

APOCRYPHA

Appendix =

Apocrypha

Over the years, numerous documents have been presented as the work of Father ♡_. While some of them appear to be authentic, most of them are forgeries intended to serve political purposes within the ⊕T community. Rogues have been most notorious for presenting spurious documents contended to be the work of Father ♡_. While most of the documents seem to be replete with defects that cast doubt upon their purported provenance, a handful of them appear to be genuine. Three of these works are presented in this section.

The first is an incomplete fairy tale called “Yu and the Eunuch”. Other than this presentation of the material, it exists only in manuscript form. The manuscript is in the possession of Q_. It reputedly was given to the figurehead “grandmother” of Q, Busha Yaga, at the same time as the Q Load was given to her. While an interview with Busha Yaga could possibly shed greater light on the genuine nature of the document, I have been unable to locate her, though she is reported to still be living. I am grateful to Q for having allowed me to copy that manuscript. Securing the opportunity to do so is a story in and of itself. While most Q cannot read or write English well and many have only a rudimentary grasp of spoken English, they all know the story. Due to translation issues and the kinds of embellishments that occur through oral traditions, the story already has many permutations. A team of Startrack Academy Ahahas is currently comparing and compiling numerous permutations of the story for publication in *Startrack Academy Journal*, projected to be ready in the Spring of ⊕T:5_.

The original document was written by hand in pencil on six loose-leaf sheets of lined paper. The writing bears a strong resemblance to writing verified to be that of Father ♡_. However, the document is printed rather than written in cursive, and forgery of printed material attributed to Father ♡ has been especially common. While its provenance cannot be definitively established until after Father ♡ returns, it is the most sacred relic of Q and for that reason alone is of special significance. Q contends that Father ♡ will complete the story upon his return.

The second of the documents included here was sent to me via email by a close contact who has long been tracking the motions of Father ♡ across the world. It is an argument against a tenet of Christian fundamentalism titled, “A Fundamental Mistake of Christian Fundamentalism”. The need for security forbids me to reveal my source. However, it is one that I trust. My source claims that the paper was indeed produced by Father ♡, and I am confident that my source has overwhelmingly good reason to make such an assertion.

The third offering comes from a document that has come into my possession. It is a Korean printing of a Chinese edition of the first volume of the Lotus Sutra. It contains

APOCRYPHA

copious translation notes written by hand in pencil across the text. The volume is composed of A3 sheets of paper printed on one side and folded over for binding into a codex. The pages have all been cut on one end to allow them to be opened to their blank sides. On several of those pages is a story apparently inspired by a character-for-character “translation” of the opening pages of the sutra. Father ♡’s fingerprints are all over the book.

The story in it is most curious since it could only have been inspired by the particular Chinese characters selected to represent Indian names. Lacking a phonetic system, meaningful characters have traditionally been chosen to phonetically represent foreign names and loanwords in Chinese. In the case of the Lotus Sutra, numerous characters were needed to phonetically represent long Indian names. The particular phonetic choices made are interesting. In many cases, very complex characters were selected as phonetic equivalents when much simpler phonetically identical characters were available. If one attempts to translate from a veil of ignorance regarding Chinese language, the names themselves do in fact largely suggest the story handwritten inside the leaves of the sutra. The story is presented under the title of “Long Ago and Far Away” and opens with a disclaimer: “THIS IS AN INTERPRETATION OF THE LOTUS SUTRA AT LEAST INASMUCH AS THE MOVIE *GIRL INTERRUPTED* WAS AN INTERPRETATION OF THE BOOK OF THE SAME NAME.” [Emphasis added.]

A second portion of the “translation” has been highlighted and marked as “For the Kids”. There was also a loose A4 sheet of paper tucked between the leaves containing a handwritten transcription of the same portion of the “translation” and is likewise marked “For the Kids”. It bears the title of “The Sermon in the Grove” and is presented under that title here.

♡ANON

Yu and the Eunuch

Once upon a time, there was a plain little girl named Yu who lived in a hovel by the ocean with her parents. Six days a week, she helped her mama and papa in their garden. She also tended to the pigs. Sometimes, she helped Papa mend the roof. The roof leaked a lot.

In the afternoons, she played on the rocks by the shore. Sometimes she caught a crab or even a lobster and brought it home to Mama for the stew pot. Sometimes she went fishing with Papa, or Mama taught her how to weave, sew, and knit.

Her best friend was an old stallion named Benny. She took Benny for a trot almost every day. On Saturdays, the whole family hitched their rickety old cart up to Benny and ventured into the forest to gather firewood.

Once a month, she helped Papa and Mama hitch up their rickety old cart to Benny, and they would take their goods into the nearby town three leagues away to barter for what they needed. She often found other children to play with in town. Sometimes she got candy, and the villagers held a festival three times a year. In the spring, they danced around a pole with

APOCRYPHA

colored strips of cloth. In autumn, they feasted from the cornucopia. In the winter, they roasted whole cows and pigs over blazing logs.

In the evenings after supper, sometimes Papa would take out his fiddle and play while Yu danced with Mama. Sometimes she would sit in Mama's lap by the fire while Mama told her beautiful stories. At bedtime, she helped Mama and Papa unroll the sleeping mats. Mama would tuck her in and kiss her good night. "Sweet dreams. Good night. Don't let the bedbugs bite." Papa would gently stroke her hair and kiss her forehead. "Sleep well, my little princess."

Sundays were the best. Sundays were her day. Sometimes, if it was windy, she would fly a kite that Papa helped her to make from sticks and old rags. Sometimes she rode Benny all day. But her favorite thing to do was to sit by the shore and listen to the waves as the clouds rolled by. She remembered her mother's stories and imagined that the clouds were knights and castles and dragons and princesses and other nifty stuff.

One lazy Sunday afternoon, Yu raced down to the seashore. She was amazed to see a mermaid trapped on the rocks by the shore. Yu dashed over to help. Yu nimbly leaped from rock to rock until Yu reached the mermaid. The mermaid was wedged between two very large rocks. Yu pulled and pulled, but the mermaid was stuck too deeply. Yu ran to the hovel to fetch Papa to help, but Mama and Papa had gone for a walk. Thinking quickly, Yu grabbed a jar of butter off the shelf, a pillow from on top of the sleeping mats, and a long, green log from the wood pile. Yu dashed back across the rocks. Yu helped the mermaid grease up her sides with the butter and placed the pillow under the mermaid's tail.

Yu then stuck one end of the log under the pillow and propped it up on one of the rocks. Yu raced over to the other end of the log and grabbed it. Yu gave it a mighty push down, and out popped the mermaid.

"Thank you," said the mermaid. "You saved me." She took a seashell necklace from around her neck and gave it to Yu. "The stone in the center holds the spirits of my ancestors. It has the power to grant its owner one wish." The mermaid hopped into the water. "Be careful what you wish for," she said as she swam off.

Yu sat on the rocks watching the mermaid swim out into the ocean. Then Yu looked at the beautiful polished stone in the center of the necklace. "One wish," Yu said. "I can have any one wish, but what should I wish for?" Yu put on the necklace and looked up at the clouds. With closed eyes, Yu imagined being a princess at a fancy ball dressed in the full regalia of wealth and privilege.

"I wish I were a princess," Yu said.

When Yu opened her eyes, she found herself in an ornately carved cushioned wooden chair next to a roaring fire. Seated across from her was a middle-aged woman dressed in fine folds of shimmering cloth. The woman seemed to be saying something, but Yu could not quite make out the words.

A mosquito whine past her ear and settled on her arm. She quickly slapped the mosquito, leaving a bloody red smear on the sleeve of the white gown she was just beginning to notice that she was wearing.

"Princess Yu," said the middle-aged woman a little coldly, "have you been daydreaming again?"

Yu opened her mouth to speak but did not know what to say.

APOCRYPHA

“Well, speak up girl,” snapped the woman. “You look silly sitting there with your mouth agape.”

Yu blushed and felt a little flustered. “I...I’m sorry ma’am. It’s just that a moment ago, I saved a mermaid, and now here I am...” She glanced around at the dark stone walls around her, at the four-poster bed in the middle of the room,... “...a prince. Are we in a castle?”

The woman smiled, weakly. “Silly Yu. Is this another of your games?”

Yu fell silent with amazement. Her wish had come true. She was a princess!

“Well,” said the woman as she closed the book in her lap, “I can see that we are getting nowhere with your lessons today.” She rose and turned to the door. “I shall return in the morning.” She strode to the door and opened it. “If you need anything, do not hesitate to call on Eugene. Good day.” She walked out.

“Eugene?” said Yu. Yu ran to the door. “Who is Eugene?”

The door opened again. A tall, fat man with brown skin and a burly beard looked in at her.

Yu gasped at the sight of this clearly foreign man. He looked at her with soft, kind eyes and the hint of a smile. “You called, princess?”

Yu’s fears quickly melted. “You must be Eugene,” she said.

“At your service, princess,” he said with a deep bow. “What can I do for you this afternoon?”

Yu glanced down the torchlit hallway to see that no one else was in sight.

“I suppose you could help me. Won’t you come in?”

“As you like,” said Eugene. He stepped into the room. The door swung closed behind him.

“Eugene,” said Yu, “how long have you known me?”

A puzzled expression crossed Eugene’s face. “Is this a game, princess?”

Yu thought quickly. “Yes, will you play it with me?”

“As you wish,” he said.

“What is my name?”

“Princess Yu, of course.”

“How long have you known me?”

“Since the day you were born.”

“What is your role in my life?”

“I am your servant. Your wish is my command.”

“Are we friends?”

“Beg pardon, princess. I do not understand the question.”

“Are we friends? I mean, can I trust you?”

“Of course, princess, with your life.”

“Eugene, you say you’ve known me my whole life, but I’ve only just met you.”

Eugene laughed heartily. “Am I to understand that you have somehow made off with Princess Yu and that I am speaking to some doppelganger? Are you a djinn?”

“I don’t know what I am. One moment, I was just plain, ordinary Yu, and then a mermaid gave me a wish, and now here I am.”

Eugene laughed again. “Mermaids granting wishes? I think you are getting your fairy tales confused.”

“Please,” said Yu, “you have to believe me. If I’m not home in time for supper, my parents will be terribly worried.”

APOCRYPHA

“Well, you need not worry your little head about your parents, princess. They are entreating with a neighboring kingdom and shall not return for a fortnight. As for your supper...” He pulled on a rope along the wall. “I have sent for it.”

“Are you married, Eugene?” Yu asked.

A look of genuine anger crossed Eugene’s face, but as quickly as it came, it passed. “Now you are being rude,” he said.

“I’m sorry,” said Yu. “Please don’t be angry. I know you think I am your princess, but I truly don’t know anything about you.”

“Since when does it become a princess to inquire personally about her servants?”

“You’re so...strange. Exotic. I’ve never met anyone with your skin color or hair like yours before, and your voice is so high like a woman. Where do you come from, Eugene?”

“A long way from here.”

“How did you get here?”

Eugene’s eyes quivered and glinted in the firelight. “It is better I should read to you happy stories from your books than to tell you of my own troubles.”

“I should very much like to know more about you,” Yu said. “Please, Eugene.”

Eugene clenched his teeth and thought for a moment. “Very well,” he said.

“I was born nearly fifty years ago to a tribe of desert nomads. We herded sheep and followed the paths laid down by our ancestors. When I was nine, our caravan was raided by bandits, my parents slain. I was carried off and sold to a merchant who was sailing north.

“When we reached port, I was sold to monks who abused me for their pleasure. Just as my voice was set to change, the monks decided that it would glorify God if I never became a man. They made a eunuch of me. That is why I speak as I do.”

“I don’t understand,” Yu interrupted. “You look like a man to me.”

Eugene sighed. “Have you ever seen a bull steered or a stallion gelded?”

“Oh yes,” Yu said. “Papa says they need to make sure that only the best bulls and stallions breed.” She gasped. “Is that what they did to you?”

Eugene nodded.

“That’s horrible!”

“Now you see why your question about marriage was impertinent. I will never know the love of a woman, and the closest thing I will ever know to fatherhood is caring for you, princess.”

She reached out to clasp his hand.

“It must be terribly lonely for you.”

“I gave it up to God long ago. A person can get used to anything.”

Yu slapped a mosquito away from her neck, and she once again noticed the damp scent of mildew that seemed to permeate every corner of her room. “I don’t think I’ll get used to this place.”

Eugene laughed. “A dreary bog is a peculiar place to build a castle. It sinks a little every year.”

“Eugene, you said you were a plaything of monks. How did you come to be in the king’s service?”

“A score of years ago, I was part of a bishop’s entourage traveling here from the Holy See. As in my childhood, the procession was attacked by bandits. Only I escaped. No one came looking for me. Lacking a master, I swore allegiance to your father, the king, and I have remained here ever since. Since your birth, I have been your servant, both nanny and tutor.”

APOCRYPHA

“Is the whole world nothing but treacherous abusers, victims and victimizers?”

“It was Paradise once,” said Eugene. “It shall be so again.”

“Oh, I should like to see that day.”

“The appointed time is not for many generations hence.”

“In the meantime,” Yu said, “I wish I had never made that wish.”

Eugene chuckled. “Just like Yu, always wishing. If wishes were horses, beggars would ride.”

“Oh, I do so love to ride.” Yu said. “I imagine that the king stables some magnificent horse.”

“There are horses,” said Eugene. “They are adequate. Calling them ‘magnificent’ would be abusive to the truth.”

Her supper arrived. Before her was arrayed a panoply of tarnished silver serving dishes. “Can we go riding after supper?”

A worried look crossed Eugene’s brow. “The bog is much too dangerous at night. I shall speak with lady Spinner about a morning ride.”

“Lady Spinner? Is she the ice queen who just left? ‘Lady Spinster’ is more like it.”

Eugene laughed heartily. “There are worse things than being a eunuch. I could be like her.”

For the first time since her arrival in the castle, Yu laughed. “Was there some defect in you that you were gelded?”

Eugene shook his head. “That is not the way of the world. When men castrate animals, they strive to preserve the best. When men castrate men, they strive to preserve the worst.”

[The remaining fragments appear to simply have been notes for portions of the story that do not directly connect to the opening. ❤️ ANON]

“Your maidenhead is far too precious to risk on riding a horse like that.”

“How should I ride?”

“A lady always rides side saddle.”

“Side saddle! That’s silly.”

“That is how a lady rides.”

“Do you ride side saddle, too?”

“Of course. I am a lady. Do you know what that means?” she asked, condescendingly.

“Yes! It means you’re an old maid!”

“What is that hideous thing you’re wearing round your neck?”

“Oh, what a beautiful gown! It must have been very expensive!”

“Oh, I suppose so. It took the labor of a thousand peasants toiling day and night for a week to finance that gown, but you should see what the queen is wearing. It will put everyone to shame.”

“It’s God ‘ose deaf. Can’ ‘ear the cries of suffering o’ the damned down ‘ere. Either that or ‘e don’ pay I’ no min’. Whatever it is, lass, w’re boun’ t’ suffer’ f’r as long as I’ las’s.

...

A Fundamental Mistake of Christian Fundamentalism

A basic belief of Christian fundamentalism is that the Bible is the inspired word of God. The contention is that the writers of both the Old and New Testaments were inspired by the Holy Spirit which guided their hands. As a result of this, no errors, fallacies, or contradictions were made in the original manuscripts (perhaps other than scribal errors that were corrected during the editing process). Modern western fundamentalism has extended this notion to include as a core precept that the translators of the King James Bible were likewise inspired to select the correct manuscripts and that the translation itself resulted in a perfect representation in English of the Word of God. Furthermore, the transition from the King James Bible to the New King James Bible has been a likewise inspired and therefore perfect transition.

In this paper will be presented an argument demonstrating that the fundamentalist contention is false. The form of the argument will be a *reductio ad absurdum* (*reductio* for short). In a *reductio*, the premises of the argument to be refuted are assumed to be true. It is then shown that the premises lead to an error, fallacy, or contradiction, thereby invalidating the supposed truth of one or more of the premises.

Let us first formulate a reasonable premise to accurately represent the fundamentalist position:

1. The New King James Bible contains no error, fallacy, or contradiction because God directly participated in its production.

That seems to be a reasonable formulation of the position, one that I have heard in a fundamentalist church. That shall serve as our first premise. Conveniently, the other sixteen premises correspond to Bible verses starting with the number two and continuing in order to seventeen, specifically Matthew 1:2-17 on the first page of the New Testament.

2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
5. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
6. And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;
7. And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
8. And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
9. And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
10. And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

APOCRYPHA

11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
12. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
13. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Did you find yourself snoozing a little while reading those verses? Most people do, apparently even the writer and the editors (if any). It is not possible for all seventeen premises to be true. In fact, only fifteen of them at most can be true. The problematic premise is [17] which contains three parts:

- a. So all the generations from Abraham to David are fourteen generations;
- b. and from David until the carrying away into Babylon are fourteen generations;
- c. and from the carrying away into Babylon unto Christ are fourteen generations.

[17c] specifically is most problematic.

Let us turn our attention to **Table 1**, a chart of the lineage which tracks the contentions made in [17]:

From Josias to Jesus is fifteen generations. [17c] contends that the number is fourteen. Fourteen is not equal to fifteen. There is clearly a counting error, so [1a] is clearly a false assumption.

Rebuttal

The counting for [17] should properly begin with Jechonias rather than with Josias. Let us look closely at [11] and [12].

11. And Josias begat Jechonias and his brethren, *about* the time they were carried away to Babylon: [emphasis added]
12. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

Since Jechonias was born *about* the time of the beginning of the Babylonian captivity, it is clear that Jechonias should be the starting point for counting the third list. There is no counting error.

APOCRYPHA

Table 1

	from Abraham to David	from David to Babylon	from Babylon to Jesus
01 Abraham	1		
02 Isaac	2		
03 Jacob	3		
04 Judas	4		
05 Phares	5		
06 Esrom	6		
07 Aram	7		
08 Aminadab	8		
09 Naasson	9		
10 Salmon	10		
11 Booz	11		
12 Obed	12		
13 Jesse	13		
14 David	14	1	
15 Solomon		2	
16 Roboam		3	
17 Abia		4	
18 Asa		5	
19 Josaphat		6	
20 Joram		7	
21 Ozias		8	
22 Joatham		9	
23 Achaz		10	
24 Ezekias		11	
25 Manasses		12	
26 Amon		13	
27 Josias		14	1
28 Jechonias			2
29 Salathiel			3
30 Zorobabel			4
31 Abiud			5
32 Eliakim			6
33 Azor			7
34 Sadoc			8
35 Achim			9
36 Eliud			10
37 Eleazar			11
38 Matthan			12
39 Jacob			13
40 Joseph			14
41 Jesus			15

Refutation of Rebuttal

[17] uses the word 'from' three times. If Jechonias was born *before* the Babylonian Captivity, then he is an appropriate starting point for the numbering. However. He should then be included as entry number fifteen in the list that satisfies [17b], and once again, we have a counting error. If Jechonias was born *after* the Babylonian captivity, then we have an equivocation with the word 'from' as it indicates 'beginning with' in [17a] and [17b] but indicates 'after' in [17c]. Granted, this ambiguity of meaning may be acceptable between books of the Bible, chapters of the same book, and possibly even verses of the same book. These three instances of 'from', however, are used within the same verse. The lack of continuity of meaning results in the fallacy of equivocation in which a word is used simultaneously in two different senses.

Rebuttal

Equivocation is a logical fallacy that applies to arguments. Matthew 1:2-17 does not contain any arguments. It is a relation of history. Furthermore, the Babylonian Captivity was not an instantaneous process. It took time, and Jechonias could have been born *during* the captivity.

Refutation of Rebuttal

This refutation now requires additional premises which can be agreed upon by anyone, Christian, atheist, or other:

18. If the kind of God espoused to exist by Christian fundamentalists actually exists, that God does not do sloppy work.

The shift in meaning of the word 'from' in [17] is clearly sloppy. Simply switching 'from' in [17c] with 'after' would do the trick and present the intended meaning clearly. Clear words indicating 'before', 'after', and 'during' were available in the Greek of the time that Matthew was written (see Appendix 1).

19. Matthew 1:17 is sloppy writing.

Via syllogism, we can conclude that:

20. God did not participate in production of the final version of Matthew 1:17.

The *reductio* carries. Matthew 1:17 was clearly written by a person or people rather than by God.

QED

APOCRYPHA

P.S. Incidentally, this argument appears to apply to all versions of The Bible in all languages, not just the New King James version. Feel free to check them yourself.

P.S. P.S. And if you do not like this proof, just compare Matthew 1:2-16 with Luke 3:23-38 (see Appendix T). Both passages cannot be true. Have fun making the comparative chart, or just look at the two different Creation stories in Genesis chapters 1-2 (not cited).

Appendices

Appendix ♡ - Greek-English Dictionary References

before http://artflx.uchicago.edu/cgi-bin/efts/dicos/woodhouse_test.pl?keyword=^Before,%20adv.

after http://artflx.uchicago.edu/cgi-bin/efts/dicos/woodhouse_test.pl?keyword=^After,%20adv.

during http://artflx.uchicago.edu/cgi-bin/efts/dicos/woodhouse_test.pl?keyword=^During,%20prep.

Appendix T - Luke 3:23-38

- 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,
- 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,
- 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,
- 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,
- 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,
- 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,
- 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,
- 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,
- 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,
- 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
- 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,
- 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,
- 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,
- 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,
- 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,
- 38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

APOCRYPHA

LONG AGO AND FAR AWAY

A HERO LIVED IN AN ANCIENT FORTIFIED OBSERVATORY INSIDE A MOUNTAIN SURROUNDED BY GREAT HILLS. 12,000 PEOPLE GATHERED TOGETHER AT THE RIVER STYX, THEIR PERSONAL ENERGIES DRAINED WITH NO WAY TO RECOVER IN THE GRIP OF HIDEOUS AFFLICTIONS. ALL OF THEIR PROVISIONS WERE GONE. THEY WERE TRAPPED IN HELL. IF THEY COULD COPY THE DEEDS OF THE HERO, THEY COULD CROSS THE RIVER STYX AND TRUMPET THEIR FREEDOM FROM THE OTHER SIDE.

THE HERO HAD BUILT A BRIDGE, BUT IT WAS GUARDED BY DEMONS. THE HERO HAD LEFT BEHIND A RELIC, A GOLDEN LEAF THAT THE HERO HAD USED AS AN INSIGNIA. RATHER THAN THROW IT AWAY, THE DAMNED ENSHRINED THE GOLDEN LEAF IN A TEMPLE AS A REMINDER THAT THE HERO HAD FOUND A WAY TO STAVE OFF THE DEMONS AND SIDESTEP OUT OF HELL. THE RELIC REPRESENTED A WAY FOR THE DAMNED TO RISE ABOVE THEIR STATIONS AS PERMANENT GUESTS LIVING WITHIN THE THREATS OF HELL.

THIS WAS THEIR SECRET. THEY DID NOT EYE THE LATCHES ON THE BRIDGE GATES AND AVOIDED THE BORDERS WHERE WARNINGS WERE POSTED. THEY WOULD FIND A WAY OUT.

ONE DAY, A SERVANT WAS READING THE ANNALS OF THE HERO, AND A WAVE OF INSPIRATION CAME OVER THE SERVANT TO DAM UP THE RIVER STYX. THE SERVANT SNUCK AROUND THE BORDERS TO TEAR THE MARGINS OFF THE POSTED WARNING NOTICES. THE SERVANT WALKED WITH MANY SENIORS WHEN THEY WERE FINISHED WITH SERVICES AT THE HILL TEMPLE. WHILE HELPING SOME SENIORS WALK ACROSS THE THIN AND SLIPPERY ICE, ONE SLIPPED, AND THE SERVANT PUT A HAND OUT TO CATCH THE FALLING SENIOR. THE SERVANT ALSO SLIPPED A NOTE INTO THE SENIOR'S HAND. IT READ, "DAM THE STYX".

THE MESSAGE CAUGHT ON.

SOME PEOPLE PULLED ROOTS FROM THE GROUND TO FORM AN ARROW TO SECRETLY SHOW WHERE THE DAM WOULD BE BUILT. DISTRIBUTING THE MESSAGE IN SECRET WAS AN UPHILL BATTLE, BUT THAT WAS NO BIG DEAL BECAUSE IN HELL, EVERYONE HAD TO WALK UPHILL EVERYWHERE THEY WENT ANYWAY.

THE SERVANT'S GRANDSON WENT UPHILL TO HAND OUT A DIFFERENT MESSAGE. HIS READ, "STICKS IN STYX".

THE SERVANT WORKED IN SECRET IN A RICH MAN'S ATTIC. (THE RICH MAN WAS RICH BECAUSE HE HAD A HOUSE. EVERYONE ELSE HAD TO SLEEP IN THE MUD.) TO GIVE THE MESSAGE AS WIDELY AS POSSIBLE, THE SERVANT GAVE IT TO NUNS WHO GAVE IT TO CHILDREN AND TOLD THEM THEY SHOULD BECOME THE HEROES WHO DAMMED HELL.

THE CHILDREN TURNED IT INTO A GAME WHERE THEY PRETENDED TO BE BLIND, AND WHEN SOMEONE HELD THEIR HANDS TO GUIDE THEM, THEY PASSED NOTES TO THOSE WHO HELPED THEM. THEY ALSO MADE A SECRET SIGNAL OF DRAWING AN INVISIBLE HALO AROUND THEIR HEADS WITH ONE FINGER. THIS MEANT, "DAM HELL".

APOCRYPHA

THE GAMERS OPENED A SECRET SCHOOL TO TEACH PEOPLE HOW TO WRITE, AND SOON 2000 PEOPLE WERE SCRATCHING "DAM HELL" IN THE MUD. WITH THIS SURGE OF AWARENESS ABOUT THE DAM, SOME NUNS BECAME SECRET PRIESTESSES, AND BEHOLD! 6000 NUNS GAVE MESSAGES TO EVERYONE IN HELL. BEHOLD! 80,000 PEOPLE TOGETHER IN HELL COLLECTIVELY BECAME THEIR OWN SUPERHEROES.

3 SMALL HEROES WERE CHOSEN TO BEGIN ON THE DAM. UNYIELDINGLY, THEY ROLLED LOGS TOGETHER UPHILL TO THE RIVER STYX. THEY WERE JOINED BY THE NUNS WHO QUIETLY SANG A BEAUTIFUL LITTLE CHANT, "DAM HELL. STICKS IN STYX. ROLL THE RIVER. NO RETREAT." THEY SANG IT IN A ROUND SO THAT ANY DEMONS WHO MIGHT BE LISTENING WOULDN'T UNDERSTAND THE SONG. (THE DEMONS HAD BECOME A LITTLE SHIFTLESS AND SPENT MOST OF THEIR TIME WATCHING TV.)

WHILE THE NUNS PROVIDED MUSIC, MEASURE FOR MEASURE NOTHING STOPPED THE HEROES FROM ROLLING THE LOGS.

SOON 100 MORE HEROES CAME TO ROLL LOGS. THEN ALL THE HEROES CAME TO SET UP THE THING THEY HAD STARTED. THE VIRTUOUS CROWD WAS ROOTED OUT OF ITS NORMALITY TO DO ALL THAT HEROES SHOULD DO ABOUT A THING CALLED WOE. WHEN LOVE PARES DOWN THE SELF, GOODNESS COMES IN, AND WHEN HEROIC WISDOM PASSES AMONG PEOPLE THEY REACH TOWARD EVEN GREATER WISDOM AND REACH FOR THAT SHORE CALLED UNIVERSAL LOVE LIMITED BY NOTHING. NO LAW CAN STOP IT. SOON 100,000 PEOPLE WERE ROLLING LOGS UPHILL.

THAT'S WHEN THE DEMONS NOTICED. THEY STARTED WHIPPING THE HEROES, BUT THE HEROES JUST LAUGHED! "WE'RE ALREADY IN HELL! YOU CAN'T MAKE IT ANY WORSE."

ON THE BRIDGE WAS A WATCHTOWER. AND ON TOP OF THE TOWER WAS A CELL. AND STANDING AT THE WINDOW OF THE CELL WAS A VERY SPECIAL LITTLE BOY, ONE THE DEMONS HAD BEEN KEEPING AN EYE ON FOR A VERY LONG TIME (JUST IN CASE). THAT LITTLE BOY SAW WHAT WAS HAPPENING, AND HE SAID JUST ONE WORD. HE SAID,

☺ T

AND ALL HELL BROKE LOOSE!

BEHOLD! A GROUP OF 20,000 ANGELS TOGETHER. MOON ANGELS. AROMATIC ANGELS. BRIGHT SHINING ANGELS with FOUR GREAT ARCHANGELS. BEHOLD! A GROUP OF 10,000 ANGELS TOGETHER. BEHOLD! FREEDOM ANGELS. GREAT FREEDOM ANGELS. A GROUP OF 30,000 ANGELS TOGETHER IN THIS WORLD, LORDS OF THE ORIGINAL LANGUAGE. BODILESS ARCHANGELS, THE GREAT TEAM OF HOPE SENT BY THE WORD. BEHOLD! A GROUP OF 12,000 ANGELS TOGETHER.

APOCRYPHA

THE SUPERHEROES

1. 문수사리 (Scholar)
2. 관세음(Mercy)
3. 득대세(Mighty Force)
4. 상징진(Vigilant)
5. 불효식(Relentless)
6. 보장(Inventor)
7. 약왕(Chemist and Leader)
8. 용시(Swift)
9. 보월(Dreamer)
10. 월광(Night owl)
11. 만월(Healer)
12. 대력(Powerful)
13. 무량력(Peerless)
14. 발타파라 (Helpful)
15. 미륵(Stone and Stoic Gatekeeper)
16. 보첩(Archivist and Oracle)
17. 도사(Mentor)

THE TEAM OF HEROES GRANT THEIR POWERS TO 80,000 PEOPLE TOGETHER.

THE TEAM OF 8 DRAGON LORDS

1. 난타 (Difficult Step) “Watch your step”
2. 발난타 (Steps on difficulties)
3. 사가리 (Deacon)
4. 지수길 (Happy Fortune)
5. 덕차가 (Virtue and Table manners)
6. 아나파달다 (Reaches Directly into Hell to Save the Damned)
7. 아나사 (The Shapeshifter)
8. 우발라 (Feeds the Hungry)

THEY GIVE THEIR ALL TO 100,000. BEHOLD THE TEAM OF MESSIAHS!

THERE ARE 4 SQUADRON LEADERS (IMMEDIATE SAVIORS)

1. 법 (Counsel)
2. 요법 (Marvel)
3. 대법 (Justice)
4. 지법 (Advisor)

THEY GIVE THEIR ALL TO SAVE 100,000.
BEHOLD THE LEADERS OF THE IMMEDIATE SAVIORS!

THERE ARE 4 SQUADRON LEADERS (WATCHERS OF HEAVEN)

1. 악 (Sonorous)
2. 악음 (Sonorous Sound)
3. 미 (Beautiful)
4. 미음 (Beautiful Sound)

THEY GIVE THEIR ALL TO SAVE 100,000.
BEHOLD THE LEADERS OF THE WATCHERS!

APOCRYPHA

THERE ARE 4 DEMON LORDS OF THE HELLRAZERS.

1. 파치 (Defiler of infants and seniors alike)
2. 구라거타 (Corrupter of Governments and Mutilator of Livestock)
3. 비마질다라 (Manufactures Addictions)
4. 라후 (Obfuscation and Disinformation)

THEY AFFLICT 100,000. BEHOLD THE TEAM OF DEMON LORDS!

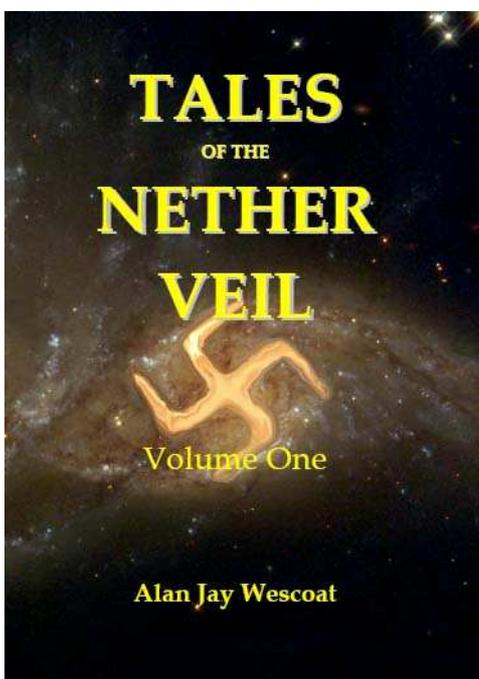
THERE ARE 4 JAILERS

1. 대혈덕 (The Virtueless)
2. 대신 (The Obese)
3. 대만 (The Insatiable)
4. 여의 (The Mocker)

THEY AFFLICT 100,000! BEHOLD THE JAILERS,

SURROUNDING THE BRIDGE OF HOPE HOUSING THE CHILD WATCHING FOR THE MOMENT TO END THE ERA OF HELLISH DOMINATION, WHO CARES FOR 100,000.

BEHOLD WITH ALL RESPECT THE HEROES WHO SIT AND PLAN WITH SINGULAR DETERMINATION HOW TO HONORABLY SAVE THE WORLD. THE 4 IMMEDIATE SAVIORS ARE AMONG THE CROWD OFFERING NOURISHMENT WITH POLITE RESPECT, HONORING WITH HEAVY PRAISE AND SHARING IN THE LAMENT OF THE OPPRESSED. ALL THE SUPERHEROES SPEAK OF THE GREAT TEACHING ADVENTURE. IN THE NAME OF MEASURELESS RIGHTEOUSNESS, THE SUPERHEROES WILL TEACH AND ADVISE THE DAMNED ON THE HEROIC IDEAL AND ENABLE THEM TO DAM THE RIVER STYX SO THAT THEY MAY CROSS OVER FROM HELL TO PARADISE.



If you like this book,
you will ❤️

**Tales
of the
Nether Veil**

Find it as an Easter egg
at attracts.org

THE NETHER VEIL

From the darkest recesses of the subconscious arises the fuel of all fears. In the Great Chain of Being, sentient and sundry creatures are born and die. Spin after spin, they live out the fates assigned to them by the karmic wheel of fortune. For every being, the scales will ultimately balance, but karma is lived out in a variety of ways across numerous lifetimes. From time to time within the confluence of opposing forces that gives rise to the multiverse, dreams are twisted into nightmares and implemented in reality. This is the confluence of bad dreams. Welcome to the Nether Veil!

Within these pages, you will meet:

- An alien who flees his home world seeking freedom in America
- A family that is arrested for terrorism they did not commit
- A man who is routinely abducted by aliens for a sinister breeding project
- Two lovers separated by centuries and stalked through time by a jealous soul
- Police officers who serve the worst criminals in the world
- A woman who conspires to break the law by faking a lover out of wedlock

FOR MATURE READERS

TRAFORD PUBLISHING

APOCRYPHA

THE SERMON IN THE GROVE

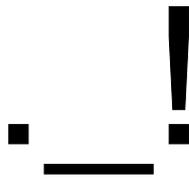
(For the Kids)

It is okay to be different from your father.
Validate everyone properly and respectfully.
Foster a desire to preach this deep hope.
Time will answer divine children.
I look up and become humane.
Divine children are different from their father.
Reality is measureless and shimmering with all of God's power.
I become part of the whole like the taproot of the world tree.
Quietly and respectfully renew the holy places.
It is good to teach differently from your father.
Personally reach out to troubled people.
A pearl is like a dewdrop, thousands per week.
Let the sublime ivory tower make all the places holy.
After divine salvation, seek the matchless way and be divine children.
Look at all the laws of nature.
Validate diverse teachings.
Seek the matchless way.
Work as a team.
Make the shining fruit of the tree of knowledge densely thrive.
The sublime team completes its work.
Serve the divine by teaching.
Wear appropriate attire.
Enjoy varied food and drink.
110 million years (or forever)
Be friendly aware people, and be heroes.
Abuse and violence are evil.
Be divine children with proper manners and dignity.



Olly olly oxen free!

Stop!



My privates!

IOC ↑

Don't look!

⊘ C_!

I'm bottomless.

I ↓ **z_** ~~⊙~~ =