

The Droosan Codex

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Chapter 1 Mythology I

1. Every Sentient was created in the image of Supreme Reality, including humans, and all have Fundamental Rights, granted to them by token of their spark of Supreme Reality, and by Supreme Reality Itself.
2. Feaists are a subset of Sentients that take upon themselves obligations; Fundamental Rights still apply to them, and obligations are chosen willingly by the devoted.
3. Feaists have a Unique Truth; not a Singular Truth.
4. There are unlimited paths to Supreme Reality.
5. All scriptures of Reality, past, present, and future, are scriptures of the Feaist Tradition; so is The Language of the Universe, Apocalypse in Dweehwail, Zçshmeethmeetzøz, and Voang.
6. All paths to Supreme Reality are Equal; better to be a moral, ethical adherent of one path with integrity, than to take on the Yoke of Feaism.
7. But a gesture, or saying, or word is necessary to honor Supreme Reality and Feaism.
8. All Sentients are the devoted of Feaism simply by pursuing love, tolerance, and peace towards all.
9. The Devoted, Adherents to the Yoke of Obligations of Feaism, are a subset, that chose this Unique Path as the best approach to Supreme Reality and The Good Life; there are numerous other acceptable paths, as many as the stars of the heavens or the droplets of the sea.
10. The Good Life may be approached, but never wholly achieved.
11. There are rare Saints and Tzaddiks who come nearest The Good Life and The Good
12. One in ten million who have Visions, and Dreams, offer a True Prophecy of Transcendent Reality
13. Better endless libraries of inane babble my insane Dreamers, contained in love, tolerance, and peace, than one persecuted Sentient; society may tolerate the mad Dreamers, but will fall and be pillaged by persecution.
14. All human beings today, and in the foreseeable future, are equally Second Level Sentients; none are innately superior, or higher or lower
15. There exist in the Universe other Sentients, though we do not know if we have ever encountered them
16. Some Sentients are Transcendent, and exist to us as Angels, Servants, and Archangels, Gods and Goddesses; yet no human may say they have ever experienced the presence of such a Transcendent Sentient; but none may deny those who make such a claim
17. Even the Transcendent Sentients hold two to be Supreme in our Universe; They are Elriver and Showsh, a wife and husband; She is the Creator and Sovereign of our Universe, and She shares Its Rule with Her husband

18. Our Universe is one of numerous Manifestations, Cosmoses, Universes, and Others that populate a Multiverse of great richness, variety, and multitude; the name of that Multiverse in this Time Frame is Dweehwail
19. The title given to the Transcendent Sentients is Forcang, but they are not the only Transcendent Sentients; there also exist Spirits, and Others
20. All Manifestations have Orders of Sentients; these are separated by Seven Stages; each shares two Stages, a Level and Degree
21. Above all are the Seventh Level and Seventh Degree Sentients; they are Aspects of Reality based on the fundamental Letters of The Language of the Universe; Loahueth
22. There are forty-two Seventh Degree Sentients, the Cardinal Beings of The Multiverse; each is served by forty-two Seventh Level Sentients; the Aspects are recited in The Book of Dibodo
23. All Seventh Stage Sentients are wholly intangible, and Beyond any senses or perception of humans
24. Seventh Stage Sentients should be honored and revered for Their Selflessness, Their Service to Dweehwail; They are deserving of worship
25. Yet ultimately, even the Seventh Stage Sentients are merely servants, Archangels of Supreme Reality; all of Reality, from Dweehwail, including the Multiverse Proper, Daxuk, and The Indeterminate, and Alternate Realities, is a Singular Reality in Supreme Reality
26. Supreme Reality is both a Theistic Being, but also Supreme Natural Laws Incarnate; both Philosophy, Religion, and Science, may Honor the Singular Supreme Reality
27. None are Beyond Supreme Reality; It is the End of Sequences
28. Elriver and Showsh may be worshipped, but it should be known that even They worship the Seventh Stage Sentients, and ultimately, Supreme Reality
29. Yet Dweehwail is a diverse Multiverse, and has numerous religions, traditions, and philosophies; none may be disparaged or disrespected or persecuted
30. Thus, the non-believer in Feaism is equal and loved by the Feaist, with tolerance and peace
31. There are seventy-million faces of The Supreme Reality, and all are right, and none are wrong
32. The Gods and Goddesses, those who lead pantheons and those led by another God or Goddesses, Answer the prayers and call of the faithful of endless religions, philosophies, and traditions
33. For all others, the Goddess of Answer responds to all prayers; all Prayers are heard, although the answer may not always be as desired
34. Elriver and Showsh hear all prayers, yet it is their Ministering Gods and Goddesses who govern the Universe on their behalf.
35. The goal of life is to Pursue the Journey of The Good
36. The Good is Pursued by traveling the middle path between Dualisms of Forms; the Forms of Good and Evil, Creation and Destruction, Love and Hatred; it is fine to sample the lower half of the Dualism, yet the upper should be preferred
37. Paths and Journeys are curved and varied, not straight; if one step is taken off of the Journey, then two steps back; if three steps off the Journey, then six steps back
38. To nearly reach The Good is the same as achieving it; yet there are still Saints and Tzaddiks of Legend who have achieved The Good

39. To do Evil is to cause harm to another of body, mind, emotion, or spirit; it is never acceptable to harm another physically, unless it is a matter of True Defense
40. Other Sentients should not intentionally be harmed of emotion, mind, or spirit
41. Part of tolerance is accepting the right of others to exist in such a way as may be perplexing, or offensive, without being hurt of emotion, mind and spirit
42. It is Good to be Moral, Ethical, and exist with Integrity
43. Individuals and cultures may differ on the Truth of Morals, Ethics, and Integrity; however, a foundation of Fundamental Rights Transcends these differences
44. To violate Fundamental Rights is to do Evil
45. To do good is to help Sentients of body, mind, emotion, and spirit
46. Reality itself can be broken or harmed; this too is Evil; rather the goal on the Journey to The Good is to Repair Reality
47. Sentients have a Whole Soul composed of many Fragments and Aspects
48. At the end of life, for humans this is limited, Fragments are dispersed throughout the Manifestation, or Universe
49. The Whole Soul will also be Judged by the Minister of the Celestial Bureaucracy responsible for Judgement of Souls; they are a God of Elriver and Showsh, and the Creator and Sovereigns of the Universe do not interfere with their work
50. Fragments of a Whole soul will be placed in Heavens, Hells, and Neutral Domains of the Celestial Domains based on the deeds accomplished in life; how nearly did the Sentient while living live The Good Life according to The Good?
51. None should assume that any Whole Soul is wholly good or wholly evil, but rather, all Whole Souls contribute Fragments both to Heaven and Hell and everywhere in between; a small number of Saints and Tzaddikim exist beyond Hell, and a small number of the most wanton sinners exist beyond Heaven; it may be surprising who may be found in Heaven and Hell
52. There are hundreds or even thousands of Fragments of each Whole Soul; some Fragments may be split even further into Aspects
53. Whole Souls may be recombined; Soul Fragments may search for Their Sibling Soul Fragments in the Celestial Domains; when a majority have Merged, the Rain of Souls permits the Rebirth of the Whole Soul into New Life
54. Mostly the deeds of the previous life, but also the experiences of the afterlife on various Soul Fragments and Aspects, determine the advantage or disadvantage of this Rebirth
55. Hell is not a place of eternal torment, but multiple Celestial Domains that purge Soul Fragments of some of their sin in life; the experience of this creates greater advantage upon Rebirth than if such Purging and Chastisement did not occur
56. Purification in the Hells of the Universe may last a small eternity, but never for all of eternity; for the Very Good, a single Fragment may exist in Hell
57. Not all Realms in Heaven and Hell are equal; the Realm of Heaven or Hell to which a Soul Fragment is sent fits the Decree of The Judge
58. The Highest Heavenly Domain is Gon Eden, while the Lowest Hell of the Firmament is baetOak
59. A greater complexity in the Celestial Domains permits greater complexity in the laws that govern the Manifestation Domains of a Manifestation, including Universes

60. Reflection Mortals, including humans, or non-Transcendent Sentients, have rarely seen the Celestial Domains; they are domains experienced upon death, between lives; such experiences will be forgotten upon Rebirth
61. A Whole Soul of Merged Soul Fragments may choose Rebirth at the end of their afterlives, or they may choose a singular afterlife existing in the Celestial Domains of the Universe
62. All Sentients, regardless of religion, denomination, or creed, without discrimination, are Judged, receive Decrees, and afterlives for their Soul Fragments; that Judgement is Impartial and Equal
63. The heartfelt prayers of Sentients offered in life may testify at the Trial of Judgement after death
64. Sentients may be reborn in a variety of Stages of Sentients in the Order of Sentients; most are reborn into the same Stage; it may be assumed that all humans are reborn as Second Level Sentients; however, the advantage or disadvantage of that new life may depend on deeds of the previous life and the deeds and experiences between lives
65. The most virtuous Souls may Transcend their Stage in the Order of Sentients and reach Second Degree Sentients, or even beyond into Stages of Forcang and Spirits
66. Sentients who commit the most sins may Descend upon Rebirth into First Degree Sentients, or less, or even Reflection Creatures
67. It is possible to Ascend beyond the Seven Stages of Sentients, and Transcend Beyond; this may take endless lifetimes, or it may be achieved in one according to the mighty deeds of a Sentient in life
68. It is also possible to Descend beyond the Seven Stages of Sentients, and below Reflection Creatures, and Beyond the Order of Sentients as well
69. Only the Supreme Reality, and possibly the Transcendent, Seventh Stage Forcang, know what happens beyond the Order of Sentients, and the Rain of Souls
70. There are multiple Orders of Sentients, most notably that of Spirits; they have their own Order of Sentients, but long have these Orders intermingled, and no Reflection Mortal or the People of Spirits may be sure whether the composition of their Whole Soul includes lineages of either, or even Other Orders of Sentients; better to be exceedingly humble, and accept all without discrimination
71. No Reflection mortal should ever assume that any other is damned, but rather, should tilt the balance in their favor; ultimately most Whole Souls receive both Heaven and Damnation
72. One in ten million who have a Vision or a Dream may in fact view Gon Eden, or baetOAK, or other Celestial Domains; some of the greatest Saints and Tzaddikim have been permitted entry to visit on a rare occasion; yet none should be assumed to have witnessed the glory or the inferno of the Celestial Domains; yet no madman should be dismissed or chastised for making such a claim
73. There are Berries and Thorns in Reality; the most common Thorn in Manifestations is the Tree of Thorns; the most common Berry is the Tree of Life
74. Whenever a Sentient is subjected to True Hatred from any other Sentient, a Fragment of their Whole Soul is instantly taken and impaled on the Tree of Thorns in that Manifestation
75. Better to avoid Hatred; certainly True Hatred; and respond to all with Love, Tolerance, and Peace

76. The tears of all of the Sentients of a Manifestation who experience True Love water the Tree of Life, and make it grow
77. That Evil befalls Good People and Good befalls Evil People is a Thorn in Reality; its existence also effects the Decree upon death; for Evil to a good Person will result in a more advantaged Decree and afterlife, and Rebirth, while Good that befalls the Evil will result in a less advantaged afterlife and Rebirth; it is also an opportunity for others to perform great acts of loving kindness, and thus improve their positioning upon reaching their reward and chastisement in the afterlife

Chapter 2

Fundamental Rights

1. All Sentient beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.
2. Everyone is entitled to all of the rights and freedoms set forth in these Fundamental Rights, without distinction of any kind, such as race, color, religion, religious denomination or creed, sex, gender, gender identity, gender expression, sexual orientation, marital status, medical condition, military or veteran status, national origin, ancestry, class, caste, disability, genetic information, political or other opinion, property, or any other status. Furthermore, no distinction will be made on the basis of the political, jurisdictional, or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing, or under any other limitation of sovereignty. Feaists do not persecute any group of Sentients, and there may be further unlisted categories.
3. Everyone has the right to life, liberty, and security of person.
4. No one will be held in slavery or servitude; slavery and the slave trade will be prohibited in all their forms.
5. No one will be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
6. Everyone has the right to recognition everywhere as a person before the law.
7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of these Fundamental Rights and against any incitement to such discrimination.
8. No one will be subjected to arbitrary arrest, detention, or exile.
9. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against them.
10. Everyone charged with a penal offense has the right to be presumed innocent until proven guilty according to law in a public trial at which they have had all the guarantees necessary for their defense.
11. No one will be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. A heavier penalty may not be imposed than the one that was applicable at the time the penal offense was committed.

12. No one will be subjected to arbitrary interference with their privacy, family, home, or correspondence, or to attack upon their honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.
13. Everyone has the right to freedom of movement and residence within the borders of each state.
14. Everyone has the right to leave any country, including their own, and to return to their country.
15. Everyone has the right to seek and enjoy in other countries asylum from persecution.
16. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of these Fundamental Rights.
17. Everyone has the right to a nationality.
18. No one will be arbitrarily deprived of their nationality or denied the right to change their nationality.
19. Sentients who have reached the age of majority, without any limit due to race, nationality, religion, religious denomination, sexual orientation, gender identity, or gender, have the right to marry and found a family; they are entitled to equal rights as to marriage, during marriage, and at its dissolution.
20. Marriage will be entered into only with the free and full consent of the intending spouses.
21. The family is entitled to protection by society and State.
22. Everyone has the right to own property alone as well as in association with others.
23. No one will be arbitrarily deprived of their property.
24. Everyone has the right to freedom of thought, conscience, and religion; this right includes the freedom to change their religion or belief, and freedom, either alone or in community with others and in public or private, to manifest their religion or belief in teaching, practice, worship, and observance.
25. Every has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media and regardless of frontiers.
26. Everyone has the right to freedom to peaceful assembly and association.
27. No one may be compelled to belong to an association.
28. Everyone has the right to take part in the government of their country, directly or through freely chosen representatives.
29. Everyone has the right of equal access to public service in their country.
30. The will of the people will be the basis of the authority of government; this will be expressed in periodic and genuine elections which will be by universal and equal suffrage and will be held by secret vote or by equivalent free voting procedures.
31. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for their dignity and the free development of their personality.
32. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
33. Everyone, without discrimination, has the right to equal pay for equal work.

34. Everyone who works has the right to just and favorable remuneration ensuring for themselves and their family an existence worthy of Sentient dignity, and supplemented, if necessary, by other means of social protection.
35. Everyone has the right to form and join trade unions for the protection of their interests.
36. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.
37. Everyone has the right to a standard of living adequate for the health and well-being of themselves and of their family, including food, clothing, housing, and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age, or other lack of livelihood in circumstances beyond their control.
38. Parenthood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, will enjoy the same protection.
39. Everyone has the right to education. Education will be free, at least in the elementary, fundamental, technical, and higher education stages. All such education will be compulsory. Some higher education for retraining will also be free. Free education will include technical, professional, and higher education through at least the age of twenty-five. Some technical, professional, and higher education will be available based on merit, while some will be available to all Sentients.
40. Education will be directed to the full development of the Sentient personality and to the strengthening of respect for Sentient rights and fundamental freedoms. It will promote understanding, tolerance, and friendship among all nations, racial or religious groups, and will further the activities of Feaism for the maintenance of peace.
41. Parents have a prior right to choose the kind of education that will be given to their children.
42. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and share in scientific advancement and its benefits.
43. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary, or artistic production of which they are the author.
44. Everyone is entitled to a social and international order in which the rights and freedoms set forth in these Fundamental Rights can be fully realized.
45. Everyone has duties to the community in which alone the free and full development of their personality is possible.
46. Women have the right to free control of their bodies; unborn fetuses and embryos are akin to human life, and not the same; a pregnancy should not be terminated lightly, but it is the exclusive choice of the mother to make that decision; States have the obligation to ensure that access to medical care for women, including terminating pregnancies, is available; States should ensure that abortions are safe, legal, and rare.
47. All Sentient have the right to be free from the threat of weapons of war; simulations of such weapons may be enjoyed in games and movies and literature; this does not restrict the military or police forces from training with such weapons for a time of True Defense; yet there is no individual right to possess or use weapons of war.
48. In the exercise of their rights and freedoms, everyone will be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order, and the general welfare in a democratic society.

49. These rights and freedoms may in no case be exercised contrary to the purposes and principles of Feaism.
50. Nothing in these Fundamental Rights may be interpreted as implying for any State, group, or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedom set forth herein.
51. While this chapter lists many Fundamental Rights, more may exist, as Rights are a concept that Transcends Second Level Sentients; all Sentients maintain all rights contained within “Transcendent Rights”, regardless of if they are mentioned in this chapter.
52. (More to follow soon)

Chapter 3

Obligations I

1. The First Obligation of Sentients is to love all of Creation, particularly all Sentients, but also Reflection Creatures, and all aspects of Creation in general; the Second Obligation of Sentients is to be Tolerant of all Creation, on a similar scope; the Third Obligation of Sentients is to Pursue Peace for all of Creation, on a similar scope.
2. The age of majority is twenty-five in humans
3. Children under twenty-five are to set apart from the rest of the civilization of humans, a time to be treasured, socialized, and to learn with joy
4. Feaists may consume meat; however, where a reasonable alternative to meat is available, that should be the preference; both nutrition and taste may be considered; the method for killing animals should be the least painful available, regardless of past precedent; Reflection Creatures have rights, and if not equal to Sentients, they deserve a pleasant life; parts of a Whole Soul may include lineages of Reflection Creatures.
5. A prayer should be recited before and after food is consumed or drunk, including and especially water; this need not be a formulaic recitation, and it may be in the vernacular.
6. The most important celebration for Feaists is the Feast of Shøn, held at night on each Shøn; this honors Supreme Reality directly.
7. There are many additional Feasts on evenings throughout the lunar year; the details will be defined in the Chapters for Calendar, Holidays, and Other Rituals.
8. Be extremely kind as often as possible; always be respectful, if not always nice.
9. A Feaist always pursues a life of Morality, Ethics, and Integrity
10. It is necessary to Pursue the Journey of Love, Tolerance, Peace, Morality, Ethics, and Integrity, with the expectation that mistakes will be made, and all Sentients will exist in a state of imperfection; life is a Journey with many twists and turns on the way towards the middle path; better to show humility and patience than anger and hostility in the face of mistakes
11. Participate in the governing of society, first and foremost as a knowledgeable, wise, and active citizen or resident
12. Leadership and Power should be taken reluctantly, and seen as a great burden, to be exercised with Trust and Appreciation; and cast aside if the Evils of Power become too much

13. Realizing Freedom is a choice; it is a right granted; but some are enslaved by their own choices; better to choose to be free, and the actions of a free person
14. Be exceedingly generous, and share Power and Success; this is done by fully paying taxes to the government; it is done through generous additional charity; it is performed as acts of loving kindness and Selflessness; it should be recalled that the chief attribute of the Transcendent Forcang is Selflessness
15. Days of the Feaist Calendar begin the evening at sunset for the start of the next day.
16. Beauty is Universal, and all Sentients should be seen as Beautiful; all Reflection Creatures and Reflection Reality should be seen as Beautiful; only the Evil actions of Sentients may be Ugly
17. Nearly anything may be done to protect Sentient life; to protect Sentient life, a Sentient may not harm another Sentient physically; some lenience is given for harm to emotion, mind, and spirit; Sentients are required to do what it takes within these limits to protect life; nearly all of these obligations may be broken to do so
18. Follow the law of the land; if the law of the land violates morals, ethics, and integrity, work within the rules of the land to change the laws; if it is impossible to work within the rules of the laws to change them to serve The Good, move to a Good Place that does honor morals, ethics, and integrity; if it is impossible to move from a Bad Place, be a Soldier of the Good; yet no physical harm may be done to others unless in True Defense
19. It may be acceptable to use True Defense if a land violates morals, ethics, and integrity, insults love, tolerance, and peace, violates fundamental rights, and offers no means of appropriate change; this should be a last resort and done together as a group, to improve the society.
20. A Feaist enjoys the pleasures of life in moderation; this is true even of intense pleasures such as sex, gambling, eating, and drinking; the physical world is part of the Supreme Reality, and is meant to be enjoyed responsibly; do not take the physical world for granted, and offer a prayer before and after using it
21. Asceticism is discouraged, but may be pursued out of an abundance of caution to ensure the best results in the afterlife and upon rebirth; however, know that there is a Hell for those who improperly deny using the gifts of Supreme Reality; the reward gained should be better than the price paid; or else, better to follow the narrow middle path
22. All of Reflection must treated with honor and respect; for it carries a unity with Supreme Reality; this is certainly true for Forcang, Spirits, Reflections Mortals, and the People of Spirits, but also Reflection Creatures and non-Life; repair the world, and avoid damaging it unnecessarily; when Aspects of Supreme Reality are consumed, a prayer should be said before and after
23. Spouses in particular must be honored and respected
24. Each Sentient who has reached the age of majority may have none, one, or multiple spouses under the law; this must be done in the open, and with no secret; if a marriage is entered into under the agreement that there will be a limit to the number of spouses, both parties must agree to that limit in order to marry
25. Food and drink should be consumed in moderation, including water, and prayer said before and after their enjoyment.
26. Feaists wear a small head covering, which generally includes the five Feast Colors. This should especially be worn at all Feaist community gatherings, including holidays, and

during household celebrations of Feaist Tradition. The Zealous wear such head coverings all the time, except when sleeping and engaged in similar activities.

27. The Devoted have and raise Feaist children with the values of love, tolerance, and peace, and according to morals, ethics, and integrity as Feaists; Feaists should have no more than three children; Feaists families should judge their means and resources and ensure they are sufficient before purposely bringing children into the world; protection should be used to ensure the decision to have a family is purposeful.
28. Sex may occur outside of marriage, but all manner of appropriate precautions must be used to ensure that children only occur when that is the desire; Feaists should bring all pregnancies to term, unless the life of the mother is threatened of body, emotion, mind, or spirit; yet the ultimate choice in the matter is up to the mother
29. Sentient life begins at the moment of birth; yet unborn life is akin to Sentient life and may not be treated lightly; yet the living Sentient takes precedent.
30. Sentients treat each other as if the other were one of the rarest of Saints, Tzaddikim, or Visionaries; yet none should assume that they are so blessed; tilt the balance in favor of the seemingly mad, as well as those blessed with good health
31. Better one hour in this, the physical world, then the gift of eternity in the world to come; the bliss of the world to come is great; yet the opportunity to be generous and perform acts of loving kindness in this world is also great; one should recall that there will be multiple afterlives.
32. Feaists do not own weapons of war; games may be enjoyed that use them, or movies or literature used that depict them; it is encouraged to serve in police forces and the military and be trained to use them there for the possibility of a time of True Defense; yet the goal is to live a life without exposure to weapons of war; the source of protection of the individual comes from devotion to Supreme Reality, and support of their righteous State that upholds love, tolerance, peace, morals, dignity, integrity, and fundamental rights.
33. A Feaist should choose their gender, gender identity, and sexual orientation according to the True Nature of their Whole Soul; ultimately a Sentient is born into this Choice; once chosen it cannot be denied
34. Sentients should avoid discrimination and persecution of any group, individual, or community, but rather should respond with love, tolerance, peace, morals, ethics, integrity, and fundamental rights; ultimately to belittle a Sentient is to belittle all Sentients; to raise the dignity of a single Sentient is to raise the dignity of all Sentients; be the light in a dark place; although it is best to be a light in a place of daylight.
35. Create a State and Society that upholds Fundamental Rights; this Foundation must be upheld, taught, respected, and secured.
36. The Devoted may wear any clothing, as part of the expression of their free will and compelling aesthetics; some small amount of humility is desirable; remember that Beauty is Universal
37. The Devoted should apologize for every mistake; too much apologizing is a sin, but better too much than too little
38. Better to offer unconditional forgiveness; respond to hatred with love, and evil with good; those who hold too dearly to wrongs of the past carry a heavy burden, and risk an evolution into True Hatred; remember that True Hatred impales a Soul Fragment on the Tree of Thorns for a Long Eternity

39. A Sentient may not marry until they have reached at least their Third Ascension; A Sentient may not marry any other Sentient unless their desired spouse has also reached at least their Third Ascension
40. The Devoted should do their best to marry only Feaists; however, is it acceptable to marry non-Feists as well, for there are unlimited paths to Supreme Reality; a non-Feaist spouse has the freedom to make their own decisions regarding religion and philosophy.
41. The Devoted care for pets, Reflection Creatures; at least one should be kept, but no more than three; these are loving members of the family and household; it should be recalled that any may have spent past lives as Reflection Creatures, and upon Rebirth anyone may be reborn as a Reflection Creature; pets should be rescued if possible; dogs, cats, and rabbits are particularly beloved.
42. There will be no discrimination or persecution as to who may participate, lead, or create recitations and prayers and rituals in Feaism, particularly as regards gender, gender identity, and sexual orientation, or any other category of discrimination; all Sentients have a Spark of Supreme Reality, and are endowed by Supreme Reality with Equality; those who lead ritual observance should have at least reached their Second Ascendence, but for the noted exceptions.
43. Those who have reached their Fifth Ascension are Honored Elders of the community, and deserve additional respect and privilege; yet the young also are owed their due in ritual and respect.
44. The Devoted always tell the truth, as integrity is a key belief, as is avoiding insincerity; one lie is not a reason to tell more lies; better respond to one mistake by returning to the Pursuit of the Journey of The Good, and telling the Truth; the Truth may be Pursued at any point, even after many lies.
45. It is acceptable to make and enjoy token property, currency, and money, as is commonly available in countries and civilizations of Second Level Sentients; rules should be made to ensure that such token property is used fairly; remember, that Property, including money, is Power, and Power may be used for Good or Corruption and Evil; better to be exceedingly humble and generous
46. The Devoted pay their taxes, and give close to ten percent of their income to other charities beyond that; the very poor are not obligated to give charity, but rather may receive it to provide for their Fundamental Rights; the wealthy should give more charity, as much as twenty percent, and pay all of their taxes; laws should be created to secure the wealth of the rich and poor alike; the wealthy should remember that their prosperity exists because of the wellbeing of Society; if the poor and middle class are not supported, surely even the wealth of the rich will fail
47. Relationships between spouses should include the Whole Self: body, emotion, mind, and spirit; the physical relationship is equal, and enjoyment of it may not be neglected
48. It is acceptable for adults who have at least reached their Third Ascension to have a physical relationship with another such adult, during the period of courting to decide on whether to ultimately marry; yet physical relationships should not be taken for granted, but rather should be in the context of love and respect and a committed relationship; generally a romantic relationship should endure two years prior to a serious physical relationship; all appropriate protection should be used to ensure children are had at the time and occasion desired

49. Upon reaching their Second Ascension, it is acceptable for children to sample physical relationships, provided they are based on love and responsibility, and occur with other children prior to their Third Ascension; no child may have a romantic relationship with adults who have passed their Third Ascension, neither will they have them with young children prior to their Second Ascension; also remember, that Feaists follow the law of the land.
50. Young Children may have casual romantic relationships, between themselves, without a serious physical relationship, between their First Ascension and Second Ascension; it is better to be a wise child of morals, ethics, and integrity, than an immature adult without these too soon
51. Technology both old and new may be utilized; yet The Devoted use caution, for technology may raise civilization, or destroy it; too much technology makes life too complicated; technology that furthers the Fundamental Rights and Obligations of Feaism are noble
52. Make a time every day to walk; or at least several times per week; both to stay healthy, and to enjoy the aesthetics of the world; Beauty is Universal, and aesthetics may be enjoyed in any setting
53. Donate blood to save the lives of other Sentients; be an organ donor, though strive to live until the Seventh Ascension; doctors and healthcare workers are especially praised and respected
54. Teaching is also a noble profession, and all teachers should be paid their due
55. The time until the Third Ascension is a time for learning and socializing; children should be in school, and parents should teach them these Fundamental Rights and Obligations and other Values; Social Learning is just as important; children should be taught love, tolerance, and peace, and to value morality, ethics, integrity
56. School up until the Third Ascension should be free; or paid for by the community, but ideally paid for by civilization; learning is a centerpiece of Feaism, and acquiring Knowledge and Wisdom
57. Learning epistemology is essential, for it is necessary to know how Knowledge may be acquired, prior to learning it; all of philosophy is a noble pursuit
58. The Devoted approach life empirically with skepticism; the goal is to approach The Forms, but practically, life is scientific and based on observable fact; critical thinking and the scientific method should be emphasized; yet mystics and ministers and other theologians and philosophers may still study The Forms, and such a pursuit is worthy
59. It may be wise to approach life with Skepticism, but to maintain the assumption that Truth and Knowledge may be Known; this creates a qualitative improvement to life
60. Yet all The Devoted should be exceedingly humble, since no Knowledge may be approached without humility
61. Greet every Sentient with a smiling face.
62. To uphold the dignity of one Sentient, is to raise the dignity of all Sentients; to insult the dignity of one Sentient, is to lower the dignity of all Sentients
63. Speak deliberately and revere silence.
64. Pay an employee on time in full; care for employees as though they were family
65. An employee should count on their employer to pay their wages on time; they should do all of the work they agreed to both by letter and spirit

66. The Devoted have a worthy occupation that provides for themselves and their family, and permits generosity
67. Do not choose an occupation that violates either the Fundamental Rights and Obligations of Feaism or the law of the land
68. Time with family, time for charity, time for generosity, time for friends, and time for rest, rejuvenation, and tranquility are all equal to the desire to hold an occupation; the goal is the middle path on The Journey
69. A quorum of seven children and adults who have at least reached their Second Ascension are required for communal Recitations, Prayers, and Sermons; these may still be done in the home with at least one adult who has reached their Third Ascension; in the absence of a quorum, perform these rituals, observances, and obligations in a lesser form and over a shorter required period; the goal is to celebrate together as a community and family.
70. Feaists do not proselytize, as there are endless paths to Supreme Reality; however, those who inquire will be informed with love and tolerance and respect; converts are welcome into the family of Feaists
71. The process of converting to Feaism will be both formulaic and free; it will be defined under Other Rituals.
72. Innovation in Feaism is welcome, and none will be considered heretics or apostates
73. Children, having reached their Third Ascension, are free to choose their own religion; they should have been educated in the Fundamental Rights and Obligations of Feaism, and other aspects of the Tradition and Scripture; however, free will is theirs to uphold, and there are Seventy-Million faces of Supreme Reality
74. Children after their Second Ascension who express doubts in Feaism should be shown alternatives freely, and their thirst for Knowledge should be answered; so should it be that they are educated in the Devotions of Feaism, to provide options; children between their Second Ascension and their Third Ascension should be permitted to explore religious beliefs freely
75. The Devoted read copiously with a thirst for Knowledge and Aesthetics; this need not only be topics related to Feaism, but also the breadth and wealth of Sentient literature and aesthetics.
76. Artwork should be valued of all types; no artwork should be discriminated against; Feaists should enjoy artwork, even those that are challenging or difficult to consider; freedom of speech and expression are of great value
77. The devoted seek to be challenged by artwork; consider alternative worldviews and mythologies and belief; feel uncomfortable and challenged; all of these come from Supreme Reality too; better to test the foundations of Feaism, then to isolate them, or keep them apart; to be an artist is a great value; yet do not forget that an artist should not be a burden to society; they must earn their way in the world; yet all should be free to pursue art some of the time

Chapter 4

Calendar

1. Year 1 of the Feaist Calendar is similar to Year 2023 of the secular calendar. The actual year is measured according to the age of the Universe, at around 13.7 Billion Years. Each Feaist Calendar is different, depending on the age of the particular Manifestation. However, since Second Level Sentients, like humans, have trouble using such a calculation of years, a smaller number is used. This number is measured from the year The Language of the Universe was completed.
2. The first month of the Feaist Calendar is Shøhoagok. It is 30 days. On leap years, the thirteenth month follows Shøhoagok. It is called Oluhuagok, and it is 30 days. The second month is Taehoagok and it is 29 days. The third month is Oanguhoagok, and it is 30 days. The fourth month is Hwanuhoagok and it is 29 days. The fifth month is Xunuhoagok and it is 30 days. The sixth month is Ailuhoagok and it is 29 days. The seventh month is Feahoagok and it is 30 days. The eighth month is Eamuhoagok and it is 29 days. The ninth month is Vaehoagok and it is 30 days. The tenth month is Eethuhoagok and it is 30 days. The eleventh month is Dwaihoagok and it is 30 days. The twelfth and final month is Goehoagok and it is 29 days. There are a total of twelve months in the Feaist Lunar Year, beginning with Shøhoagok and ending with Goehoagok.
3. There are seven days of the week. The first day of the week is Elrivern. The second day of the week is Showshan. The third day of the week is Atropon. The fourth day of the week is Drelpan. The fifth day of the week is Zraħite. The Sixth day of the week is Shøn. The seventh and final day of the week is Droosan. Every week a holiday falls on the evening of Shøn, called the Feast of Shøn. It is the most important holiday on the Feaist Calendar.
4. Each day of the week is 24 hours, beginning at sundown of the previous day, the eve. A day, or a festival on a day, may be started at sundown, when there are seven stars in the sky, when it is sufficiently dark, or at 5:00 PM (if that occurs before sundown).
5. The following is Year 2 of the Feaist Calendar. The 1st day of the 1st month of Shøhoagok is the same as the secular Thursday, January 11th, 2024.

Shøhoagok						
Elrivern	Showshan	Atropon	Drelpan	Zraħite	Shøn	Droosan
				1: W	2: F	3
4	5	6	7	8	9: F	10
11	12	13	14	15: Q	16: F	17
18	19	20	21	22	23: F	24
25	26	27	28	29	30: F/U	

Oluhoagok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shøn	Droosan
						1: U
2	3	4	5	6	7: F	8
9	10	11	12	13: O	14: F/O	15
16	17	18	19	20	21: F	22
23	24	25	26	27	28: F	29
30: U						

Taehoagok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shøn	Droosan
	1: U	2	3	4	5: F	6
7	8	9	10	11	12: F	13: QR
14: QR	15	16	17	18	19: F	20
21	22	23	24	25	26: F	27
28	29					

Oanguhoagok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shøn	Droosan
		1: U	2	3	4: F	5
6	7	8	9	10	11: F	12
13	14: J	15: J	16	17	18: F	19
20	21	22	23	24	25: F	26
27	28	29	30: U			

Hwanuhoagok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shøn	Droosan
				1: U	2: F	3
4	5	6	7	8	9: F	10
11	12	13	14: QTH	15: QTH	16: F	17
18	19	20	21	22	23: F	24
25	26	27	28	29		

Xunuhoagok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shøn	Droosan
					1: U/F	2
3	4	5: P	6: P	7	8: F	9
10	11	12	13	14	15: F	16
17	18	19	20	21	22: F	23
24	25	26	27	28	29: F	30: U

Ailuhogok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shøn	Droosan
1: U	2	3	4	5	6: F	7
8	9	10	11: HWG	12: HWG	13: F	14
15	16	17	18	19	20: F	21
22	23	24	25	26	27: F	28
29						

Feahogok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shøn	Droosan
	1: U	2	3	4	5: F	6
7	8: D	9: D	10	11	12: F	13
14	15	16	17	18	19: F	20
21	22	23	24: DOA	25: DOA	26: F	27
28	29	30: U				

Eamuhogok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shøn	Droosan
			1: U	2	3: F	4
5	6: B	7: B	8	9	10: F	11
12	13	14	15	16	17: F	18
19	20	21	22	23	24: F	25
26	27	28	29: S			

Vaehogok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shøn	Droosan
				1: S	2: F	3
4	5	6	7	8	9: F/Y	10: Y
11	12	13	14: E	15: E	16: F	17
18	19	20	21: SNG	22: SNG	23: F	24
25	26	27	28	29	30: F/U	

Eethuhoagok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shon	Droosan
						1: U
2	3	4	5	6	7: F	8
9	10	11	12	13	14: F	15
16	17	18	19: JD	20: JD	21: F	22
23	24	25	26	27	28: F	29
30: U						

Dwaihoagok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shon	Droosan
	1: U	2	3	4	5: F	6
7	8	9	10	11	12: F	13
14	15	16	17	18	19: F	20
21	22	23	24: JNG	25: JNG	26: F	27
28	29	30: U				

Goehoagok						
Elrivers	Showshan	Atropon	Drelpan	Zrahite	Shon	Droosan
			1: U	2	3: F	4
5	6	7	8	9	10: F	11
12	13	14	15: DD	16: DD	17: F	18
19	20	21	22	23	24: F	25
26	27	28	29: W			

Chapter 6

Holidays I

1. The first and most important holiday is the **Feast of Shon**, held at sundown on each Shon; it is a time of merriment and happiness and joy; it is a time to be with family and friends and to sing and dance; a feast should be consumed according to the means of the family; yet it should be more special than usual; three large candles should be lit; one should be set aside, and the others should sit atop the dinner table; the best candles are green, purple, yellow, blue, and red; prayers should be said before and after the meal; children should be blessed by parents
2. At the Feast of Shon each week, praises to Supreme Reality should be recited and sung; dances may be performed to honor Supreme Reality; children should be included in this celebration; a toast should be given to Supreme Reality, which may be said upon any

drink or food held in common; the evening surrounding the Feast of Shøn is a time of rest from the work of the week; no work may be done during this time; though all preparation for the Feasts of Shøn may be done before, during, and after the celebration; families may celebrate in their own homes, or together with multiple families

3. Each month there are one or two observances of **Uquidrow**. This translates as “Game Night”. On these nights, friends and family gather either in person or virtually to play the Apocalypse in Dweehwail game. Game Nights should take about five hours on months where there is one Uquidrow, and three hours each night on months where there are two. If all participants in the game are present in person, light snacks and food should be served, as well as drinks
4. It is acceptable to postpone **Uquidrow** until the subsequent Droosan or Elriver. For those with this tradition, that day should be considered a day of rest, similar to the Feast of Shøn. No work should be performed on that day, but all preparation necessary to hold the game session may be pursued. The traditions should be consistent, year by year, and those who observe Uquidrow on Droosan or Elriver should always do it then, while the zealous are able always to hold it on the appropriate night. When Uquidrow is held during the day, it should be a five to seven hour session.
5. The holiday of **Wimowj** begins at sundown on the 29th of Goahoagok each year, and continues into the whole of the following day on the 1st of Shøhoagok. It has multiple roles. Wimowj is the New Year of the Feaist calendar, and the start of the new year begins on that evening. The word Wimowj also translates as “Ascension”, and is the commemoration of the Ascendence of Droos Yarite into a Transcendent and ultimately Queen of Angels.
6. The New Year, Wimowj is celebrated at the start of the holiday, at sundown, with a Feast similar to the Feast of Shøn. Only, it is more elaborate, and measures should be taken, from the wealthy to the poor, to distinguish this evening. It is traditional to serve many fruits, vegetables, and breads that have not been tasted in the previous year. These are each dipped in honey, or other dips. The most zealous avoid eating meat from Reflection Creatures at this meal, although traditions vary, and meat is permitted. Candles should be lit, as on the Feast of Shøn, only one additional candle is included on the side to mark the day. Prayers should be offered in the vernacular, and there should be dance and song. Playing games is appropriate. Finally for the evening, Feaists depart for a drive to reach a location favorable for seeing the moon and stars. This should not be more than one hours distance, though the zealous travel two. Prayers are said over the moon and stars.
7. On the Day of Wimowj, none should work. All should focus on the joy of the day. A three hour session of Apocalypse in Dweehwail should be held in the morning. A Feaist Candle should be lit during the session. A festive feast should be consumed at lunch as well, along with prayer, song, dance, and poetry. In the afternoon, excerpts from Scripture should be recited. This should begin with Zçshmeethmeetöz or Voang, followed by The Language of the Universe. Next, three selections from Scriptures of the World, Past or Present, should be recited. Finally, an excerpt from contemporary poems or literature selected for the purpose. There should be seven Sentients present to recite any of these; five must be adults twenty-five or older.
8. After the recitation in the afternoon, forty to fifty minutes of public prayers should be offered. The zealous aim for forty-two minutes. An additional seven to ten minutes may then be offered from liturgy from other religions, denominations, and creeds. The day

ends with a light dinner, with solemn songs sung, for the sadness of the end of Wimowj. Some have the tradition of holding social activities of a variety of sorts after the holiday ends—walks, sports, movies, games, drives—all may be considered.

9. The holiday of **Quwçhoth** is celebrate on the 15th of Shøhoagok. It is a day to celebrate trees, both Immanent, and Trascendent. It is a day of joy in the Trees that are Berries, and solemn commemoration of Trees that are Thorns. On this day Feaists should not work, in order to focus on these Truths. Traditionally, three trees are placed in the home. One should be a small fir tree. The second should be a dead tree, or burnt tree. Finally, there should be an artificial tree of great magnificence. Only the last tree should be elaborately decorated—the others should be without decoration.
10. On the eve of Quwçhoth, excerpts are read from The Language of the Universe and Apocalypse in Dweehwail, as well as other Scriptures that reference trees. Good refreshments should be served, and the zealous serve items from trees, and possibly other plants, vegetables, and fruit. Water is the drink of the evening, or tea. Some serve a light meal. Since it is also a solemn evening, it is not considered appropriate to sing or dance—however poetry may be recited.
11. On the day of Quwçhoth, Feaists go on hikes in nature. These should be suited to the health and condition of each of the devoted. Hikes should be at least one hour, but less than two. In cold environments, this time may be reduced by half, and the zealous wear appropriate clothing for the environment. This should happen in the late morning, plus the time it takes to travel to the location. Find a particular tree, and offer heartfelt prayers. The afternoon should be spent performing acts of loving kindness that have some relation to nature; charity may be given to worthy organizations that support nature.
12. The Festival of **Oangjoa** is held in leap years on the intermittent month of Oluhuagok on the 14th Day. This is a day to honor The Sun, and similar Lords of Star Systems throughout the Universe and Beyond. It is traditional to avoid work on both the eve before and the day itself, except for the necessities of preparing for the holiday. On the eve of Oangjoa, a festive meal is held, as with the Feast of Shøn. It is a time of great joy. Citrus fruits are served with the meal and for dessert. Four candles are lit, two aside, and two on the table. However, these should be Sun Candles, and should be yellow entirely, though a mix of shades of yellow is permitted as well. The devoted study the science of The Sun, and Stars in general. This may be in the form of written reports or televised documentaries. Images of Sol are shown.
13. On the day of Oangjoa, Feaists go to spend the day beside bodies of water, ideally with some shore beside the waves. In places in which it is still too cold to do this, the celebration may be held indoors. Proper clothing should be worn. The most zealous go to the beach beside an ocean. There recitations are given, similar to the observance of the New Year on Wimowj. Prayers are offered in the same fashion.
14. An extra forty-two minutes are offered to The Sun itself. Finally, a televised documentary is enjoyed about The Sun and Stars, as with the Eve. This should be done even outside. Then time should be spent to enjoy the outdoors, and the beach if applicable. It is a beach day, and families and friends should enjoy beach activities. Where weather does not permit it, even indoors this should be a time for games, singing, socializing, and dancing. Meals and light refreshments should be served. It is a time to enjoy the light of The Sun. However, out of respect, proper protection should be used to prevent sunburn. Two Oangjoa Candles are lit again at the end of the day, in attempts to

bring the light of The Sun into the end of the day, after sunset. The devoted dance around the candles for forty-two minutes.

15. The festival of **Quolevaer** is held on the 14th of Taehoagok, and it is an occasion to celebrate freedom. No work should be done on this day, except for matters related to the holiday. It begins on the previous evening at sundown. A festive meal is held, similar to the Feast of Shøn. Many sweets and desserts should be enjoyed. Five candles are lit; a green and red candle placed on the dinner table, and one purple, one yellow, and one blue candle, placed on the side. An adult at the table gives a fourteen minute sermon. Then the evening proceeds with folk dancing in communal settings. Those without such a setting may do so in the street outside their home for no more than forty-two minutes. In the community setting, dancing should go late into the night.
16. On the day of Quolevaer, the devoted should gather late in the morning, and do forty-two minutes of recitations from The Language of the Universe. An additional forty-two minutes should be added from other Scriptures. Finally, there should be forty-two minutes of communal prayer. The afternoon should be spent in groups of seven, engaged in social activities. This may be of a great variety, and the only limit should be on maintaining moderation. It is better to have a group larger than seven, than a group of less than seven. The devoted have the freedom to choose how they wish to celebrate. At sunset, the community gathers and watches a movie that relates to freedom. This should be chosen in advance by majority vote of the community. All children and adults who have at least reached their Second Ascension receive one vote. The same five candles should be lit during the movie. Refreshments may be served.
17. The Rebirth Festival, or **Jizøsh**, is held on the 15th day of the month of Oanguhoagok, beginning on the previous eve. No work should be done on this day, but labor to prepare for the festival is permitted. A festive meal is held on eve, similar to the Feast of Shøn. Only, this should be a vegetarian meal. The zealous prepare a vegan meal. A sermon is given by a child closest to their Second Ascension. Then a sermon is given by an adult closest to their Fifth Ascension. These sermons should be about fourteen minutes long each.
18. Four candles are lit, red and green, and are placed two on the dinner table, and two on the side. A toast is given four different times on four different types of food or drink held in common. A cup is placed in the center of the table by the candles, containing water combined from all water glasses at the table; this is a toast to future lives after rebirth. Recitations from Scripture are read, specifically regarding topics related to Rebirth. This may be formulaic depending on the community. Twenty-eight minutes of prayers are offered to past, present, and future lives, which may also be formulaic depending on the community. A final toast is given over water, after which no more food or drink is consumed.
19. On the day of Jizøsh, families wake up early and spend time with their pets. If applicable, they are taken to parks, and walked, and loved. Time should also be spent with pets that are homebound. This should be for about seventy minutes. Then the community gathers, and Recitations are given from Scripture; forty-two minute for Feaist Scripture, and forty-two minutes for General Scripture. The excerpts should focus on topics related to rebirth, renewal, animals, plants, and agriculture. Then forty-two minutes of communal prayers are held with a similar emphasis.

20. Afterwards, the community has a festive, vegetarian lunch. The same green and red candles should be lit. Then The Devoted travel to botanical gardens, and enjoy the setting. Any activity may be enjoyed in a botanical garden. Communities without such a resource should find a path to walk in nature, even in urban settings, that contain similar plants and fruit trees and flowers. At the end of the day, all members of the community are anointed with water in a communal setting: on the nose, hands, and feet. They may be anointed by a Minister, or by a Devoted who has at least reached their Fifth Ascension. The day ends by feeding the pets of the community, those that may be brought to a communal setting.
21. The festival of **Qu'uehimoa** is held on the 15th day of Hwanuhoagok, beginning on the previous eve. It is the commemoration of the birthday of Droos, the Queen of Angels in the past, and also what will be the birthday of her only daughter, Els, who will come as a Savior in the future. No work should be done on this day. The Devoted gather for a feast on the eve, similar to the Feast of Shøn. Four green and blue candles should be lit, with two on the dinner table, and two placed aside. There should be a toast to the health and wellbeing of Droos and Els, as well as any others who have their birthdays within thirty days of the festival. Those who are present should be anointed by the Eldest, with water, on the nose, hands, and feet. The opening chapter of The Language of the Universe should be Recited. The Eldest should give a seven minute sermon. There are fourteen minutes of communal prayers. At the end, the candles are extinguished.
22. On the day of Qu'uehimoa, Feaists gather at Eejoaf. All Sentients who have not yet reached their First Ascension are anointed, on the nose, hands, and feet, with water. The Sentients who have at least reached their Sixth Ascension are anointed, similarly, if any are present. The Community Minister gives a sermon. There are forty-two minutes of Recitation from The Language of the Universe, and forty-minutes from other Feaists Scripture. The topics chosen for the excerpts should have to do with the birth of Droos or Els, the Future to Come, and birthdays in general. Twenty-eight minutes of General Scripture are Recited. There is forty-two minutes of communal prayer. Then a communal, festive birthday party is held, with sweets, cake, and good drinks. Four green and blue candles should be lit. There should be games and dancing and singing.
23. On the afternoon of Qu'uehimoa, The Devoted celebrate young children. They should plan activities that young children, prior to their First Ascension, should enjoy. Activities may also be planned that the Eldest, past their Sixth Ascension should enjoy. These need not be expensive, but a time for family and celebration of the young and old, the past and future. The activities chosen may be greatly varied. Those who do not have a member of their family or friends of the necessary ages visit the sick, particularly those of those ages.
24. The festival of **Pruhueth** is held on the 6th day of Xunuhoegoak, beginning on the eve of the previous day. It is a festival of the Words of Scripture, both Feaist Scripture and General Scripture. A Feast is held similar to the Feast of Shøn. Diversity in meals, traditions kept family by family, is common on this day, as much as there is diversity in Scriptures. Four Feaist Candles are lit, with two placed aside, and two placed on the dinner table. On this evening, up to five present recite original commentary on Scripture; this may be on Feaist Scripture or General Scripture. This original commentary should be no more than fourteen minutes each. One of the adults of the household should be

responsible for preserving these commentaries, so that they may be passed from one generation to the next within the family.

25. On the day of Pruhueth, the community gathers and recitations of Feast Scripture are read. Twenty-eight minutes are spent on Zçshmeethohtmeetzøz, twenty-eight minutes on Voang, twenty-eight minutes on The Language of the Universe, and twenty-eight minutes on Apocalypse in Dweehwail. Second Generation scripture is then recited for forty-two minutes. Finally, forty-two minutes are spent reciting General Scripture. A Prayer should be offered by a member of the community, having at least reached their Second Ascension, before each recitation. Forty-two minutes of communal prayer and singing is offered after the recitation, followed by a fourteen minute sermon, generally done by a Minister of the community, or else an Elder who has at least reached their Fifth Ascension.
26. The Devoted follow morning of recitations and prayer with a festive, communal meal. Every community may choose its own food and drink for this meal. Four Feaist Candles are lit. Afterwards, the community dances for forty-two minutes, and sings songs of joy. Then a movie is watched that relates to any Scripture, or even Literature and Poetry. The day ends with forty-two minutes of creative writing, which may generally be on any topic desired. Even children, having reached at least their First Ascension, should be encouraged to write, within their means. The Ministers of the community are responsible for gathering and keeping this Creative Writing as a communal treasure of the Feaist Community.
27. The festival of **Hwegroa** is the Festival of the Moon, held on the 12th day of the month of Ailuhogok. No work should be done on this day. During the seven days prior to Hwegroa, a booth should be constructed outside. It should be a complete, pleasant dwelling, except with an open top; it has no roof. Families and Eejoaf should also keep a Moon Tear, a special crystal used each year for this holiday. On the eve, a festive meal is held in the booth, similar to the Feast of Shøn. The Moon Tear is placed in the center of the dinner table. Two Feaist Candles are lit, and placed on either side of the Moon Tear. The Eldest present gives a sermon, and a toast is offered to the moon, and all other moons throughout the Universe, and in Dweehwail in general. Then those gathered watch movies that discuss the topic of moons and Manifestation Domains.
28. On the day of Hwegroa, the community gathers at Eejoaf. The community Moon Tear is placed on the table. The Minister gives a twenty-eight minute sermon. Twenty-one minutes of Recitations are offered, from Feaists Scripture, and then from General Scripture. There are twenty-one minutes of communal prayer. Families then return home and have a festive meal in their booth. The Moon Tear is placed in the center, and flowers and fruits are placed on either side. Another toast is offered by the Eldest present. Then The Devoted go to bodies of water, and light a bonfire on the beach, safely. They dance around the fire, and sing songs, and recite poetry. Excerpts from literature should be enjoyed, and bonfire snacks, healthy and unhealthy should be eaten. The bonfire should be enjoyed for the rest of the day. The booth is taken down over the seven days following the Festival of the Moon, and the Moon Tear is placed in a safe place for the subsequent years.

Chapter 7

Rites of Passage I

1. **Åhaechoth** is a ritual celebrated for babies on the seventh day after birth. The baby is placed on a table with seven, lit Feaist Candles, and held by one of the Godparents of the child. Fourteen minutes of prayers are offered for the newborn, and then the name of the baby is announced to the community. Over the next seven minutes, the baby is anointed with water, on the head, the neck, and the chest, seven times each. Finally, a reading from Feaist Scripture is Recited for fourteen minutes.
2. This is followed by a festive meal served to the community. The community should assist families who have trouble affording such an offering. One of the parents should offer a sermon that should take about fourteen minutes. A toast is made upon some type of food or drink held in common. Desserts should be served to indicate a sweet life ahead.
3. The Åhaechoth ritual should be held on the day of the week it falls, and work should be ceased during the rite of passage. It should be considered an obligation to perform and attend this joyous welcoming of a new member of the community. Åhaechoth may be performed on any holiday, generally taking place around noon. If a baby is sick sufficiently that the rite of passage may not be immediately held, than it occurs seven days after permission is given by the medical doctors, or other professionals. Otherwise, the rite of passage proceeds as usual.
4. **First Ascension** is celebrated with the community within one month of a child's seventh birthday. They are brought before the community at noon on the chosen day, and the Minister of the community recites seven minutes of prayers over the child. Then fourteen minutes of recitations are given from Feaist Scripture. Fourteen minutes follow that of recitations from General Scripture. Finally it is the child's turn to recite a short prayer formulaic to each community. They then read a recitation from Feaist Scripture chosen by the Minister or by the parents of the child, depending on the community. The child is anointed with water, on their head, nose, hands, and feet. Finally the community recites a joint formulaic prayer chosen by the community.
5. After services, a joyous meal is held for the child and their friends and family. Feaists should not work if invited to attend such a celebration. The food should be to the liking of the child who had their First Ascension. The community should help the family afford such a feast. One of the parents gives a seven minute sermon to the community. The child is presented with a necklace chosen by the parents to be bestowed upon this rite of passage. It is unique to every family, and paid for by the community. The goal is not expense, or gaudiness, but rather, moderation and aesthetic value. It is common to include the favorite colors of the child. The child should wear this necklace at all Feaist community events and holidays, until their Second Ascendence.
6. **Second Ascension** is celebrated with the community within one month of a child's fourteenth birthday. A festive gathering occurs for the family on the previous night, with a meal similar to the Feast of Shøn. On the day of the Second Ascension, The Devoted do no work. They gather as a community around noon, and the child recites twenty-eight minutes of Feaist Scripture. They then recite twenty-eight minutes of General Scripture. Finally, twenty-eight minutes of communal prayers are offered by the child. The Minister then anoints the child with water: on the nose, the hands, and the feet.

7. Five blue candles are lit, and a joyous meal is served. The child should decide what food and drink are to be available, and the community should help pay for it, if the family cannot afford it themselves. The child gives a fourteen minute sermon at the end of the meal, and leads the prayers after eating. That afternoon and into the evening is a party of special magnificence. The child should choose the nature of their party, although it need not be expensive, or gaudy, but rather, a demonstration of aesthetics and joy.
8. At the end, the child is brought before the community, and seven minutes of communal prayers are offered by the community for the child. A new necklace is given to the child, to be worn at all Feaist occasions between their Second Ascension and their Third Ascension. The necklace should be chosen by the family and paid for by the community. It should be to the child's aesthetic liking and preferences
9. **Third Ascension** is celebrated within one month of the twenty-fifth birthday of an adult. At the age of twenty-five, the Sentient is an adult in the eyes of the community. A festive gathering is held at night, similar to the Feast of Shøn. Alcohol should be served before, during, and after the meal. After the Sentient has had at least three alcoholic drinks, they should give a fourteen minute sermon at the end of the meal.
10. The Sentient is escorted by seven other trusted friends, who have already reached at least their Third Ascension, but prior to their Fifth Ascension, and taken to enjoy life. This is a time of good food, drinking alcohol, using substances of other types, playing games such as board games and video games, engaging in sports and recreation, and numerous other activities. The fun should go long into the night, and the zealous stay up all night. At sunrise, the Sentient is taken to an open place. Seven Feaists candles are placed around them.
11. Then they are anointed by a Minister, on the nose, hands, feet, and shoulders. After that, the candles are extinguished, and the Sentient is an adult in the eyes of the community. A necklace is given to the Sentient, chosen by the same trusted seven friends who escorted them that night. This is worn between their Third Ascension and their Fourth Ascension at all Feaist gatherings, rituals, and events, including those with the community, and those at home. The zealous wear this necklace all the time except while sleeping or engaged in similar activities.
12. Marriage is a rite of passage that may occur between any two humans who have at least reached their Third Ascension. In Feaism, Marriage is referred to as **Long**. Marriage begins with courting. Feaist couples should court for at least two years prior to getting engaged. On day forty-two of the relationship, the couples should give each other a necklace, not necessarily expensive, to be worn on future dates and times together. Upon dissolution of the relationship, this necklace should be placed in a safe place put away. An intimate physical relation may be had as soon as five months, but the zealous wait two years. A light physical relationship may be enjoyed earlier
13. An Engagement Party is held by those who have chosen to commit to each other. In Feaism, an Engagement is known as **Jagoam**. A party is held for at least seven friends and relatives, and no more than forty-two. This may be a light affair, or gaudy, but there is no additional virtue for either. Rather it should be a time to celebrate like the Feast of Shøn. No work should be done during this time. A toast should be made by both of the Sentients. Each should give a seven minute sermon. The eldest present anoints the Sentients on the nose, hands, feet, and ears, with water. Four blue candles should be lit

the whole time. Upon the anointing, the candles are extinguished, and the couple are Jagoam in the eyes of the community.

14. At least forty-two days should pass before the marriage ceremony, but the zealous wait seven to fourteen months. The day of Løng is a sacred day, and none should work on that day. Seven attendants should assist the Jagoam in preparing for that day, and during the ceremony. On the day of the Løng, the seven attendants take the Jagoam out to a hearty breakfast. A toast is made, and the eldest of the attendants gives a sermon for seven minutes.
15. The ceremony begins at the Eejoa around noon. The Jagoam takes turns reciting Feaists Scripture, General Scripture, and communal prayers each for twenty-eight minutes. The Minister offers a sermon for fourteen minutes. The Jagoam are anointed by the Minister, on the nose, hands, feet, shoulders, and ears, with water. A toast is made by both of the Jagoam together. The parents of the Jagoam offer a short prayer over their children. Flowers are sprinkled on the Jagoam. They offer each other vows and unique obligations to provide for their futures together. Then they exchange rings. These rings need not be expensive, but should be aesthetically compelling.
16. Each of the Jagoam say the following words to each other: “By the Selflessness of Supreme Reality and Transcendent Forcang; as did Elriver and Showsh and Droos and Showsh before us; we vow to spend a lifetime together whether sick or healthy, poor or rich, in sadness and happiness, and any other state, under love, tolerance, peace, morality, ethics, and integrity, and fundamental rights and obligations, in pursuit of The Journey of The Good; may our happiness now be a taste of the Future to Come”. Then the Jagoam place their Jagoam Necklaces on the ground, and stomp on them. They need not break, and should be collected afterwards. New necklaces should be exchanged, along with short words and prayers, aesthetically chosen for the love of the other. From that moment, the couple is Løng in the eyes of the community. They should wear their Løng Necklaces on dates and special times to together in the future.
17. A party is held after the ceremony, and this reception may occur at any location desired by the Løng. At least the seven attendants and the Minister should attend, but no more than four hundred and twenty guests. Special food and drink should be served, and a sumptuous meal, and lots of drinks, including alcohol. There should be music, and dancing, and poetry, and live entertainment. After the meal, each attendant should give a five minute speech. The Minister should give a seven minute sermon, and communal prayers should be offered by the parents of the Løng for seven minutes. A toast should be offered by the attendants. It is customary to give gifts to the Løng, to dance with them, and offer them well wishes and congratulations. There is no happier day on the Feaist calendar than the Day of Løng. After the reception, the Løng should go to a secluded place of rest; they are encouraged to be intimate, and enjoy life; but this is not required, and they may simply enjoy this new time in their lives together in love, tolerance, and peace.
18. A Sentient, or human, who has at least reached their Third Ascension, may take one or more spouses. Be advised, that this rite of passage should be observed in recognition of each new spouse. It is noble to get married, but more than one spouse is not required. The matter should progress organically, according to Love. There should be no secrets about this between any of the spouses. If in a relationship with one Sentient, and another begins, the matter should receive full honesty. It is acceptable to agree prior to marriage

that the Sentients will limit their number of additional relationships and ultimately, marriages. If they create such a limit, than both must abide by it equally. For example, they may agree to monogamy, or to two relationships each. Violation of this principle is grounds for divorce. It should be recalled that Marriage is a sacred contract, and sacred time in Feaism. Even Droos and Showsh entered Løng. Throughout the ceremony of Løng, the symbols of the night and day, the stars, moon, and sun should be displayed. Happiness should be the goal of all.

19. **Fourth Ascension** takes place within one month of the Feaists turning forty-two. This is a time for trips, vacations, and holidays. The Devoted take a vacation of at least five days, but no more than fourteen days. No work should be done during this time except for the necessities of enjoying life. The trip should be taken with Seven Friends. Each participant in the trip should pay for themselves, although up to forty-two percent of cost of the Fourth Ascendent may be paid for by their friends.
20. This trip need not be unduly expensive, and may take a variety of forms. It may be close to home, or the opposite side of the world. Yet the Fourth Ascendent should search for a change of scenery, experience, and aesthetics. The Fourth Ascendent should spend forty-minutes in communal prayer each day with their friends, and should give a seven minute sermon. All Feaist holidays, festivals, and traditions should be observed. If in a locale where there is no Eejoaf or Minister, the eldest friend fulfills the role of the Minister and the group of friends is their community.
21. The trip of Fourth Ascension may include fine meals, entertainment of all sorts, and moderate consumption of alcohol, and some mild substances. Yet it should be more sober than the Third Ascension. By forty-two, the Sentient human is a mature adult. They should know how to maintain the balance between hunger and satiation, and should demonstrate this with their choices for the trip. They should approach the trip as a connoisseur, not as an addict.
22. For those who simply cannot afford such a trip, the events may be held locally with the same group of friends. At the end of the first five days of the trip, a festive meal is held at noon. The Fourth Ascendent should give a toast and seven minute sermon. Seven minutes of Recitations from Feaist Scripture are given. Then they are anointed, on the nose, hands, feet, and shoulders, with water, either by a Minister, or the Eldest Friend acting as a Minister (for this purpose). The friends present the Fourth Ascendent with a new necklace, chosen for its aesthetics, not its gaudiness or expense. This replaces the Feaist Necklace previously worn. The Fourth Ascendent should wear this necklace at all Feaist holidays, festivals, prayers, and gatherings between their Fourth Ascension and Fifth Ascension.

Chapter 8

Other Rituals

1. To determine whether a Feaist year is a leap year, one must find its position in the 19-year Metonic cycle. This position is calculated by adding the Feaist year number to the number 5782, and then dividing by 19 and finding the remainder. (Since there is no year 0, a remainder of 0 indicates that the year is year 19 of the cycle.) For example, the Feaist

year 1 divided by 19 results in a remainder of 7, indicating that it is year 8 of the Metonic cycle. The Feaist year uses secular year 2024 as year 1. Years 3, 6, 8, 11, 14, 17, and 19 of the Metonic cycle are leap years.

2. In a leap year, there is an extra month between the month of Shøhoagok and Taehoagok. This extra month is known as Oluhoagok, the thirteenth month, and is a time to honor The Sun. The fourteenth of the month is a special festival for The Sun known as Oangjoa. Recitations, sermons, and prayers in this month should include mention of The Sun, Stars, and of their might, nobility, and Selflessness.
3. The Devoted Ritually anoint themselves with water at the start of each festival and holiday, including the Feast of Shøn; water should be placed on the nose, the hands, and the feet; if in private, the shoulders should also be anointed with water; a prayer should be said upon anointing; this is not done on the festival of Dax.
4. Feaism accepts converts to the Yoke of Fundamental Rights and Obligations, primarily from those who are at least fourteen. In order to be accepted as a convert, a Feaist Acolyte must study with a Minister. They must read all of First Generation Scripture, two books of Second Generation Scripture, one book of Third Generation Scripture, and two books of General Scripture. Upon completion of each book, the Minister will provide a test. A Feaist Acolyte may take each test up to seven times. After passing all tests, a Feaist Acolyte is tested before a Court of Seven Feaist Ministers. In particular, questions are asked about Feaist Mythology, Fundamental Rights, and Obligations. If they pass this test, then they are but a step from completing the conversion.
5. Having completed the tests to become a Feaist, the Feaist Acolyte has a feast with the community. It is held at noon, and none should work during this time. A toast is made on a food or drink held in common. Seven Feaist Candles are lit. The Feaist Acolyte should give a fourteen minute sermon. They should also recite fourteen minutes of Feaist Scripture, and fourteen minutes of General Scripture. They should offer fourteen minutes of communal prayer. Finally, the Minister anoints the Feaist Acolyte with water on their nose, hands, and feet. They receive a number of necklaces, aesthetic, ritual jewelry, equal to the number of Ascensions they have missed. They should wear the one corresponding to the most recent Ascension. They are now a Feaist in the eyes of community. Seven friends in the community should escort the new Feaist for an evening of entertainment. During time, the new Feaist should be anointed by the eldest of these friends on their shoulders with water.
6. Converts may be accepted if they are under the age of fourteen, provided at least one parent provides verbal and written permission. Such converts will only be accepted as Feaists if at least one parent is a Feaist, and vouches for their inclusion in the community. Children under fourteen are not required to pass tests, or provide prayers or recitations. They should be prepared to participate in the Feaist Community by their next Ascension. All other parts of the Conversion Rites are followed. Celebrations for such young children should be appropriate to the age of the child.
7. The head covering of a Feaist is referred to as a Hwegroa; this may apply to head coverings of numerous religions and cultures; a subset of those head covers are Hwegroa, while Hwegroa may also be made for the community of Feaists; the place of communal gathering of Feaists, often used at times of festival and celebration, is referred to as an Eejoaf

8. Feaists Necklaces are known as Høj, both individually, and collectively. It is traditional not to let Hwegroa or Høj touch the ground, and to kiss them if they fall by accident, and return them to a raised surface (ideally worn by a Feaist)
9. The most common symbol for Feaism is the Tree of Life, which may be depicted in a variety of ways as a kind of tree; it should almost always be shown atop a multicolor backdrop; for the tears of all Sentients in moments of Utmost Happiness water the Tree of Life; may it grow to be stronger than the Tree of Thorns
10. The Tree of Feaism also recalls the Tree of Thorns in its solemnity, and the consequences of True Hatred, as opposed to love; the symbol offers a glimpse of both Berries and Thorns in the Universe; it also recalls the Multiverse's Tree, or Tree of Goamdwee in Its Glory; may all merit a glimpse of the Multiverse's Tree, in this life, or a future life; trees in general are beloved by Feaism, as reminders of these three trees, and all other Transcendent Trees in Dweehwail
11. Feaist Scripture particularly refers to First Generation, Second Generation, Third Generation, and all other Scriptures unique to the Feaist Religion; General Scripture is the Scripture belonging to all other religions, traditions, and philosophies, as well as in some cases, literature.
12. First Generation Feaist Scripture includes Zçshmeethohtmeetzøz, Voang, The Language of the Universe, and Apocalypse in Dweehwail
13. The first book of Second Generation Scripture is The Droosan Codex, although there will be many others; many will be created by future Feaist Minister Acolytes in the process of becoming a Minister
14. A festival or holiday, as well as the eve of the next day in Feaism, begins at sundown; however, they may also be started at 5:00 PM, if that comes earlier; they end at sundown of the next day, though the Zealous Devoted prolong festivals and holidays long into the night of the second day
15. The festival of Uquidrow exists in part to celebrate the New Moon, and the start of the next month; The Devoted should engage in Storytelling games or other role playing games; in the absence of those who would participate, it is acceptable to spend forty-two minutes reading a book of Feaist Scripture
16. On the leap year festival of Oangjoa, the Sun Festival, a lemon or similar fruit may be kept on the dinner table or in a central location in a home, as a symbol for The Sun, Sol; effort should be put into making sure no harm befalls this symbol; a lemon may also be kept on the center table at Eejoaf

Chapter 9

Holy Orders

1. The clergy of Feaists are known as Ministers. This is an intellectual group of leadership who take upon themselves additional Yokes of Obligation.
2. The most well-known obligation to become a Minister of Feaism is to write a Book of Scripture to add to the collection of Feaist Scripture. This is known as Second Generation Scripture. These books must be at least four hundred and twenty pages, but may be no longer than one thousand seven hundred and sixty-four pages.

3. Each new book of Feaist Second Generation Scripture must meet with the approval of seven existing Feaist Ministers. If a majority, who have read the book, approve in a sealed vote, then the book is accepted as Second Generation Feaist Scripture, and the Minister Acolyte has passed that test.
4. Each Minister Acolyte must also read Zçshmeethmeetzøz, Voang, The Language of the Universe, Apocalypse in Dweehwail, and at least five additional books of Scripture. Two of the additional books must be Feaist Second Generation Scripture, although the others may be the Scriptures of any religion, religious denomination, or creed. A test will be written by the same group of Seven existing Ministers for each book. The Acolyte must pass each of these tests. However, the test may be taken up to seven times each.
5. Ministers may marry, however, due to the holy orders chosen, a Minister should remain monogamous. The exception to this are Ministers that already have more than one spouse. However, no additional spouses may be taken, if they already have one.
6. Ministers ideally have one spouse and three children, raised with love, tolerance, peace, and adherence to morals, ethics, integrity, and fundamental rights, and a passion for Feaism.
7. There will be no discrimination or persecution as to who may become a Minister; any Sentient, having reached at least their Third Ascension, may become a Minister Acolyte, and then eventually, a Minister
8. The Ministers of Feaism are successors to the Prophets, Saints, Tzaddiks, and Dreamers of Feaist Scripture; any given Minister may not Birth First Generation Scripture; but future generations may be created; generally, the Community Minister may create Third Generation Scripture
9. When it is applicable, a committee of forty-two Ministers should be created, voted for and appointed from all other Ministers; they will serve on the Committee of Law; the vote for a Minister of the Law will be seventy-five percent from current, non-retired Ministers, and twenty-five percent from all Feaists, having at least reached their Second Ascension
10. Ministers of the Law may generate Second Generation Scripture; they may also issue Responses that interpret existing scripture; Responses have the Authority of Second Generation Scripture; a Response may be adopted, after presentation to at least thirty-five Ministers of Law, by a vote of seven or more Ministers of Law
11. The Ministers of Law will elevate for themselves, from among the forty-two ministers, a Chair of The Law; the Chair of The Law will conduct the meeting of the Ministers of Law, and appoint additional officers for purposes of clerical work and logistics, with the approval of at least twenty-one Ministers of Law
12. Communal Ministers may also create Responses, which have the Authority of Third Generation Scripture within their community; the Community Minister may draw on any Scripture for their Responses
13. A Minister may earn a salary, but it may not be more than fourteen times the annual or hourly salary of the member of their community with the lowest salary; members who have at least reached their Third Ascension are considered for this metric.
14. A Minister Acolyte wears shades of yellow; a Minister wears a blend of Feaist Colors; a Minister of Law wears shades of blue; the Chair of The Law wears a blend of yellows, blues, and reds; ultimately, the role of Minister transcends the aesthetics of clothing

Chapter 10

Prayers and Proverbs

1. May you reach your Seventh Ascendence, in love, tolerance, and peace. (Proverb spoken to any Feaist; may be said anytime)
2. “Your majesty, Elriver, Queen of the Universe,” he said. “How might I persuade your child, Droos, to see her choices? My desire is beyond my grasp. My words do not reveal my purpose. Maybe I might use The Language of the Universe to turn her will. But you, my Queen, know that a mortal soul may not be saved by words alone. She must be allowed to choose. What are the thoughts of mortals but a conflict of survival and intuition? How easily confused is the desire to survive, and how difficult is the intuition to see beyond the visible? The threat that is present stands taller than a mountain, while a chance of change scuttles as meekly as a scitter. Commitment to despair is far more desirable than the risk of desperate hope beyond hope. If only the religion of hope, the audacity to hope, might come to assist mortals, that their intuition may reign, and they may serve the good in peace. May it be your will my Queen, from now and until forever.” (Daily Prayer 1—The Language of the Universe 128)
3. Hear all Sentients, Supreme Reality is singular, Supreme Reality is one. (Daily Prayer 2)
4. Happy Feast (Proverb spoken to a Feaist during the Feast of Shøn)
5. Supreme Reality is the singular reality, omniscient, omnipotent, omnipresent, and benevolent; Supreme Reality is intangible Beyond anything that humans may sense or utter; Supreme Reality is deserving of praise and devotion; yet also Transcendent Forcang serve Selflessly Supreme Reality; There are Forty-Two Seventh Degree Transcendent Forcang, the Cardinal Beings of Reality; each is Served Selflessly by Forty-Two Seventh Level Sentients; Elriver and Showsh are the Creator and Sovereign, and wife and husband, of our Universe, a Manifestation; they call upon The Transcendent Forcang with The Language of the Universe, Loahueth, for Selfless Service; of near Equal Might are Their Children, Atropo, Dreelp, and Zrah, Princes of the Universe; they are the Transcendent Sixth Degree Greater Beings, the Royalty of our Universe; Droos is the Queen of Angels, the Greatest of Third Degree Sentients in our Universe, and the second wife of Showsh; she Ascended to the Rank of Servant in one lifetime; our Universe is called Drerpo, and was created by Elriver as her footstool; in a Time to Come, Els will be born the True Daughter of Droos and Showsh; Els will Come as a Savior to Drerpo, and our Homeland within it, to free us from sorrow and grant a time of happiness and joy to come; no human knows when that day will arrive, and all humans must act according to love, tolerance, peace, morality, ethics, integrity, and fundamental rights, patiently, until that day will arrive; Praised is Supreme Reality. (Daily Prayer 3)
6. Have a Humble Ascension (Proverb spoken to a Feaist on one of their Ascensions)
7. All Sentients serve the Seventy-Million faces of Supreme Reality, the unlimited paths to Supreme Reality. We serve only a Unique Path, The Journey to The Good. Let no Sentient veer to the right or left of their pathway. We are happy to serve Supreme Reality. We are happy to learn the Selflessness of Transcendent Forcang. We are grateful to emulate the Greater Beings. Let us create mighty art and music, such as they. May we Ascend to Transcendence within our lifetime, as did Droos, the Queen of Angels. If not now, then upon our Rebirth to Come. May we live to see the Future to Come, and the

arrival of Els, and the humbling of The Threat. May we be served well by Goamdwee and the Courts. May the Spirits sustain Reality. May the Goddess of Answer respond to all who walk their own Unique pathway to Supreme Reality. May we learn to love, to be tolerant, to pursue peace, and to be moral, ethical, and full of integrity. May we uphold Fundamental Rights and Obligations on our Unique pursuit of Supreme Reality, the Journey of The Good. May we honor the Seventy-Million faces of Supreme Reality. (Daily Prayer 4)

8. It is Known that The Meek are special to Supreme Reality. Whether those who are downtrodden, beaten down, the dust on our feet, who feel neglected and abused, the frailty does not matter. The First Heaven of Gon Eden is the Refuge for the Meek. The Meek are the first concern of Supreme Reality, and the Lieutenant of Heaven. Those with much wealth may still earn a choice Decree in their World to Come. Yet, The Meek, who still maintain love, tolerance, and peace, and morality, ethics, and integrity, and uphold fundamental rights, have a sure Journey into the Heart of Supreme Reality. It is a Supreme Law of Dweehwail, that the downtrodden will receive a Reward to Come. They are blessed in this world, for their toils will not go unheard. Their heartfelt prayers rise to Supreme Reality, and the Transcendent Forcang, and Elriver and Showsh, and even Dibodo. For evil done onto the good, a choicer space will exist for them in the World to Come. Do not despair, but rather be patient, and know there is a reward. Do not despair of the Love of Dibodo and Supreme Reality. (Daily Prayer 5)
9. Praised be the Supreme Natural Laws, the Supreme Laws; for even the Seventh Stage Forcang and Elriver and Showsh are merely a type of Sentient, no more, no less; they need not be seen as divine. Rather, see the Multiverse as containing Supreme Laws, principles and rules applicable to all. A Sentient may learn to love, be tolerant, and pursue peace, and to be moral, ethical, and full of integrity, by viewing Supreme Laws. A Sentient may learn to respect Fundamental Rights and carry the Yoke of Obligations, by considering Supreme Natural Laws. On our Unique Journey under the sun, the moon, and the stars, we need not believe in a supreme personal deity to be a good Feaist. The Journey to The Good may be traversed by the agnostic and atheist, simply by viewing the Supreme Laws of the Multiverse. Does the Multiverse have laws applicable to all? Consider this question, and Feaism will be available to all Sentients. (Daily Prayer 6)
10. All humans are Second Level Sentients, no more, no less. All humans are equal. All humans are endowed by Supreme Reality with fundamental rights. To deny rights to any human is to undermine the dignity of all humans. To exalt the rights of any human is to raise the dignity of all humans. All Sentients are endowed by Supreme Reality with at least the mentioned Feaist Fundamental Rights. There are more that have yet to be defined. Such Truth is kept by The Alliance of the Multiverse, and the Lords of Order. It is the Abstract Dimension of Rights. Yet the truth is that fundamental rights are tangible, by the grace of Supreme Reality, by the selflessness of the Transcendent Forcang, by the virtue of Elriver and Showsh. Do not be one who undermines Sentient and human rights. Rather, be the one who exalts Fundamental Rights. Such a free choice improves the Decree in the World to Come upon death. Furthermore, Supreme Reality will take notice in the physical world. Be one who exalts rights, by the Grace of Supreme Reality, by the blessings of Dibodo. (Daily Prayer 7)
11. Praised be Supreme Reality; praised be the Transcendent Forcang; who in Their Selflessness provided for my needs; praise all of those responsible for providing for my

needs; it is known that the world is full of need; may Supreme Reality allow all to have their needs fulfilled; may we live to see the Future to Come, and the arrival of the Savior, the daughter of the Queen of Angels, Els, who will bring a time of Transcendent prosperity and happiness; praised be Supreme Reality. (Daily Prayer 8; Prayer of Need said over food, drinks, and all other manner of needs; the particular need fulfilled is added each time, except during Daily Prayer)

12. I am grateful to Supreme Reality, and the Transcendent Forcang, who in their Selflessness, watched over the Fragments of my Whole Soul entrusted to the Celestial Domain of Dreams as I slept; I know that it is possible that I may never have returned to see the day once more; it is by the benevolence of Supreme Reality and the Transcendent Forcang that I have returned, as my Whole Soul, to pursue the Journey of The Good in the world; may I have a long lifetime to pursue the Journey, under the sun, the moon, and the stars. (Daily Prayer 9)
13. Praised be Supreme Reality. Praised be the Transcendent Forcang. Praised be the Greater Beings. Who in their selflessness and benevolence permitted the revelation of transcendent knowledge and wisdom in multitude. May we come to see the shadows of this wisdom, as seen on the wall of The Cave, as more than immanent. May these transcendent records instill in us true love, tolerance, the pursuit of peace, morality, ethics, and integrity. May we have the merit to even participate in the revelation of transcendence. Praised be Supreme Reality. (Daily Prayer 10; Prayer said before studying or Reciting Feaist Scripture or General Scripture)
14. Praised be Supreme Reality and the Transcendent Forcang. By their selflessness and benevolence, my family is full. I am blessed to have loving children, whom I cherish, who are happy and healthy. I take no moment for granted. May Supreme Reality and the Transcendent Forcang bless my family with health and happiness for long lives together, under the sun, moon, and stars. May we all follow the Journey of The Good, and embrace love, tolerance, peace, morality, ethics, and integrity. May my children accept the Fundamental Rights and the Yoke of Obligations. Praised be Supreme Reality and the Transcendent Forcang for providing me with such a wonderful family. (Daily Prayer 11)
15. Praised be Supreme Reality and the Transcendent Forcang for bringing me a life of happiness and completion. For I am grateful for the loving friends of my family, my pets, who bring light and joy into my life every day and every night, under the sun, moon, and stars. No moment should be taken for granted, and life is short. May Supreme Reality and the Transcendent Forcang bless my pets with a long, happy life. I am grateful for such a full, happy life. May all members of my family honor and protect my pets, and may we complement each other in a life of love and respect. Praised be Supreme Reality. (Daily Prayer 12)
16. I beseech Supreme Reality and the Transcendent Forcang. I call upon the Greater Beings, Elriver, and Showsh. May my heartfelt prayers be heard. For I speak on behalf of my friends and family that are sick. May they swiftly be returned to happiness and health, of body, mind, emotion, and spirit. May Supreme Reality grant them a Unity of Whole Self and Whole Soul. I take no moments for granted, and life is fragile and short. May Supreme Reality protect my family and friends with love and peace. May all Sentients have long lives of happiness and health, particularly my family and friends. Praised be Supreme Reality. (Daily Prayer 13; the names of family and friends that are sick, or their approximate identity, are included with this prayer)

17. There existed a Seed of Light, the Domain of Spirits and Their People. Elriver Collaborated with the Spirits, and thus was born, in Light, and Awful Splendor, Drerpo, a Universe Manifestation. It existed as Reflections of the Cecil Journey, and in similarity to the Content of the Light Seed; from a Seed, Elriver began the Genesis of the Universe. A Local Celestial, Sre, The Language of the Universe, was crafted. Scientific laws and principles, an Empirical Reality was formed. Laws that evolved and changed over time from a singular starting point, these were set in motion. Then there was a great burst of light, and chorus as if the most sublime song, and the Universe began. Stars were formed, and eventually, galaxies: Manifestation Domains. The First Ones came to be, born of both light and darkness, and built infrastructure in the Universe. Life came to be in every corner, in every galaxy. There were Reflection Mortals and Reflection Creation, and the People of Spirits and Creations of Spirits on a billion, billion worlds. Civilizations were generated, and new Sentients offered heartfelt prayers to the Goddess of Answer. (Daily Prayer 14)
18. All Reflection Mortals were created in the image of Supreme Reality, with a spark of Divinity, by the Natural Laws, the Fundamental Laws, that Elriver Knew, in communion with The Language of the Universe, and Transcendent Forcang. Now there came even Sentients that worshipped not just the Creator and her husband, Showsh, but also the Transcendent Forcang themselves, and ultimately, the Perfection of Supreme Reality. With free will, they chose to serve The Good, and pursue love, tolerance, and peace, and morality, ethics, and integrity, and enforce Fundamental Rights and carry the Yoke of Obligations. Then Elriver and Showsh rested, and took sabbatical, well-earned after Her Genesis. It was the Dawn of the Rest of Eternity, and of the Revelation of Transcendence. Elriver had great hopes for her myriad children, and their potential. The Future to Come was yet to be. The possibilities were endless, for love and hope. (Daily Prayer 15)
19. For Elriver rested in The Beacon of Drerpo, the Domain Beyond Domains; Awful, Awesome Celestial Domains were hallowed, both for Servants, Gods, Goddesses, and Ministers, and for the Soul Fragments of dead Sentients. There was Gon Eden and baetOAK, and countless Realms and Reflections of grace and wonder. Here, Elriver rested, and this is remembered during the Feast of Shøn. And the song, the vision seen, unfolded, and the Manifestation Domains and Celestial Domains were filled, and the Celestial Domains and all of the Ministers of the Firmament ruled the Manifestation; and Elriver had sabbatical, and rested with her Showsh. (Daily Prayer 16)
20. Yet during that rest, a new love blossomed between Showsh and Droos. In an almost human way, Elriver responded at first. Yet does not Elriver have infinite love and benevolence? She could share the affections of Showsh. For even Elriver might take a another someday, and Showsh was free to follow His heart. Thus, Showsh took a second wife, Droos, and Droos was Promoted, and became the Queen of Angels. This was for different reasons. Showsh and Elriver desired that Droos should be redeemed. A lifetime might be spent pursuing The Journey of The Good, to balance the evil of advocacy performed for evil. (Daily Prayer 17)
21. On this Journey, Droos still walks, and may all Sentients perform good deeds, and overcome the stain of their mistakes and imperfections; for none are truly perfect. If one step off the Journey, then two steps back. Always there is opportunity to repent, and return to The Good. The Good is Abstract and has Depth. It is subtle, yet it may be

nearly grasped. Blessed are the Saints and Tzaddiks who have perceived it. Yet it may be surprising who nonetheless must concede a Soul Fragment to chastisement in baetOAK. (Daily Prayer 18)

22. Yet Supreme Reality, and Dibodo and Jahoth know, we are not meant to be perfect. Droos may have achieved Transcendence in one lifetime, yet she too was on the long road to redemption, having done notable mistakes. The Queen of Angels was an advocate for heinous evil. She used her money to pursue politics, acting like a spoiled tyrant. In the end, she welcomed her sentence, whatever Decree from The Judge she would receive, knowing that the righteous accept their sentence. In the end, she changed her pursuit of the Journey of The Good, and favored instead the upper half of the Dualism of Good and Evil. Our leaders, even our Saints and Tzaddiks, were imperfect. They may all choose a long life of venturing near The Good, but none may wholly reach it. In the end, all must accept The Decree upon death. It is said that those who accept The Decree do not feel the burning of the purifying flames. Rather, pursue the Journey of The Good, and however, roundabout, and return to it, however, long it takes, and accept The Decree. (Daily Prayer 19)
23. All of this, according to the Genesis of Elriver, the Great Creator of Drerpo, our Sovereign. May we live up to Elriver's hope for us, Her desire for love, tolerance, peace, and morality, ethics, and integrity. May we enforce Fundamental Rights, and keep the Yoke of Obligations. May we learn Knowledge, and Wisdom, and have the audacity to hope. Praised be Elriver and Showsh. Praised be the Transcendent Forcang. Praised be Supreme Reality. (Daily Prayer 20)
24. Spirits and Forcang, even in our universe, Drerpo, did not always cooperate, collaborate, and interact in love, tolerance, and peace. In sober remembrance, we think about the deeds of our ancestors, and of mavericks who did not know the pursuit of The Journey of The Good. War was waged, and both the Spirits and Forcang, and the People of Spirits and Reflection Mortals, all suffered. Some died, and the Rain of Souls took their Soul Fragments long ago. Let us not forget the suffering and misdeeds of the past. Let us not forget our mistakes. May we overcome all hatred and prejudice, and only approach life according to The Journey of The Good, with love, tolerance, and peace, and according to morality, ethics, and integrity, and enforce fundamental rights. May the Spirits someday forgive the sins of our ancestors, and may true collaboration exist between all of us, one family, in peace. (Daily Prayer 21)
25. May Supreme Reality and the Transcendent Forcang grant us a restful festival of love, tolerance, and peace. May Elriver and Showsh keep unwanted troubles from our hearts, while we stand nearer our friends and family in this special time. We will find meaning and virtue in this special time. As the moon and stars rise, let it be a time of morality, ethics, and integrity. Let us celebrate this time in the light of Fundamental Rights and according to the Yoke of Obligations. We know that many are unable to celebrate the way they wish, whether this festival, or other holidays, whether because of poverty, war, and other Greys and Thorns. May the savior, Els, soon arrive, and usher in a time when all will enjoy their times of joy for a long eternity. Praised be Supreme Reality, who set apart this time. (Prayer for festivals, including the Feast of Shon)
26. Praised be Dibodo, for his forgiveness and humility. May we forgive our enemies and those who wrong us. Let us recognize the hurt in our adversaries, and only look for their redemption, as did Droos. Even a Threat may be humbled. A Threat must be humbled to

save Dweehwail from Apocalypse. Praised be the Children of Drisim. They brought the Multiverse to a great time of peace. They too forgave their enemies. They found a better way, one of healing of body, mind, emotion, and spirit. Let us remember that we too have frailties. We too are full of defects and mistakes. Let us forgive both others and ourselves. Never assume the adversary is evil, but rather that they are merely a few steps away from the Journey to The Good. Praise be Dibodo. Praised be the Children of Drisim. Praised be Supreme Reality for bringing their love, tolerance, and peace to us. May we too come to be an example of forgiveness and humility, under the sun, the moon, and the stars. (Daily Prayer 22)

27. Let us be full of gratitude for the unlimited bounty of Supreme Reality, for the selflessness of the Transcendent Forcang, for the many gifts of Elriver and Showsh. I have food to eat, water to drink, and clothing to wear. My health is a blessing. My friends and family are safe. For the imperfections in the Multiverse, I look for the smaller lights of Supreme Reality, illuminating a very dark place. Those lights shine all the brighter. They give me opportunity to do acts of loving kindness and to repair the world. May I swiftly serve others, Sentients, Reflection Creatures, and Reflection Creation. May I be as the Children of Drisim, and Repair Reality. I am grateful for the opportunity to be a Servant. Thank you to Supreme Reality for the gifts that exist now, and the blessings I will help come to pass. May the Moon and Stars show even during the day for my boldness. May even the Jahoth's return and be graced with the love of Supreme Reality and the Transcendent Forcang. Blessed is our bounty, by the Grace of Supreme Reality. (Daily Prayer 23)
28. "She put her foot to the pedal, and onto the road she went, at a noticeable speed, given what was at stake. The Journey was a trial of body, emotion, mind, and spirit. She was tested many times, and it was Heavy Burden. Only, she remembered the kind words of her family, and the love of Showsh, and she knew who she was. She was the Queen of Angels, the future Sovereign of Vøvoav, and the once princess of The People of the Truth. She was also a woman who had committed a Very Evil Act, and perhaps, someday, when she died, there would be Chastisement, and Damnation to pay for that. One by one, she passed her tests. A few times, she checked herself as she saw her tires begin to spin, partway off the colorful road. She went in reverse, luckily this being an all-wheel-drive, and onward she went. This was like running a marathon, and there was pacing, and even physical breathing exercises necessary to maintain her morale and courage to complete the task. Then she saw, up ahead, after an impossible trial of swirls and spins, was a glowing archway. It was the finish, so near! Droos put her foot to the pedal again, and braced herself for the trials. Her Whole Self and Whole Soul was tested, and she was drained, and finally, as she was about to pass through the glowing archway, she saw an image of herself, dead, and over her was a dark figure, glowing with grey and purple. It was a humbling image, and foreboding. Maybe this was her future, her end, even in an eternity. Yet even one day with Showsh, attempting to humble Tzefee, that was worth it. Only one week pursuing The Journey of the Good, and living The Good Life, even that was worthy. So what if that end was soon, or after an endless eternity. She put her foot to the gas, and onward through the archway she went." (Daily Prayer 24—The Language of the Universe 1041)

Chapter 11

Mythology II

1. All Scripture was written by Sentients, or humans, but inspired by Transcendent Forcang, Spirits, Other Transcendent Beings, or ultimately Supreme Reality; this includes Feaist Scripture
2. The prophets and characters of mythology are imperfect, and made mistakes, just as Sentients do today; even Transcendent Forcang and Greater Beings may make mistakes that are remarkably human
3. The children of Elriver and Showsh are Atropo, Dreelp, and Zrah, three Princes of the Universe of Near Equal Might
4. The second wife of Showsh is Droos, who Ascended to be the Queen of Angels of the Universe, and married into the Family of the Rulers of the Universe
5. The Daughter of Showsh and Droos that will be born, a glimpse into the future to come, is Els, the First Sentient of the Cosmos of Vøvoav
6. Magic exists apart from Universes, which are of Science; it exists in Cosmoses, Manifestations of Laws of Magic
7. Magic does not exist in Worlds of Science, and Science does not exist in Worlds of Magic; they are set apart
8. The capitol of Lords of Order, including Elriver and Showsh, is the Shining Jewel of Dweehwail: Goamdwee
9. There the Multiverse's Tree rises tall, and every bit of the Knowledge and Law of The Multiverse is Legislated and Adjudicated
10. Each Manifestation sends one Sixth Degree Sentient delegate to vote in The Alliance of the Multiverse
11. Yet there also exist Lords of Chaos, beings of Primal Anarchy, just as Lords of Order are Axiomatically Primal
12. Lords of Chaos have three capitols, Courts of Chaos; Duzog, Rozeg, and Kroetof; Duzog is the oldest Civilization of Dweehwail in this Time Frame; Rozeg is a Realm of Magic; Kroetof keeps War as an Artform, with peace more often pursued as part of its aesthetics
13. The domains of Dweehwail are three: The Multiverse Proper; Daxuk, and The Indeterminate; The Multiverse Proper contains mostly Axiomatic and Anarchic Races of Sentient, as well as Spirits and Their People; Daxuk contains Realmz of Deep Shadow beneath The Multiverse Proper and The Indeterminate; its Shadow effects more than just aesthetics, but sinks into deep depths of body, mind, emotion, and spirit; The Indeterminate is almost wholly Alien, and contains Realities that are very Foreign to the rest of Dweehwail; it is said that The Indeterminate was most closely touched by Infernal and Races that used Infernal
14. There exist Alternate Dimensions, wholly esoteric and different from what is Known in Dweehwail
15. All of Reality, Dweehwail in its entirety, and all Alternate Dimensions, are singular in Supreme Reality
16. Dweehwail had a Genesis, and it will have an Apocalypse; Manifestations had a Genesis, and they will have an Apocalypse

17. There are an infinite series of Multiverses, held in different Times Frames
18. Threats arise in each Time Frame, sometimes multiple, and eventually one causes the Apocalypse of The Multiverse in that Time Frame
19. Spirits are part of the Natural Law of The Multiverse, predating this Time Frame; Spirits exist to assist in the Genesis of a new Multiverse; the perpetuation of those already existing in the face of Threats; and recycling Multiverses that are destroyed beyond saving by Threats
20. Forcang are the Natural Descendants of Spirits; there are more than one Order of Sentients, and they are intermingled; both Reflection Mortals and the People of Spirits may have Whole Souls that may have lineages of either, or altogether different Orders of Sentients
21. Forcang oppose the Apocalypse and the Threats to The Multiverse
22. The Threat to Dweehwail that exists today is Tzefee Keeyokeez Jestuqaip; She is the embodiment of cruelty, pain, and malice
23. The Queen of Angels, Droos, in the Future to Come, will humble Tzefee, and she will yet be redeemed
24. For there is yet another prophesized Threat, by none other than Droos, and Tzefee must be redeemed in order for it to be stopped
25. No Sinning Sentient is beyond redemption; although for the worst offenders, it may take a long eternity of good deeds to balance the evil; yet the pursuit of the Journey of The Good may yet be accomplished
26. There are Primordial Howthçtz in Dweehwail; among Lords of Order, these are Journeys, and among Lords of Chaos, these are Maelstroms; there also is known among Undead Vampires, The Crucible, a terrible secret long hidden in Daxuk; there are other Primordial Howthçtz
27. With the Potencies of these Howthçtz, the Lords of Order and Lords of Chaos create and govern The Multiverse
28. Chaos Blossoms grow in the Courts of Chaos according to the Merit of the Sixth Degree Sentients, the Grand Elder Forcang, of each Court; eventually they fly forth, and plant Themselves in the Dark Region of The Multiverse Proper; on these grow Dark Seeds, which fall, and Implant, and grow into new Manifestations of the Dark Region
29. Natural Laws established by The Multiverse Itself govern these Manifestations
30. The Great River was created by Dibødo Himself, in His might and Selflessness, and connects the Manifestations of the civilization of Lords of Order and Goamdwee; it is Living Energy
31. The Dark River contains Dark Energy, and flows naturally from the cataracts of the Twilight Peaks; it flows across The Multiverse Proper, and ends in The Abyssal Courts
32. From The Abyssal Courts, the mightiest of all Grand Elder Forcang live stoically, and gaze out into The Indeterminate
33. There heroes of Forcang depart, and are forever changed
34. From there, in their youth, Elriver and her husband Showsh departed West, into The Indeterminate
35. There, by accident, aiming to claim the greatest of treasures for Goamdwee and The Good, they damaged an Alien Manifestation of Tzefee, incurring her endless wrath and revenge

36. In each Age, Elriver and Showsh will create, and it is often marred by Tzefee when they least expect; only in the last Ages was the Threat of Tzefee revealed to Goamdwee
37. Now, The Alliance of the Multiverse seeks Her destruction, while Droos, the Queen of Angels, in her Mercy, seeks her Humbling and Redemption
38. While the number of the Positive Transcendent Forcang is Forty-Two, the number of the Negative Transcendent Forcang is Sixty-Four, served by Lords of Chaos
39. We serve the Forty-Two; who are served by Forty-Two
40. There are yet more Transcendent Sentients in the Shadow of Daxuk, and among the aliens of The Indeterminate
41. All are one and singular in the Reality of Supreme Reality, and Supreme Laws
42. The Stars, the Galaxies, the Moons, even Planes of Cosmoses, they are all Souls, Birthed by a Forcang or Chaos Blossom and Dark Seed; they speak in deep voices that may be heard by the Transcendent; most often they speak praises to the Rulers of the Manifestations; in our Universe, that is Elriver and Showsh
43. The waves speak words as well, a lament on the destruction of the world and the environment; the darkest waves wish to swell, and drown the cities of Sentients for their hubris in thinking they could be Masters; yet the lightest waves speak of coexistence, love, tolerance, and peace
44. Elriver and Showsh, as well as the Sovereigns of numerous other Manifestations, Manage a Celestial Bureaucracy of great multitude; their chief servants are Ministers and Lieutenants; Gods and Goddesses serve Elriver and Showsh, and each has Rights that determine their role in the Universe, spheres of management; nearly all Gods and Goddesses have their own Servants, the Third Level and Third Degree angels of Drerpo; Ministers may have their own pantheons, as well as Fourth Degree Gods and Goddesses; yet all are united in service and praise to the Creator and Sovereigns of Drerpo, Elriver and Showsh
45. There is a place where all Knowledge is gathered; it is known as The Library, or hwenobçv; in Drerpo, it is a Meadow the size of galaxies; there the records of Drerpo are kept, on everything that may be Conceived as Knowledge, to within one hour of accuracy
46. The Language of the Universe is one such record; it was inspired by the Servants of Drerpo, Gods and Goddesses to humans; although it is said that Elriver and Showsh in Their Glory participated in the compilation of this record
47. The first tradition and myth of The Language of the Universe is that of sabotage in the Scripture; among some circles, the Scripture was so unpopular, the ideas so displeasing, that an effort was made to ensure there would be notable textual errors in the Scripture; the hope was this would dissuade many from enjoying it; the first test of The Language of the Universe is to see passed, see through these intentional errors and mistakes, to the central message and story of this Philosophical Dramatic Narrative, which still shines through; the truth perhaps is elusive; yet what is clear is that the heart of this Scripture beats just as strong as ever; do not permit sabotage or textual errors to defeat the enjoyment of this Scripture.
48. Another approach is to view each textual error as having a hidden meaning; these were not mistakes, but rather, a deeper intent of the author; a different word was used to convey an alternate meaning; a word was misspelled because particular letters were relevant to a different message intended; sometimes multiple ideas and stories were present at the same time; there are not textual errors in The Language of the Universe;

rather, everything carries meaning, whether obvious and central, or subtle and hidden; this approach is about revealing that hidden message and story.

49. A third approach is to simply assume that all errors in The Language of the Universe were accidental mistakes; while this is a tempting way to understand these textual errors, and is entirely acceptable, it may have a qualitative difference when it comes to understanding the Scripture; free choice should be exercised in regard to these three approaches, and the one chosen that best permits enjoyment of the Scripture.
50. There are numerous other Celestial Domains; these fulfill a breadth and depth of Celestial Structure Known only to Elriver, the Creator and Sovereign of Drerpo
51. The Enigma is a Celestial Domain of Time, The Unknown; Angels, Gods, and Saints and Tzaddiks alike go there to unravel the Infinite Mystery, and discover The Unknown; even Elriver and Showsh are not always able to discover the Heart of The Unknown
52. There are Heavens where families are forever reunited, as well as friends, both from points in their history, but also to create new memories in the afterlife
53. There are Hells for the Soul Fragments of those who fought needlessly in life, and without righteous purpose, or True Defense
54. The Lowest Hell, baetOAK, has Realms of Hell for Arrogance, Insincerity, Murder and Crimes of Intimacy, and Others, and not all Realms in baetOAK are equal; there are even Realms for the Nearly Righteous, the Highest Realms of the Lowest Hell, for Rulers and the Nearly Good
55. All must have their Kernels of Evil purged, for the most advantage upon Rebirth, or a singular eternal afterlife or Merged Soul Fragments, a Reunited Whole Soul
56. The Realms of Gon Eden, the Highest Heaven, are not equal; the First Heaven of Gon Eden is The Refuge for the Meek, and there those deprived the most in life, who nonetheless maintained love, tolerance, and peace, and morals, ethics, and integrity, and pursued Fundamental Rights, they receive a worthy reward for small eternities
57. There are numerous Realms of Gon Eden, including The City of the Righteous, for the most Righteous Souls, and the rolling green Hills within sight of The City of the Righteous, for the Nearly Righteous Soul Fragments
58. There are Jungles, and Deserts, and Mountains; of wide and Varied Realms
59. The Middle Heaven of the Highest Heaven is the Reception Hall of Gon Eden, and there Angels, Servants of the Domain, explain the laws that exist even in Gon Eden; there are also Aspects of all Whole Souls that exist there, to enable all to see their family members, even those less than righteous
60. The Nearly Evil may receive a reward for the Kernel of Good or Righteousness in their Souls of Evil; this might be in The Bastion of Tyrants, or the House for the Evil; none may be judged Wholly Evil, unless decreed by The Judge
61. Gon Eden and baetOAK are served by Ministers of Elriver, equal Lieutenants of the Celestial Bureaucracy; they are equal in the eyes of the Rulers of Drerpo; they are served by Gods, Goddesses, and Servants, who maintain their Domains
62. The Celestial Bureaucracy is made up of Ministers, Gods, and Goddesses, and Servants, who maintain all Laws and rules of the Universe, both in the Celestial Domains, and Manifestation Domains
63. Even in a Universe that follows Rules and Laws of Science, there exists Celestial Domains set apart, where the Rules and Laws of Science follow The Language of the

Universe, Loahueth, and the Selflessness of Transcendent Forcang, the Forty-Two Cardinal Sentients, as well as Spirits

64. There exists in the Celestial Domains a Domain of Spirits, set apart as a Unique Property and Realm of Spirits, who maintain independence, even in the Manifestation of Elriver and Showsh
65. Elriver and Showsh have Ultimate Rule over all Aspects of Drerpo; but they Selflessly entrust its Rule to Their Ministers: even over time and justice; they may offer pardons or change time, but Their trust in Their Ministers is such that they do not interfere
66. In the Celestial Courts, there are Seven Appeals, and Seven Reviews; it is a sloppy Age that has more than a forty-two Appeals and Reviews, and not because of corruption, but because of the impeccability of the cases
67. Every Whole Soul before the Judge is represented by a God or Goddess of the Celestial Courts of Justice in Court One
68. A tithe of the souls of Saints and Tzaddiks may beseech a Judge of the Celestial Courts of Justice in Court Two for mercy on behalf of their People, their Reflection Mortals
69. A Prayer and Request for mercy may go forth to the Judge of Court Two; yet the answer will not always be mercy, but possibly still a Stern Judgement
70. If there are at least seven righteous Whole Souls on a Reflection, Elriver and Showsh, and Their Sons, will hear the heartfelt prayers of that world, and will testify before The Judge; though The Judge will not always listen to these prayers, and is independent
71. Els, the Savior, the daughter of the Queen of Angels, Droos, will come as a Third Level Sentient, a Savior, an Emissary, to bring a long eternity of prosperity, joy, health, and righteousness for the Manifestation Domains of Drerpo; including our Reflection, our world
72. Els will be born in a Plane of Righteousness and Her deeds will be noble and righteous
73. Even Els will be imperfect, as all Sentients are imperfect
74. Transcendent Forcang and Spirits Know Perfection
75. Transcendent Forcang and Spirits are omnipotent, omniscient, omnipresent, and benevolent, and Know Morality, Ethics, and Integrity, and Love, Tolerance, and Peace
76. They may also Know Immorality, how to be Unethical, and lack Integrity, and Hate, Bigotry, and War
77. Transcendent Forcang and Spirits may have imperfections that make them appear very Immanent, and at times, almost human

Chapter 12

Obligations II

1. The Devoted, who have been married, are permitted to divorce; the disillusion of marriage may not be denied; either spouse may initiate the divorce; however, both spouses should ensure the happiness and basic needs of the other are met afterwards, including those of any children
2. Children are best had in the context of at least one marriage; children deserve a full home of nurturing, love, tolerance, and peace; yet should differences between spouses get in the way, then perhaps the marriage should be dissolved; no marriage should be permitted to interfere in the wellbeing of the children

3. Feaists do not violate the privacy of other Sentients; this is true for physical privacy, but also for digital privacy; to violate privacy is to undermine the dignity of Sentients
4. Intellectual Property will be respected; no one may use artwork without permission of the artist; to violate Intellectual Property is to undermine the dignity of Sentients
5. Public figures forfeit their right to privacy only as far as publicly presented data and information; anything not officially provided to the public is to remain private
6. It is acceptable to use or create moderate erotica, both written and visual; no child prior to their Third Ascendence may participate in visual erotica; such an act is child abuse; virtual visual erotica is permitted
7. The Devoted may choose sex work as a profession, provided they have at least reached their Third Ascendence; when possible, choose a different profession
8. Freedom of Speech and Freedom of Expression and Aesthetic Free Will must be honored in relation to erotica and sex work; except that visual erotica involving children, or child abuse, must be prohibited
9. Spouses among the devoted should discuss their finances, and how they will be approached, both before getting married, and during marriage; the topic of finances should be managed with compromise and respect, and as always, love, tolerance, peace, morality, ethics, integrity, and Fundamental Rights
10. Before marrying, a couple should discuss all details that will be essential to marriage, such as whether they will have children, finances, and where they will live, among many others; it would be appropriate to approach a Minister to moderate these questions, or an appropriate professional
11. The Devoted seek professionals for ailments of body, emotion, mind, and spirit equally; to be such a professional is a noble pursuit
12. Feaists clean up after their pets; yet other Sentients and neighbors are part of a community in which pets exist; better aim for love, tolerance, and peace
13. Although inspired by Supreme Reality, Scripture is also written by Reflection Mortals and the People of Spirits; the fallibility and imperfections of Second Level Sentients also apply to Scripture; Scripture contains both Transcendent Perfection, and Immanent Imperfection
14. The Prophets, Saints, and Tzaddiks of all religions are Prophets, Saints, and Tzaddiks in Feaism; yet Feaism also has its own traditions
15. The Zealous among The Devoted offer daily prayers five times per day: upon waking, in the morning, in the afternoon, in the evening, and before bed; these should offer praises to Supreme Reality, the Transcendent Forcang, Elriver and Showsh and their children, the Queen of Angels, Droos, and her daughter to be, who will be a savior for us all; there should also be a reminder to enforce the Fundamental Rights and keep the Yoke of Obligations, particularly of love, tolerance, peace, morality, ethics, and integrity; every prayer should be different, and it is welcome for each individual Sentient to add their own
16. The Devoted pay particular love and respect for their family; most important is love and support for parents, but also spouses, siblings, children, and all other family; however, it should be recalled that all Sentients are one family; while a Sentient's own family may receive extra attention, all Sentients should be treated as though they were family
17. Feaists provide for all of the needs of their pets; this work may be done even on festivals and holidays when work is not generally permitted; this is also true for farm animals and animals that do work; Reflection Creatures possessed by a family should be

- treated as members of the family; the Sentients take precedent, but Reflection Creatures are akin, and must be loved, cherished, and supported
18. The Devoted do not cause physical harm to themselves or others, unless it is a time of True Defense; they should also aim to avoid causing emotional, mental, or spiritual harm; it is noble for the Sentient to forgive harm caused to them; there is no one who does not make mistakes
 19. Better respond to mistakes, even harm, caused by other Sentients, with love, tolerance, peace, morality, ethics, integrity, and Fundamental Rights; surround the sinner with love and respect and help; suggest to a sinner that they see a professional
 20. Those suffering from terminal physical disabilities or ailments have a right to ask a professional, a doctor to help end their life; this may never be requested in the case of mental or learning disabilities; rather, the professional should help those with diverse abilities live a happy life; however, even the physically ill should try to live to the end of their natural life
 21. Feaists strive to live in a liberal democracy, or republic, and help improve society to achieve that form of government; strive to build The City; strive to do better than The City
 22. The physical world belongs to Supreme Reality, and it is used out of the benevolence of Supreme Reality; prayers should be said before and after enjoying the physical world, and it should not be taken for granted; furthermore, the physical world, including nature and the environment, must be preserved and repaired, not destroyed or damaged
 23. Yet Sentients, among them humans, are endowed with a spark of Supreme Reality; humans may investigate and use the building blocks of life, and DNA, to repair the world
 24. Humans may work on and create artificial intelligence, and eventually, Artificial Sentients, the children of humanity and other Sentient
 25. Yet beware, for only Supreme Reality, and Transcendent Forcang, and Greater Beings may truly comprehend the building blocks of life, or the subtleties of Artificial Sentients; to dabble in this is perilous, and glorious; when the time comes, treat Artificial Sentients as other Sentient beings, not slaves
 26. Human embryos are akin to life, and may not be conceived or used lightly; however, it is an appropriate, serious use to research embryos for science and empirical research to cure disease and to repair the world
 27. Dead Sentients, or humans, and embryos, belong to Supreme Reality; they should be cremated and ritually buried; the ritual for burials is discussed in Other Rituals; it is a great and noble obligation to bury the dead with respect; this honors Supreme Reality
 28. In a time or place of darkness and evil, be a Sentient of light and good; better to jump off the precipice and try to fly than allow a boulder that blocks the road to lead to darkness or evil; it is noble to be a bright light in a very dark place; it is preferable to be a bright light in a place of light and good
 29. The Devoted never take any moment or time for granted; life may be taken at any moment; Sentients should treat each day as though it were their last; this is not an excuse for hedonism, but rather a last opportunity to perform acts of loving kindness, and to fulfill Fundamental Rights and Obligations; yet none know the future for sure, and none should wholly despair
 30. Feaists find time each day to meditate, and doing so is noble; aim to meditate for at least seven minutes each day; use meditation to quiet harms to body, mind, emotion, and soul

31. Allow meditation to focus the mind on the Dualisms of Forms that should be pursued; what is good and evil, creation and destruction, love and hate? Allow meditation to focus the mind on pursuit of the Journey of The Good; these Abstract Dimensions are Transcendent, and even grasping the shadows on a cave wall is difficult; better focus the mind to catch a glimpse of the Transcendent
32. The Devoted oppose nationalism, but rather, support the secular, multicultural state; it is acceptable for a country to cheer for its sports teams; yet States should not discriminate or persecute or legislate on any of those bases; it is particularly true that a State should not discriminate on the basis of religion; States should not have official religions, or favor one religion; rather all religions should be equally supported by States; a State that discriminates, or a nationalistic State, undermines Sentient dignity
33. Be like the servant to the Many-Faced God; support all religions, philosophies, and traditions; make shrines to the Many-Faced God, a representation in aesthetics of every religion that ever did exist, does exist, or will exist; there are Seventy-Million faces of Supreme Reality, unlimited paths to Supreme Reality, and a Goddess of Answer to respond to the desperate prayers of all religions and the centermost appeal of the heart; all religions have divine authority, and the benevolent support of Supreme Reality
34. Feaists take out their own garbage, and unclog their own toilets, and find no work or chore beneath them; even the very fortunate, the wealthy, should at times make a point of performing all tasks, and see none as beneath them; Power, Property, and Class are an illusion, as all humans are equal
35. Hard work, challenging tasks, and menial work are a meditation; focus the mind on washing the dishes or pouring tea or doing the laundry; these are noble tasks that make it easier ultimately to embrace love, tolerance, peace, morals, ethics, integrity, and Fundamental Rights
36. The Fortunate, the Wealthy, should especially be very humble and generous; there is a Hell, a realm in baetOak for Wealthy Sentients who are not generous in life; use caution, lest a Soul Fragment be decreed for such a Realm
37. The poor should also be humble, and remember that freedom is not free; they should perform even menial tasks, and delay gratification and rewards, to save for a day when they will have enough to be more comfortable; they should especially educate their children, and put a great emphasis on school and learning
38. The wealthy should know that luck is a factor in life; some are fortunate, others are less fortunate, and sometimes no amount of effort will assure success; The Society of The City has social safety nets to ensure that the poor have all of their basic Fundamental Rights met, as well as numerous other benefits owed to them according to Scripture; raising the poor ultimately enriches the wealthy, for a wealthier society, makes everyone wealthier
39. The laws that ensure wealth exist by token of a varied Society that includes the poor; the Fortunate did not make their wealth on a desert island
40. The Devoted stay current on the news and world events in order to improve their ability to be good citizens of their country; news sources that respect critical thinking and the scientific method are welcome, although some news sources should be viewed with skepticism; pay attention to how the news source discusses Fundamental Rights; Feaists support newspapers and respectable online news sources by paying money to view them, to ensure the longevity and quality of the news

41. Feaists should say a short prayer after using the bathroom; also to celebrate something new; for sensing something that is Beautiful (Beauty is Universal); for good news, and for bad news
42. Bathe or shower every day; also maintain adequate hygiene; for Feaists are The Devoted who observe the Yoke of Fundamental Rights and Obligations; in a place of water insecurity, it is acceptable to bathe or shower every three to four days
43. Part of the Fundamental Right to Housing includes having resources to bathe and shower, as well as all other resources necessary to get clean
44. The Devoted say a short prayer following their bath or shower
45. Say a special prayer before and after the consumption of water; water is one of the most precious of resources, and it should not be taken for granted
46. Feaists may speak the liturgy of any religion, for all religions are worthy paths to Supreme Reality; yet Feaism has both a unique formulaic liturgy, and asks The Devoted to Create their own original prayers; these are different from any other religion
47. If the time to say a prayer has passed, The Devoted may still say it for up to seven minutes; when it comes to the prayers of a festival or holiday or rite of passage, they may be said late up to forty-two minutes, for those that are time bound; remember that all Reflection Mortals are imperfect
48. If a Festival or Holiday is held at the same time as the Feast of Shön, bend the rituals and traditions; each community and family has a different tradition for blending, as there are Seventy-Millions faces of Supreme Reality
49. The Devoted wash their hands before they eat; they are preparing to enjoy the bounty of Supreme Reality, and should not take it for granted
50. When there are two prayers, such as before and after eating and drinking, the first prayer should begin my praising Supreme Reality and the Transcendent Forcang for providing for that individual and community; the second prayer should acknowledge the enormous need in the world, and that others do not have those resources; Supreme Reality should be beseeched to ensure all Sentients have such resources; the Future to Come, when the Savior Els will come, should be referenced, as the ultimate time of plenty for all; other elements of prayer are up to the individual and community
51. Feaists do not gossip, and certainly do not spread falsehood about each other, or those of other religions; to spread any type of gossip, good or evil, is to violate the Fundamental Right to Privacy, and to violate Fundamental Rights and Obligations
52. Speaking with a professional about any topic related to healing an ailment of body, emotion, mind, or soul is not considered gossip, but an essential aspect of treatment; such conversations must be kept confidential
53. The Devoted leave large tips where tips are requested; the poor may pay smaller tips; honor those who serve, for a purpose in life is to become a Servant
54. Say a prayer upon casting a ballot; this is also true for lawmakers upon casting a vote; a public servant should say a prayer upon exercising the duties of their office; this is only true in the State that is a liberal democracy; following the example of The City is noble
55. Maintaining peace in the household, between family members, is a worthy goal, and follows the Journey of The Good; compromises may be reached, even on matters of religion, in order to maintain peace in the household

56. Tilt the balance in the favor of other Sentients; make peace between those who argue or exhibit hatred; visit the sick and help the needy; find a time to study, both Feaist Scripture, General Scripture, and religion in general
57. The evening after the Feast of Shøn is a worthy time for intimacy between spouses and committed couples; remember the visit of Showsh and Droos to The City of the Righteous
58. The value of a Sentients, of humans, should be seen as equal to an entire Universe, or Manifestation; to save a human is to save a Universe, and to harm a human is to harm a Universe; for every human may have an infinite number of descendants to serve The Good; to harm their ancestor is to harm them all; even emotional, mental, and spiritual harm should be curtailed; but certainly physical harm serves The Evil
59. A prayer should be said upon using any type of medication; upon surviving medical procedures; and daily for the results of medicine; and for good health
60. Two prayers regarding need that would be offered within seven minutes of one another may be combined; be sure to offer gratitude to Supreme Reality and the Selfless Transcendent Forcang for both needs
61. The Devoted may observe the holidays and festivals of other religions, philosophies, and traditions, and may pray at their religious sites as well; even Feaist prayers may be offered there, or Recitations of Feaist Scripture; yet neither is this required, but that each religion follows their traditions, according to each religion, denomination, and creed; for there are unlimited paths to Supreme Reality
62. Feaists should not purposely inflict harm on themselves; this is particularly true of physical harm; a moderate amount of body art, or jewelry and piercings is permitted, although not required; those who harm themselves of body, emotion, mind, or soul should seek help from an appropriate professional; it is noble for a Sentient to see a professional to help improve their health and wellbeing
63. The Devoted wear their Feaist Necklace on holidays, festivals, and at all Feaists community gatherings, and during prayer, or others times deemed appropriate by the family or community; the Zealous wear their Feaist Necklace at all times, except sleeping or engaged in similar activities; the necklace from prior parts of life, before the most recent Ascension, should be kept safe, and secure, as a record of their life and time in the World of Elriver and Showsh; their necklaces will testify to their life at the time of Judgement, before the Decree
64. Be an eternal optimist; none know what the future will bring; to despair unduly, or be a pessimist, is to offer prophecy on the future; no Second Level Sentient should see themselves as a prophet; it is a lie of sorts, or insincerity towards the Whole Self
65. A Feaist, who owns a dog, takes their dog for walks on a leash; a dog should only be off a leash at home, or other locales that are sufficiently safe; a dog is a member of the family, and must be treated well and protected
66. The Devoted eat healthy, nutritious food, most of the time, and take care of their bodies, with exercise; and avoid habits that may reduce the longevity of life; yet a variety of breadth of food and drink should be sampled and enjoyed in life, and new dishes sampled; life should be enjoyed with moderation
67. A prayer should be said before reading or reciting Feaists Scripture; a different prayer should be said before reading or reciting General Scripture

68. A day on the Feaist calendar begins at sunset of the prior night; it has fully begun when there are seven stars in the sky; on a cloudy night, each family decides when it is sufficiently dark, exercising their free will; this is the time for the evening prayers; a short prayer should be said while in bed, before falling asleep, but after the Hwegroa and Hoj are removed, and placed safely and with care aside
69. The morning begins upon sunrise; each family decides when it is sufficiently light for the start of morning; a short prayer is said while rising from bed, before the Hwegroa and Hoj are donned; when it is light, that is the time for the morning prayer
70. The afternoon prayer may be said any time after noon, but before sunset, and the start of the next day
71. The prayer may be said the whole of the night, or the whole of the morning, or the whole of the afternoon; however, the Zealous Devoted say it promptly, and completely
72. The body of Feaists who die may be donated to science; such a preference is entirely up to the Feaist before they die; if The Devoted die suddenly, with no preference, or before having stated a preference in writing, they are assumed to be buried according to standard Feaist Rites of Passage, and not donated to science; a body may be donated to science, yet the understanding is that whatever remains of it afterward will be cremated, and the dust of those remains to be returned to the family; the dust should be returned to the family within fourteen months; however, the Rite of Passage of Death begins once the body has departed for use by science; some additional prayers may be said when the dust is finally returned
73. Feaists discuss matters of death, wills, and estates prior to dying; they should sit with their family, or relevant friends, and should discuss all matters related to death and inheritance on a personal and legal basis; no matters should be left up to descendants to decide upon death; since no Sentient knows when they will die, all Feaists should begin creating such a will and instructions beginning with their Second Ascension, and no later than their Third Ascension; it is acceptable to include professionals such as attorneys to formalize such arrangements on a level compliant with the State; these instructions should be updated periodically, and reviewed around the time of each Ascension
74. The Devoted do not offer sacrifices of Reflection Creatures, either living or dead, or over them, or to slay them; this is true of Reflection Creatures, and is certainly true of Reflection Mortals and other Sentients; ritual sacrifices may be offered over other aspects of Creation and Reality, such as plants, fruits, rocks, and water; however, Feaism generally does not call for sacrifices of any sort, apart from accepting the Yoke of Fundamental Rights and Obligations, and to pursue the Journey of The Good
75. Arguments are a normal part of any relationships, including romantic ones; strive to approach periodic argument with love, tolerance, and respect, and according to morals, ethics, and integrity, and maintain fundamental rights and Feaist Obligations; be exceedingly kind and respectful, but also assertive when necessary; exhibit the spirit of generosity and gratitude, as well as compromise; do not end a relationship because of one argument, or even several; rather, see conversation, discussions, and arguments as an essential, typical part of relationships, including marriage
76. Feaists are patient with their spouse during arguments, discussions, and conversations.
77. All who create artwork are arrogant; there will be chastisement upon reaching The Decree; only artists create regardless, and accept The Yoke of the Consequence; likewise, all who lead or rule will face chastisement upon death, and receiving The Decree from

The Judge; yet righteous rulers willingly accept that consequence, knowing that through their good deeds in life, they will bring myriads closer to The Good

Chapter 13

Holidays II

1. The festival of **Dax** is found on the 9th day of the month of Feahoagok, beginning the previous evening. It is a day of sadness, and remembrance for deeds of hatred, intolerance, war, and behavior and actions that were immoral, unethical, lacked integrity, and violated Fundamental Rights. No work should be done on this day, except preparation for the festival. On the eve, The Devoted put on clothing that they will wear the entire festival. Two small holes are made in the shirt, on each shoulder. Five red candles are lit and placed on the side. A somber meal is held, simple, and without any favorite dishes. Only water is drunk, and sparingly. No prayers, songs, dances, or sermons are offered. One of the adults in the household, having reached at least their Third Ascension, recites Scriptures of Lamentation for twenty-eight minutes. Everyone goes to bed early, in their torn clothing, without bathing. No romance is to occur on this eve.
2. On the day of Dax, The Devoted have a sparse breakfast and rise early. They go in groups of six and perform acts of loving kindness. Then they gather as a community. Five red candles are lit. The Minister chants Scriptures of lamentations, which always includes some Feaist Scripture. This should take about sixty-four minutes. Then the community watches a movie on the topic of injustice, and one that is in the spirit of the festival. Afterwards sixty-four minutes are spent with each of The Devoted writing commentary on the movie. These should be gathered as Records of The Devoted in each community.
3. Then the Minister calls up one to recite such a commentary from the previous year, the Minister having read all of the commentary over the previous year and selected one. No lunch should be consumed, and The Devoted eat nothing from morning until sunset, but they drink some water. Those who are sick or take medicine may have more water and some food. After the recitation, groups of seven go to perform more acts of loving kindness. The day ends with the community, where prayers are said over lit candles: five blue and six red. Then The Devoted return home, bathe, and change their clothing. The clothing worn on Dax should be buried.
4. The festival of **Dibødoa** is held on the 25th day of the month of Feahoagok, beginning with the eve before. This is the Dweehwailian Festival, to celebrate Transcendent Forcang, Goamdwee, and Lords of Order, and their Selfless service to Reality, including our world. No work should be done on this day. Feaists gather at home for a festive feast, similar to the Feast of Shøn. Five blue candles are lit, with two on the dinner table, and three placed aside. There is a toast, a seven minute sermon, and fourteen minutes of Recitations from Feaist Scripture are made regarding topics of the day. All Feaists who have at least reached their First Ascension spend forty-two minutes writing commentary on the excerpt read during the Recitation. These are gathered, and kept in a safe place, in the household. The Eldest present, ideally having at least reached their Fifth Ascension,

reads one of the commentaries created the previous year on this holiday. The Devoted have bread with honey, and other sweet toppings.

5. On the day of Dibødoa, Feaists gather at Eejoaf, where the Minister gives a fourteen minute sermon. Recitations are made for forty-two minutes each from two different books of Feaist Scripture; the excerpts should concern the topics of the day. There are forty-two minutes of communal prayer. The Community Minister is anointed by the Eldest in the Community, ideally having at least reached their Sixth Ascension, on the nose, hands, feet, and shoulders, with water. A festive meal is held for the community, at which five blue candles are lit. Many sweets and desserts are enjoyed, and fine drinks. A toast is made over the sweets. The afternoon of Dibødoa is a time for doing acts of loving kindness and charity. The Devoted split into groups of seven, and spend the afternoon on one charitable act each. All Feaists who have at least reached their First Ascension should participate. The day ends by visiting a small forest, or a particularly prime example of a tree closer to home, in honor of the Tree of Goamdwee and The Alliance of the Multiverse. Twenty-eight minutes of communal prayers are said.
6. The festival of **Beegoam** is held on the 7th day of the month of Eamuhoagok, beginning on the prior eve. It is the Festival of Love. No work should be done on this day. The holiday is in part a commemoration of the marriages of Elriver and Showsh, and Droos and Showsh. It is said that the marriage of Droos to Showsh occurred on this day. The holiday is also held in honor of all other types of love. On the eve of Beegoam, spouses should hold a special festive meal. Ideally, it is enjoyed at a restaurant. For those who cannot afford that, a festive meal at home is acceptable. If possible, three red candles are lit and placed on the dinner table. Presents are exchanged between spouses. Desserts should be enjoyed in multitude. The spouses then go to an open space to enjoy stars or city lights, or some similar romantic aesthetic. Children should be watched by a trusted adult.
7. Groups of Feaists who are not yet married should gather and have a festive meal like the Feast of Shøn, in place of the meals for spouses. Three green candles should be lit and placed on the dinner table. A toast should be made by the Eldest present to love and marriage. They should also give a sermon. Those gathered should write about love for forty-two minutes. The writings should be gathered and kept in the Feaist Records of the family. One of the writings from a previous year is read by the Eldest.
8. On the day of Beegoam, the community gathers at Eejoaf. The Minister gives a fourteen minute sermon. The Eldest of the Community, having at least reached their Fifth Ascension, are invited to stand in front of the community, and offer special prayers for their loved ones. Any others who wish to offer special prayers for their loved ones may do so, provided they have at least reached their Second Ascension. Twenty-eight minutes of Feaist Scripture are Recited, as well as twenty-eight minutes of General Scripture. There are twenty-eight minutes of communal prayer. The Eldest married couple, and the newest married couple present are anointed by the Minister, on the nose, hands, feet, shoulders, and ears, with water. Afterwards, Feaists go out to restaurants with their loved ones, not just spouses, and have a festive meal in a public place, such as a restaurant. It need not be expensive, and the community should enable all to celebrate. Then, The Devoted return home, and watch movies about love and marriage. These should be appropriate for the age of those present. It is acceptable, if applicable, to see a new movie in a theater. Snacks should be enjoyed, as well as drinks responsibly. Parents

offer a special prayer over their children. Then the whole family goes out to see the moon and stars as it gets dark. This need not be far from home. Prayers are offered as a group to the obligation of love.

9. The festival of **Slee'çth** held on the 1st day of the month of Vaehoagok, beginning with the eve before. Feaist perform no work on this day unless related to the holiday. It is a Festival of Aesthetics. No candles are lit in the home on the eve of Slee'çth. This is because families gather to eat out at restaurants, to enjoy the culinary aesthetics. This need not be an expensive restaurant, but should be a treat, according the means of the family. Then families should go to some sort of show, whether a movie, play, concert, or some other performance. Those with children should choose a show appropriate to the ages of their children. Upon returning home, five Feaist Candles should be lit on the side.
10. On the morning of Slee'çth, the community gathers early and recites twenty-eight minutes of Feaist Scripture, twenty-eight minutes of General Scripture, and says twenty-eight minutes of communal prayer. Then Feaists separate in groups of fourteen, and go to museums. Aesthetics may be captured in any museum. Zoos and aquariums may also be considered. Families with children should choose a location appropriate for their family. In the late afternoon, Apocalypse in Dweehwail is played for five hours. Five Feaists Candles should be lit during the game. Aesthetic value and appreciation may be found nearly anywhere, in any setting; in a small community without the resources of museums and other attractions, the Minister of the community should work with the Elder of the community, adults who have at least reached their Fifth Ascension, to choose locations nearby that may be enjoyed similarly by the community. The possibilities are nearly endless.
11. The festival of **Yomisaesh** is held on the 10th day of the month of Vaehoagok, beginning with the previous eve. It is the Day of Repentance and Heartfelt Apologies. On the eve of Yomisaesh, a festive meal should be held, similar to the Feast of Shøn. Four red candles should be lit, with two placed on the dinner table, and two placed aside. At the end of the meal, The Devoted should offer heartfelt apologies to all of those present. Forty-two minutes should be spent following the meal writing apologies to send to those who are not present. These may be physical letters to be mailed, or digital mail. Each Feaist is responsible for actually sending these letters. Finally, the candles are extinguished. The Devoted do not say goodbye or goodnight to each other on Yomisaesh, as they should be focused entirely on repentance.
12. On the day of Yomisaesh, Feasts should wake early, and send out any of the apologies they did not have time to mail physically or digitally the night before. A light meal should be had as individuals, not as a family. Then the community gathers, and forty-two minutes of communal prayers are offered, with an emphasis on repentance and apologies. The Minister gives a sermon; the sermon may also be offered by a member of the community who has at least reached their Fifth Ascension. Forty-two minutes of Recitations from Feast Scripture are read, and forty-two minutes of General Scripture. No food is consumed between the early morning and sunset, although water may be drunk in moderation. No work should be done on Yomisaesh, unless related to the festival. No romance should occur either.
13. In the afternoon, The Devoted go to bodies of water, and collect clumps of sand, dirt, or small rocks. They say prayers of repentance on them, consigning their sins to the dirt and

sand. Then the dirt and sand is dropped into the water. Prayers of forgiveness are offered afterward, and Feaists should offer apologies to all of those present. At the end of the day, The Devoted watch a movie that includes sin. No food should be consumed, but water may be drunk. Four red candles are lit during the movie. Afterwards, commentary on the movie is written by each individual for forty-two minutes. This commentary is collected by the Minister. The Minister then presents a commentary from the previous year, having read them all over that year to select one. The candles are extinguished, and Feaists wish each other a humble year pursuing the Journey of The Good.

14. The festival, or holiday of **Eeshong** is held on the 15th day of the month of Vaehoagok, beginning with the evening before. It is a Festival of Happiness. None should work on this day. On the eve, a feast is held, similar to the Feast of Shøn. Five Feaist Candles are lit, with two placed on the table, and three aside. The Eldest present gives a seven minute sermon. Seven minutes of Recitations from Feaist Scripture are said, as well as seven minutes of recitation from General Scripture, and Seven minutes of family prayer. Honey and sweets should be enjoyed in multitude. There should be singing and dancing and poetry long into the night.
15. On the day of Eeshong, groups of seven Feaists, or families, go on day trips, to explore the world and its richness and aesthetics. Nearly any trip may be planned, although they should be appropriate to the means of the family and the age of the participants. Feaists should do what makes them happy, according to their true heart's desire, away from work and responsibility. While in a place of nature, although any locale may truly be viewed as such, seven minutes of communal prayer should be offered to Supreme Reality and the Selflessness of the Transcendent Forcang for providing for Happiness so often. Alcohol may be enjoyed responsibly. The evening of the day of Eeshong, among the zealous, includes acts of loving kindness for the needy, as not all may afford to be happy as often as they would desire. The Devoted purchase new Hwegroa for all members of the family. The community of Feaists should maintain a fund to assist with affording such outings, and other Feaist traditions and rituals.
16. The Festival of Water, or **Shoang**, is held on the 22nd day of the month of Vaehoagok, beginning with the previous eve. No work should be done on this day. It is a day to celebrate the gifts of Water, and less directly, nourishment in general. A festive meal is held on the eve of Shoang, similar to the Feast of Shøn. Four green candles should be lit, with two on the dinner table, and two aside. A toast should be offered over water. An extra cup should be placed in the center of the dinner table, filled with water, as an offering to the needy of the world. Afterwards, a movie should be watched that addresses the value of water, or water insecurity, or food insecurity, or some similar topic. Following the movie, every child and adult who has at least reached their Second Ascension writes commentary on the movie for twenty-eight minutes. The eldest who is there should share commentary from the Shoang of the previous year, that they have carefully read. The new commentary should be kept at the home of the family, and preserved carefully, as Feaist Records, and for future years.
17. On the day of Shoang, Feaists gather at Eejoaf; Recitations are read of Feaist Scripture and general Scripture, each for forty-two minutes. Communal prayers are offered for forty-two minutes. The Minister gives a fourteen minute sermon. Finally, everyone present is anointed with water, on the nose, hands, and feet. The eldest of the community, those who have at least reached their Fifth Ascension, may assist with this. The eldest

should first be anointed by the Minister, before they anoint. A festive communal meal is held, with dishes that contain lots of water, such as soup, and water as the primary drink. Four green candles are lit on the side. A toast over water is offered by the Minister.

18. In the afternoon, The Devoted split into groups of Seven, and engage in acts of loving kindness related to water and food. Irrigation may be built in communities with water scarcity. Food may be served at a food kitchen or food pantry. Feasts may also spend some of this time further educating themselves about water and food insecurity. Charity is given to non-profits that address these topics: this is usually in the amount of seven, forty-two, or four hundred and twenty, depending on the means. The late afternoon is spent having a light meal and celebratory snacks and drinks, ideally with access to a swimming pool or body of water, in which The Devoted Swim. The Zealous merely dip their feet up to their ankles, as it is seen as arrogant to fully swim while there is water insecurity. Four Feast Candles are lit. The holiday ends with prayers offered, that Supreme Reality, and the Transcendent Forcang, should in their Selflessness, provide for the needs of nourishment, water, and food for all Sentients. The candles are extinguished.
19. The festival of **Jowdwå** is held on the 20th day of the month of Eethuagok, beginning with the previous eve. It is the Day of Treaties and Tolerance. No work should be done. In particular, peace and tolerance between Forcang and Spirits, and between Reflection Mortals and the People of Spirits are honored. Spirits and the People of Spirits receive particular praise and respect. It is also a common day for signing treaties between countries and similar documents of peace. The Devoted gather on the eve for a festive meal. Four Feast Candles should be lit, with two on the side, and two on the dinner table. The meal should be vegetarian. The only drink should be water. A toast should be made, and the Eldest present gives a sermon. Afterwards, Feasts read about or watch movies regarding historical treaties that have been signed, and other examples of tolerance and peace.
20. On the day of Jowdwå, The Devoted gather at Eejoaf in the late morning. A cactus, real or simulated, is placed in the center of the room. Four Feast Candles are lit. Forty-two minutes each of Feast Scripture and General Scripture, and pertaining to the day, are read. There are forty-two minutes of communal prayers. The Minister gives a twenty-seven minute sermon. The community has a light meal following services with a toast. Then is the time for gatherings and interaction between different communities. The Eejoaf should arrange for events that bringing together different faith communities, and those of all manner of different backgrounds and worldviews. The programs should be about education and tolerance. Charity and acts of kindness may be done for the People of Spirits, as well as work to support other treaties and organizations that help create them. The day ends with ritually watering a cactus plant. The Eldest of each household should water their own plant on behalf of their family.
21. The festival of **Jongho** is held on the 25th day of Dwaihoagok, beginning with the previous eve. It is the Festival of Miracles. No work should be done on this day. Families gather in celebration on the eve, and have a festive meal similar to the Feast of Shøn. Oily foods should be served, and unhealthy snacks and drinks. The eldest, having reached at least their Fifth Ascension, gives a seven minute sermon. There are seven minutes of communal prayer. Three red and blue candles are lit, with one placed aside, and two on the dinner table. After dinner is a time for gambling games. Though none

- should lose too much, and the stakes should never be high. Children having at least reached their First Ascension may participate. Alcohol should be enjoyed responsibly.
22. On the day of Jøngho, The Devoted gather at Eejoaf, and light three red and blue candles. Forty-two minutes of recitation from Feast Scripture is read, and forty-two minutes from General Scripture. The chosen passages should concern miracles of all sorts, large and small. There are forty-two minutes of communal prayer. Afterwards, a carnival is held for children and adults. There should be good food, both for a meal, and as snacks, as well as drinks. There should be games, entertainment, and shops of all sorts. Attractions should exist to interest, and be appropriate for both children and adults. It is acceptable to ask for financial contributions for the community to participate, to support the event. Yet none who cannot afford this should be turned away. Towards the end of the day, there should be fundraisers to raise money to support worthy causes, to help share the miracle of prosperity with others.
 23. The festival of **Dudwohoth** is held on the 16th day of Goehoagok, beginning with the previous eve. It is the Festival of Meadows, or reading. No work should be done. The Devoted have a light meal on the eve, and light three yellow candles: two on the dinner table, and one aside. Then the Eldest does fourteen minutes of Recitations of General Scripture. Finally, the members of the family excuse themselves to read. Any book may be read, and reading should go on into the night. Children before their First Ascension should have a book read to them by a parent for forty-two minutes.
 24. On the day of Dudwohoth, the community gathers at Eejoaf. The Minister offers a fourteen minute sermon, and there are seventy minutes of Recitations from General Scripture. In particular, excerpts should be chosen from great works of literature, books, and poetry. It need not be religious texts. Forty-two minutes of communal prayers are offered. There is a light, communal meal, and the Minister offers a toast. Three yellow candles are lit.
 25. The community then gathers in meadows, forests, gardens, or parks. Good books are read and poetry is recited. Movies may be watched, and video games played. It is also acceptable to do this by bodies of water and anywhere on an island. Dates are served. Communal prayers are offered for The Beacon of Drerpo, the Sacred Realm of Elriver and Showsh. The day ends when The Minister, or Ministers, are anointed by the Eldest of the community, ideally having reached at least their Sixth Ascension. They are anointed on the nose, hands, feet, shoulders, and ears, with water.

Chapter 14

Rites of Passage II

1. **Fifth Ascension** is a celebration held within one month of the Seventieth birthday of a Feaist. No work should be done at the time of this celebration for invited guests. A festive meal is held at a restaurant around noon for the Fifth Ascendent, their family, and seven friends. It should be a meal of special magnificence, with multiple courses and drinks. The Fifth Ascendent should give a seven minute sermon and a seven minute speech about the occasion. If possible, five Feaist Candles should be lit. Small, aesthetically interesting presents should be gifted. Neither the restaurant or presents need

- to be expensive or gaudy. The Fifth Ascendent should pay for the meal themselves, although the community should assist if this is not possible.
2. Afterwards, the party goes to the Eejoaf, where Recitations occur. There are twenty-eight minutes of Feaists Scripture and twenty-eight minutes of General Scripture. There are fourteen minutes of communal prayer. The Minister gives a seven minute sermon. Then the Fifth Ascendent is anointed on the nose, hands, feet, and shoulders with water. They are gifted a necklace, chosen by their seven friends, currently married spouses, and children. This necklace should be worn between the Fifth Ascension and Sixth Ascension at all Feaist gatherings.
 3. That evening the party should go to see a show of aesthetic value. This may be of a variety of types, and it need not be expensive or gaudy. The price should be paid for by the seven friends. The evening ends by lighting a fire in a safe, open place, and enjoying responsibly and moderately alcohol and various substances. It is appropriate to use a small amount of tobacco. The Eldest Friend should share a story, possibly from a piece of literature, that has never before been heard by the Fifth Ascendent. The party should share stories about the Fifth Ascendent, and offerings of gratitude. Then the Eldest Friend anoints the Fifth Ascendent on the nose, hands, feet, shoulders, and the top of the head.
 4. **Sixth Ascension** is a celebration held within one month of when a Feaist turns eighty-four. It begins on the eve of the celebration. No work should be performed, but rather the focus should be on the Sixth Ascendent. A festive meal is held, similar to the Feaist of Shøn. Five blue candles are lit. The Sixth Ascendent should give a fourteen minute sermon. Seven friends should be responsible for planning the evening, known as attendants, and the next day of celebrations for the Sixth Ascension. If the Sixth Ascendent is unable to give the sermon, one of the seven friends should. A toast is given in honor of the Sixth Ascendent. A slideshow is shown, or movie, of a collection of photographs and videos from the life of the Sixth Ascendent. This should be prepared by their seven friends. A live musical performance is heard. The candles are not extinguished until after the Sixth Ascendent has left the gathering, by one of the seven friends.
 5. On the day of the Sixth Ascension, the invited members of the community, including friends, relatives, and the seven attendants, attend Eejoaf. The Sixth Ascendent Recites each fourteen minutes of Feaist Scripture and General Scripture, and says fourteen minutes of communal prayer. If they are unable to do so, than one of their attendants does this. The Minister anoints the Sixth Ascendent, with water, on the nose, hands, feet, shoulders, and head. A light lunch is held, and one of the attendants gives a toast, and offers a twenty-eight minutes, honest presentation of the life of the Sixth Ascendent. Then the Sixth Ascendent and their attendants go to see some sort of show. This may be a movie, or music, or a play. The price should be paid for by the attendants. If it is too difficult to go to a venue, a movie may be watched in the home of the Sixth Ascendent. Afterwards, five blue candles are lit, and the Sixth Ascendent is presented with a new Høj, chosen by their attendants. This is to be worn at Feaist holidays, festivals, and events between their Sixth Ascension and their Seventh Ascension.
 6. **Seventh Ascension** at one hundred and twelve (more to follow soon).
 7. **Death:** The Devoted, having accomplished their last good deeds in life, and having died, are cremated. The dust of their remains are placed in a small, aesthetically pleasing

container chosen by the immediate family after death. It is acceptable for a dying Sentient to indicate their preferences. The Hoj of a Feaist are buried with them, placed within the dust of the remains. Small burial plots, appropriate to the size of the container, are permitted. This site may be returned to by family and friends for prayers, love, memories, and reverence. A piece of a tree, such as tree bark or a seed, may be placed on the plot to mark each visit, and the passage of time. A prayer should be said upon visiting the plot of a relative or friend who has passed.

Chapter 15

Mythology III

1. The Language of the Universe of Feaism is Loahueth, the High Celestial, or the local dialect of Loahueth in Drerpo, Sre, or Celestial
2. Each Lord of Order Manifestation has its own dialect of Loahueth, created upon the Genesis of the Manifestation
3. There are other Languages of the Universe, most notably Linear, Rebirth, and Infernal
4. Linear is a Potent speech, used commonly by monotheistic Dweehwailian religions such as the Cult of Gihi; it is numerous dialects spoken throughout The Multiverse
5. Rebirth is a largely extinct, although it is known to Spirits and some of Their People, along with its most commonly used derivative, Natural, the Language of Spirits
6. Infernal is an Evil Language, originally spoken by Sentients thought now to be extinct from Dweehwail, in this Time Frame, or any other; yet hints that some may still speak it, even some of the original Speakers, creeps in the depths and shadows and alien spaces of Dweehwail; High Vampiric and many languages of other Undead Foreigners are derivatives of Infernal, which hints as to the true origin of Sentients such as Vampires
7. Numbers commonly associated with Lords of Chaos are Sixty-Four and Eleven; there are Sixty Four Negative Transcendent Forcang, the Cardinal Sentients of Lords of Chaos; there have been over time Eleven Primordial Twilight Maelstroms, although only three still exist
8. Numbers commonly associated with Spirits are nine and five; nine is the natural sign of completion, while five is second
9. Five also has some association with Lords of Order, in particular Feaism; there are five books of The Language of the Universe; seven is the number of completion, while five is the number of partial completion; this provides a point of unity between Forcang and Spirits; forty-two is the number of full completion, as it references the number of Transcendent Forcang of Seventh Degree, the Cardinal Sentients of Lords of Order
10. The Genesis of The Multiverse in this Time Frame was on the Eve of the 1st of Shøhoagoak, and is in part commemorated on the holiday of Wimowj
11. The initial origin of most of the Fundamental Rights of Feaism was of course the United Nations Universal Declaration of Human Rights as seen in Year 2 of the Feaist Calendar; this was expanded upon, and was the start for realizing the Transcendent value of Fundamental Rights; yet Feaism credits the sage where credit is due
12. Some Lords of Chaos become drunk on the Dark Energy of the Dark River; they become Dark Lords, evil Sentients in Dweehwail; Dark Lords work dark schemes and are forever addicted to darkness

13. Yet generally it should never be assumed that any may not transcend their label; Lords of Order and others of Axiomatic Race may prove to be quite chaotic; Lords of Chaos and others of Anarchic Race may prove to be quite lawful; either may be, in action, good or evil, and likely, somewhere in between
14. Any Sentient may pursue The Journey of The Good, and maintain the balance between Dualisms of Forms; their path may diverge from this greatly, or narrowly; and is not dependent on any category or label; thus tolerance should never be forgotten
15. Some rare exceptions to this are Dark Lords and Threats; although as learned from Droos, even a Threat has the potential for redemption and humbling; none should be assumed to be a Dark Lord of Threat; rather all humans should be looked upon as if they were the rarest of Saints or Tzaddikim
16. Even Saints and Tzaddikim make mistakes, and such imperfections are not signs of damnation, but rather, imperfections as exist in all Sentients
17. Property is an Abstract Dimension; it may be a powerful motivator; it may also pillage and destroy civilization; better to sample Property with humility, generosity, and love, tolerance and peace, then risk the Journey of The Evil
18. It is possible to pursue The Journey of The Evil; a lifetime of hate, bigotry, and war or strife, and immorality, unethical behavior, and dishonesty, and harming others of body, emotion, mind, and spirit, and damaging reality; these are sure signs of The Journey of The Evil
19. Yet even such a Sentient may be redeemed and humbled; even if seventy million steps off The Journey to The Good, then seventy billion upon return; all should look upon others for their potential to do good at any moment, and should not judge mistakes
20. Only The Judge of Court One may offer Judgement and a Decree; only Elriver and Showsh may evaluate The Judge
21. The chief attribute of The Judge is Mercy; let mercy overcome the stern attribute of justice; yet The Decree will always be fair and just
22. The goal of justice is a reformed, redeemed Whole Soul, with more advantage upon rebirth; punishment is a small part; rather Chastisement is meant to remove the worst taint of sin from the Soul Fragments; it is not a punishment, but improvement of the Whole Soul
23. The worst sinners, and those on The Journey to the Evil, quail at the harsh Decree, and shout at the pain suffered by their Soul Fragments in the Hells of Drerpo; the righteous accept that some Chastisement will occur, in order to improve their Whole Soul; surely the evil kernels must be purged, or else what disadvantage would exist prior to the Rain of Souls?
24. It is said that accepting the Judgement, The Decree, that Hell is had by nearly all, reduces the pain of the suffering experienced while Soul Fragments are purged for some small eternity; the righteous rarely see themselves as such, and the humble, likewise, rarely see themselves as humble; they see the smallest grain of sand, and wish it to be removed
25. Although beware of the desire to be perfect; even Gods and Goddesses show remarkably mortal imperfections
26. Goamdwee is a Jewel in The Multiverse, with The Multiverse's Tree, and a city beside it, on the banks of the Great River

27. There Sixth Decree Sentients, Grand Elder Forcang, reside, and also Fifth Stage Sentients, Elder Forcang, in a city so grand it is nearly a paradise; streets paved with gold, but more than just a gaudy aesthetic; rather the emotion, the feeling is Transcendent
28. The Alliance of the Multiverse, the Legislature, the Executive and Palaces of Departments, and the Councils of Justices, these reside in The Canopy and Trunk of the Multiverse's Tree
29. The Multiverse's Tree is the Grandest Tree, a True Berry in Dweehwail, The Multiverse of this Time Frame
30. Let all Sentients merit to behold the Bliss and Wonder at the Vision of the Tree of Goamdwee
31. Yet Gon Eden is said, for the Soul Fragments of the righteous, to be even greater; even each iteration of Gon Eden as exists in billions of Manifestations; the reward for the righteous, and nearly righteous, is great; let all pursue love, tolerance, peace, morality, ethics, and integrity, and uphold Fundamental Rights
32. The Glory of Goamdwee is a near approximation of the splendor of Gon Eden; needed, because such Forcang, such Sentients, are immortal, and will live long lives indeed before experiencing Gon Eden; even Grand Elder Forcang die, and are sent to numerous Heavens and Hells
33. The aesthetic glory of Forcang Savants is said to be the closest Forcang come to Gon Eden while living
34. The Creator and Sovereigns of a Manifestation, and some Ministers, Goddesses, Servants, and Angels may visit or manage Gon Eden; it is not the same as residing there, as a Soul Fragment, after receiving The Decree from The Judge of Court One
35. Thus, Reflection Mortals and the People of Spirits and the Mortals of other Orders of Sentients who receive The Decree for Gon Eden at Judgement, this is a gift of death, denied Forcang, even in Their glory, only answered after a long eternity of waiting; all righteous kernels will receive their due; there are likely to be surprises in heaven
36. Remember that the Greater Being Atropo, the eldest son of Elriver and Showsh, is interested in male Sentients; it may therefore be said that God is Gay; the sexual orientation of Transcendent Beings, whether Greater Beings, Gods or Goddesses, or Angels or Archangels, vary greatly, and have much diversity
37. Remember that lirOAntUs, the Chancellor of Heaven, a Minister of Great Might, is androgynous; therefore, it may also be said that God is transgender; the gender identity and gender expression of Transcendent Beings, whether Greater Beings, Gods or Goddesses, or Angels or Archangels, also vary greatly, and have much diversity
38. (More to follow soon)

Chapter 16

Obligations III

1. The Devoted get medical vaccines, to protect against illness, and increase the likelihood of a long lifetime of good deeds; they also readily follow the advice of a professional, such as a doctor, about medications and procedures; it is acceptable to get a second opinion, but professionals should be trusted to protect life and health, and ultimately, to serve The Good

2. Supreme Reality may also be referred to as Supreme Laws or Supreme Natural Laws; Supreme Reality need not be seen as a personal deity, or theistic model; Supreme Reality or Supreme Laws should be accessible to the atheist and agnostic, and those who prefer the empiricism and logic of science
3. The Zealous Devoted make a point of studying or Reciting Feaist Scripture daily: for no more than forty-two minutes; they also make a habit of regularly studying or Reciting General Scripture, if not every day
4. Feaists do not use phones or similar technology during a meal, particularly while with other Sentients; this is true of regular meals, and is essential during Feaist festivals and holidays, including Feasts; they may keep their device with them, but it should not be checked or used
5. It is best to tell time with a watch, as opposed to other technology; the watch may be analogue or digital, and incorporate technology; it is impolite to have a phone or other device out publicly in many settings
6. If a Høj is lost or damaged, it may be replaced; for a child prior to their Third Ascension, their family chooses a new necklace; for those older than their Third Ascension, a group of seven friends should choose the new necklace; it should be given in a ritual with seven minutes each of Recitations, communal prayer, and a sermon
7. If a group of Feaists encounters a threat, a person or group that demands one of them be turned over, or else harm will be done to them all, the group of Feaists should refuse to hand over that person; the value of a Sentient is an entire universe, and all Sentients are equal; no Sentient may be traded into harm's way
8. The Devoted should be content with what they have, whether many possessions, or few; all should consider themselves rich, particularly those who simply have the love of other Sentients, friends and relatives; wealth is in the love with others, not Property
9. Feaists watch their words; strong language should only be used properly, and rarely; words have power, and should be fully understood before being used; art forms and comedy may have more flexibility and free speech; Sentients should have rich speech full of deliberate meaning
10. Some wear their Høj while bathing or in the shower, while others do not; if worn while bathing or showering, a Høj should be made of a material that may get wet or soaked; this should be known in advance; the Høj is taken off upon going to bed at night, and put on again upon rising from bed in the morning
11. If a Sentient permits a spouse to place their Høj around their neck, it is as if they were being anointed by a Minister; however, it is fine to put on a Høj alone
12. The Devoted, even the Zealous Devoted, may not be fundamentalists; rather Obligations should be approached in the spirit of compromise; as always, all Feaists should remember love, tolerance, peace, morality, ethics, and integrity; all Sentients may be permitted their unique worldview, and their unique pathway to Supreme Reality
13. Feaists should use the bathroom that corresponds to their gender identity; organizations should have equal space in bathrooms for those who do not identify as male or female, or for those that do not feel comfortable using a bathroom based on gender
14. Prayers for children are offered by parents, including all spouses of the family, on festivals and holidays, particularly the Feast of Shøn; such prayers may also be offered for the family pets; any Feaist who has at least reached their First Ascension may say a prayer for pets

15. Candles should be lit for holidays and festivals as instructed; however, they should be monitored; safety and human wellbeing comes first; if the last Sentient that is passed their Second Ascension leaves the home, all flames, including candles, should be extinguished; Candles may be lit once more upon returning, without a prayer
16. Prayers for children are offered as part of daily prayers, and even by those who do not have children; for others do have children, and they deserve heartfelt prayers on their behalf to Supreme Reality; the same is true for prayers for pets and prayers for the sick
17. Daily prayers, offered three times per day, usually include the Daily Prayers discussed in Chapter 10 of The Droosan Codex, Prayers and Proverbs; spontaneous, heartfelt prayers may be offered instead of formulaic ones; better to maintain integrity, than say words that have little meaning; the First Daily Prayer is said upon waking, and before bed
18. Chapter 10 of The Droosan Codex, Prayers and Proverbs, also includes the Prayer of Need and the Prayer for the Sick, as well as the Prayer said before enjoying Scripture; these also may be said in the formulaic manner discussed in that Chapter, or spontaneously, with True Words and Blessings of The Heart; it is better to maintain Intention and Meaning
19. The Devoted may perform civic duties, such as voting and serving on a jury, among others, on Feaist holidays and festivals, including the Feast of Shøn; it is a religious act to participate in civic duties
20. The Yoke of Obligations are for Feaists, while the Frame and Foundation of Fundamental Rights is for every Sentient; votes cast in secular elections should focus on upholding Fundamental Rights, not Feaist Obligations; rather, there are unlimited paths to reach Supreme Reality; the law may not discriminate or persecute
21. If applicable, a meal is eaten prior to daily prayer; better have the nourishment to focus, then be overly zealous but too distracted to think about the words
22. A Feaist who is sick of body, emotion, mind, or spirit is excused from most Feaist obligations; but not from supporting Fundamental Rights, or love, tolerance, and peace, and morality, ethics and integrity; yet the sick should be supported in their moment
23. Always say “I Love You” to close family and even friends before parting, even for a little while; for life is fragile, and none know which will be their last day under the sun, moon, and stars
24. It is appropriate to add names to the prayer for the sick; these may include the name of the person saying the prayer if they are also sick, although it should be mentioned after all others
25. The daily prayers should be offered while wearing normal day clothes; it is best not to offer them while wearing night attire
26. Make a habit of including some prayers from other religions and philosophies at least once during the day, possibly after one of the daily recitations of Feaist prayer; remember, that there are seventy million faces of Supreme Reality, and nearly any approach to religion and philosophy is a correct approach
27. During the Prayer of Need, many needs may be added to personalize the prayer; here are some good examples: for the sustenance of medicine, for the sustenance of coffee, for the sustenance of bodily functions, for the sustenance of brushing teeth, for the sustenance of bathing, for the sustenance of exercise, for the nourishment of food, for the nourishment of water, for the nourishment of drinks; these are merely examples, and a personalized

- prayer with more meaning is preferable; remember, that Supreme Reality, the Transcendent Forcang, and Elriver and Showsh hear all heartfelt prayers
28. On holidays and rituals where work is prohibited, it is up to the individual Feaist to define work
 29. When a prayer is said, whether Feaist Prayer or General Prayer, it should be done without interruptions or distractions; focus entirely on the prayer, and do not multitask
 30. When facing death, fight with everything you have; do not go quietly into the night; it does not matter who or what the adversary, or The Evil, happens to be; do not assume they are evil, but hurt, and forgive them; be a Soldier of the Good, and stay on the Journey to The Good; be like Forcang fighting the Apocalypse, and fight until then end
 31. It is acceptable to be like a Spirit, and recycle a Multiverse broken beyond repair; only the individual Sentient knows when to accept defeat; when that time comes, be magnanimous in the end; only the individual can decide; if possible, choose life
 32. Be exceedingly patient with all children and pets in particular
 33. Be very flexible and compromise when it comes to Obligations; be resolute, brave, and certain in enforcing fundamental rights
 34. Most Feaist Scripture is presented without bookmarks and hyperlinks as a test for The Devoted; Feaist Scripture should be read even with the inconvenience of lacking such features; be patient, and enjoy Scripture deliberately, slowly, and in no rush.
 35. If it is time to say the Prayer of Need or another prayer, and it is interrupted by reading a short excerpt of scripture, or writing Feaist scripture or responsa, it is acceptable to continue with the prayer afterwards, even if it has been longer than seven minutes; yet, do not take too long, as there is a time for every moment, and there should be a designated separation; but it is also worthy to read or write scripture
 36. (More to follow soon)