَنْبِذَ (بَدَدًا زَجَلًا)
بِرَّ كَلِمَاتٍ لِيَذِبَ: سَجِّدْ كَلِمَاتٍ وَتُؤْتِيهِمْ:
سَجِّدْ كَلِمَاتٍ تَبْلُغُ: سَجِّدْ كَلِمَاتٍ تَيْذِفُ
كَيْفَ تَنْبِذَ لِبَدَنِيكَ فِي سَجِّدْ وَتُؤْتِيهِمْ.

*You shall love the Lord your God with all
your heart, with all your Soul, and with all
your Mind, and you shall love your fellow
men as your own self, (cf. Matthew 22:37,39)*

Dkrakh Marya alkahak:
min Kuleh lebak. Vmin Kuleh nafshak.
Vmin Kuleh haqlak. Vmin Kuleh viyanak
Dkrakh Ikaribak aik nafshak.

Is-shaak, at his request, brought Joshua a wooden basin of water. Joshua put his right hand in the basin and touching the forehead of the Rayis Rabbi, he said,

Ἐν ὀνόματι τοῦ Πατρὸς
καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος

In the name of the Father and in the name of the Son, and in the name of the Holy Spirit.

Having baptized with water the novices, Is-shaak and Manasseh, he put both hands on the shoulders of the Rayis Rabbi and breathing on his face said, ‘I baptize you in Fire and in Spirit.’

He repeated the ceremony with Is-shaak and Manasseh. Then he said to Samuel, ‘All authority has been given to me by *Alaha* in Heaven and on Earth. Beloved Rayis Rabbi, what I have done to you, you also will do to others. Baptize Essenes, Israelites, Greeks, Romans, and others in the name of *Alaha* the Father, in the name of the Son, my name, and in the name of the Holy Spirit.

‘Petros will be the head of the new religious Order, Christianity. In these times and under these conditions he is the one best suited to undertake this heavy task. Each of my disciples, my companions and my disciple-healers, will do his duty to *Alaha* and to Man as *Alaha* inspires him.

‘I will return to you, but now I must be in Yerushalayim with the eleven companion-disciples of mine to give them more instructions. In about two months they will return to K’far Nahum with my mother and Maria Magdalena. Myriam Shalome and Shabbatai will be coming home in about two weeks.’

Having embraced and kissed Samuel, Is-shaak, Manasseh and more than fifteen Essene disciple-healers saying ‘*Shlama*’ to each, he dematerialized his resurrected body.

A week after the resurrection the eleven companion-disciples with four disciple-healers met again in the large, upper room where Joshua had taken his last supper and where he had already once materialized his resurrected body in the presence of his mother, Shabbatai, Aaron, Hannah Maria, Maria Magdalena, and Myriam Shalome.

Thomas, who had not been present the first time Joshua had manifested his resurrected body, was arguing with the others, expressing his doubts. Simon the Canaanite said to him, ‘Dear Thomas, the *Mshiha* materialized his resurrected body in my room in the See. He embraced and kissed me. Before he came to me, he visited the Rayis Rabbi Ephraim. Are all of us liars then, or fools, or dreamers, Thomas? Joshua was as substantial, as solid as you are.’

Joshua said to his disciples, 'All authority has been given to me in the Heaven and on Earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father Alaha, in the name of the Son of Alaha and in the name of the Holy Spirit.' (Matthew 28:18–19)

And he repeated in Latin: *Data est mihi omnis potestas in caelo et in terra; euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii et Spiritus sancti.* (Evangelium secundum Mattheum XXVIII:18–19)

Many Essenes, Israelites, and others had seen Joshua walking with his eleven companion-disciples and some of his disciple-healers from Yerushalayim to Bethany.

And Joshua led his disciples out as far as Bethania and Joshua lifted his hands and blessed them. While the God-man was blessing them, he was parted from them and lifted into Heaven. (cf. Luke 24:50–51)

When Joshua had blessed his disciples, he dematerialized his resurrected material body and ascended to the Heavens. Joyously, his followers returned to Yerushalayim. His disciples spent some days there in the See with Rayis Rabbi Ephraim before departing for K'far Nahum.

And the disciples worshipped Joshua and returned to Yerushalayim with great joy. And the disciples were continually in the temple of the Essene See, praising, blessing and worshipping Alaha and the Mshiha Joshua, (cf. Luke 24:52–53)

While in Yerushalayim, Petros baptized in the Essene temple the ten companion-disciples, and Stephanos as the eleventh. Maria Magdalena, Hannah Maria, Aaron, and Veronica had also been baptized by Petros.

Then Petros with Maria, mother of Joshua, Maria Magdalena, and ten of the companion-disciples returned to K'far Nahum.

There Rayis Rabbi Samuel informed Petros that Joshua had baptized him, Is-shaak, and Manasseh. Though the brother novices were still very young, hardly more than boys, Petros ordained them in the Christian Ministry as Rabbis with the authority to conduct services in the temple, to preach, baptize and heal.

Hundreds of Essenes in K'far Nahum, Bethsaida, Magdala, and in other towns and cities in Galilee were baptized by the disciples and in Yerushalayim, Jerikho, and Bethania many more Essenes and Israelites were baptized by Rayis Rabbi Ephraim and Stephanos.

Maria stayed for some time in K'far Nahum with Maria Magdalena by her side, working as a White Dove of the Heavens to care for and comfort the ill and the aged.

Petros, Andreas, and Shabbatai took up their lives again as fishermen. Petros neglected the duties entrusted to him by Joshua and often complained to the others that Joshua was gone and had forgotten them.

Some time after his Ascension, Joshua showed himself again, materializing his body, to his disciples at the Sea of Tiberias. Petros and Thomas, Nathanael of Cana in Galilee, the sons of Shabbatai, Yiacoub and Yiohannan, Andreas and Philippos and Mattai were on the fishing boat of Petros. Petros said to them, 'I am going fishing.' They said to Petros, 'We are going with you also.' And they got into the fishing ship and that night they caught nothing. When the morning had come, Joshua stood on the shore; yet the disciples did not know that it was Joshua. Joshua shouted to them, saying: Children, have you any food with you?' The disciples said to him, 'No.' And Joshua said to them, 'Cast the net on the right side of the boat, and you will find some.' They cast the net and now they were not able to draw it easily, because of the multitude of fish. Yiohannan, whom Joshua loved much, said to Petros, smiling: 'Petros, on the shore is the Mshiha.' When Petros heard from Yiohannan that the Mshiha was on the shore, he put on his robe (for he had taken it off), and plunged into the sea. The other disciples came in a little boat (as they were not far from, the shore, only about two hundred cubits), dragging the net with fish. As soon as the disciples had come to land, they saw a fire of coals ready and fish laid on it, and bread. Joshua said to them:

'Bring some of the fish which you have just caught.' Petros went up and dragged the net to land, full of large fish, one hundred and fifty-three, and although there were so many, the net was not broken. Joshua said to his disciples, *'Come, all of you, and eat breakfast.'* Yet not one of the disciples dared ask him, *'Who are you?'* knowing that it was the Mshiha. Joshua then came and took the bread and gave it to them, and also the fish from the fire. This was the third time Joshua had shown himself to his disciples in K'far Nahum after he had raised his body from death. After the disciples had eaten breakfast, Joshua said to Petros, *'Simon Petros, son of Jonah, do you love me more than the others love me?'* Petros said to Joshua, *'Yes, my Mshiha, you know that I love you.'* And the God-man said to Petros, *'Feed my lambs.'* Joshua said to Petros again a second time: *'Petros, son of Jonah, do you love me?'* And Petros said to Joshua: *'Yes, my Mshiha, you know I love you.'* And Joshua said to Petros, *'Petros, tend my sheep.'* Joshua said to Petros the third time: *'Petros, son of Jonah, do you love me?'* And Petros, with some bitterness, said to Joshua with emphasis: *'I love you, my Mshiha, you know I love you. You know everything, my Mshiha and Alaha. I love you.'* And Joshua said to Petros: *'Petros, feed my sheep. Follow me then.'* (cf. John 21:1-17)

Petros said to the God-man as he turned and saw Yiohannan standing near, *'Mshiha, you give me all authority over all in your new Order of worship and you ask me to guide your followers. What about this man here?'*

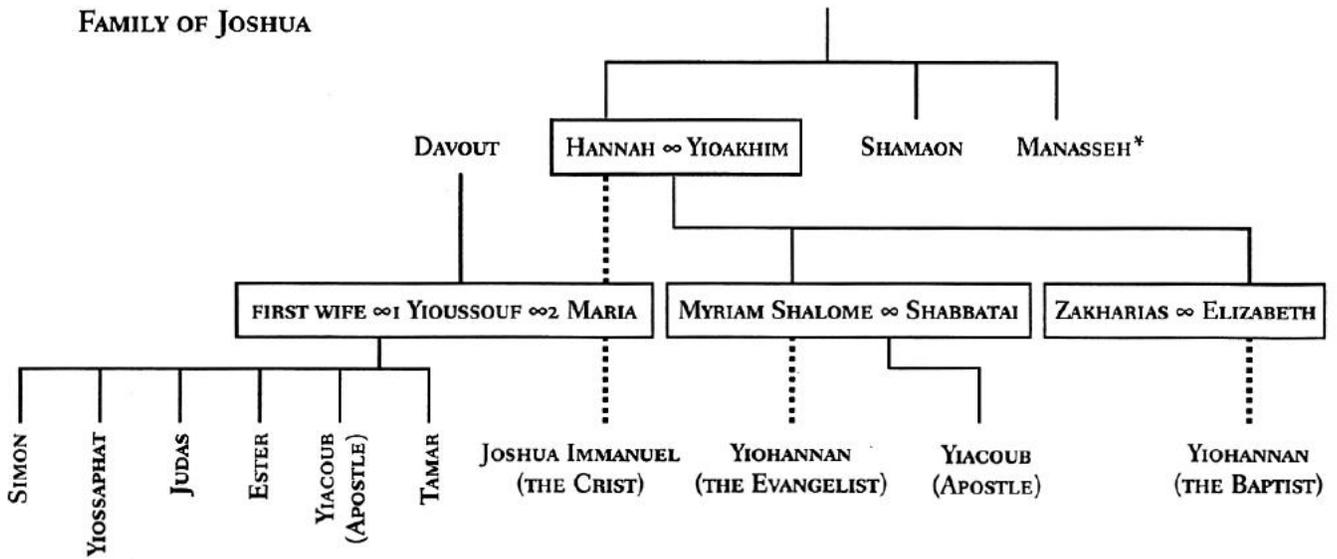
Joshua said to Yiohannan, *'You will remain until I come to you.'* To Petros he said, *'Each of you will do what Alaha inspires you to do. If I ask Yiohannan to wait until I come to him, what is that to you, Petros? You follow me.'*

Many, many times the God-man Joshua re-materialized his resurrected body, visiting his disciples and many others through the ages, and his Divine Majesty, the King of the Heavens and the Earth, the Mshiha, Joshua, does this still.

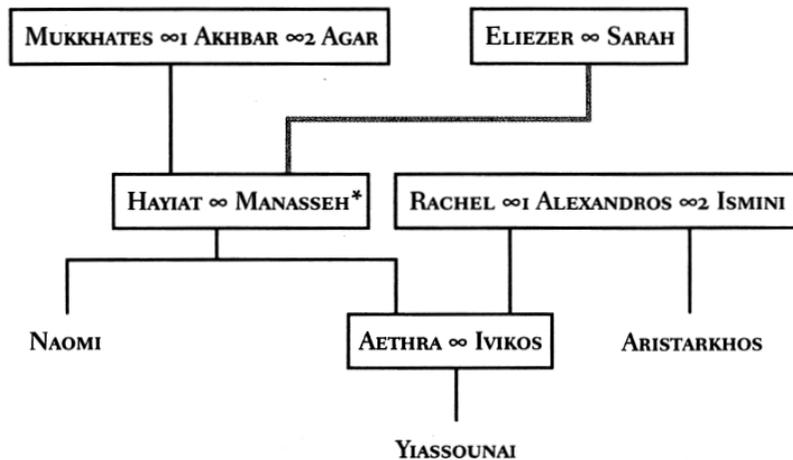


Tables of Genealogy

FAMILY OF JOSHUA



FAMILY OF YIASSOUNAI



....	BY IMMACULATE CONCEPTION
∞1	FIRST MARRIAGE
∞2	SECOND MARRIAGE
*	MANASSEH, BROTHER OF SHAMAON AND OF HANNAH, WAS ADOPTED BY ELIEZER AND SARAH

Epilogue

The Absolute Infinite Divine Be-ness, AL, God the Father, the Source of everything existing, is in Its Divine nature incomprehensible to human intelligence. All that is known is that AL is the Absolute Infinite Reality in Its Self-sufficiency, in Its Plurality, and in Its Divine Omnipresent One-ness, having in Its Divine Selfhood the total Wisdom and the Almightyness.

AL, the Absolute Infinite Be-ness has in Itself, apart from Its Self-sufficiency, the Will-pleasure to manifest Its total Wisdom and Almightyness in Its Divine Self. Thus It manifests Its Self as *Alaha* or as *El Shaddai*, the Logos, who is active in the creation with the Holy Archangels co-vibrating with AL's Will-pleasure. AL is the colorless Life-Light.

Imagine a center and a sphere around it, a sphere without a circumference, without surface. Everywhere within this sphere there are centers having colorless Life-Light. In these centers the Will-pleasure of AL, becoming also *Alaha*, creates spheres, one sphere or billions of similar spheres, in Its, now Logos, Omnipresence, having in Its One-ness all the Archangelic Orders. The inside of such a sphere is what we call space.

In a sphere now is the white Life-Light, the total Wisdom—as cause and law—and the Almightyness.

In the Sphere-space the immortal Divine Beings in the One-ness of AL classify themselves into their Archangelic Orders according to their Divine Nature and according to the work they will undertake in the creation of the worlds of existence, remaining always in the Divine One-ness of the *El Shaddai*, the Logos.

The *El Shaddai Alaha* vibrating Its Will-pleasure in Its creativeness manifests the white Life-Light, making the sound '*Alaha*'. The Logos vibrates his creativeness and Mind manifests the golden-yellow Life-Light, making the sounds '*El Shaddai*.'

The golden-yellow Life-Light creates in the phenomena of life, which have been created by the Holy Archangels in the worlds of existence, the expressions we know as instinct, sensitivity and sensibility in the vegetable and animal kingdoms.

A human being, an immortal Spirit-Soul-Ego-Being, has in his gross material body instinct, sensitivity, and sensibility and, as a time-and-place personality, is granted by the Logos God various degrees of consciousness.

A human being uses the Mind subconsciously and sometimes consciously, but as a Ego-Self, a *Soul-Ego-Being*, he may use the Mind as a mirror to reflect his Spirit-Soul-Ego-Self as Self-awareness, as Self-consciousness, as Self-Superconsciousness and... For this reason the *El Shaddai* humanized and incarnated his Divine Self as Joshua, the God-man, showing us the way back to our immortal Spirit-Soul-Ego nature.

Let us look again at the *Sepher Yetzirah*, the Creation.

Some of the Divine Beings in AL, passing part of their immortal Selves through the prism, the Will-pleasure of AL and of *Alaha*, classify themselves according to their nature and the work they will undertake in the creation, in the worlds of existence, into their Archangelic Orders.

The Archangelic Beings who vibrate the Mind Vitality substance giving the red Life-Light become the Lords of the Element of fire and of sun light, giving the sounds Maha-El.

The Archangelic Beings who vibrate the Mind Vitality substance giving the blue Life-Light become the Lords of the Element of water and of all liquids, cooperating with other Archangels, and their domain is in and on the Earth, and in space around the Earth, giving the sounds Kha-vir-El.

The Archangelic Beings vibrating the Mind Vitality substance giving the violet Life-Light with all its hues, are the Lords of the Mind Vitality as energy, which we call power, cosmic rays, electricity and magnetism. There are many powers in the universes and in the worlds of existence unknown to man. Their domain is everywhere and the sounds they give is—Ra-pfa-El.

It would take thousands of books to tell even a little about the activities in nature of the Holy Archangels; to tell of their perfect cooperation and of the activities of the angels they create.

The warm, red blood of all the animals and of all human beings is the marvelous work of the Logos, of the Holy Spirit, of the Maha-Els, the Ra-pfa-Els, the Kha-vir-Els and of many, many other Archangels and angels manifesting the perfect cooperation of the Creators. The Logos God and the Holy Archangels in His Divine One-ness create and sustain the gross material bodies of men, and the warm red blood that flows through them. Our flesh and our blood is his flesh and his blood, for Joshua, aware of all human beings in his own Selfhood said,

'Most assuredly, I say to you, he who believes in what I am teaching and in me has everlasting life. I am the bread of life... This is the bread which comes down from Heaven that one may eat of it and not die. I AM the living bread which came down from Heaven. If anyone eats of this bread, he will live forever, and the bread that I shall give to you is my flesh which I am giving for the life in the world.' The Jews therefore quarreled amongst themselves saying: *'How can this man give us his flesh to eat?'* Then Joshua said to them *'Most assuredly I say to you, unless you eat the flesh of the Son of Man and drink his blood you will have no life in you. Whoever eats my flesh and drinks my blood will have eternal Life as a human being and I will raise him up at his last day. For my flesh is food indeed and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me and I in him.'* (cf. John 6:47-48, 50-56)

The God-man Joshua knew himself to be the *El Shaddai Alaha*. He said, 'I and my Father *Alaha* are One.' He knew therefore that the flesh and blood of every human being was his flesh and his blood.

In the human form of every human being the gross material body is the flesh and blood of the *El Shaddai Alaha*, the Logos, and is therefore the flesh and blood of the God-man Joshua.

Joshua said, 'He who, by the Will of the Father *Alaha* and by the will of the Spirit-Soul-Ego-Self (which is in every human being), dresses his Self, is dressing his human Form with Mind Vitality, the gift of *Alaha*, which the Holy Archangels use to create and sustain the gross material body, flesh and blood.'

Joshua's flesh and blood can live in eternity if Man chooses to be incarnated as a human being. But Life is not restricted to phenomena of life. Phenomena of life in the gross material world of existence can live for only a limited time. But Life is everlasting.

The God-man Joshua came to the gross material world of existence as a human being to reveal to Man the everlasting Life of the immortal Spirit-Soul-Ego, the Life of the real Self.

Alaha, the Logos has created, creates now, and will create in eternity, universes and worlds of existence by manifesting His Will-pleasure and His total Wisdom. He fills these with phenomena of life beyond numbers and grants everything in abundance for His living creatures to

use and to enjoy while living in the gross material world of existence and in all the other worlds of existence, the worlds or Heavens of the other dimensions.

Man, made in His image and according to His likeness, has gone astray, although *Alaha*, the Father, has given Man Mind Vitality to be used properly as constructive thinking, observing the marvelous works in the worlds of existence of *Alaha* and His Holy Archangels who create and sustain everything living. Man has enslaved the gift of Mind to illusions, to desires and egoistical emotions, creating human-demons or evil elementals. Man has wrapped his time-and-place personality in veils of darkness and ignorance and as a result has become wicked and unhappy, causing pain and unhappiness to his family, friends, and neighbors.

The most Merciful *Alaha* sent His prophets to call Man back to the right way. Through Moses He gave Man His Ten Commandments engraved on two stone tablets, trying in vain to engrave them also on the two lobes of Man's brain. The Ten Commandments remain prohibitions engraved on stone.

The most Merciful *Alaha* sent a Divine Ray of Himself to be humanized and incarnated with all *Alaha's* Powers. The Divine Ray of *Alaha*, humanized through immaculate conception, is the God-man Joshua, the *Mshiha*.

An Archangel of the Order of the Principalities humanized by immaculate conception the Virgin Mary and ten years after the birth of the God-man, another Archangel of the Order of the Principalities humanized by immaculate conception, Yiohannan, the first cousin of Joshua and his beloved companion-disciple.

Yiohannan the Baptist, also a first cousin of the God-man, was also an Archangel humanized by immaculate conception, from the Order of the Maha-Els, the Lords of the Element of fire.

Joshua Immanuel, the God-man, living as the Son of Man, healed and preached and taught of the Kingdom of the Heavens and of *Alaha*, the Father. He taught his disciples and others to use the Mind Vitality in healing and to clean the subconsciousness and to awake in themselves the Ego-Soul consciousness and the Self-Superconsciousness. He taught them to leave Self-consciously their material body and to materialize Self-consciously a gross material body thousands of miles from where they had left their body.

By his life as the Son of Man, the God-man Joshua showed the Way and the Truth and the value of the real Life of the Spirit-Soul-Ego-Self, the everlasting Life in the many mansions in the house of *Alaha*, his Father.

'Let not your heart be troubled; you believe in Alaha, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again to you and receive you to myself; that where I AM there you may be also. And where I go, you know, and the way you know.' Thomas said to Joshua, *'Malpana, we do not know where you are going, and how can we know the way?'* Joshua said to Thomas *'I Am the Way, the Truth, and the Life. No one comes to the Father except through me.'* (John 14:1-6)

No one can come to *Alaha* except through the Christhood.

Many times in K'far Nahum, Yerushalayim, and throughout Palestine, Joshua foretold that the Rayis Rabbis of the Sanhedrin would arrest him, abuse his body, would wound it and crucify it and that in three days he would resurrect and heal it and come to them again. *'It is for this hour I have come to the world.'* Joshua taught them. He demonstrated the powers of the immortal Spirit and he showed them and us that the Spirit-Soul-Ego is indeed immortal.

In the garden of Gethsemane, two hours before he allowed the Sanhedrin executioners to arrest him, he said to Yiohannan, Petros, and Yiacoub, *'My Soul is exceedingly sorrowful, even to death.'*

Going a few feet away from them, he knelt alone before a rock, pressing his hands and his forehead against it, he prayed. For Joshua foresaw the human blood that would stain the planet for centuries, spilled in the name of his Father and in his name, and his human Soul cried out in agony, 'Father, if it is possible, let this cup full of human blood pass from me. Nevertheless, not as I will, my Father, but as You will.'

The persecutions of his followers that Joshua foretold began immediately after his Ascension with attacks by the Sanhedrin on the Essenes, the first Christians in Palestine. The Romans took up arms against the Christians and every country in the Empire under Roman rule was stained with Christian blood. And then 'Christian' nations declared war on 'Christian' nations until the whole planet was stained with human blood, His blood, for every human being lives in his *El Shaddai* One-ness.

Handwritten symbols and characters at the top right of the page.

Κατὰ Ματθαῖου 5 10-12
5 Μακάριοι οἱ διωκόμενοι ἕνεκεν δικαιοσύνης
ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν
11 Μακάριοι ἔστε ὅταν ὀνειδίωσιν ὑμᾶς - -
καὶ διώξωσι καὶ εἰπῶσι πᾶν πονηρὸν
ῥῆμα καθ' ὑμῶν ψευδόμενοι ἕνεκεν
ἐμοῦ
12 Χαίrete καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς
ὑμῶν πολὺς ἐστὶν τοῖς οὐρανοῖς.
Ὅπως γὰρ ἐδίωξαν τοὺς προφήτας
τοὺς πρὸ ὑμῶν."

Handwritten text in a cursive script, likely a transliteration of the Greek text above, with some additional symbols and characters.

Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of the Heavens. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in the Heavens for so they persecuted the prophets who were before you. (Matthew 5:10-12)

Tubveihun lalein Kithrki pu mall Kenutha dhilhon
hai malthutha dshayia. Tubveihun imathii damhaskin
PKhon vrad piin lKon vamsiin alaikhon mala
bisha matlathi BKagalutha.
Haitin hKaiu varuvasu do grkHon zkii
bshmayia hikana geir rKapu lansié
dmin Kthaimaikhon.

For a true Christian, the thirty-three-year-old Essene, who was condemned to death by the Sanhedrin and the Romans and was crucified two thousand years ago, is Joshua Immanuel, the God-man, a Divine Spirit-Ray of the *El Shaddai*, the Logos God, who by the Divine Will of *Alaha*, his Heavenly Father, incarnated and humanized by immaculate conception part of his Divine Selfhood to save mankind.

Glossary

- Ab** Aramaic: August
- Aba** Aramaic: Father
- Adonai Alaha**
Aramaic: Lord God
- Adonai Elohim**
Aramaic: Lord of the Archangels, Lord of the Archangelic Hosts, Lord of Hosts
- Adonai Melekh Shamayim**
Aramaic: Lord King of the Heavens
- Adonai Melekh**
Aramaic: Lord King
- Adonai Tsebaoth**
Aramaic: Lord Sabaoth
- Adonai**
Aramaic: Lord
- Agnus Dei, ecce qui tollit peccatum mundi**
Latin: Behold, the Lamb of God who takes away the sin of the world
- Ain Soph Aur**
Aramaic: boundless, inextinguishable, creative Light
- AL** Aramaic: Absolute Infinite Be-ness, God the Father, the Source of everything existing
see: Be-ness, Absolute
- Alaha Bra**
Aramaic: God the Son
- Alaha El Shaddai**
Aramaic: Logos
- Alaha Elohim**
Aramaic: God of Gods, Alaha and His Holy Archangels, the Creators in Alaha's One-ness
- Alaha Hashmal**
Aramaic: God of the Light
- Alaha Melekh**
Aramaic: God the King
- Alaha Ruha d'Kudsha**
Aramaic: God the Holy Spirit
- Alaha Shamayim**
Aramaic: God of the Heavens
- Alaha Shekhinah**
Aramaic: God the Holy Spirit
- Alaha**
Aramaic: God, singular of Elohim (also spelled Allaha or Eloha)
- Allah** The Supreme Being of most Bedouins at the time of Christ
- Allahu Patishah**
The One True God of the Bedouins in Palestine at the time of Christ; Allah
- Annu**
Heliopolis in Ancient Egypt
- Aramaic**
A Semitic language; the lingua-franca to the Persian Empire, which stretched from the Mediterranean to the Great Wall of China for more than a thousand years before and after the birth of Jesus
- Asa-Rabbi**
Aramaic: Healer Rabbi, Healer Master, Healer Teacher
- Asa Aramaic Healer**
- Ateh Gibor Leolam Adonai**
Aramaic: You are mighty forever, O Lord
- Aton** The One True Spirit God introduced by the Pharaoh Ankh-en-Aton in Ancient Egypt and worshipped by the Egyptian Israelites and the Greco-Egyptians
- Aton-ai**
The One Spirit God, God of everlasting Life and Love, of the Essenes in Egypt,
see also: Aton, and Adonai

Auto-da-fe

Solemn proclamation of a judgment pronounced by the Inquisition, followed by the execution of the judgment by the secular authorities; often the burning alive of a heretic

Baal-das-Aaussar

One of the three Magi; Balthazar

Bat-Salmaynu-Kidmuthenu

Aramaic: Image and likeness

Being and existing

Being is our Divine Nature, boundless and eternal Spirit. Existing, as a projection of Being, is within the boundaries of time-place-space. An existence is a temporal phenomenon with a beginning and an end

Beingness, Absolute

The all encompassing Godhead. Its characteristics include Plurality in Its One-ness, Self-sufficiency, and the Will-pleasure to manifest Itself in Itself as Creation

Benai Alaha

Aramaic: Sons of God (plural)

Benai Or

Aramaic: Sons of the Light

Be-ness, Absolute

That aspect of God which lies absolutely beyond the reach of human and Archangelic comprehension. The ultimate Source, the fathomless and inarticulate depths of the Divine that are beyond expression

Beni Adonai Melekh

Aramaic: Son of the Lord King

Beni Alaha

Aramaic: Son of God

Bereshith Bara Elohim

Aramaic: Creator Gods, the Holy Archangels

Bethania

Bethany. There were two places called Bethania. One town was northeast of Jerikho, east of the place where Yiohannan the Baptist had baptized Joshua Immanuel the Christ. The other town called Bethania was south of Yerushalayim and was where Joshua raised Eliezar (Lazarus) from the tomb

Dalanda

Roman silver coins

Davout

Aramaic: David

Denarii

Roman silver coins

Ehyeh Asher Ehyeh

Aramaic: I am that I am

Ehyeh Beni Alaha

Aramaic: I am the Son of God

El Shaddai

Aramaic: Logos, Alaha in expression

Elemental

Thought- or Emotion-Form. Every thought, emotion, and desire or aversion—both conscious and subconscious—creates and transmits an elemental, a thought-form, that carries on an existence of its own. Once created an elemental can never be destroyed, only disenergized (when no longer fed with etheric Vitality).

Eliezar

a form of the name Lazarus

Elohim

Aramaic: Plural of Eloha, Alaha; see also Alaha Elohim

En-Nassar

Aramaic: Nazareth

Existence

see: Being and existing

Exosomatosis

Greek: Out of body experience. We know of a first (from the material body), a second (from the psychical body) and a third (from the noetical body) exosomatosis. We all leave our bodies at night, during sleep, and travel to other planes subconsciously. The aim, however, is to be self-conscious while out of body

Gaspar

One of the three Magi

Gehenna

Aramaic: Hell

Hakhamim

Aramaic: Vital body

Ham-El-Khior

Sanskrit: I see God

Hashmal

Aramaic: Light, Mind-Light

Hokhma

Aramaic: Wisdom

Human-angels

see: Human-in-nature angels

Human-demons

see: Human-in-nature demons

Human-in-nature angels

Positive elementals created by human beings

Human-in-nature demons

Negative elementals created by human beings

Ibrahim

Aramaic: Abraham

Iskenderia

Aramaic: Alexandria

Is-Shakh

Aramaic: Isaac

Jerikho

Aramaic: Jericho

Joshua Immanuel the Christ

Jesus Christ; as the 'son of God' he is a manifestation of a pure ray of the El Shaddai (Logos); as the 'son of Man' he was incarnated by immaculate conception. Joshua is the Aramaic name for Jesus. The second name refers to the prophecy of Isaiah (7:14). Immanuel means literally 'God-with-us'. The Greek word 'Christos' means 'the Anointed' and corresponds to the Aramaic 'Mshiha' (Messiah)

K'far Nahum

Aramaic: Capernaum

Kaiaphas

Aramaic: Caiaphas

Kaparuta

Aramaic: Heretics

Khemt

Ancient Egyptian name for Egypt

Kniu-Mu Mosis

Name of Moses in Ancient Egypt

Kodoish

Aramaic: Holy

Kuch-ha-guf

Aramaic: Body of sensations and emotions

Lilith

Demon; Sex lust elemental

Logos

Manifestation of Absolute Beingness; Son of God; El Shaddai; Divine Common Selfhood; the 'Word' as identified by St. John: 'In the beginning (in authority) was the Word, and the Word was in God, and the Word was God...All things were made through him, and without him nothing was made that was made.' (cf. John 1: 1-3) (According to Daskalos the Greek word 'En arche', traditionally translated as 'in the beginning', should be translated as 'in authority')

Maharajah Rama Tavaivahan

Later known as Maharajah Ham-El-Khior, one of the three Magi; Melchior

Malpana

Aramaic: Teacher

Maout

Aramaic: Death

Mara

Aramaic: Form of address: Sir, Sire, Lord

Maryia Alaha

Aramaic: Lord God

Mehayyai Hametim

Aramaic: The One calling the dead back to life

Melekh Shamayyim

Aramaic: King of the Heavens

Melekh

Aramaic: King

Merkabah

Aramaic: Divine Mind-Light body

Metathronios

Guardian Archangel

Mind

Holy emanation of God; substance out of which everything was made that was made in the worlds of existence. It exists at various rates of vibration: as Mind Supersubstance, as Mind substance, and as Mind solid (matter).

Mishnas

Aramaic: Sections

Moshe

Aramaic: Moses

Mosis

Kniu-Mu Mosis: Name of Moses in Ancient Egypt

Mshiha

Aramaic: Messiah

Mugkatdes Rahib-Shaheed

Aramaic: Holy Monk-Martyr

Mukuishim

Offspring of Lilith

Nazoraiei

Order of Essene Ascetics (sing. Nazoraeos)

Nephes Khuf

Aramaic: Etheric double of the material body

Neshamah

Aramaic: Etheric (Mind-Light) Vitality

Perakins

Aramaic: Chapters

Rabbi-Asa

Aramaic: Rabbi Healer, see: Asa-Rabbi

Rahib

Aramaic: Monk

Rayis Rabbi

Aramaic: High Priest

Ruach Elohim

Aramaic: Spirit of God

Ruha

Aramaic: Spirit of God, Breath of God

Sabbath

The seventh day of the week in the Jewish calendar; the period of Friday evening to Saturday evening, kept as day of rest and worship by the Jews

Sanhedrin

Israelite Religious Authority in Palestine

Sepher Yetzirah

Ancient Jewish treatise on the Divine Dynamics of the spiritual domain; Book of Creation

Shabbatai

Aramaic: Zebedee

Shaddai El

Aramaic: Almighty God

Shakh

Aramaic: Sheikh, Arab Chief, title of respect

Shalama

Aramaic: Form of greeting: Peace be with you

Shalom

Aramaic: Shalama, Peace (as form of greeting:
Peace be with you, with us)

Shamaon

Aramaic: Simeon

Shekhinah

Aramaic: Holy Spirit, the feminine aspect of
God

Shettim

Offspring of Lilith

Shlam

short for Shlama

Shlam aleicum

Aramaic: Form of greeting; Peace be with you,
with us

Shlam aleyhem

Aramaic: Form of greeting; Peace be with you

Shlam Ruha

Aramaic: Peace to your Spirit

Shlama

Shalama, Shalom, Peace

Siddim

Aramaic: Evil Ones

Sol-Amon

Aramaic: Solomon

Soul-Ego-Being

The individual I-ness of Man's Real Self within
the Spirit-Ego-Being. The Soul can be identified
with our luminous Spirit human Form

Sounai

short for Yiassounai

Spirit-Ego-Being

Man's Self as Holy Monad, as Divine Being;
boundless, eternal, immovable

Tammuz

Aramaic: July

Torah

Jewish Book of Divine instruction containing the
Pentateuch (the first five books of the Old
Testament); the Law of God/YHVH

Tubveyhuns

Aramaic: Blessings

Tzool-mah

Aramaic: Etheric double

Will-pleasure

God's pleasure in creativeness; Absolute
Infinite Beingness expressing Itself in Itself as
Creation. Will-pleasure, in Greek (euvariskeia),
carries a sense of pleasure derived from
bountiful giving, as practiced by a warmly
generous and wealthy source.

Yerushalayim

Aramaic: Jerusalem

Yiacoub

Aramaic: James

Yiardna

Aramaic: Jordan River

Yiatnanese

Greco-Egyptians living in Ancient Egypt

Yioakhim

Aramaic: Joachim

Yiohannan

Aramaic: John

Yioussouf

Aramaic: Joseph

Zakharias

Aramaic: Zacharias

Zauir Anpin

Aramaic: Absolute Beingness, Logos

Zealots

A secret underground movement of Jewish
fanatics who were bitterly opposed to the Roman
domination of Palestine at the time of Joshua
Immanuel the Christ

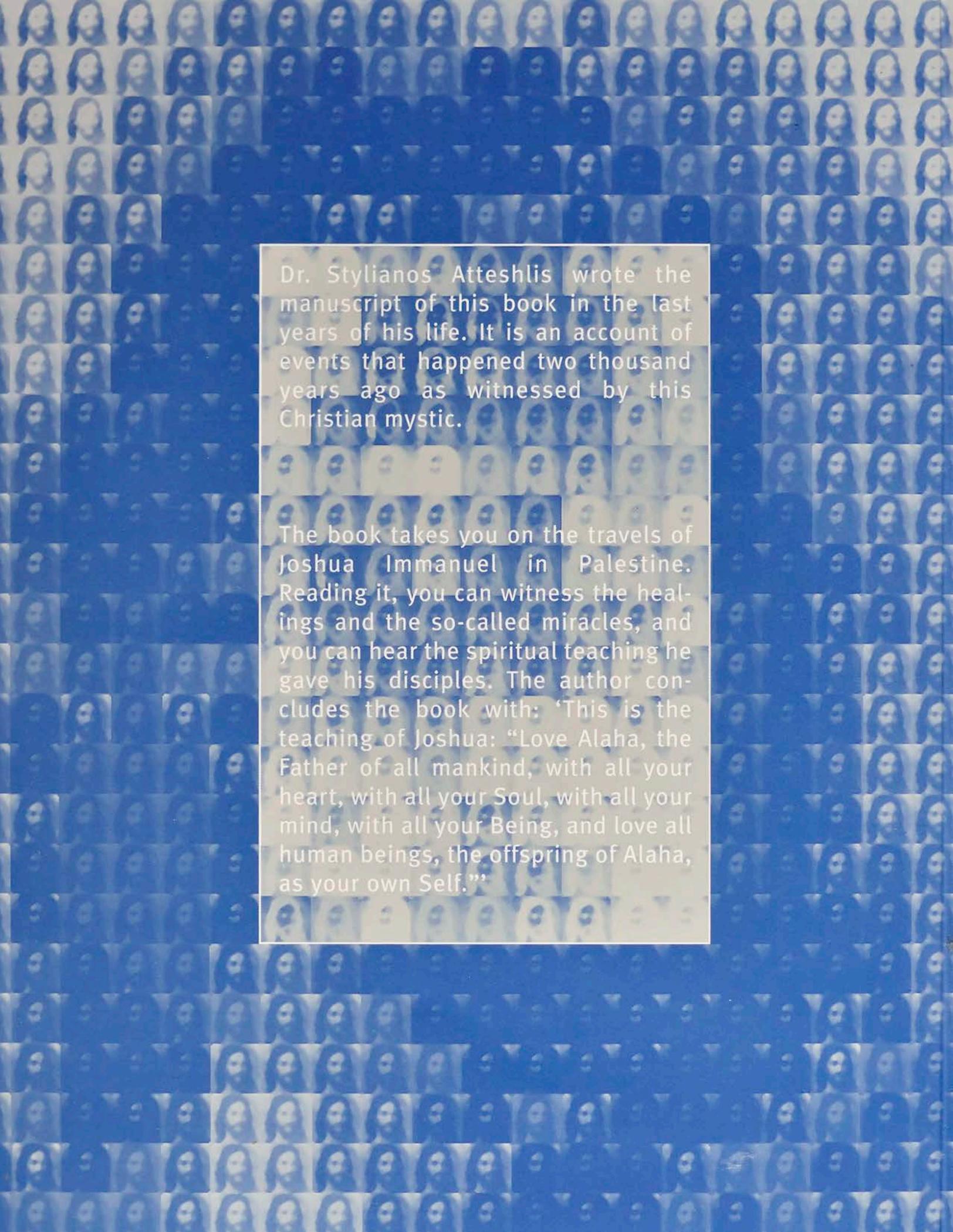
Zohar

Book of reference and interpretation of Jewish
Mysticism

*The following books by the author
were published in Cyprus:
'The Esoteric Teachings', 'The Esoteric Practice',
'The Parables and other Stories', and 'The Symbol of Life'*

*His daughter, Panayiota Th. Atteshli, published a book
'Gates to the Light, Exercises and Meditations.'*

*The books are available from:
Panayiota Th. Atteshli
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CY-2020 Nicosia, Cyprus*



Dr. Stylianos Atteshlis wrote the manuscript of this book in the last years of his life. It is an account of events that happened two thousand years ago as witnessed by this Christian mystic.

The book takes you on the travels of Joshua Immanuel in Palestine. Reading it, you can witness the healings and the so-called miracles, and you can hear the spiritual teaching he gave his disciples. The author concludes the book with: 'This is the teaching of Joshua: "Love Alaha, the Father of all mankind, with all your heart, with all your Soul, with all your mind, with all your Being, and love all human beings, the offspring of Alaha, as your own Self."'