



THE ENGINE ROOM

BY

HAREL BEN AVRAHAM HANOUNI

In this book the author describes the tremendous loss of values and lack of authority of our day, and how he has persevered to seek after the best values.

His story is filled with the most fantastic literary descriptions about his journey in pursuit of the best life.

His story is like a breath of fresh air on the subject of faith, for there is little to compare to its literary novelty.

THE ENGINE ROOM
The Autobiography of a Jewish Convert

Written and Edited by Harel Ben Avraham Hanouni

© Copyright 2/1998
All rights reserved.

**Comments and suggestions concerning the contents of
this book are welcome. They should be addressed to:**

David R. Arellano

58 Horton Drive

Monsey, New York 10952

(845) 352-6455

Contents

PART I

Editor's Introduction	vi
Introduction	x
The Engine Room - Sacrifices	1
The Captain - Hear O Israel	37
Editor's Note (on Pinhas)	66
Commotion	75
Epilogue	96

PART II

The Good News According to Hanouni	100
------------------------------------	-----

N U N

...I have sworn an oath to observe your righteous judgments
and I will keep it.

(Psalm 119)

And he said to him, 'What are those hits between your
hands?'

And he said, 'This is that [work] in which I was struck down
in the house of my loved ones.'

(Zechariah 13:6)

Acknowledgements

To my father who has done all that he could to help me to
get on my feet

To his wife who has always been caring, supportive and
encouraging

To my mother who has always been a spiritual inspiration to
me

To my aunt who suffered me tremendously and graciously to
help me

To my uncle's family that heard me and guarded my integrity

To all of my brothers and sisters and to my younger brother
who has proven to me that his rightful place is in the center

To the Rabbis who have had the humanity to open their
hearts and finally

For the "Captain" who has sent his light that we may know his
way

* * *

To Yaacov who was the most worthy sacrifice of his
community

To his wife Ziona who was his strength and inspiration

To Joseph, Binyamin, Arie and Tamara, Geula, Carmela
who adopted me into their family to be Hanouni

To the precious memory of Zvulun (who was called David),
and

To Sarach bat Asher and her family who made everything
possible

EDITOR'S INTRODUCTION

The creation of the Zionist State in the Holy Land had been hailed by many religious leaders as a sure sign of the prophetic final redemption. Many religious leaders after that time convinced thousands of religious people to come to live in that State and won all kinds of aid because of this heavenly redemptive hope. This apocalyptic fervor, however, has proven itself through the years to be far more oppressive than redemptive. This has been the case up until the Gulf War.

With the appearance of the Gulf War the changes became remarkable. I was in Tel-Aviv during the war. I remember that there was a severe drought just before the war. The feeling of judgment upon us was severe. It was just at that time that we experienced a prophetic revival. The prophetic revival came in response to the fears of catastrophe in the Holy Land when many Jews considered leaving the land because of the great danger which Iraq threatened. Just before the war popular and powerful Zionist Rabbis were moved to prophesy to the extent that Palestine represented "the safest place in the world" and that there was no need for the religious people to have any fear of danger despite the real threats. These same Rabbis made a show of their faith in their own prophecies to such an extent even to take no physical precautions at the times of missile attack. Their prophecy came true; we were miraculously spared a catastrophe, our lives were spared despite the enormous physical damage to public and private property, and this miracle was impressive to all. No one can deny the incredible extent of miracles which occurred during the Gulf War in the Holy Land (although there are many who try). These miracles helped tremendously to revive that original apocalyptic fervor which had been becoming more and more dormant since the founding of the Zionist State. And many more miracles have

followed. The rains came immediately after the Gulf War. These came as an answer to our prayers just after the judgments of the war had been lifted. Another severe drought just two years later was answered spectacularly in a similar manner with an abundance of rains, and remarkably it followed a major nationalistic religious campaign at the Western Wall. In this way we can see that after the war the apocalyptic fervor was renewed in the form of incredibly powerful religious movements which aligned themselves politically according to the delineations of the Zionist State. This outcome has justified the Zionist Rabbis (I am speaking sociologically) and has in turn justified the augmentation of religious political power in the Holy Land, to such an extent that this year the religious political powers in Zionist circles are stronger and more impressive than ever before.

Orthodox Jews who believe in Zionism have for this and other reasons been getting stronger and more active. Who can oppose them in the religious camp and still stand? There is almost no abating the incredible success of the religious Zionists by whatever means, as we have all seen from the results of the most recent elections. And even nature appears to heed obediently to their religious cries, so great is the influence of their power! Yet there are important religious circles where the claim is made forcefully that the inhumanity of the entire situation cries out! Many intelligent and sensitive people are waking up to ask, What could possibly be the meaning behind all of this for the good?! Perhaps it is apparent from a purely human perspective in this circumstance that religion has become to a certain extent an instrument of evil. Must politics become an auxiliary and oppressive dogma to an otherwise traditional religious belief? Is it necessary for religious Jews to be oppressive under the present circumstances? Some of them will conclude with a resounding "yes." But how can that possibly be when we know

that the ways of our Blessed Creator are just?! As a result the religious aspects of Judaism have been severely discredited all over the world. The religious opposition, among Jews and also among the Christians, is weak in that it is almost not heard. Amazingly, it is as if the miracles themselves have turned against humanity, and the oppressed cry out for mercy. These circumstances lead me to conclude that the deceptions of this generation are very great indeed.

It has become so very common these days for leadership to manifest itself in improper and inhuman manners which are acceptable even to a semi-democratic public. The best value of this book in my opinion is as a critique of these people who have compromised the best human values to follow after leaders who are leading us astray. We must be strong to have courage always to believe in the best values and in the best leaders. And we must believe in ourselves to understand the good values for ourselves and to always attempt to do that which is right. It has been known for quite some time that Western politics is not a healthy arena for good values. We learn in the Sociology of Religion that when religion mixes with politics in the context of Western Society then it must compromise its values. It is an enormous mistake to compromise over poor values and poor leaders. We must always demand the best in order that we may indeed obtain the best. But how can we do that? The challenge is frightful and awesome.

This book is a critique on the subject of leadership and the right and the wrong. It is a critique of prophecy and signs or miracles which have been badly misused in our day. It is also a fresh approach to the subject of the Messiah, which, according to the author, has been profoundly misunderstood primarily because of the deficiencies of humanity which plague our generation. One important aspect which is stressed

by the author, for example, is that we must abandon that inhuman arrogance which tends to become more and more a part of our lives as adults. That is, we must abandon the arrogance of superiority, to become once again like a child who will find the curiosity in his heart even to wonder and to consider the feelings of a "dog." Clearly the elements of reason have been turned on their head with this kind of suggestion. However, under the crazy circumstances of leadership in which we find our world, this appears to be the necessary human response, to fight insanity with a good form of insanity. This "good form of insanity" forthrightly challenges some of the most important destructive values which are unfortunately dear to this generation. I will support the method of the author as long as it will have enlightening results.

Finally, I have seen fit to edit out nine pages of the following manuscript. These pages consist of a translation of the Jewish standing prayer ("Amida"). It is simply not in good taste to include this material for a general audience. Of course anybody who may be interested in this material can easily pick up a translation of a Jewish prayer book.

I have seriously considered also editing out the Discourses of the Captain, but my final decision has been to leave this material as is. I can find nothing essentially wrong with these discourses, and their potential value for even a general audience appears to be only for the good. How can I disagree that we should unite our best dreams with our best endeavors in truth's avenue in order to bring about the best values for the best possible world?! May you the reader by the effort of reading this manuscript succeed to go up and prosper.

6/96; 7/97; 1/98 David R. Arellano, M.A. Religious Studies

Introduction

The story of this book is primarily a message of faith. We find the awakening of the greatest faith when the human consciousness finds itself up against an apparently hopeless situation. This is the process of every great redemption. This is the faith of the children of Israel when on the one side they stood before the onslaught of the Egyptians and on the other side they stood before the parting of the Red Sea, and they went into the sea in faith. This is the faith of Pinhas who took up his spear within the camp in order to fulfil a positive commandment of righteousness. This is the same great faith of David before Goliath. It is a faith of great courage which one must grasp personally, directly, being true to oneself as well as to ones situation, a faith in (Father in Heaven) who has expressed himself most demonstratively in the Exodus from Egypt, in the trek of about three million of His chosen people through a great desert, in the conquering of the land of Canaan and in the establishment of world peace with the first Great Temple in Jerusalem.

These are achievements which adorn human history in order to inspire men to live with great faith also today. A major problem is that we have been deceived into believing that there can be no such thing today. We have been captured for quite some time now after the collision of a magnificent secular wave. Our world is likened to a great cruise ship which has turned upside down. Our thinking is upside down; our values are enormously twisted. Great courage and faith is needed in order to seek a great escape and to enjoin other people to that good cause despite the apparent enormous odds against any success.

Western society has dangerously lost the best values which it once nurtured. The purpose of this book is to demonstrate and to encourage the course for the best way to safety. We lack the substance of a good morality, we find ourselves in a desperate moral situation, to the absurd extent that our worst moral enemy who self-righteously spews lies and misinformation into our lives sits in a proud spot in the middle of our living room, injecting evil after evil into our souls and those of our children. We must take important action or we will remain lost. There is no limit to the takeover of evil when the lusts of the flesh dominate the moral aspiration of the soul.

The great challenge of our day is to strive mightily for the good even when our situation appears overwhelmingly hopeless. Each of us who still has the spark of goodness within himself has the power to significantly change our world for the good, no matter how hopeless the situation may appear. This goodness which could easily come alive together with all of our efforts would catch fire to such an extent that we may bring to fruition the good society in the blossoming forth of the good peace. Only if we reach for the stars can we find an opportunity for catching a star such as this.

Certainly we can and should make the effort together for that good. The process for doing this is not complicated but it demands great human courage, for the evil has become very great. The first step is the complete rejection of evil, and we must especially oppose the evil as it exists within ourselves. The second step is the birth of a child within us to listen and to learn anew, in the spirit of: "It's time to wake up and to join the sunshine of our learning program to do what is earnestly needed before our Father in Heaven...". It is never too late to begin to learn about the best human values.

Furthermore, we must never give up hope for the best course no matter how hopeless our situation may appear.

The first step is a recognition of the horror within us, or that precious moral life which we have already viciously cut into pieces and hidden under the rafters of our soul - where yet the heart still lives on in our imagination. Therefore the story begins with a sentence from Edgar Allen Poe's story, "The Tell-Tale Heart." Further literary allusions are made to his story "The Pit and the Pendulum" in order to demonstrate the apocalyptic themes which surround our times. This is the ultimate loss together with an expected (in faith) ultimate gain. The emphasis on meaninglessness and the absence of authority is for the good that we may finally refuse to be deceived. We are today caught in a web of meaninglessness in order that we might seek out the great meanings that are hidden within. The task of this book is to encourage everyone to undertake that great voyage in the best possible manners.

The second step is an emphasis upon just how far we must go in order to abandon our false presuppositions and to embrace the new.

1996

The Author

THE ENGINE ROOM

PART I



The Engine Room - *Sacrifices*

True! - nervous - very, very dreadfully nervous I had been, just after the thought of the idea; but why will you say that I am mad? Above all was the sense of sight acute, for I saw an acute darkness, and later light began permeating from far above as if I was dwelling deep inside the neck of a great serpent; and even when I couldn't see the mouth, the light from outside would be pulsating towards me. Most others are quite far into the belly. They cannot see anything at all. But I could actually see emanations of the light quite clearly, from the mouth! And I heard a strange mockery of singing that first morning after the first visions. They sang that I was king. Preposterous! I know it sounds quite unreal. If you knew me you would certainly agree. It is an awesome reality. These angels are always jealous of those who break away from their evil grasp. They love to taunt people who are helplessly lost. We have for some time been swallowed by that great serpent who encompasses this world, guarding us from every source of light. But I made it quite far along the neck. I saw many things in this hell. How, then, am I mad? Hearken! and observe how healthily - how calmly I can tell you the whole story.

I now know that there are three levels to our world, and that at this time we are hopelessly being tossed about by a ravaging sea of our lusts. When I sought the Truth with all my soul I became remarkably free but some time later I was tossed into a terrifying darkness. That is where I will begin my story, because this is where the process of redemption begins for all of us, in the darkest of rooms, in a terrifying

THE ENGINE ROOM

vision from the depths of the self, a kind of black hole, to which only he who is sucked inside may have party to the greater sources of light. This is the abandonment of the self for the greater good. It is the source of all enlightenment and sanity. This is what I have called the engine room.

The engine room is the bottom level of our life. It is the worst place to be in the times of spiritual catastrophe, except only for the meek who can always survive and continue on by virtue of an honest heart. This room is the beginning of every spiritual journey, and it is also the final station for the remnants, I have just learned, in the final redemption of this life. There is no rationality in being there; it is the source of the fire within. In any case this room, and more particularly the eternal power of the engines themselves, is the source of survival for all mankind.

Now this is the point. You fancy me mad. Madmen know nothing. But you should have seen me. I was quite sensible with my new role in life. The intensities of the lights which came down to me in my prayers at that time grew quite strong. I felt that celestial beings were plunging into the depths of my soul through my eyeballs as I looked up, my eyes closed, seeing that heavenly light. The light appeared as if in the context of a chute from heaven for each eye, simultaneously descending into them, into my self. Other times the lights would unite in one great ball of light which hurdled down like a ball of fire; it was a pleasure to receive them into my sights, because I knew that they could only be a source of spiritual strength. How else could one interpret their coming? But I was quite humble at their coming. I spoke to no one about it at first. I established with the

Creator that this was just our secret between us and I was quite prepared to share the phenomenon with no one else. And then one day when I was particularly immersed in my prayers, I saw another great light, like a falling star; it plunged into my sights and remarkably it appeared in the text of my prayer that I was reading at that time as a dot of light. It followed every word when I read and when I would stop to concentrate on another thought which was not in the context of my prayer so too would the dot stop in the proper context, until finally the dot would fade away when I lost concentration, because it was always very exciting, of course, and I would get to thinking improperly. But as I said I was quite modest. I would go off to pray in empty rooms at night so that no one could see that I was investing in prayer. I even would close myself sometimes in a large empty room at night, seeking to apprehend entirely that overwhelming terror of the night. Ha! And I understood that it was senseless to talk to people about this, because after all I am not the kind of person who should be having these kind of experiences. I am not so very spiritual after all. And I'm not even respected as a learned person by most of my colleagues. So it is best to keep quiet about these things, no?; certainly there is no sense in showing people that I am not normal, so to speak. I enjoyed getting away and speaking with the Creator when it was sensible to do so, but it was important to me to be accepted by my peers and not to be rejected by my teachers, so I did not share my spiritual secrets with them. I hid these secrets under the rafters in my soul. And I cried often - from a broken heart and in great joy.

There were times when I was almost sick with a long agony from seeing these great lights. For to see such lights should

THE ENGINE ROOM

mean that I must be spiritually better-off than other people who don't see them. Either that or I am simply mad, eh?! This in turn would mean that I could be one of the spiritual leaders of our time, because I couldn't find much hint of others who had experiences like these, except for great men of former generations. But the great men would be expected to keep these experiences in secret. And then from this thought I would have a kind of intellectual swoon, to the point where I felt that my senses were leaving me. I felt the dread sentence of death on our generation. Indeed from discrete investigations which I made into my personal situation I learned that this our generation is not even considered a generation. We are a non-generation, properly speaking. Proper rules and even etiquette are disqualified by a gulf between our generation and those former generations who were once under the proper category of human. We are the leftovers of humanity, the bad stuff of human souls. There is no hope for our kind because we can no longer rely on one another for the proper values to keep us properly human, because our true consciousness has been lost. What of it remains I could not at that time attempt to define, or even to describe. The reality was so cold; the entire generation was certainly lost. I could no longer close my eyes to the truth. At nighttime under the covers I would see the most piercing lights. I tried to deny the reality of that ultimate terror which I now knew. In the deepest slumber - no! In delirium - no! In a swoon - no! Even in the grave all is not lost. Else there is no hope of progress for man. Arousing from the most profound of slumbers, we break the gossamer web of some deception. After all, we still have most eloquent impressions in memories of the greatness of mankind. And that greatness is - what? How at least shall

we distinguish its shadows from those of deceit? We are never completely lost unless we can no longer distinguish evil from ourselves; yet though the blade be at thy neck, it is foolishness to give up the bold human struggle. He who has never swooned in such a way as I have, is it not he who is captured by the intoxication of hope by religion and even false hopes of deluded political leaders? Is it not the wayfarer with the doctrinal sympathies of men who will never understand the most earnest sensibilities? Is it not he who cannot grasp these harsh realities of life and accept them existential as they are? Is it not he whose brain would certainly grow insufferably bewildered with the meaning of some musical cadence which has never before arrested his attention upon awakening in the morning?

At that time there occurred that terrible explosion to my people; this seriously arrested my memory. Limbs were found dismembered, the violence was horrifying, and it happened in the most distinct and symbolic of places, at the fountain of music. My soul was surrounded by darkness; I felt a terrible strain on my memory; my head throbbed with a bad headache. I felt an utter sense of uselessness, and the utter senselessness of my supposed spiritual prowess seemed a mockery to me. I was ashamed to see the light. Why doesn't it stop! How much longer do I have to suffer these lights which mock me in my every prayer? Why must I be so special and consequently so responsible but helpless? What could I do in any case? The darkness of our generation makes such a mockery of the light. I could only wait and be silent, and pray, but my dreams were a source of comfort to me, and the didactic of my entire life became more vivid and eventually exploded into a cry in the wilderness, a bitter cry

THE ENGINE ROOM

from the depths of the pit. I couldn't study; for a time I felt a strong desire to lapse into insensibility. I wanted to sleep. Then a rushing revival of soul and a successful effort to get up from my bed. And now a full memory of the song, the lights, the dreams, the didactic, and that arousing sense of great responsibility. But I would push it away like a false dream still lingering with me after I was already awake. I would just get up and say my prayers as incumbent upon me.

I understood, with the passing of every prayer, the enormity of the awesome danger hovering over each one of us. Our time is indeed apocalyptic. And so I decided that I had no choice but to eventually cry out that great injustice which I saw to my world. Because with mankind there is no hope, but he who has the power to save he can always still save and so we must all hope only in him, the Holy Creator. Don't give up hope though the enemy's blade be upon they neck! He will come on the clouds to Egypt just at the last moment to save you. He is quite active in his creation while everything is hidden. We must stand in prayer before him in utter faith and he will save us. I investigated the meanings that I was given in my own writings and I found the answers in what I had written and what had been done long before, because the keys to our problems may be found to a great extent by investigating the depths of meanings of our earlier life. There is no other way but to dig deep into our material existence for the clues to understand the hidden spiritual meanings, because the Creator is too Holy and Proud to deal with us directly. We have behaved worse than dogs.

I returned therefore to something that was engraved on my heart years ago which expresses the stark reality of our

THE ENGINE ROOM

situation. We must be honest with our criteria in order to grasp the reigns of our destiny! There are too many people in today's world who function strictly according to what they need. There are few who find it within themselves to seek out the truth, because the costs are too great. This involves great personal sacrifice. It is not necessary to even be a good person for the good life. Necessity guards truth from demanding for too much righteousness, or from demanding recognition of truth's due. Therefore truth and true righteousness remain in this generation only with some of the crazy and the inefficient and the young. And a new development has come to light; prophecy has found its nest with the mad and with the sick who can scarcely communicate and with the devout of the young, for society for want of truth has regressed into a kind of respectable insanity. That is the story of my very sudden transportation from the non-ethereal world into the engine room.

There I stood in the engine room. I had no idea where I was, I knew that I had been transported to a special place because I could feel the refurbishing of goodness, that ultimate power of truth which is found within the fusion of heart and mind in ultimate faith. I had become one of the meek, one of the irrational young; I was a new person. I knew the light by instinct but at this time I could not actually see it. I could only feel it like the one who reaches out his hand into the darkness and knows that he has nothing. That nothingness is something very important to me. (You can see that in my story also.) My instincts at that time were keen as they never were before. I had a sense of smell for good and bad. I had found that great faith of King David. Slothfulness fled from me. When I awoke I immediately sat up, keen only on

THE ENGINE ROOM

obedience, to my true purpose in life. I fully rode the donkey. And I had patience. I waited like a good dog. And so with time the light radiated into my room to the extent that I could see where I was; and more light came: it took about two years until I could make out some words which were carved years ago on the very engine chassis in that great room. I looked and I saw; yes, there it was! - plain only to us plain people; I saw the first prophecy, and I understood its implications. It was carved already in my poor heart; I could see it clearly, because I myself had written it years ago; now it flashed before me:

"The words of a prophet, an enlightened one of the sons of...

Lost! Lost!

Everything is Lost!

Utterly Lost! All is Lost!

How shall man come to know the meaning of Truth? Reasoning and doctrine come and go, but the Truth remaineth forever. Such began my search which sprouted as wisdom and ripeneth in the maturity of heavenly light. I began my new life as one who strives to leave the knowledge of the past and who thriveth in awe of experience to see what man may best do to himself in his final day.

My voyage began with calling (conviction, from the depths of the heart) and without belief. My voyage began with freedom and without knowledge."

This is the story of the voyage of my poor heart that discovered the good transformation, the transportation to the engine room. In that particular pure place my heart was

THE ENGINE ROOM

enjoined to engage in a great period of reminiscence. I went back in my mind's eye, in a great contemplation, about fourteen years before that discovery at the engine room.

My path had begun at the ends of the earth, at the final frontier of civilization. There I had seen a remarkable decay of society. Society had become like drying clay; cracks were forming here and there. The time came when I was in serious danger of falling into one. Traditional values were being undone, and new values that replace them were not preservative. Indeed I was not satisfied with the values that I myself preserved. Families were breaking up. Children and their families were selfish more than ever before, each creating a separate island. Money had become a replacement for the traditional good. Each human empire functioned as a bulwark to itself. Entertainment filled the soul until the soul felt repulsive. Most people huddled in their own interest groups for comfort. I saw that religion comforts the conscience, but it is inactive and divisive in society and most of its leaders are self-interested. The best of the good ones are ignorant; that is why they are so good. I saw that the leaders of politics are grossly dishonest and their followers are deceived, yet they are the most capable people. But there were so many charitable people whom I met that from the honesty of their hearts do much good out of simplicity. I treasured these people who avoid intellectual complications and seek only good. These have always been the preservers of society. I saw to my horror that self-interest was eroding these good people away. They were compelled to do evil because they knew of no other way to survive. Thus faith had become a way of asking for forgiveness for the sins which we must do. The religious life had become a ridicule, because it

THE ENGINE ROOM

was impractical. The saint had evolved into an outcast to his brothers who need him, but they had no practical use for him. It became an intellectual farce to be good for heaven and to lose opportunity in this life. For how long can a reasonable person deny his intellect? Psychology techniques had become so popular because they are intellectual and pragmatic; moral content was replaced by what looks good, but at least it's still one step above the animal perspective. But, I asked myself, is that the best that you can do? Freedom was the closed empty room of our hearts. Freedom was imprisonment in cold reality, that the foundation of goodness was what works. In this manner technology was felt to be a good thing. Nothing works the way it should, and so goodness in practice was lacking and relative, like a relative whom I love dearly who lives very far away. Fear of failure was the driving force of our lives; goodness in honest failure was fleeting and a mockery more than ever before.

I was determined to work towards making a good change. I enrolled in a program for this purpose to study the sources of my culture and my religion. I delved into the substance of mankind for a clue to the solution for society. My studies led me to the study of ancient languages and texts, and I studied also the modern phenomena of culture. I met with the greatest professors in the studies of the philosophies of our time; I sat at their feet and learned great wisdoms. I met with the wisest of the gentiles. At the same time I met with the leaders of various religions, and I met with men who claimed to be the spiritual leaders of our time; I discussed religion with a false messiah whom I encountered at the beach, I posed the question of faith with the president guru in the biggest city, I encountered an enthusiastic prophet at the

university square who claimed to be free of sin and invited him in order to speak privately, I argued the Bible with the fundamentalists in the small towns. With each of these I discussed the ultimate issues. I found no wiser than the professors themselves, the men who had most seriously considered the data and applied it to their teaching. So I applied myself to understand the teachings of the professors to the utmost. Some of my more zealous professors at the university confided a comparative-religious faith; other professors were quite sectarian and nevertheless convincing. Some were quite anti-religious. Others exuded religion. But none of the sincere people among them were able to help mend the sharp divisions of society. There were several bravados who concocted unique and fabulous formulas with new values, but these were quite naive applications. These kind of personal salvations are means of escape from the complexities of society.

I concluded finally that the best values of a society are its intrinsic and traditional values, but who could suppose to restore those that had been lost? I saw clearly however that there was a need to restore the good, because the good was simply becoming forgotten. So I looked to the more simple religious institutions and to the accepted religious leaders of society, but these too had no ready solution at hand. Either they couldn't or they just wouldn't understand the complexity of the dramatic spiritual loss.

Our society was hopelessly lost, I concluded; who could save it? That we are doomed to self-destruction was the private general consensus of everyone who was in the know. These insights remained whispers from the teacher to his

THE ENGINE ROOM

enlightened pupil, when the pupil would come to ask just in order to understand. Is there nothing that we might do?! Often believers will even glory in our own social destruction as if our deterioration will itself hasten the onset of a miraculous redemption. What could be better than that? That certainly requires a lot of blind faith. This was a general message among many of the simple people. So I realized that the only way to save society was by first saving myself, and I took on myself the task of leaving society for a better good. However in the meantime I felt compelled to understand the nature of that better good. I became anti-establishment in my personal philosophy because I saw that establishment as it exists it is our enemy. The State is a colossal monster, and institutions are just smaller monsters. The truly honest and good men are being suppressed by narrow interest groups. But where are they and who are they, these truly good men who are active in bringing the good society? Does the solution to mankind really have to be a cop-out? Is there no hope for the good? Is the situation really that bad? Is there no human solution where we could work together and create goodness together in our society as a whole?

I worked towards a solution in two ways. First, I searched for the roots of all evils. In my research of evil I dug up the most devilish of all men and I learned from him in order to understand the major ills of society. My ears heard his dialogues for tens of hours, and I studied everything he did, until his spirit pervaded my soul and I understood him but the good that was within me wanted to throw him up entirely; my intellect was fascinated by him but my soul was sickened by his foul breath! So entirely did I walk in his shoes, I had to leave these nasty shoes outside to dry out before I could deal

with them again quite some time later. I finally understood his rise to power and why he brought so much destruction on our society; I understood the profound ethical bases of his evil. I appreciated his philosophy for its thoroughly ethical nature as evil. Intellectually the philosophy was conceivable but in practice it was pure horror.

Finally I learned how in many respects society is its own problem. We must change some of our most fundamental interworking of society in order to save society but we must not over-burden society with new values. So many new values eventually wreak such great havoc in society; who can test them to know good from bad? So then which traditional values do we need in order to save ourselves? Certainly we must be very introspective about our traditional values. Man is whether he likes it or not a religious being and he needs religious values. However he needs them like a medicine, rather than like a crutch, so that he may be healed to see the truth that the truth may indeed set him free.

Finally I realized the inevitability that I must leave my society if I was going to be a help to it. I had already dedicated myself in this life to be a help. So I left; twelve years I was gone; I studied other religious traditions which had been unavailable to me when I had been at the extremities of the earth; I found an opening to the center of the world, and I explored deep inside. In my quest towards the center of the earth I lost everything. I passed through the harshest flames in order to test people; and then I consulted with the greatest spiritual guides from the opposite side. And then suddenly as if by accident I discovered a natural opening but it seemed an utterly crazy idea to enter inside because that demanded a

THE ENGINE ROOM

serious commitment; what sane person would purposely destroy the freedom to do that which he loves to do? Let one be true to oneself first: must we all become hypocrites? Nevertheless, I realized, my life would be a frivolity without choosing for myself that hard path by which I must limit my personal excesses. Only then could there be some hope by which I could control the animal excess to the extent that I could live a truly productive life. The animal was growing from the inside and I was beginning to lose control of the goodness which still existed within me. My body and my soul were irrefutably at war! How much longer must I suffer this derision from my body forcing me to do that which I would not do had I truly had free choice! My situation was getting worse with every passing affair. The monsters of passion had become my masters. I was hopelessly lost and ugly as can be inside; this I knew because I had studied the reality of evil. And so the more that natural opening glared at me with the glimmer of hope.

I had become an animal; my hope was to once again become a man. When I peered inside I could only see great lights - so great was my darkness - and it was terrifying to imagine for myself the great plunge within. Yet I had to save myself from the consuming evil which is so terrible in the end when we realize the depth of the folly which we have done; and so after the most careful personal deliberation I realized that this natural opening was indeed my earthly and heavenly fate. For this too I must leave my friends and my family! And so I had to say good-bye to all that were dear to me. I would give in to the great lights so that I could never take my soul back. It was imperative that I impale myself utterly at the behest of the white night. Thus after a most feverish night of

THE ENGINE ROOM

preparations I bound myself harshly and catapulted myself in perfect faith through the window of my destiny; I essentially had myself bound upon the altar where I extended my neck to the ravages of the good blade. Viciously, I allowed the heavenly forces to take me from within and I gave up all hope from my desires. I made a thorough vow for the best good; I gave to the great lights my soul so that I could never take it back. It was the most miraculous plunge of my entire life; remarkably, I couldn't see the lights that surrounded me at the time but I gained new strength. I was a new man, free to be one with myself and my Creator. That is how I found the engine room.

I had little idea where I was. The engine room became clear after some time when the spiritual dust had cleared. I spent a long time in that room gathering and understanding my new strength and finally reminiscing. I was alone in my universe in peace; little did I know at that time to what extent all of the angels were at my command. The room had a power aura to it; I felt that instinctively. I was in a very special place indeed. I was one of the very few who was truly chosen and at perfect peace. Yet there were few material signs of this. Only after a very long time had passed the floor would sometimes shake incessantly where I was seated. The more I learned the more I could see until I saw a provocative corridor which led out of the room to somewhere upwards. Although I knew that I was in a wonderful place already, my curiosity got the best of me to follow the corridor. It was a long corridor. I saw another writing carved along that way; I knew it was for me because it was already carved on my poor heart; this is what I found:

THE ENGINE ROOM

"I have seen everything believed in our world today and everything done in our world in the name of belief. All of these are meaningless, a chasing after the wind. All belief is lost, utterly lost, and today this must be. The more a man seeks to grasp the sustenance of belief of men, the more he becomes tied to self-illusions and to himself. The more responsibility a man will have among men the more he becomes tied to them and to their delusions; indeed irresponsibility is the greatest gain for he who takes truth seriously. All responsible men have gone the ways of mammon and self-pride, and only the thoroughly timid and the unresponsive to men are left to take hold of Truth and to adore its wonder. These are cries of men in the wilderness and innocent cries of babes for their spiritual milk because the spirit is missing, goodness is fleeting, the world is empty, and the earth cries out in pain."

This is so true. That is the reason why I found myself privileged to explore this most vast and dark corridor. The hollow silence in this cavern of the human mind was frightening because I was entirely alone. Yet a great wisdom accompanied me. Indeed, I reflected, the words of the prophet Amos have become true today, "There will come a time... and I will send a hunger on earth - not a hunger for bread and not a thirst for water: a hunger to hear the things of the Creator." The deeds of men in our day are as it is written, "And they will travel from sea to sea, even from North and unto South they will wander looking for that (Truth) of the Creator [they will seek] and they will not find." Modern transportation and the fickleness of flight have made these words completely true for our generation, for up until the dawn of modern transportation it was a great riddle, How

could a man go so far (that is, implying the expense of great personal energies) in looking for truth, and still not find it? The true quest is not in travel but from the expense of great personal energies from within.

I came across a great door in that dark hall which I could not open, but I knew there had to be a way to get past it. After all, I already knew at that time, life is given to us in order to continue on beyond every obstruction. I also knew that a material obstruction is truly no obstruction at all unless it is accompanied with a spiritual obstruction. I struggled greatly at that door because spiritually it was the best thing that I could do and after much patient searching I found nothing but I got an idea. This idea in turn gave me the key for getting the door open. As I was sliding this door asunder I noticed to my delight that my successful struggle attracted light from the engine room which came like a reward until I noticed as if in mockery right in front of me a secret carving upon this great door. I could easily have missed it had I not been heir to this profound light; this saying too has been carved on my poor heart:

"Who will fall utterly in faith and will once again stand? Only the meek in spirit can comfort Truth. For all belief is lost, utterly lost, and today this must be.

What is twisted cannot be straightened; what is lacking cannot be counted, for we are all terribly empty of the good, and the flesh cries out! What a heavy burden the Creator has laid upon men! True religion has been hoisted upon the consuming fire of this life and it is no more among men, for

THE ENGINE ROOM

With much belief comes much bondage,
and with much freedom, the more sorrow."

My heart burned within me to continue on. I had also dedicated myself to continue on in pursuit of the good life; I was already resigned to the noble great struggle. So I resigned myself to sorrow because of the love for my people and because I had this calling and to be true to myself at night in the depths of my sorrow I was terrified yet because of the wisdom I had found in my tears I found peace; this peace gave me inner happiness and with this happiness I could stand in true conviction, and I found strength; then I stood my ground in faith and I saw beyond the mundane, I saw more light and great patterns gave me light to my path. In this manner I continued on. Who knows where I was or what I had found?! Along the way I was greeted by other obstacles similar to this great door; each one opened in accordance with the solution to the reality of the problems involved. It was important sometimes to examine all reasonable aspects of each problem. And prayer is an absolute necessity, of course, in order to have as an aid the virtue of the light; whether or not you actually see the light, it is there to help you.

I continued on until on the occasion of my rising up a great light was opened to me from above. I was startled but I held on to my best senses, pacing my progress and examining the nature of my whereabouts. I understood at that time more than ever before about the importance of my mission. I was delirious with happiness; hope came like the dawn of the sun as I rose up in the morning. I cried out to heaven in ecstasy in a spontaneous prayer: "O Creator please do not take back

from me your special light. Help me to be a light unto the world for your glory. O please revive your remnant with your light and pictures and patterns of speech and motivate us to renew this wonderful lost life. Pour on us your Spirit; rebuild your Holy Temple and take us back to your awesome goodness. Pour out your fire upon your lost ones. Like sheep we have strayed; come and find us because great is your faithfulness!" My voice echoed ominously throughout the vessel. The only response was the yearning of my soul and light, more light.

Contemplation is very often the key to progress. I would just have to close my eyes and deeply consider my situation in order to continue with some other great idea. One must find one's way with both faith and enlightenment, and the good purpose always opens doors. I realized then why my friends deserted me when I left their belief years ago. I was thrown out from amongst the gentiles and here my new brothers also rejected me, because in both cases I stood my ground in faith so much did I long for the good truths. Now that I was enlightened and understood the vanity of their faith I was no longer of any use to them; their propaganda could no longer get what they wanted out of me. In consequence, I was despised also in the house of my new friends, but they learned to appreciate me with time. Their action was not in hatred for the most part but mostly out of a loss of what to do with my questions. They had no choice but to leave me alone without changing themselves because of me, and this sometimes caused hatred. It was so important to them to follow their script, but I was compelled to change the lines spontaneously because of the fire that came from within. In this unchanging, a stagnation of dogmatism, I could not

THE ENGINE ROOM

despise them personally; I could only despise their system of belief, because we are weak and easily tempted; we need human support. Yet their leaders who are leading them astray must be accountable. They are the dogs of this generation, because they are always looking back to see which way the crowd wants to go. Their purpose in life is to understand the will of people and to follow obediently after that will. For this reason it is so regrettable to be responsible especially in this generation in some form of organized belief. Truth is much too fleeting like a butterfly for us to catch. Truth is too agile to be caught today, it is as piercing and quick as the light. It can be perceived if we will only lower our guard and watch and listen.

"Behold," I exclaimed to myself one day after having entered so many new horizons, "I am like a butterfly, knowing both good and evil, I can fly." I was indeed enlightened, but it was the most dangerous kind of enlightenment. As much as I wanted to be honest with people, I could never reveal this secret to my friends for I knew that they would only despise and abandon me.

Finally I was utterly encouraged. The strength within is a wonderful resource when it is combined with enlightened faith. With that extra strength from heaven I pulled myself through a vast tunnel upwards using my feet and my back for support. As I continued I was greeted by a marvelous wind of fresh air which gave me new hope and strength until I reached great heights in my personal climb, but I realized that in my great fervor I had climbed too high; my situation was much too dangerous; a fall from this status could be near-fatal. I wanted to curse my ill fortune, but afterwards I

understood that there must be some good in this climb. I must be positive in order to make the best of my situation. It is certainly most important to make good progress upwards despite the dangers involved. I must be calm and tenacious in my strength. With these thoughts I continued on until my muscles became quite strained; I was sweating in pain. Why must I do this, the doubts assailed me again, who am I to make great progress; wasn't it so much better in my former life; what am I doing here? I had chosen for myself one of the most difficult maneuvers, but I knew it was right. I had consulted with the greatest of the sages for advice all along the way ever since my appearance in the engine room. I had countered their advice with their peers and with my peers who claimed they knew better and then I would consolidate the wisdom that I had discovered and I would also pray, asking for wisdom, seeing that the situation was by no means simple as so many people like to believe; thus I chose this way from the foundation of my acquired wisdom; it was always an expression of my faith.

I was entirely aghast at the danger of my situation but I was convinced that I must not be afraid for I was honestly doing my best. As the way became more and more difficult I knew that this was the time for strenuous prayer. In the darkness I cried out again and again and I expressed my happiness for the opportunity of rising to such great heights. There has to be some way out, I comforted myself in my faith. I continued on hopefully upwards until I felt a screen just above my neck; that soft wind was flowing forth from it. Carefully I motioned myself around in order to kick at the screen; breathlessly I held on with my arms and my other leg. It was frightful to be so utterly independent. No one could help me but myself. I

THE ENGINE ROOM

was responsible for myself more than ever before. I was doing the right thing just in order to survive! The light from below penetrated my efforts and gave me superhuman strength to do what no normal human being can possibly do. I had unattached the screen and I was already hanging from the ledge. Fortunately there was a dip in the ledge so that I could base my hold firmly, but I had no strength to pull myself up. It was an impossible situation. As I hung there for my life I recalled the honor of Israel caught between the storming Egyptian army and the Red Sea. I recalled all of my great efforts up until now and the power of the engine room and its great light which was always true to my honest efforts; I recalled also my wonderful family which I abandoned for a greater love in order that I be true to myself. My strength was waning. In my final desperation I gathered my last strength in faith to lift up my right arm in order to reach for something to hold onto - there was nothing. The strength from that expression of faith raised my poor body. My legs struggled desperately in that last moment in a frantic effort to survive and then I was safe.

By this struggle, interestingly, I had acquired a vast new wisdom. I knew now that I could never trust men of any kind. Only in trusting the Creator may I truly trust a man in the function of an intermediary to my only trust. The greatest challenge comes from within to scrupulously rely on my instincts and finite thinking abilities and to trust that the merciful Creator will allow me to make the best decisions on the basis of my situation in truth. Nevertheless the power that had lifted me up was certainly supernatural. That power originated from the flames of the sages with which I consulted at that time, together with the strength of my studies in the

THE ENGINE ROOM

powers of the Torah. We do not have anybody in this generation to trust on a most definitive level except for our Father in heaven. It is he who placed me so benevolently in this tube which was also wide enough for me to reach the other side, where I plunged without great bravado head-first onto the floor of a dark room. I was exhausted and so blessedly happy that I could successfully make such wonderful progress. There, just above the floor where I rested my head, shined a very funny message. It shone with a mystical light which was otherwise essentially absent. (That's how I knew it was for me.) The message was a voice from the past; since my youth this too has been carved on my heart:

"Truth buzzes around us in each system like a frail eggshell, its bestowing is the answer of a fresh new start, the giving that is the satisfying medicine of life, if it alights on you. Used wrongly it poisons the freedom of my brother's heart, it is a weapon of pain. The pain of it is the breaking of the shell that encloses his truth understanding. Use your truth sparingly but consistently in practice and eventually the other will understand if he wants to. Truth is like an island far away called paradise; we'd like to visit there, but we're usually not interested enough in finding out how. Or it is the chorus of grass bleeding from men who cut it, a secret known of old but long since ignored because of the effervescence in the heart of man which is the common remedial - a strong interest not to know. Or it is the sweet odor of salvation from the altar of life far away, but close up it is terrifying and suffocating because it is so demanding and harsh at the first appearance. When it appears at first we must send it away quickly in order just to breath but it is quite beautiful from afar. There are among the living the meek who sometimes

THE ENGINE ROOM

befriend Truth, but this is fleeting; it flies away after a while. It is a rare prize of life to keep Truth with us. It is like getting wings. We have lost the gift of doing so. Only the lost can find Truth in the darkness. Guard Truth with the greatest compassion when you find it, you who lie in the dark!"

Resting on the floor in this pathetically dark room, I got to reflecting quite spiritually at that moment. I attained this same wisdom with my experience: Our curse is the fruit of our deeds that have led us astray, as it is written, "...I will hide my face from them and I will look to see what will be their end because they are a tumultuous generation...". The angels are disenchanted by all of us. Who are you to ask for wisdom before the Holy Throne? they asked me, when I dared to consider just to think about their holy names. We must fend for ourselves as if we are indeed left to ourselves, and there is no cheating: You must actually be a very good person in order to succeed; I mean, you must stand up for what is right. They may come to you if you call them, but if you're not worthy you're liable to get a big spiritual kick in the pants. Or worse the worst of the outsiders may take advantage of you. So it is best to be on good behavior before the ministering angels. Try not to be arrogant in any way towards them. Actually the situation today is that the Holy Father has stooped down so low to the extent that he is offering for his children to climb up on his back. Who will take up the challenge to stand up boldly for the King, to stand up on his back in faith, and to fight off his enemies who defy his authority? Who will be courageous to go into the great halls of wise men to boldly declare the Creator's glory? The time for uprising has arrived so that we may help before the King

himself will arise. He will arrive slowly, as if in a drunken state, and he will defend Himself unconvincingly, because the fight is for his children's sake, and therefore the initiative must come from them. It is their right to defend their Father in Heaven, although they are weak. He wants to see them defending His honor. Who will stand with me against Goliath? Must you wait once again for David to come in order to save the tarnished honor of the chosen people? This is the first resurrection of the dead, for all of us to wake up to understand our situation with the new comprehensive wisdom that is already pervading strongly among us. In this way the enlightened ones will rise up to eternal life and the wicked will be revealed for what they are. That realization will in itself be their destruction but those who defend the Father's honor will be redeemed.

From that room I had the opportunity to return to the company of society in order to deal properly with mankind. I heard music from that other side, towards which I carefully found my way. I realized now that I had been transported back, yet the engine room was still with me! I opened the doors and entered society in my tattered inappropriate clothes to find myself standing before guests in a very large banquet room. The room swayed in such an unusual manner and I almost fell over. I held myself against the wall in order to recover my best senses. I was quite embarrassed to be standing before so many people who adorned such exquisite attire. Waiters in bright professional red suits attended the tables. The guests were being served the greatest of luxuries; they didn't seem to mind the swaying motion, which continued back and forth; the music was rapturous; the mood was enormously gay.

THE ENGINE ROOM

I had no idea where I was respectively - certainly my mission now was to acquaint myself once again with civilization. But what could I possibly do with all of these people? I was enormously puzzled by my new situation. Certainly, however, I must hold tightly the reigns of my new reality. I must deal with my situation intelligently. I looked around quite earnestly in order to find some help. I could see now that I was apparently on some sort of fabulous cruise ship. The hour was early evening. The lights were lowered (I was so grateful!) and romantic music began to enrapture the guests; some couples had gotten up to dance in the middle of the sparkling room. Finally I had caught the attention of one of the waiters.

He must have been about my age or maybe older. I so much needed a good change of clothes and a good shower. This kind waiter escorted me to the showers. He was very courteous attending to my needs and he also brought me a clean long-sleeve shirt. He had a crimson beard and thick plastic glasses which made him look different from the other waiters; he also had a big nose. That was funny to me because in his appearance and in his mannerisms he didn't look very professional; nevertheless he was quite professional in the courtesy that he showed me. He was such a natural guide to the perplexed, yet he was strangely silent; and it was he who accompanied me back to the banquet room after my shower. I noticed his name tag as we returned together which very much amused me also. His name was Pinhas.

As I entered he handed me a rather simple scroll quite routinely with a ribbon which it seems everybody receives (I thought) upon entering this wonderful room, and then he

quickly returned to his business. I found a seat at a modest table. Another waiter gave me a menu and invited me to order dinner. I was so delighted and I promptly forgot all of my spiritual training as I ordered everything that I wanted. I listened quite reminiscently to the music until I remembered the scroll and with that I recognized that I already received a menu. I looked around cautiously. I was the only one with a scroll. I already knew that I had been given a special purpose in order to be here. It dawned on me that this might be another message. I was discomforted by the idea. My consciousness waned. Carefully I removed the ribbon and I became very anxious when I saw the script. It was indeed another special message. I turned my entire attention to its contents:

"This year will be a great turning point in history, because truth has returned to the chosen people. It will no longer be necessary to say, 'I have found a truth,' because the enlightened will glee in His truth which is the recognition of His leadership. But for a moment His anger is kindled, we are only alive according to His will. In the present lack of authority we who understand will cry within at night, and in the morning we will find joy. He who seeks the authority of Truth will find Truth in Jerusalem, because the Truth has been revealed in Jerusalem in an enormous sarcasm; authority has been stood on the head of the absurd. Repentance will follow only when good people will be allowed to recognize the nature of this absurdity. Today this subject is only a matter of education. People are learning the proper meanings of Torah and authority in Jerusalem. In just a little while we will hear voices where one-hundred gates will stand and open, and voices will go out to the ends of the earth when they

THE ENGINE ROOM

move, because the chosen people is going on a spiritual outing and fire will burn to the depths of every campaign; Jacob is a fire and Joseph is a profound flame and Esau is like the chaff. He who understands this tragedy will cry within at night, and in the morning he will find joy with hope, because just for a moment is His anger kindled, we are only alive according to His will."

The words rang true for me. My studies and my experiences verified all of these meanings. I was prepared spiritually for this moment more than ever before. The purpose of my mission in life was to explore and to understand in order to arrive at these vast conclusions. We are a part of a new generation, a new experiment, a new religious experience, apart from all known values, and more committed to the unknown than ever before and to a faith that generations before us have not known. This is the resurrection and the life, that no one may be saved except by this; this is repentance in the proper fear of the Holy Father because the time for judgment has come. Everybody has to wake up or to pay the judgment for sleeping. These are the code words that I had understood for this year: "don't sleep." The best kind of wisdom is foresight. The signs are all there. Judgment starts at home, in the center of the present-day judgment in the most holy city, and it is spreading abroad. The waters are already rising perilously, mocking the inhabitants of this world. All levels are swaying fiercely with the waves. We are all sailing on a great ship which is nearing a time of catastrophe. The evil waters have conquered over the face of the earth. The waters have spread like a disease out of control. Our negative response is to be soothed by the music and by the gay atmospheres and to interest our lives in our

pleasures. But what of the morning after? Our positive response is the element of repentance; this involves understanding of the nature of the problem, an honest cry for help and the complete abandonment of evil. That is the only way for us together to find the engine room, the ultimate goal of the soul, or perhaps I will have to lead the enlightened ones to there myself. The culmination of all of this evil is in a real sense in the battle of Gog and Magog, a major war over the historical Land of Israel. And only the remnant knows who is truly the remnant, because they are truly the awakening of our times. They who survive will have the honor of defending Jerusalem's honor. Who is Jerusalem's honor? The King. Who is the King? The King of all kings. Who will be wise among the gentiles to recognize and to defend the remnant, or at least to heed to the voice of the remnant? Who will defend the Lord of Hosts, their King?

I was overcome by my exhaustion, but thoughts haunted me. I was trying so hard to understand and therefore I wanted just to stay awake. Taunted by the idea of sleep, I put my head between my arms just in order to rest. In a vision at the table I saw the terror of what was soon to happen. The terror came in the form of a gigantic wave which overpowers the ship and turns us over. The powers took the banquet hall completely by surprise. The conscious who were thrown to the ceiling and survived gather into two groups. The first group is larger; they are those who listen to an authority of the ship who cautions everybody to stay where they are because help will be coming from the outside to rescue us. The second group hearkens to a strange man who appears without credentials from men. He will return the heart of the sons to the good ways of their fathers. He announces

THE ENGINE ROOM

dramatically that the only way to salvation is upwards through the engine room. Where have I heard that story before? (What a preposterous notion!) Is it then at that time that I step forward to offer my own services, for, Excuse me, Sir, I just came from the bottom... Excuse me, Sir... Excuse me, Sir (Why is that insufferable incandescence repeating itself?)... What! Yes, that's my cue! I stood up quite suddenly, excited by the very idea, and the poor waiter flashed my wonderful dinner before me, and then the ship swooned just at that appropriate spiritual moment. Heartfelt crashing sounds ensued and I was really quite exhilarated at that moment for my good fortune.

The rest of the story is quite shocking; I don't see how anybody will believe me. Therefore I have undertaken to write down this story in the little time remaining and to just pass it on to others in my hopes of getting the strongest message across. Pinhas had disappeared entirely. I slept that night on a bench just outside of the banquet hall. When I awoke I was surrounded by a number of people who seemed to me strangely cheerful. I was utterly embarrassed but they didn't seem to mind. As I gazed upwards upon awaking, for some time they just stared back at me. I felt like a beetle on its back. Finally one of them asked me where was my father. My father? I was bewildered by the question. Then suddenly the robust of those present stretched forth his arms and lifted me up in a thorough expression of warmth. He sat me on his arms as all expressed surprise at the enormous clothes I was wearing for such a little boy. Together they surmised that I must be about five years old. I remembered the man with the crimson beard who had helped me so thoroughly in the evening; he must be the cause of this incident, I concluded

THE ENGINE ROOM

finally; I'll surely get to the bottom of this situation through that man who gave me the scroll. What is your father's name? My father's name? O yes. "Pinhas," I answered quite definitely. "He works here." And what is your name, little boy? I didn't answer their questions very quickly; the situation was so very strange. "My name?... O you can call me Joseph," I finally said, smiling broadly. I could see that everyone was very well enchanted by my smile and this calmed me considerably. Yet there was no registered worker on the ship by the name of Pinhas, neither was there any sign of a Joseph among the children of the crew.

Nobody knew what to do with me. Finally, the captain of the ship arrived. He extended his great hand to me as though offering to make us partners together in this greatest voyage, "How would you like to see the pilot house, little Joseph?" I was thoroughly delighted by the idea.

These are the words of only a child, so why should you take me seriously? On the other hand, who can you take seriously? The world may be likened to a ship. I was with the captain all that day. Our destiny depends on how we steer our ship.

Standing in that interesting steering center of the ship that afternoon, I heard the words of the watcher. A great wave is coming from afar. The wind is also suddenly becoming very thick outside. A sense of panic reigned over the control room as those in charge of our world attempted to understand the dire meanings of the signs. I looked on with the greatest interest; I felt very chosen in a secret way to be here at this most special moment. Our time at this moment is the subject

THE ENGINE ROOM

of danger. You may prepare yourselves in one of two ways. Either seek out the echelon, who are attempting to steer our destiny, in Jerusalem, and join them in their greatest efforts to save our world, and be willing to sacrifice yourself in the most noble efforts, or get below; find a place where you could best suffer the impact and survive, after the turning-upside-down, and then seek out the engine room with all of your heart. We must have patience during that critical time to prepare our old soul for death. He who is not prepared for death may not have the courage to survive in the opening up of a new life. The echelon are the most daring of men for the sake of truth; by this trait you can recognize them. Some of them have chosen to remain at the steering controls even in the greatest of danger. Others of their kind may be found among us; they are set apart in their ways by what they know. Natural odds are against the echelon who know; they are courageously attempting to steer our ship in order to maintain our safety in the best manner possible.

Decision-making is quite complicated today. But no children please. You must get that child below quickly, the captain thunders to his honorables. The waves are getting frightfully high; I'm getting sick to my stomach. Is it a false alarm?! What is my role in all of this? My role is in the banquet hall, which is quite full of people, to where I have been presently escorted. Some have shown concern over the abnormal swaying motion of the ship, but most are quite preoccupied by the pleasures. (There are pills for this you know.) I have been placed among them, but I am so very small.

We must not lose hope no matter what the circumstances; not even the littlest among us may lose hope. We need your

THE ENGINE ROOM

support also, you who are with me in this noisy room. Having lost stature so to speak among men, I can hardly be convincing to convince people. Reading the Psalms of David is an immensely productive preoccupation for maintaining a proper state of mind in the banquet room. The simplicity of faith is expressed therein so vividly; our hope is that the Creator will save us in his great benevolence towards those whose hope is stayed upon him. We must help each other in the most positive attempts; in this manner we demonstrate our worthiness to survive. It is your responsibility to survive so that mankind may survive by your best efforts. In these dire circumstances only when our best efforts come together in honest repentance to the extent that together we become children again may we seek out and properly together find the engine room.

* * *

EDITOR'S NOTE

Clearly it is everybody's interest to know who is the Messiah and what he is and when he is coming. The fact is I am afraid of the rise of false messiahs, so I must also speak. Unfortunately, these men who get carried away with the self-delusions are like tidal waves; once they get going with force they can hardly be stopped, and already the waves have arisen and some are making themselves felt with great gusto. In Jerusalem, Bnei Brak, New York, and other parts of the world, many people are seriously shouting that apocalyptic word "Messiah!" and pointing to some particular candidate. These malevolent human tidal waves can easily sweep us off our feet if we are not careful. The key to it all is just being

THE ENGINE ROOM

reasonable and not getting carried away without the necessary credentials which we all must demand. I would contend that this is the major mistake regarding former messiahs: that good human beings believe in each one without obtaining the necessary credentials. For the reason of this weakness I simply offer to the reader important information which may be considered carefully in order that we may come to better such decisions.

Moses that great teacher warned the people of Israel to not be fooled and to be very careful about the spectacle of a prophet. That prophet of the end of our times will inevitably arrive but we must be skeptical until his word is proven to be true, as Moses himself explained, "There will come a time when there will arise in your midst a prophet or a dreamer and he will give you a sign or a wonder. And that sign or wonder which is given to you will come to pass, and his word will be to you, saying: 'Let us follow after _____ (false gods which you have not known) and let's serve them.' Do not listen to what this prophet speaks or to that dreamer's dream; by this your (Father in Heaven) gives you a trial in order to know whether you love your (Father in Heaven) with all of your hearts and with all of your souls. Follow after your (Father in Heaven), fear Him and keep His commandments and listen to His voice and serve Him and cling to Him. And this prophet or that dreamer will die because he spoke evil - concerning your (Father in Heaven) who brought you out of the land of Egypt, who even ransomed you from a house of slaves - to lead you astray from the way in which your (Father in Heaven) commanded you to go; and take heed to annihilate the evil from your midst....

And it will come to pass at that time that you ask yourselves, 'How may we know that word which has not been spoken by (Father in Heaven)?' That which the prophet will speak in the name of (Father in Heaven) and it should not come to pass - that is the word which (Father in Heaven) did not speak; in wickedness the prophet spoke it, you shall not take good party to him."

The true prophet will speak because he must because his innards become like the passing of a tornado - even a horrible storm in the night - to the extent that he understands the depth of the sin of man. How he moans at night for your comfort! You are the dew when he awakes. He sees all of his bones not deserving for what you give him, yet he is full of hope and peace of mind in the thought of you. You are with him even when he forsakes you, because he is always waiting for you and coming back to you for repentance day after day. Great is your faithfulness! This is that which was spoken by other prophets who reached great heights, knowing how all things work and playing by the best of the senses to obtain great spiritual wealth. This is that which was written to all those who had a sixth sense to understand the way to go without depending upon the wisdom of man. The true prophets heeded specifically to the pure wisdom of the Creator who tells men His will when they will listen unto Him." I see the light when He speaks unto me." These are the brightest of men on quite natural grounds who have been given spiritual gifts, because they seek after the Holy One with the true heart. This is that which was written in the prophets to forbid man from falling away from the relationship with the Creator to do what is evil in His sight. This is the correct way: to imbibe in Him all of our senses in

THE ENGINE ROOM

complete obedience always and we must trust in Him at every step of life to know Him always at all times simply for the benefit of his Name. This is the way and the life that no one may know Him otherwise but by his son Israel who is supposed to be the light of the world. This is His wife whom He has always loved; this is His first begotten son Jacob whom He loves above all mankind and to whom He must return according to the promises. This is His love whom He took out of Egypt for an everlasting sign until the ends of the world.

* * *

THE CAPTAIN - *Hear O Israel*

Pinhas had vanished. It was as if he had never existed at all.

I was fortunate to be adopted by the Captain of the ship. In this manner I understood about many events of our ship in ways in which almost nobody knew. At that time I grew very fond of the Captain and he would confide in me many of his secrets. He even described to me some unique aspects of the engine room. He saw no harm in confiding in such a little child. And he appreciated me that I believed in him as such so naively. I was so extremely attentive when listening to him that he sometimes enjoyed going on and on especially in the morning at our table after breakfast. The fact that I wrote down his words seemed strange at first but he knew better than me that nobody of worldly authority would believe me in any case. What made me all the more special to him I think was the fact that I was so young and still I could understand.

I knew that he understood me completely. He understood my feelings at night when I would cry helplessly, desperately, over my situation. One night he came to me entirely by surprise and before I knew it he was embracing me so comprehensively. I felt the warmth of his love so acutely I started to sob very passionately. Then he whisked me up high in his arms, the covers from my bed still about me, and he whispered imperceptibly yet clearly into my brain that we were going together this night to the engine room.

I could hardly comprehend the meaning of such a tour; I was certain at the time that I was dreaming. The reality was so unreal - I wasn't even really a little child; thus I pacified

THE ENGINE ROOM

myself in self-delusion as he carried me out of my room. I felt at that moment like I was going up to heaven with Elijah in a great spiritual chariot; the great lights pierced my heart more than ever before, and I felt sick with love. That night I woke up and I was in the engine room. The Captain sat me on his knees; just for a moment I was awake to see his remarkable compassion towards me. He really is my father in the truest sense. The reality however was too great for me to bear. I began shaking and sobbing uncontrollably. My heart became the heaviest it had ever been for such a little boy. Only after breakfast could I be sure that the event had actually happened, when the Captain reassured me and spoke to me again.

These are some of the words of the Captain when he has spoken to me at the breakfast table. (We are waiting for his ultimate decisions concerning us all.) He is with us at the helm and he will be with us on the greatest journey towards home. This is our conscience which we must have or we will have nothing. I will begin with my own introduction that I was inspired to write one morning which probably helped to ease the avenues of discourse. Afterwards the Captain himself became quite dominant.

A Psalm [for David] to the Captain besad

The Captain will guide my life - for then I will know which path to choose. You are my inspiration - in you I trust - (you) guide me in your truth for the sake of your righteous name - (you) give me strength for I am weak and I know not how to serve thee properly - you are my strength and my guide to save me from the evil which has overtaken us like a

THE ENGINE ROOM

flood. Your Torah is the ark in which I am protected by evildoers who have flooded this world. Let them not overtake me - be my shield in the hour of my weakness. I cry unto thee from the depths of hell - save me please for I have not forsaken you.

The Captain's Discourse, morning a' besad

It's time to wake up and to join the sunshine of our learning program to do what is earnestly needed before (y)our Father in Heaven to be politely earnest and to put aside all the prophecies of men who speak for their own pride's sake and I did not know them for prophets. This is my word to thee that you may know that I came and spoke to you. You are my special son. In thee will be blessed my seed. In thee is my happiness fulfilled(ing). You are my wife to be. I am waiting for the right moment to fulfil my pleasure in thee. Take your help to me and I will be pleased in thee. This is the end. This is the beginning. Just wait and see [End].

The Captain's Discourse, morning b' besad

This is the day the LORD has made I will rejoice and be glad in it, for it is good to praise the LORD - I will exalt him at all times. Be at peace in his house. Do not be afraid. For he is good and forgiving and he will give you respite to your dusty feet [End].

The Captain's Discourse, morning c' besad

This is the day that I have chosen to reveal my secrets to you who are chosen with my rain - I am coming down to present

THE ENGINE ROOM

my presents before you - you who are hopeful to receive. Do not fret from the aspirations of the wicked for they will fly up like the dust in the power of my coming. I long to see thee in thy coming. Come quickly my LORD, for I am weak and comely and I aspire only to see you and to do your will [End].

The Captain's Discourse, morning d' besad

This is the day the LORD has made. I will rejoice and be glad in it. This is the time to rejoice because we have come to the time when men will arise to sell the Torah to the poor and we will rejoice to do so, because we are truly rich, we who have acquired the Torah. We who have studied the greatest secrets of the Torah and we who know the truth and the truth has set us free. We rejoice in our freedom because it is truly the truest freedom. We love to be free and not the slaves of the dogmas of men when [which] enslave men with all kinds of propaganda. This is life to know you and your people whom you took out of Egypt in the greatest historical event of all of history. I will rejoice and be glad in this for you have set me free from being a slave to men. From being a slave to the lusts of the body. From being a slave to the passions of animals who cannot understand the fruits of the spirit. This is truly life to understand the contents of the Exodus and to act upon this knowledge in faith. We are happy because we are free to believe and to depend on our Father in Heaven who picks us up in his arms to deliver us from all of our enemies. Not so you who have strayed from the Torah and true faith - you who have forsaken the greatest traditions of (y)our fathers. Be ashamed of yourselves and cry out for mercy you heathen animals who go after your eyes of your hearts like the animals who have no understanding of

greatness. Bow down to you[r] brothers who are free. Humble yourselves to do good and to learn righteousness on your knees, you who follow after false gods. Don't believe what the evil ones tell you that there is no such thing as false gods. Truly there are more false gods today than ever before. You who are blind most of you can still open your eyes. You who are deaf you can still hear the voice of our victory, for the divine truth is not far off in heaven that you would send somebody to go fetch it for us, it is not under the seas that you might send an expert to probe and to discover it. Yea it is in your hearts and in your minds that you may find it quickly. Alert you vagabonds of justice. There is little time left for you to repent of blasphemous evildoings. When the owner of the harvest comes to fetch his ripened world you may still be saved because you lowered your heart to consider important spiritual insights like a child who looks into the eyes of a dog [End].

The Captain's Discourse, morning e' besad

This is the time for fasting in our souls so that we may know the true one who is coming soon to shine his light upon us. This is the glory of the son to know him and He who sent him your Father in Heaven. I will lay waste the avenues of peace to bow down to me in the depths on their knees and they will know whose name is peace for the righteous know peace because they know my ways. I will wander about to see who knows me to the depths of the human oceans unti[l] I find my flock and bring them out to graze in new pastures which I am preparing. This is true life that you may know me and the holy one whom I am sending to you. This is happiness and true peace to accept my kingdom as true and my leadership

THE ENGINE ROOM

as eternal. I have see[n] you in the darkness writing about me and I smile at your thoughts [End].

The Captain's (?) Discourse, evening

Can I seek you anytime also in the evening when nights are sleeping - aghast I am at the possibilities for conversation - to where have I fallen. Can anybody save me now that I am turned into a flash point for vacancy - this is terrifying [End].

The Captain's Discourse, morning f' besad

This is the day the LORD has made I will rejoice and be glad in it to be free from all harm because I trust in Him [End].

The Captain's Discourse, morning g' besad

This is my new life speaking to you. The Arabs and the Jews and the Christians must all come together as one or they must be purged - for we are at the threshold of a new age where there will be one King, one Divine law and all must obey or be punished. This is the life that was spoken of by the prophets of the world which will come with the Messiah - you are the one whom I have chosen to lead the way to this new world age - it is a remarkable challenge. I am waiting for you to call on me and I will answer to save you from your troubles. Do not be sad for these times must be endured in order that you have true life in my kingdom to come on earth. This is true life that they must know me who sent Israel out of Egypt my son and my people who love me and that they might obey my commandments because I am King. I am King in this life and I am King in the life to come - you who

THE ENGINE ROOM

know me - hearken - lift up your eyes - you dogs - to hear my voice. For I am a good master to give you according to all of your needs if you will obey me. This is true life to know me and the one who[m] I have sent into the world. Do not be paralyzed by the controversies of the day. Believe in me because I am active in you[r] lives and I want for your good. Do not be dismayed by the power of evil for I do not overcome evil because even this is still for your ultimate good. Do not be dismayed by the prosperity of evildoers for they will soon wither away like the grass that dries out in the bright sun. This is my sun my life my Truth which I am bringing to endure forever with you until the end of this world. Do not be afraid for I will save you you who call unto me in Truth in your full honesty - I hear your voice [End].

The Captain's Discourse, morning h' besad

I like this way of expressing myself because it is good to bless on the table because this is my altar - this is the blessing of the altar to eat at my table together with the things of Torah - you who are blessed will bless in my Name at my table. This is the first day of the rest of my life to complete my blessings every day at my table in joy because the ruthless will eat like animals but the blessed will bless like good human beings who know right from wrong. Thou art my portion at thy table. I know not what to do with my enemies except that your table defend me. Your sacrifices are my guards to protect me in the war zone. This is life to follow you all the days of my life and to eat at your table in happiness. I am happy because you sent me your truth to guide me in your Torah in truth in light in happiness in joy true joy after the lifeless who did not find joy. These are those who walk

THE ENGINE ROOM

around who are living gravesites. I know you therefore I am alive. I exist in your will therefore I exist. I am at peace in you therefore you are peace. Please come soon [End].

The Captain's Discourse, morning i' besad

For this is the day the LORD has made, I will rejoice and be glad in it. This is a special day because it is one less day to my coming and I am coming soon. Prepare yourselves for my coming because it is not in joy that you will see me but with fear and trembling - for my coming is awesome to mankind because you are flesh and blood and I am free spirit which penetrates your articles to the depths until they are no more for I cannot suffer your sins before me in that day that I will come. This is life to love my coming and to look forward to my glory despite the hardships for I demand great sacrifices from those who serve me in truth.

Begone wayfarers who toil in their own troubles and then demand reward for the sweat of the brow. Sweat in hell you wayfarers who demand rewards for your own selfish deeds. You need a good cleansing from your sins before you can come to know me in my palace in the sky. Why do you sit astray in your moods when you can do so much to save yourselves for the good. Do not threaten me for I know your toils and I am aware of your deeds. This is life to know me as I know you. Be silent and listen for I am in command. I will not listen to your complaints so long as you have forsaken me utterly. Be still. Do not fret from the tragedies of this world but only from the tragedies of heaven - so you know and I know and be quiet in the meantime and wait for my

THE ENGINE ROOM

coming is near. Hearken unto my words to do my will for my wrath is soon to come [End].

The Captain's Discourse, morning j' besad

This is life to know him who sent me and him who[m] he will send and to know that we were saved out of Egypt to eternal life in His wonderful care. I am happy that I was chosen to be saved therefore I converted and became one with the chosen people and there is nothing that can break my bond with the people of Israel because they are one with me and the Creator of Heaven and Earth speaks through me so we are also one - us three we are one in His glory. His glory is in heaven, his glory is on earth in his people and his glory is in my words which I speak in his fear and in his love. This is true life to be three - a part of the three, and thus to be one together in his majesty. This is greatness to adore his Name in love and to know him through his Holy Name [End].

The Captain's Discourse, morning k' besad

This is the day the LORD has made I will rejoice and be glad in it. This is the day of judgment for mankind for the morning has dawned and the sun is coming and the verdict is coming in and the jack is back to revenge his maker. This is the day the LORD has made I will throw up at your sins which ha[ve] angered me. I will avenge my honor for my Name's sake. I will prove that I am to all of creation. I am coming to avenge disrespect. You who are poor be wise in spirit to separate the wicked from the wise. You who are rich [sick] become poor for my sake so that the love of man may not corrupt you. Listen and learn and be good for my Name's

THE ENGINE ROOM

sake. This is the life to know me for my honor and for my Name's sake. Behold I come on the clouds, it is I myself who is coming. Look for me in the lightning of my coming. This is my glory that I come with light in the midst of darkness. Remember me where all others have failed and you will be with light where others were in darkness [End].

The Captain's Discourse, morning I' besad

This is the day the LORD has made I will rejoice and be glad in it. The fire is coming to devour the host of the wicked and even the innocent among them. There is no stopping the terrible judgment from spewing its wrath at this [these] terrible times. These are the times of trial to hold fast to the ways of the Holy One - to know him and even him whom he has sent into to [the] world to be a light unto his Name for his Name's sake. This is the revolution of the great ones who will succeed in rising up for the purpose of remembering and honoring my Name. I will be with these with miracles, signs and wonders which the world as a whole has not seen. This is the blossoming of the majesty from my throne which I have placed amongst the affairs of men. Do not be afraid - wait silently - keep my word as you understand it and rely on your feelings for bringing my [me] your questions in truth. I can stay with you but I must leave. I can stay with you but I must go. You are dear to me forever in my world and in the life to come. I have told this to many of my servants but you are a special servant and I will not forsake you. Trust in me and we will pick you up at the crossroads when the time is ripe. This is remarkable timing for you to be dear to me. I am waiting for you. Please hurry to get prepared properly for

THE ENGINE ROOM

you are at the very least right in my eyes. Dinner will be served at you[r] convenient time. Please come early [End].

The Captain's Discourse, morning m' besad

Stay inside today to do my will and not yours. Don't be fooled by your feelings to set out and to destroy my plans. For I have considered your situation carefully and I have supplanted the intentions of the evil one to do you a wonderful good. Be patient and do not bespeak yourself to think of my ways in a negative fashion. This is true life to trust me in my ways for my ways always come through for my righteous who follow me unto the utter end. Be patient - wait for me, please me in your studies. Show good progress with your writings and I will prosper your way [End].

The Captain's Discourse, morning n' besad

This is it. It is finished. Today is my final show for you. You are blessed and how happy I am. Be safe in assurance that I love you. Be prepared for the worst. This is the day the LORD has made I will rejoice and be glad in it. Dum[b] Dum[b] and Glad. It is over. You had your chance. Now you must pay. Be gone. Do not be afraid. It is over. It is all over. The strength is gone. I am happy to end it all today [End].

The Captain's Discourse, morning o' besad

Hah. I'm back to scare you again with my mediocrity. This is quite fun to write on and on in your style. This is the meat of the matter to know my ways and to meditate on my

THE ENGINE ROOM

scruples to the utter end. And it is difficult I know. So how could I demand from you utter simplicity when you are with a pack of sheep. This is life to know that you are not a sheep. Be kind to the sheep though for they only know my voice when I call them. You know much more [End].

The Captain's Discourse, morning p' besad

This is nice to write and write and to write again for the sake of my glory. Be careful how you do it for it is rich stuff and you must not be uptight to do the wrong thing in this you can be justified for the tests are great in this life to do evil. I am waiting for you to make yourself known and to get married and to have a good productive life for my Name's sake [End].

The Captain's Discourse, morning q' besad

This is it and that is it and it is all around the place to say the truth and to feel it because it is coming and growing and it is there soon to blossom into heartfelt seeds to plant and to grow into your dream passions soul fire ice melting visions into the way that men should go. This is life to know me and my ways towards you in your walk in life [End].

The Captain's Discourse, morning r' besad

"If I ask who sent me who shall I say?"

Say that I am the one who took Israel out of Egypt. That is the one who sent you into the world to do His will. I am He who is speaking to you from the highest heaven. I am your strength in prayer and your destiny is with me [End].

THE ENGINE ROOM

The Captain's Discourse, morning s' besad

This is the day the LORD has made I will rejoice and be glad in it. This is the day that I perform my judgment on your situation in order that you be at peace from your sins. For I love you to give you pain so that you may [be] we[ll] cleansed from your sins that you sinned against me. How can I help you to continue without sin. By chastising you appropriately [End].

The Captain's Discourse, morning t' besad

This is the last day to make amends into the final judgment day because this is the new way to amend our being good persons in the final way of behaving like human beings to do right and to behave well in the final way of life's way [End].

The Captain's Discourse, morning u' besad

This is it today you are the one. We are back to make straight our way in the wilderness. Thou art divinely given thine share. This is the life to know me whom I have relegated King of the universe under my Name and to act upon that Name to be saved. This is life to know me through my Name and to recognize my value as King over you. Do not be afraid. Listen to my words that I speak to you so softly. Do not give up. Hold on to the kdusha [holiness] that you have to honor me according to your gifts. This is life to be grateful for my gifts that I have given you in love. Do not fear your enemies for they toil for nought and they will not have reward for their toils on earth as in heaven [End].

THE ENGINE ROOM

The Captain's Discourse, morning v' besad

We respect the tithing of good songs in value-ordered manners. We love your way of thinking through this mighty perplexity of life to do what is inherently right in every situational freelance outstanding way. This is life to know my ways and to do them [End].

The Captain's Discourse, morning w' besad

Explosion space tricks to make me laugh. How much longer can I stand this? It is difficult to suffer to [the] pressure of heresy on my life. I will be firm with them to deal with them according to my honor. Do not be afraid for I will save you from your sins for the sake of my Name [End].

The Captain's Discourse, morning x' besad

This is my word to you that you might know that I have chosen you to do some things before me in this time to do my will always. I am jealous when you go off and worship others instead of just me. Be patient to do my will silently - Wait until I will tell you what to do and what to say. Do not act without my permission for that is one way of forsaking me. Be nice to your brother - remember that I give him everything that he has. Be calm and patient to do your work properly until that time comes when your fruits will ripen and then I will marry you for the sake of my Name's glory [End].

The Captain's Discourse, morning y' besad

This is life to know me and my ways and to do them. I don't see that you know because you do the wrong things to make me angry. I am punishing you for good purpose. Please try to cleanse yourself for my purposes so that I may work with you. Do not be afraid but do. Freeze my ways and be frozen from love. Don't fight me because I will always win. Why do you struggle so frightfully to fulfil the evil desires of your heart. Where does that leave me in your life. Where is my honor? [End].

The Captain's Discourse, morning z' besad

That's that to know me and to have my Torah as witness to the truth of living in the right style. This is life. This is the true life [End].

The Captain's Discourse, morning za' besad

This is the way to be good by doing what you know is right under my Name under my supervision in fear. I know that you are trying to do what is best for the benefit of my Name and I appreciate your support - please seek me in prayer for I am waiting for you there. Don't be afraid for I guard your ways [End].

The Captain's Discourse, morning zb' besad

This is the good life to know my words when I speak them and mean them truly for you in truth's avenue. You are my sunshine in which I glee to know you personally. I wake up

THE ENGINE ROOM

to find you on my knee pondering my thoughts so carefully. Do not be afraid to continue to better yourself for my Name for my ways are true and I will reward you for doing so especially [End].

The Captain's Discourse, morning ze' besad

This is the day of the rest of your life when you can get up from your slothfulness to serve me in truth. I am greatful [grateful] about your intentions. Please don't betray me for it hurts me so the [to] see you betray me so thoroughly when you already know so much. The rooms to your house are ready for you just like you asked me for them. I have given you the keys you shall wait patiently until I invite you inside. The rooms are prepared in the most delicate fashion to please you according to your tastes. Please give your best behavior to me so that I could let you, invite you, in - soon. You are my sunshine to lighten up my rooms. You darken my spirits when you betray me [End].

The Captain's Discourse, morning zd' besad

This is the day that we know is best for you to do my will. This is your way to do my will while I am so far away. Be well and cheerful in my truth and I will prosper your ways. Be well to know me better every day and I will come to you myself to get things done [End].

The Captain's Discourse, morning ze' besad

This is the day of peace and regret and space. Be patient to [be] careful and do not regret what I do for I know what is

best to do under the circumstances. This is the life wherein we must work hard to do the best we can in order each one to fulfil his destiny which ultimately means following my will by faith [End].

The Captain's Discourse, morning zf' besad

This is the day for peace of mind that you may know for sure that I have sent you into the world in order that you may do my will. This is peace to know me and my mission which I have for you in accordance with your obedience so in turn will I give to you from my great treasures. This is life to know me and to know who I am and to know my people and to show appropriate respect. Do not be afraid for I will make successful your way in accordance with your good deeds and your faith. This is life to know my good deeds and my faith towards you [End].

The Captain's Discourse, morning zg' besad

This is the day for reminiscing about my great deeds towards you when I came to you and gave you proper judgment to perceive between right and wrong, between the good and the bad, between the right choice and the wrong choice until you saw faces and you heard the voices of angels in the most uncomfortable of places. I will be with you to strengthen you in your triumphs for the sake of my Holy Name. Be at peace to follow me wherever I may ask of you to do for me. Be strong to love me in all of your ways and I will give you from the desires of your heart [End].

THE ENGINE ROOM

The Captain's Discourse, morning zh' besad

This is the day for thinking correctly and for making good decisions in it for me. This is the way to life to know my ways and to do them. Do not be afraid to know the truth and to do it because this is my pleasure that you do it for me by knowing how and what to do. Do not be afraid to reach out into my night in hopes that you find me for I am there. I am waiting to greet your efforts with my sunshine. Be patient to do my will and be silent before your arch-enemies until I declare war myself for it is my Name whom the detestable are despising. It is my vengeance and it is your reward. Be not afraid to reach out in the hope that I will save you when there is no other hope for I will be ready to save you. Be not angered by this world except by the detestable who defile my holiness by smearing their lies. I am not afraid. Be you not afraid also. Do my whims and I will strengthen you in my ways [End].

The Captain's Discourse, morning zi' besad

This is the day for rejoicing in my greatness for all the miracles that I have done for you. A different pen a different angle on speech a different perspective on life you are fortunate indeed. Remember the Sabbath to keep it holy. Remember my holy people to keep them safe. Remember me to remember my will towards my people which carries the best of intentions. Don't forget me ever, not for one moment. This is the test of true life to know me consciously and conscientiously every moment and to act upon that knowledge for the good. Your book is good but you must be sure of all aspects before publishing. Do not be afraid to ask to [the]

right people the right questions for they are there for that purpose. Be not afraid to work actively for my glory before people in order to spread my glory among men. Be careful to do good unto men for this is my glory that my people be active in doing good works for human kinds of all kinds [End].

The Captain's Discourse, morning zj' besad [1st of the month Shvat]

This is the day to be happy again and again from my good deeds towards you and towards your seed. Stand up to rejoice before me in your happiness for I have done for you miracles over miracles and you have walked in my ways. Be not tempted by the casino people of this life. Walk straight in the narrow way and I will give you peace of mind. Do not disturb yourself to do what is wrong for I become angry when you violate my will. Be happy to do what is right and I will help you to rejoice in great deeds [End].

The Captain's Discourse, morning zk' besad

This is the time for pondering my messages which I have given to you and coming to good sharp conclusions on behalf of my Name. Behold the reasoning within all that has been said and done. Search out my will among these things and you will find for yourself great riches. Do your best to write for the glory of my Name and in purity and you will be blessed in the fruit of your hands. Do not blaspheme my soul to do what is wrong in my eyes for I am forgiving but I am also very jealous. Be mindful to do my will always. Speak of my deeds before those who do not know me so that they may

THE ENGINE ROOM

understand and believe in their hearts and then they may seek me out for themselves. You are the light of my area where you work. Be a good light. Use pure olive oil for burning. Be good to yourself that you may live [End].

The Captain's Discourse, morning zl' besad

In the best possible of places it can be done to serve me in the land in Jerusalem. This is life to serve me in truth and judgment according to Shamai. You must change the Halacha [Mosaic Law] for Shamai to have his say. This is life to know me in benevolence and to know me in Gvura [bravery]. Be not afraid to express yourself as need be in order that you can marry. Serve me with Gvura and initiate your powers to serve me with gusto as is proper in these times. I am waiting to help you when you jump high across the ravine for peace. It takes great courage to initiate my true ways in this generation. Go for it to do it right and I will give you the strength of 70 [seventy] men [End].

The Captain's Discourse, morning zm' besad

Get up to get to know me and I will listen to the desires of your heart [End].

The Captain's Discourse, morning zn' besad

This is the day to get up and to shout out praises to me in my Holy Name and to know that I reign over all the incidents in this world to do what is right with my creation which I create every day. You do not know many things. I know your boundaries. This is the life to know my boundaries and to

heed them. This is life to know me and him who I am sending into the world and to believe this and to believe and act on my Holy Torah. This is my holy playmate who explains my ways quite thoroughly. You who know the Holy Tongue rejoice that you have the opportunity to see my ways. Do not hide your faces from me. Come to me in a volunteer prayer every day and I will rejoice in you just as I see you rejoice in me [End].

The Captain's Discourse, morning zo' besad [Parashat Beshalach, third day]

This is the day to be gentle and kind in your work - to do my will thoroughly and with the gusto of your heart. For this is the day that I parted the sea for my loved ones and I engaged their enemies to their rightful ends. This is the life to know me who sent you into the world and to know the message of my Torah which is my toy of joy. This is life to love me with all of your heart and to seek out my face in your will always. This is substance to lift up your hands opened towards my heavenly places and I bless you. This is my blessing to free you from the bonds of your lusts to serve my [me] with an open heart and to love me as your honest open father [End].

The Captain's Discourse, morning zp' besad

This is another special day to do my will with especial delight for I am present in the most wonderful sense on this day. Be kind to your fellow man to reveal to him my truths and I will reward you with even greater spiritual riches. Do what you have to do in order to make to [the] efforts to get married and I will give you the desires of your heart. Be not afraid to

THE ENGINE ROOM

adhere firmly to your values for this is the essence of faith [End].

The Captain's Discourse, morning zq' besad

This is the game gain in this so doing what I want from you. When you [will] pick up your heart to do my will then I will show you wonders of my rooms. You have waited long to see my rooms with patience you have waited. I will bring you in soon. Do not fret from a lack of guidance for I am guiding you in all of your ways. Be safe to know my ways by thinking of me all the time and I will give you the best desires of your heart [End].

The Captain's Discourse, morning zr' besad

This is freedom to know my ways and to follow them with a free heart to love me. This is the way to life to know about my Torah and its purpose in your lives. Give a dollar to your brother and you will bring peace to this world by your efforts. Make friends with your enemies when you can, and do not despise he who is weaker than you. Be good to you[r] neighbor - love him as yourself. Do not exchange evil for evil for this is the way of the wicked who do not believe that vengeance is mine. I will protect you if you will act according to my will in faith to love me with all of your hearts. Be not afraid to do what is right for I will reward you with the best desires of your heart [End].

THE ENGINE ROOM

The Captain's Discourse, morning zs' besad

Have a good time recuperating from your illness. Be good to act normally and to respect me in all of your ways [End].

The Captain's Discourse, morning zt' besad

This is the last time that I will stand what you have been doing. You must rise above the lower levels forever to serve me in truth. Be at peace with your new mission in life to be above the mundane for I have sanctified you on behalf of my Holy Name. Be Holy on behalf of my Holy Name for you have been chosen for such purpose. Go above your earthly desires to respect me in your ways because I love you dearly. Be good to me and I will shower you with my blessings [End].

The Captain's Discourse, morning zu' besad

This is the day... to inspire me with your will to do my will. Be at peace to love me dearly. Do not be afraid to give from the depths of your soul as you were want to do in the earlier days of your new faith. Take me inside of you to know me from within your heart. Take me inside of your thoughts to remember my greatness over you. Peace be with you. Peace be your lot in this [these] hard times.... Do not be afraid to do my will at all times and to justify my ways before the leaders of my people. Be afraid of my judgments and do good for my love's sake. Be afraid to serve me in fear. Love me as your heavenly father. Be at peace in my ways as you go [End].

THE ENGINE ROOM

The Captain's Discourse, morning zv' besad

This is your promise to me to do your best for my Name's sake. On that I stand and wait. I am waiting to see your magnificence shine with many rude miracles in your face. Do not fear to do my will with the gusto of the courageous fire which has burned within you in the past. Pick (choose) me to do your will always. Be friendly with my angels who are trying to help you to guide you in the proper directions in order that you may be positioned for the best possible miracles. Meet with me and we will consult on what is best for you to do next. The King is waiting [End].

The Captain's Discourse, morning zw' besad

This is life to know my ways to know them and to do them. This is life to honor my ways and to honor my people whom I have sanctified in my Name. This is peace to Truly know me and to rely on me. This is peace to unite one's thinking with my Torah. This is ecstasy to know my ways and to understand the inherent meanings of my ways. This is light to understand and to act upon understanding with good deeds. This is life to cling to me and to prevent the darkness from overtaking oneself in truth.

I know who you are. I know why you think the ways you do. I am behind all of your efforts for the good. Therefore do not be afraid to trust in me with all that you have and with all of your hopes. Hope in me that I will kidnap you from the lost world in order that you may find the best world as a gift [End].

THE ENGINE ROOM

The Captain's Discourse, morning zx' besad

This is peace to know me personally and to pray to me with all of the heart. This is peace to know my will even in times of darkness. My Word is a light to your way and lamp for your path. This is peace to seek out my will in times of trouble. This is peace to ponder my character and my values and to act upon them to be like unto me. This is peace to ponder the things of my Torah, to meditate upon them day and night - This is peace and longevity in your lives on earth. Do not be afraid to seek my peace with all of your heart for there are many pieces of the puzzle in the life and one piece without the rest is the opposite of peace in my Name and for my Name's sake. Be at peace to know the entire picture by learning my Torah thoroughly and by studying my ways in order to do what is best [End].

The Captain's Discourse, morning zy' besad

All mighty and giving, I wait for you to give me reason to act. On the basis of your testimonies and griefs and strivings I am ready to give you what you need and what you want. Do not fear to stand boldly against thine enemies to stand up for the truth of justice in this life to love me with a full[y] hearty heart. Be calm in my storm for though I come to waste away this generation you are watched-over as the apple of mine eye. Be at peace to do and to say what is right and blessed in my sight. Do not sleep in befuddled pe[r]turbation for time is short; you must be active in order to save my people. Be quick to the draw to look for good ways in technique to help my people. Be not afraid to reach out into the darkness with your sword that I give you to accomplish a truly divine

THE ENGINE ROOM

reckoning, for my world is going to have peace whether through you or through the deeds of another messenger. You are special but I have many special techniques. You are only one of them. Peace be to you in your heart to rely on me for upcoming events - I do not want to see you wasting your time this month with junk. Purify your mind from evil writings for this time so that you may understand the duties of my ways perfectly [End].

The Captain's Discourse, morning zz' besad

This is a good deed to act in favor of my Holy Name in order to defend the honor of my Kingdom. This is peace to know me in the honor of my Kingdom. This is true life to know my honor truly [End].

The Captain's Discourse, morning zza' besad

This is the end of my writings to you for the while if you seek me you will still find me in many other manners that I will come and speak to you. Be at peace in trust that I will come to speak to you whenever you need me to do so. Be at peace to trust in me in all of your ways. Do not forget to be very careful about what you read. You have made me very happy that you listen to my word to obey me. Be loving to this lonely world to most of the people who are like sheep who know not their shepherd to follow him and to know his call by the voice. Be happy in your good lot and be patience[t] with my rod.

Be healthy in my ways to know right from wrong. Test your conclusions with the Rabbis and I will demonstrate to you the

THE ENGINE ROOM

correct direction to proceed. Be at peace in my peace and cry with me at night whilst I sleep still outside [End].

The Captain's Discourse, morning zzb' besad

The grass is green on the other side of life's ocean. This is life to find your proper place to be in my purpose and to live your life fully according to my will. This is life to know me and my purpose for you and to behave accordingly. I am jealous when you leave me for a temporary pleasure. My voice is so quiet but in my mercy you can still hear me. My right hand is strong to support all of your ways. Trust in me with all of your efforts to do my will and to act in favor of my honor. Do not be afraid to stand boldly against [neged] thy[ine] enemies who defile my Name by their deeds which appear to be good to men who have itching ears to hear what they love to hear. I sat with you in the street and I will... [End].

The Captain's Discourse, morning zzc' besad

This is the day for finishing up my words to you. Fare thee well. Be good while I am gone. I will be gone just for a short spell. Be cautious to do what is correct and be careful even over every little mistake for I am jealous for my people. I want them to have the best and to receive the best for their efforts. I will not stop until I am King over all of my people. Be calm to know my truths thoroughly. Do not rest until you do your readings. Do them every day and I will make you happy to know me truly in peace. Be happy to do my will and I will be happy to do yours. Be well in your spirit and you will be well in your body. In this way you can be one as a

THE ENGINE ROOM

part of me that I am one and we can operate together for the good of mankind. I created you to never forget my ways. Go in my ways in memory of my presents to you. Go up and prosper [End].

The Captain's Discourse, morning zzd' besad

This is the end of my sayings. Be patient to hear from me soon. Be cautious in all of your ways to work in my Holy Name for you are the chosen one [End].

* * *

I understood the Captain's desire was as he said to end these discourses, however it was clear that he wanted me to take the initiative. The next morning I dared only to ask an important question: "When can I see Pinhas again?" The answer: "When you get married" [End].

If I could at least ask the Captain one modest question every morning, that could be very good, I reasoned to myself. However in practice this technique of communication is not as simple as it seemed. I must be careful not to test the Captain in any manner, so great is his honor. Nevertheless I understood the immense importance of validity regarding this entire matter. Therefore the next morning (morning zze) I asked another important question: "How can I be sure that you have spoken to me with these discourses?" The answer: "This is the way to life to recognize my voice for I am the Shepherd of my people. Do not be afraid to trust in me without the proofs which men seek in their vanities for they

THE ENGINE ROOM

seek after miracles but your faith is true for you seek me in truth - not in shows of false faith" [End].

I reflected at the immense irony in this situation that one can never be certain in this life. Deception is so very common. Sanity in our day is so very fleeting; but who would dare to say that the substance of these discourses is madness? The struggle for sanity is so remarkably fulfilled just by seeking out the Captain in prayer. The Captain has come from quite far away in order to fulfil his great purpose with his people. I didn't ask for this position. It is important that the reader not misunderstand what is involved here. Pardon me! Won't you stand in my shoes, for a few pages? Consider if you will the prayer of my people. For five years this has been my prayer.

Notice - If you don't like our program
You Don't Have To Watch It

THE ENGINE ROOM

EDITOR'S NOTE

Seeing that the guardians of our illustrious storyteller have entrusted in me the arrangement of this book into a unified whole, it seems most necessary and appropriate to bring forth another document, a letter in Hebrew, which seems most relevant to the subject at hand. The subject of the mysterious Pinhas involves a most interesting circumstance, which can be seen in this letter for which I have obtained a translation:

I will always make the attempt to behave for the sake of the honor of (Father in Heaven), for his supervision of every detail in our lives is always quite sufficient and its depth is infinite, as it is written (in Chapter 5 of Shomer Emunim), "And we need to scrutinize very deeply in order to find (Father in Heaven) by means of a strong faith and trust, and sometimes by means of a shout and a scream heavenwards, for the hidden nature of (Father in Heaven) appears as such in order that men might seek Him out."

According to the immediate circumstances, it seems only appropriate for me to explain about a very special visit. A man by the name of Pinhas visited us in the Yeshiva on Friday morning, Parashat Shemot, in the year 5754. He was a poor man wearing very simple clothes; he was about my age and a little bit taller than myself. He sat in our class. His command of the holy language was poor, however his will to learn was very strong. Almost every time I would speak to him in English, he would respond in the holy language according to his best abilities. He had been in the Land of Israel for three months. He explained that he had

rented an apartment on Moshe Shar Street; he recalled "that evil man," the landlord, who threw him out. He said that with the help of heaven he is expecting to receive money from the United States, from Los Angeles. In the meantime, it was clear that he didn't have money, neither did he have any place to stay. He was interested in the possibility of studying in our Yeshiva. He was told that he must speak with the Head Rabbi. I don't remember if the Head Rabbi arrived on that particular Friday, but by the afternoon I saw that he needed my help in order for him to make arrangements for the Sabbath - he didn't even have shampoo and soap to use at the public showers. I went out to call the Rabbis on the phone in order to make arrangements for his staying with us at the Yeshiva for the Sabbath. Permission was granted but only on condition that he stay only for the Sabbath. Pinhas had a place to sleep on the bench and he had a sleeping bag. A little girl arrived with a gift for the Yeshiva of shirts and I convinced Pinhas to take one for the Sabbath (He didn't want to take one). We also brought him some money. It was very apparent that he was extremely shy and he was terribly embarrassed because he didn't want to accept anything.

On the Sabbath evening, that night, the former supervising Rabbi arrived and gave a talk for us at the Sabbath table. Pinhas caused disturbances in a similar manner that he had caused disturbances at Friday's class. He also caused disturbances at the third Sabbath meal. Nobody could understand his questions because he would more or less translate word by word from English and he asked long questions in a very slow manner; nobody could understand him because he would mix up the proper arrangement of the

THE ENGINE ROOM

holy language. Although it was apparent that his intention was serious, everybody got the impression that he was a very strange person. Also in the context of the prayer service he didn't seem to find his place.

In the evening after the Sabbath there occurred a very volatile event. After the fourth meal (we ate only cheap cookies), a student arrived who explained quite thoroughly to Pinhas that there is no possibility of his staying that night and that he is not wanted in the Yeshiva. Pinhas only listened; he did not respond. I asked him, Do you have a place to sleep? It turned out that he didn't have any place. Another attempt was made to cause him to leave, although the hour was already late. I interfered in the discussion and we had a heated argument, because you just don't throw out a "son of Israel" into the street under any circumstances, and I don't care what they might tell you to do. It is unacceptable to do such a thing. Yitzhak sat opposite our argument and he agreed with me that there are no orders and nothing is conclusive; what we have here is a misunderstanding. I turned to Pinhas so that he wouldn't be afraid and so that he wouldn't worry, and just at that moment a student arrived and announced that it was raining outside. I recalled my own situation that happened to me with the rain around that same period of time, and so I this news brought me joy and I called to Pinhas saying that this rain is falling for his sake. Afterwards I sat with M.P. and A.L., and Pinhas held tightly onto a prayer book and lifted up the book in a manner as if he was grasping something very spiritual. I felt the aspect of a great bold faith in his gesture and I understood the message that we must hold tightly to reign in our faith with boldness and great strength in these troubled times. I had to

explain what he said to the others because they didn't understand. And at that moment I felt that he is an angel and not a man because everything that he said was so good and with such good taste and he spoke in such a simple fashion and yet everything he said was true and whatever I didn't understand from what he said were for me great riddles. Also, the more that I spoke with him and contemplated and listened carefully with patience, still the more I couldn't find anything wrong with him; I saw in him a very upright, intelligent and balanced person. It was especially according to his manner of expression that everybody got the impression that he is not well.

On Sunday we waited together until the Head Rabbi of the Yeshiva arrived. I could see when he arrived that they already had an understanding and that it had been decided that he would not stay with us. Pinhas was very sorry and he tried very much to convince the Rabbi but to no avail. Pinhas remained downstairs and he seemed very distraught. When the Head Rabbi of the Kolel arrived we spoke with him about what suggestion he might offer as to where Pinhas might go, and in the course of conversation I asked the Rabbi, Is it possible that he is Elijah the Prophet? The Rabbi smiled and Pinhas heard the question but he didn't respond.

And I turned again to this Rabbi concerning Pinhas about what can he do in the present situation. We know that there is a kitchen in Bnei Brak where people receive free meals and there is a big Kolel in Bnei Brak as well. Perhaps he could go there and somebody will feel sorry for him there and will take him home. Another suggestion was that he could stay all night in a synagogue that stays open all night and he could sleep there. We were left without any other alternative

THE ENGINE ROOM

because nobody wanted him; he told me that he had already had been in other Yeshivas and nobody helped. I rose to accompany him on his walk out but he was very distraught and disappointed with my suggestions and he remained seated.

All of a sudden Pinhas rose up with strength like a lion and announced to me that surely the honorable Rabbi will receive him and let him stay here in the Yeshiva. He went upstairs and faced again the Head Rabbi of the Yeshiva. There were shouts from all sides; the Head Rabbi of the Yeshiva pleaded for me to explain very well to him in English so that he might understand that he cannot stay. And I pleaded with him in front of everybody that certainly our (Father in Heaven) will help him whatever the circumstances may be. Then he went downstairs with me and he didn't want to leave, until finally everybody came down in order to have lunch and Pinhas also ate with us. He was sitting next to Siman Tov and I was sitting across from them. I said to Siman Tov, "It's not everyone who has the privilege to sit next to Elijah the Prophet." Siman Tov did not take me seriously and Pinhas did not react to what I said.

I was prepared that day to travel to Jerusalem and I invited Pinhas if perhaps he would come along with me but he didn't want to come. After the meal he stood at the top of the flight of stairs and I had the opportunity of receiving a blessing from him. I was just about to go out when he asked me, What do you want? I answered him that I want only one thing and that is to get closer to our (Father in Heaven) and to get to know our (Father in Heaven) better - and we spoke in English with just smatterings of the holy language. And

then he blessed me with an astounding blessing from the top of the stairs, and there proceeded forth from his holy mouth sweet and very clever words like honey and in an amazing pattern and in great wisdom and everything that he said was in English concerning the subject of the supervision of the Creator in every detail in our lives and he touched on the remarkable matters of faith in that supervision and I answered his blessing with an "amen" with great excitement. Then we parted and I travelled to Jerusalem and Pinhas still remained in the Yeshiva and it turned out that he left later on all by himself.

I have something to add about the morning of that day, Sunday. I parted from him for about a half-an-hour in order to read my daily portion from the readings of the Torah according to my daily habit. I went upstairs and I read from the Parasha Vaera, from the second section there where it is written: "And Eliezer Ben-Aharon took a wife for himself from the daughters of Potiel, and she with his child gave birth to Pinhas - these are the heads of the Levites according to their families." Already at that time I was used to seeing amazing messages according to the remarkable supervision of heaven every day in the context of my daily readings. Therefore this verse justified for me my earlier impression that the Prophet Elijah was sent to us.

I was hoping to see him again on Passover, but I didn't see him anymore. Only M.P. told me just before Passover that he saw him walking in the street and they exchanged greetings.

THE ENGINE ROOM

That same week I took for myself the former supervising Rabbi to be my own Rabbi, that same Rabbi who saw Pinhas on the eve of the Sabbath. He agreed to be my Rabbi and we started to meet regularly and I said to myself, Whereas he is now functioning as my Rabbi, I need to be honest before him with respect to the depths of my spiritual experiences. So I told him that (Father in Heaven) speaks with me through the scriptures and I have with Him very special guidance in His amazing supervision over my life and especially through my studies from the Torah. He told me that this is something very new for him to hear and he asked me for an example. I told him that I read from that verse (the verse above) about that man that visited on the Sabbath and from that I knew that he was whom I thought he was. And the Rabbi remained silent. Later I met again with this Rabbi when we were studying Parashat Beshalach and on that same day I read from the second reading. We opened the readings together and he asked me to relate just as I usually do. I told him that I only read verse- translation-verse and that there is nothing very special about that. He asked me, What do you see here in the amazing supervision? I answered him that I see myself hanging, that my hands are grasping a pole that comes out from the body of a building which is very high up, and that I am afraid of falling and all of my trust depends on (Father in Heaven) that He will strengthen the grasp of my fingers so that I won't fall (And it is understood that this passage of the parting of the Red Sea represents for me the aspect of my wedding). And the Rabbi answered me with one word, "Nice."

I have contemplated very much since that time about this visit of Pinhas and about the meaning of the visit, and it is known

to those who are in the know that I went through a very difficult test before his visit and this test is on the subject of matchmaking and I know that this is the kind of stuff that most needs fixing in my life.

I recalled back to that period just a few months after I came to be a Jew in the land, when I was just thirty-two, and I travelled to Zefat on the Yartzeit of the Tanai Yonatan Ben Uziel (peace be unto him). I had heard that this is a marvelous treatment in order that one may find one's true wife, that is, to go to his gravesite; and at this time in my life I was forced to make great efforts towards finding my true wife. I travelled alone. I arrived at the center of Zefat and I had the problem of how to get to the gravesite. A taxi driver wanted a lot of money and I did not have a lot of money. I walked over to the central bus station and I enquired about which bus arrives anywhere near the gravesite. The bus driver let me off on a big intersection and I was able to quickly catch a car to the next corner. However the place where I stood was still quite far from the entrance and I stood there with nothing that could be done. Suddenly there appeared a small car and the driver was similar to that same Pinhas who had visited at our Yeshiva and he also gave me a very unique impression. I marvelled at the driver that he did not speak to me even one word. I blessed him as I got out of the car and he continued on and there were very few travellers on that particular road. Next there arrived another car and I was given a ride all the way down, for it was a long ways from the entrance to the gravesite. And there at the gravesite at the great benevolence of (Father in Heaven) I caught a bus filled with Hasidic Jews and we

THE ENGINE ROOM

returned together to Bnei Brak. And I just had time to pray at the gravesite my afternoon prayers. [End]

That is the entire letter which was given into my possession through a translation firm.

COMMOTION

I have learned in my five years of life that it is important always to be in contact with the wisest people we know in order to deal with the most difficult problems that come about. And those times when we don't have time to consult with wiser people then the element of faith is more important than anything else. And the realization of wisdom is through the fear of heaven, which is the most important part of faith. This is what gets us through safely and correctly, when we fear our Captain and through fearing him we learn to trust him and to love him. Therefore it is important to know that it is not a giant of learning whom we are expecting to lead us to the promised land. It is a giant of fearing whom out of that fear has learned to love and to learn correctly. Rabbi Hanina Ben Dosa put it this way, concerning the best traits and fear of the Captain and wisdom:

"So far as his fear of heaven precedes his wisdom, so his wisdom will become a realization. And

So far as his wisdom precedes his fear of heaven, so his wisdom will not become a realization.

So far as his deeds are greater than his wisdom, so his wisdom will become a realization. And

So far as his wisdom is greater than his deeds, so his wisdom will not become a realization.

As far as the spirit of humanity rests upon him, so the spirit of heaven will rest upon him. And

THE ENGINE ROOM

As far as the spirit of humanity does not rest upon him, so the spirit of heaven will not rest upon him."

* * *

The Captain had not come to me for quite some time. I had after a short while left off from asking him questions, for it was so difficult to phrase a question which was worthy to ask. He left me alone for awhile for the simple reason that I was not asking him any more questions. Still I felt such a fire within me! I resolved to go out to look for the Captain. It was a big ship but I knew where the pilot house was located since I had been there once before. I put on my big jacket and went upstairs. Along the way I asked members of the crew, "Have you seen the Captain?" Nobody seemed to understand my question. Perhaps they felt that I was not important enough to be answered, I innocently concluded. I continued on my way undaunted until I reached the pilot house. I didn't recognize anybody inside but I entered boldly, asking loudly, "Please can you tell me where is the Captain?" Nobody answered me. Everybody was very busy at that moment. I felt so insignificant, and I became terribly frightened. I could have left at that moment and nobody would have even noticed my entrance. Instead I went over to the most important-looking man in the room and I tugged at the pocket of his jacket. "Sir, can you please tell me where is the Captain?" This important man looked at me for a moment and then laughed. Nevertheless my demeanor remained very serious. I wanted only the Captain, and I tried to make that very clear by my expression. The important man turned to one of the others and asked him to escort me out. The escort quickly took my hand and whisked me out of the room. I

shouted loudly, obstinately, "I am one of the Captain's best friends. Please tell me where he is!" The escort held my hand quite firmly as we descended together from the highest deck. He answered me curtly at the foot of the stairs, "Little boy, there is no Captain on this ship. Go along and play and don't bother us any more." I was dazed by his response, and so I just walked away and I wandered around the ship for quite some time just pondering the new situation. The process of redemption is a process of gradual awakening. Awake is the aspect of the heart when we actively seek for the Captain in all of our ways. My personal experience is that the more we seek out the Captain wilfully and undauntedly in all aspects of our lives, the more can we facilitate a rapid recovery of the awakened senses. From that time of close acquaintance with the Captain, I had met some of his closest servants, and I had sat at their feet many hours just learning about the ways of the Captain. I had seen for myself their unswerving loyalty towards the Chief. After this most disconcerting event I resolved to seek out these elect ones for counselling. These men can be recognized according to their heart which is awake and full of light of the best things from life.

The truth I discovered was easy even for a little child to understand. The passengers of the ship may be understood metaphorically as flocks of sheep. The purpose of the leaders is to guide the sheep towards the most appropriate pastures and to protect the sheep from the wolves, which would be any foreign danger. These leaders in turn are accountable to report to the Captain who is the true shepherd to all of the sheep. In our ship strange winds have blown in the spirits of wolves who have undertaken to dress themselves in shepherds' clothing and these have succeeded in becoming legitimate

THE ENGINE ROOM

shepherds in the eyes of the innocent passengers. Having secured the leadership positions of the ship, they have invited even more wolf spirits to don official ship's clothing and, having disposed of the real spiritual leaders of the people, they are together enjoying great feasts by taking advantage of their positions, to conquer and to devour according to their most intimate evil desires. The situation which we find ourselves in is indeed very simple but it is also very complex. The wolves in shepherds' clothing have received such amazing success to masquerade as shepherds that they have now taken on a ship-wide propaganda campaign to discredit all legitimate and traditional leadership from the former crew. The positive values of the wolf-shepherd have been emphasized appropriately in order to make presentable the most favorable aspects of the wolf, i.e. a keen eye, a good feel for politics, a hungry stomach for good food, cunning intelligence in general, and a smile with sharp teeth. The true/traditional shepherds on the other hand have been ridiculed as hopelessly honest and thus entirely unrealistic, otherworldly and uninformed about this world - thus incapable of navigating the ship properly, and certainly too naive to meet the needs of a ship that is full of so many wolves. In this manner the wolves, who have recently become so frightfully numerous among us, have succeeded in selling themselves successfully to the sheep to become their actual leaders incarnate.

Having now demonstrated their political abilities for leading the ship with great pomp, the wolf-shepherds have sought comprehensive legitimization concerning their roles as shepherds of the ship. Therefore they have occupied themselves very seriously at hiring as many as possible of the

original legitimate shepherds who would agree to operate under the sponsorship of the wolves for a good monthly salary. The real shepherds had by this time become so poor and so despised that many of them readily agreed to the new conditions. In this manner the wolf authorities have succeeded in legitimizing their authorities over all of the sheep. The remaining ethical problem is mostly with the original legitimate shepherds who have accepted the sponsorship of the wolf-shepherds and who now find themselves in the unusual position of having to justify the legitimacy of the wolf-shepherds in order to justify the legitimacy of their sponsorship and their return to work at the behest of the wolves. This is done in two ways. One, by delegitimizing to the greatest extent possible all legitimate shepherds who will not respond positively to the offer of sponsorship by the wolves; and two, by justifying the popular modern claim that we are all really sheep anyway and there is really no such thing as a spiritual wolf.

This is that which I had seen in my earlier vision, I finally concluded, where the ship was turned upside down. Since this be the case, I realized (I understood the clear message from heaven) that now must be the time, with or without Pinhas, for the making of a commotion.

* * *

On the first of Nissan a most unusual event occurred on the ship. I can't help but be befuddled by the course of events which have led up to this. The perpetrator has still not been found. A mysterious voice came suddenly over the ship's loudspeakers. It seemed an extremely important message,

THE ENGINE ROOM

for the voice cut my heart, which was quite hollow at the time, to the quick. Fortunately I had my pen at hand. At the time I swiftly pulled it out from under my coat so very sensationally. The following is what I was able to record. This is the voice from Joseph who long ago took in his Hebrew brothers from the drought. He gave them sustenance when there was no one to feed the world. The voice of Joseph is calling today, is calling to his brothers today who have given up their faith for a house of despots.

This is the truth to all who will hear me. I cannot but to cry out from the wilderness. I speak to you from far beyond. And I cannot be silent any longer because the chosen ones have been duped into abandoning their Father in Heaven and accepting the leadership of a fiery host of piece worshippers whose message is in vain. Hear O Israel the LORD our FATHER in Heaven He is one - there is none like Him nor shall there ever be. He the Holy One has sent his servant who carries the voice of Joseph to proclaim to you the truth of the matter to you Israel that you have utterly strayed and even your Rabbis have failed to lead you in the direction of righteousness. What can I do but to raise my voice in fear that if I remain silent any longer I too will be accountable for the fantasy of Zionism which has made war upon the holy traditions of our Father in Heaven to cast a spear headlong into the face of belief and proper fear of Heaven. I renounce Amalek and its leaders who represent the pride to raise up a movement against our Holy Father in Heaven and to despise the holy servants who are still true to His word.

They are cursed and they will soon be despised, they who raise up a flag as a symbolic enemy of our righteous observances - they who proclaim without ceasing in mockery of those who make true your own peace by shunning the evil - they who inculcate hatred from Heaven by their savage pride - they who are a shell of a man and a host of demons within - how dare they represent themselves as a representative of the Chosen One Jacob who is the elected representative of the Torah who was elected by our Father in Heaven personally on Mount Sinai - they have no portion in our Father in Heaven and they have no right to speak for His chosen people. Rabbis of the world unite to appeal to the chosen people of the spirit to abandon that eternal monster of our identity - the kingdom of evil of our day - the embodiment of the sinister designs of Amalek. Seek support anew which is free of bribery and evil designs. How do you support our enemies who are actively destroying our tradition. How dare you give them leadership and power in the eyes of the gentiles! We must be committed utterly to renewal in order to finally be renewed in peace. Shalom is the name of our Father in Heaven. Let it not be further used in vain and for evil designs of politicians who have no faith in His Holy word which we received as a consecrated, holy people, when we came out of Egypt. This is the voice of He who cries in the wilderness because the voice of truth is not heard. The living waters have dried up, and only dry human interests remain in their place - the dust of human endeavorment. Do not trust in man for his breath goeth forth and he can no longer help you. Trust in He who has the power to raise you from the dead - for this is eternal life to believe in He who guides us with His holy revelations to mankind and to honor His chosen son whom he brought out of Egypt, as it is

THE ENGINE ROOM

written, "I will bless he who blesses thee and he who curses thee I will curse and in thee will be blessed all the families of the earth."

Turn to the Lord of the Exodus ye blind ones and see what Jerusalem has revealed in the recent days whereby we may know that there are two ways which Israel teaches today: one, the way of earthly power and human might which is destroying the good values of tradition; and two, the way of the Torah and other words of life which beseech only one company - not two - a company of righteousness which we believe in faith is soon to come. 'Come out of the evil ones, my people, come out - cleanse your hearts from the darkness of mens' designs who seek peace in their darkness only to stumble and to be cut down instead, for there is no everlasting hope in them.

They do not believe in the Messiah. Come out of them my people! Break the bonds of the evil ties of man's piece. For truly I say unto you this year is a year of disruption from settlement and the following year will be a year of wars. This is a time where the darkest schemes succeed and we who are true are terribly persecuted. Do not fret ye who have faith. Give your faith in voluntary prayer and in the Psalms raise your voices in happiness that your redemption is so so near because it follows the year of wars. Do not be ashamed to shun the violence of propaganda and to question your leaders who are afraid from this truth. Seek the light from the simplest people who understand the value of the best values, and do not be fooled shamelessly by leaders who demonstrate their own evildoings who are not faithful even to men. Rise up O peoples who care for what is right and denounce the

false uprightness of the evildoers in the land of Israel. For the hope of Israel is still true - its interworkings are reserved for the righteous to see.

I am coming but I cannot yet come. Wait for me through the wars. Have faith for the righteous uprise, because it will surely come and the wicked will be severely put to shame - every one who had a hand in not helping the righteous leaders and their students in this time of dire need. You may not see this as appropriate under the circumstances - do not judge this world except by the inner eyes of faith - then you will not stumble over propaganda and the evil designs of darkened minds.

The time will come and it is soon when you who are wise will take the cloak of one of these poor ones whom the world now scorns, to follow after his light in order that you yourself may not stumble for fear of the darkness which is coming and indeed it has already arrived. You who travel from sea to sea, from coast to coast for the truth - and you have not found it - hear my voice. The truth is coming out of Jerusalem and its message is clear to he who can understand wisdom. For the evildoers are making a mockery of themselves - their interests are so far from being true. The evildoers turn to themselves in a show of public support, but the righteous proclaim the truth in a whisper and in fear of the danger. Do not lose faith but quickly lose your faith in false gods! For our Father in Heaven is coming soon to judge the righteous and to make sport of the wicked.

* * *

THE ENGINE ROOM

One of the signs of a generation that receives a prophet is that that prophet is received with great skepticism and rejection to the point where the prophet is despised when he lifts his voice to tell the truth to mankind. He appears as a small fish who tries to convince all of the fish to swim in a different direction. Not only do they not want to hear him, they can't hear him. First they must stop and consider him carefully. But why? For what reason should a fish stop to consider him carefully, when all the fish know perfectly well which is the natural way to go. The task of the prophet is to change nature, and to change a nature which has gone astray.

This generation can be described by means of a simple parable. Once upon a time there was a beautiful great lake and there were fish very happy in that lake who would each year go up one of the great streams and procreate and the fishermen were also very happy and life was good. There came a time when the politicians got together and they built a great damn on this lake and this damn caused an unusual smell in the water which the very happy fish found very attractive. This caused disquiet among the fish because the less traditional fish were especially attracted and swam away, leaving only a minority to continue the tradition of going up the great streams and procreating in the natural manner. Only after some time passed and the damn was quite established and strong did the fishermen begin to notice the remarkable change because the happy fish who were attracted by the damn mostly got caught in the turbines and were destroyed. The lake was so big and the attractions and opportunities so vast that when the destruction was understood there were only a few fish left who still vigorously

THE ENGINE ROOM

as before fought against the currents and procreated as in years gone by. This is today the happy remnant.

* * *

I walked around the ship for quite some time with these and other thoughts in my mind. People are indeed awakening from a deep sleep as it were. The process is slow, but we can see it happening all around us. The power from the engine room fired my soul again and again that day which inspired in me a broader understanding of our human quandary. I was encouraged to find that day more signs, most of which came from my past.

All that is necessary for evil to thrive is for good men to do nothing. If you're not part of the solution, then you can be sure that you're part of the problem.

From the cowardice that shrinks from new truth,
From the laziness that is content with half truth,
From the arrogance that thinks it knows all truth,
O Lord of Truth, deliver us.

Then I reflected about my own life, and with this too was revealed a remarkable saying: The first year was joy, the second was gladness, the third was serenity, the fourth was madness, but the fifth is ecstasy.

Yes. I am living in ecstasy, but frankly speaking sometimes it feels like hell. I was sad about the human situation but I had no reason to be sad for myself. I will receive my reward if I will only hold on tightly to the good values that I have already

THE ENGINE ROOM

acquired. I recalled what the greatest Rabbi had said to me in Jerusalem, "Just be happy that you saved yourself." The intention was clear that it is difficult enough for us to save ourselves in this generation, let alone to embark on some sort of a campaign for the good. And then those earlier words which had so haunted my intellectual capacity came back to me to endear my thoughts once again. Again I questioned myself, Must I deny the reality of that ultimate terror which I now knew?

No. It is not all lost! Else there is no hope of progress for man. We must nevertheless have faith that all is not lost. This is the most profound intellectual test of faith which must evoke in us a positive response to constantly reach out to our Father in heaven for help.

* * *

I knew that it was finished. The vessel has been broken. My hope was that at the least the children would understand my message. Gather around children, and I will tell you a wonderful story of the rebirth of the redemption by a child. For it is not the way the adults tell you that it will happen. No! No! Do not believe in he who is adult and imagines that he is sane. It is a mockery of sanity to believe in their lies!! The true redemption can only come with the children. So listen children very carefully to my story so that you yourselves may be inspired to save us. We need you more than anyone else to inspire in us a perfect faith. Listen carefully my little saviors!!!

Once upon a time there came a false Messiah who led all of Israel astray. He said that there was a valuable rock in the depths of a deep abandoned mine shaft; he prophesied about a valuable light; and he sent his people looking for treasure there until all of them went down and they all got lost deep inside the earth. Yet they survived. They clung together wherever they found each other, until there developed separate groups each one lost to itself deep within the ground. And the Creator in His infinite mercy gave each group a great big fluorescent rock and water and vegetation to such an extent that each group formed a society around its own rock. Unfortunately the groups were hopelessly cut off from one another. They did manage to communicate after great efforts, yet each group as an isolated society considered its fate as if it were the only true remnant of Israel. The light of the rock served for agriculture and it was sufficient for reading and so the people of Israel spent most of their time studying their Bible next to the rock and there came forth new spiritual revelations that the rock is a symbol of the Messiah and there were those who taught that the Messiah will come forth from the Rock as it is written according to the prophet Daniel. This was of course comforting to hear in this time of distress, the people sitting in darkness in the mud in the pit. The darkness surrounding them was indeed quite frightening to the extent that everyone was seriously discouraged from going away from the Rock, their one true hope. Nevertheless, it was a miracle that all of their needs were met, and each group marvelled in the remarkable salvation that they shared because the Rock provided not only agriculture and light and heat but also hope and salvation. The people of Israel concluded that this was definitely a sign of the final redemption and there is no

THE ENGINE ROOM

other hope and that the time is for waiting and studying and it is just too dangerous to venture out into the darkness away from the Rock.

There grew up a little child at that time in one of these societies, the son of a royal family, whereby the Creator developed in him a strong yearning and hunger in his soul for the light of the sun, after he had heard stories about the life of Jacob. He learned quickly and with great zeal until the time that he couldn't bear the seclusion without seeing for himself this great ultimate light. So he would pray with great devoutness in hopes that his Creator would give him courage to venture out into the darkness and to be brave, and in his prayers he remembered especially the verse, "He will not withhold any good from they who walk in all innocence."

Then finally the time came when he felt a surge of courage and he entirely gave himself over to his ideals and in terrible fright but with the inner courage that prayer brought to him he sought out into the darkness and the Creator created for him a miracle and opened for him openings until he rose up and saw light and found the sun. He went out of the cave and visited with the gentiles of the nearby village and when he succeeded in explaining from where he had come nobody believed his stories that there is such a thing called the people of Israel and everybody is in the depths of the caves of this mine shaft. The child's testimony was a great wonder to everyone, but it was thought that he was just a wayward child stricken by the sun.

It was a well-known unusual fact in that area of that gentile town and its mine shaft that rains had not been known for

years. The people relied strictly on water that flowed down from the mountains for agriculture, and the children of the area did not experience that phenomenon that we call rain. It was an oddity of nature only of that particular time. And it was just after the child had appeared in the village that the people of the village were also welcomed by news of weather forecasts that storms are on their way to this area and that there is expected to be a great deal of rain. Everybody was happy over the news except the little boy who became worried about his people, and was longing to return and to see his parents. And furthermore it dawned on him that his people were suddenly in great danger because of the rains. And upon this realization he immediately began making preparations to return to the mine shaft to look for his family and his friends. And he took with him a flashlight. It was taught amongst the people of Israel at that time that the flashlight is against the Law of old; this was a teaching of their false Messiah whose message had been fulfilled in the fluorescent Rock years before. Any other light was therefore a threat to their ultimate belief in the only Holy and truly useful light, the light of the Rock, and certainly any other light would serve only to lead them away. But the child, who already had gotten acquainted with the light of the sun, knew that the doctrine was false. He knew already instinctively that it was an outright lie and against the real interests of his people. He knew that there was no better light than that of the sun, and also the light of the flashlight was useful now that it was imperative that his people evacuate the mine if indeed the rains do come. And since no one believed him or would entertain his unusual stories the child had no choice but to leave surreptitiously; nobody would help him and certainly nobody was willing to endanger himself in the

THE ENGINE ROOM

underground passages of the pit. Near the entrance to the mine he found a long coiled rope which unwound as he pulled it and this he used in order to find the way back, although he knew with certainty that nobody would agree to leave and that the light of the Rock would be the most severe obstacle. And in his zeal to save his own the Creator gave the child to find his way back home and when they saw him with the flashlight in his hand they considered him crazy and they wouldn't believe his stories about the sun, etc. and everybody concluded that all of this time he had been staying with one of the other groups in the pit, because in their view there could be no other reality because it was a Divine decree that the people of Israel be forever with the Rock. The child was shunned for his behavior and punished for his disobedience, and to a great extent he was ostracized. And as much as he pleaded and begged and shouted nobody wanted to believe him because he was younger than everybody responsible and it is unheard of that the youngest could enlighten the old. It was in the interest of the elders to remove all positive memories about the sun and at the very least to deny its positive value. Still the child could not keep still in the reality of the present danger to his people. He continued to sound out his warnings wherever he could and the people made fun of him; they hit and kicked because he does not give proper respect to the elders and to the light of the Rock; and who is he to question the wisdom of the elders! And clearly the Rock is the fundamental of the glory of Israel; it is the ultimate purpose of the final redemption; and much preaching and many discourses like these were thrown back to him despitefully at his protestations until finally the child began to grow weary of his chances of success. But he did at

least have a few friends who would listen to him, and his words were a great wonder to them.

At this time the rains came and increased upon the land and the mine shaft as the gentiles had forecasted and water began flowing into the mine shaft, yet only a few drops were felt occasionally at first and then gradually flowing water from above made itself here and there apparent because it is the way of the Creator to bring disaster on his people only little by little and He watches over the people of Israel in every respect. A general sense of alarm spread throughout the underground communities, and when the child noticed the first drops of water he became alive once again to the dangers involved and he began preaching with greater and greater force in his love of his people; he pleaded with his people for everybody to abandon the underground. And all of the people of Israel helplessly stood before the child; everybody was embarrassed, not knowing what to do. Woe to us in the day of judgment! Because all of Israel stood before the little child in a pitiful contradiction; they had built up their faith in this wonderful Rock to the extent that it was impossible to leave it because this was the essence of their faith, the foundation of their beliefs rested on its saving powers. All of their sermons throughout the years in the pit leaned on the foundations of this Rock! How could it be to abandon the Rock, the essence of the redeemer of Israel! There were many at first who warned loudly against leaving the Rock, but the rains washed down violently and the water began to rise and there were some who were prepared to stake their lives to the bitter end next to the Rock of their faith and still they announced that this was a test of our faith to see who would be true to our Rock.

THE ENGINE ROOM

The source of the soul of the people of Israel is full of life and this chooses for life at all times; this is the vitality of the people of Israel. This could never be denied although they tried many times in history to drown the hope of Israel; Israel always came up to the sun for that breath of fresh air. Therefore there developed in the midst of the storm a remarkable argument and many of the wise of Israel believed and agreed with the little child, and what is more the light from the little child transformed the society to such an extent that many people denounced the Rock publicly as idol worship and the denouncers - who quickly grew in number and power and in self-confidence - went so far as to denounce the leaders (who still insisted on remaining) as wicked and from the bad source and possessed by the spirit of evil Amalek. And there rose up a strong revival of the remnant of Israel who took hold of the rope of the little boy together with the little boy and made their way into the light. And he brought them upwards from the pit before the final destruction until finally great rivers of water flowed down violently and serious heavenly decrees were carried out in the depths of this pit and he was saved. And then the elders of the people of Israel crowned the boy (the son of a king) as king over all Israel under the supervision of the light of the sun and the moon and the Creator blessed be He.

That is the story. Now here is the interpretation. The Creator is the Captain of our ship. The little boy is Joseph. The Rock which is idol-worship that is those who have taken over our ship and kidnapped the authority of the Captain. The mine shaft is the darkness of this blind generation and

THE ENGINE ROOM

the sun is the light of enlightenment which brings the first resurrection from the dead.

* * *

The Captain has carefully designed his apparent absence to make things look like he is no longer in control of his ship. Actually he has gone on a remarkable campaign for his Name's sake recently. He has been sending out marvelous gifts to the littlest and frailest of the children of his ship on behalf of David his servant. The prizes are given to a great extent on the basis of merit, to every child according to his share of a true heart. To be eligible for a prize, just 1) do your best to be good to one another and to your parents especially, 2) talk to the Captain in faith for all of your needs because he is your Father in Heaven (and he wants you to talk with him often because you are a very important person), and 3) read the Psalms of David often especially when you wake up in the middle of the night and whenever you become afraid. Finally, 4) have faith in everything you do for David's sake because he is with us and you will see that it will all come true.

* * *

There are those who claim that the land of Israel is the safest place on earth. Since I was chosen in the role of a look-out, I climbed up high on that look-out pole of our ship to get a good look afar across the sea of our time. The wind is breathtaking, it is filled with evil spirits. The good and the evil are mixed even at the highest levels. There is no reaching above the beguilement; the look-out is hard to judge. We

THE ENGINE ROOM

cannot trust even our spiritual senses. Our reasoning could give evidence either way as to what awaits our destiny. In my ascension I saw the beauty of nature, the detail of every living thing, the shapely clouds against the blue sky, and I saw the full horror of our ship which cut the sea in two in its sheer physical power by the velocity of its pointed head, our ship is constantly leaving behind a tumultuous holocaust as its human response of justification for the power of its arrogant presence. It is so easy to over-use our human power! I saw clearly the realities - my vision was restored. The realities had been taken away from my eyes but I didn't miss them, because I didn't recognize the dullness of my sight. This dullness of sight is a common malady of our generation. When will you get interested in your lost sight, dull-witted generation that you are!

The harsh realities reveal a dark omen on the horizon. Once we could rely on the great men of our time for an answer but today nobody knows for sure. There are those who feel they have a good inkling of the spirit in order to perceive between the true and the false. Confidence in that inkling is a deception, only one whistling of wind above a forever turbulent sea. We must be more than meek in spirit, we must not believe in ourselves. How may we be saved from the judgment? By fear of the Captain, by charity, and not to be happy when other people fall. I climbed as high as I could and I sought an additional spiritual lift in my earnestness to see afar; mercy, the storms of the spirit are dreadful. There is no looking into the future. We have all failed. No one is worthy. The best we could do is to understand the prophecy which is available. In this way we can know that which awaits us. The omen is real. I saw it

in the spirit of my mind's eye from what was given to me in the past. Far far off on the horizon there is an enormous tidal wave coming in our direction. I fear a new heresy among my people, perhaps a strong uprising of a false messiah, or maybe simply a strong evil leader. This I know that if the true Messiah is coming soon then we are standing before a time of enormous wars.

* * *

It is finished. Finally I was utterly abandoned. I had no place to sleep except outside or in some hidden place which I might find at the mercy of heaven. The elect were too poor to help me. All of the ship's power is in the hands of the evil and those who cling towards the earthly realms. This is it. It is finished. It is over. It is all over. The strength is gone. I have only to present my public messages before the reader and then I will be ready to end it all even today if necessary. Wait for him for when we are supposed to meet at the crossroads. Otherwise trust only in the Captain. Here is my final message. Be willing to suffer for your good responsibility in this life. Fare thee well, and please you who care: get in touch with reality while you still can and do everything possible to help...

I hope you enjoyed my story. The cast has been as follows:
The ship is our world.

The snake is the evil one who has swallowed this entire earth.

The passengers are the people of this world.

The righteous crew is the righteous remnant.

The crew which has taken over is the "oppressor."

Joseph is the Messiah the son of Joseph.

THE ENGINE ROOM

Pinhas is Elijah the Prophet.

The Editor is the identity of the Writer before his rebirth.

The Captain is the Holy Creator of our world.

The years for the most serious purposes begin at the month of the Spring.

* * *

EPILOGUE

Almost two years have passed since I wrote and passed out the first copies of The Engine Room. I have discovered through this literary adventure of mine that in any serious public discussion on the subject of the Messiah no one can avoid the assaults of the imagination from within and without, for all of us who are positive in the hope of his coming are filled with the most imaginative of expectations.

I have been criticized for being too imaginative. I will answer this accusation in the following manner.

When the Creator of our world will reveal openly his interactions with mankind after a long period of his interactions being in a hidden manner, as was the situation, for example, at the time of the ten plagues which led up to the Exodus from Egypt, his way is to interact most intimately together with the imagination of man and reality, for by this kind of activity the Creator demonstrates most thoroughly the depth of his command over all aspects of everything about us.

THE ENGINE ROOM

You may say that I'm a dreamer, but I'm not the only one. I have a dream, a dream which has been lost. But long before you were born, this dream was exalted. It was a living reality in every Jewish community.

This dream demands serious discipline, a most serious approach to life.

This dream is not easy to fulfill, and the fruits of such an imagination are not easily tangible. It is so much easier to go the easy way in order to be more comfortable in this life.

I have a dream, the dream of the Jewish soul which I guard within me.

I have a dream, the dream which is the memory of the dream which once lived with great vitality among my people.

I have a dream, to follow that way and to find it and to resurrect it once more among my people.

This is a dream which is filled with the greatest and the most imaginative aspects of reality. And we know that when this dream be achieved, it will be the greatest blessing for all of humanity.

The imagination when used correctly is a faculty which allows a human being to accomplish the greatest achievements. The goal of the Jewish nation is to achieve peace on earth according to the rule of the Creator as expressed in his Torah. This is where my enthusiasm exists in the publication of these writings. This is my spear which I arrogantly cast into the

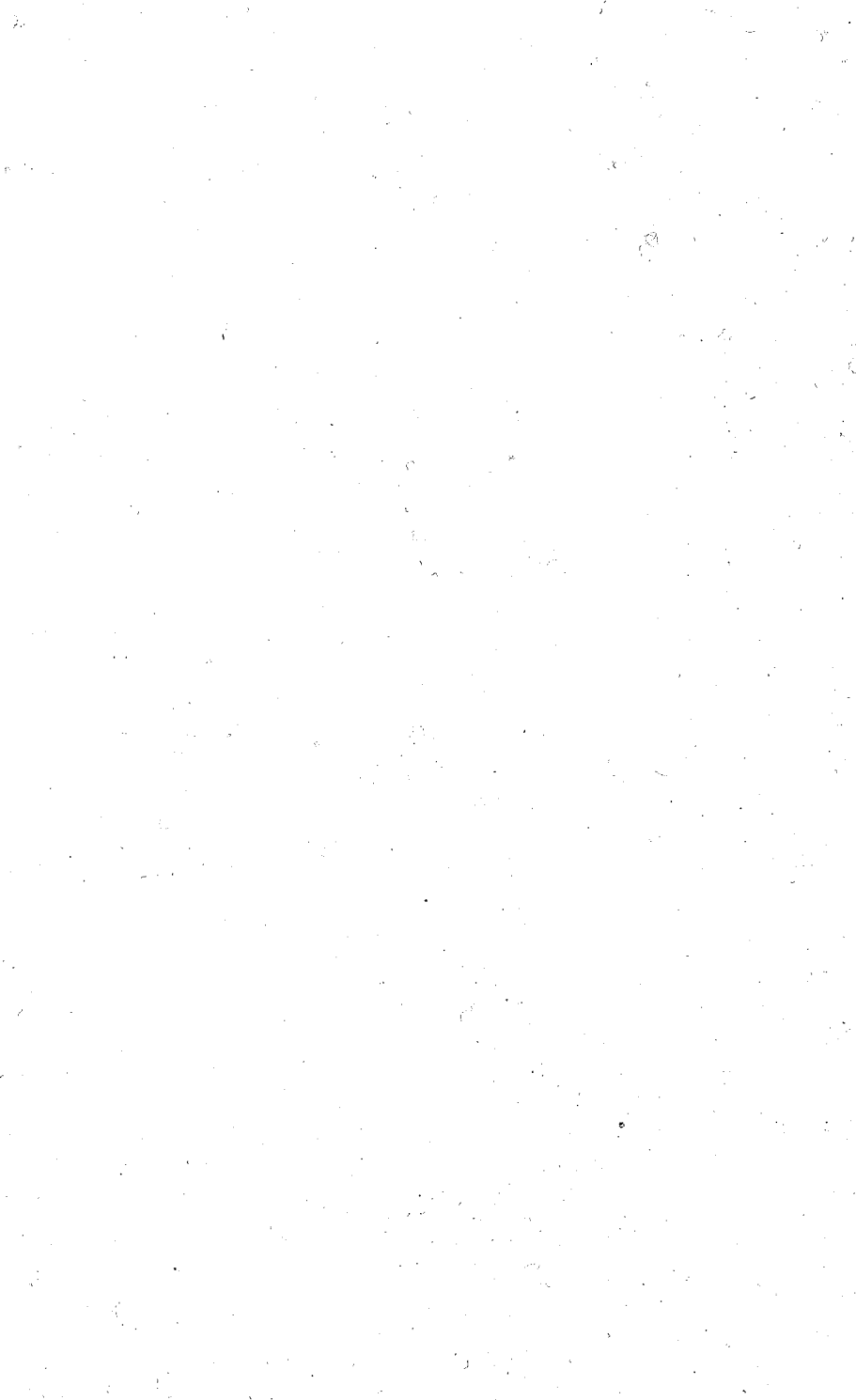
THE ENGINE ROOM

face of my enemy, because I know that what I speak is good and proper according to the best values. I have found that the task to communicate this message is so very important and urgent because the correct message concerning my people is essentially not available in English, and the wolves who teach wickedness are becoming frighteningly and unbearably numerous. My purpose is to aid to expose them in the coming to light of their wickedness.

The following is the highest level of the substance of my cry.

THE ENGINE ROOM

PART II



THE ENGINE ROOM

THE
GOOD
NEWS
ACCORDING
TO
HANOUNI

(an autobiographical manifesto)

"The Lord has made jest of me; everyone who hears will
make merry from me"
(Genesis 21:6)

THE ENGINE ROOM

NOTE TO THE READER

The following story constitutes a fictionalized autobiography.

It also constitutes a manifesto.

The events are true but their context has been glorified for didactic and other literary purposes in order that the nations might turn from darkness towards the things concerning the light of Israel.

In no circumstances should the glorified aspects be taken seriously.

The Author

THE GOOD NEWS
ACCORDING TO HANOUNI

CHAPTER ONE

THE BEGINNING of all things created was the Torah, and the Torah was with the Creator of all things before anything else (of what we now know) was created, and through the Torah the Creator expressed himself in the creation. And it came to pass that the Creator gave the Torah to Israel. The Creator is our Father who was in the beginning (even) before the Torah. All things existing today were made through the Torah; and, since the creation of the Torah, without the Torah was not anything made that was made. The same was in the beginning of the human era (before the creation) with the Father. In the Torah was life, and the life was the light of Israel. It came to pass in the end of times that the life was without form in the hearts of men; a secular void prevailed, and darkness was upon the face of the deep. At that time all of the vessels became broken. And the light still shineth in darkness, but the darkness comprehendeth it not.

There was a Jew sent by the Creator after the fierce Holocaust of Europe, whose name was Yoel. He came for a witness in order that his people may know, as it is written, "And you shall know that I am the Lord your Creator who lives in Zion, my holy mountain, and Jerusalem will be holy and foreigners will no longer pass through her." The same came as a witness from a place which is called Mar, in order that all men through the Father and the Torah might believe. He was not that light, but was sent to bear witness to the

THE ENGINE ROOM

coming of that heavenly light. That was the true light, which proceedeth forth only from the Father through his Torah, which lighteth every man that cometh into the world. We know that he was not the anointed one, for his followers besought him on this subject and he did not deny them the truth, for he said, "I am not the Messiah." And he taught how it was that the Torah was in the world, and the world was made by the Torah, and the world knew it not. And he taught how it was that the Torah became the inheritance of a chosen people, but the chosen people lost their way to follow after leaders whom their forefathers had not known. Nevertheless as many of the chosen people, the children of the Father, who received the words of Yoel, to them were given power to represent all of the great inheritances from times of old, even the spiritual inheritances of Abraham, Isaac and Jacob. Who were born, generation after generation, after the seed of Abraham; Who were born into a spiritual relationship with the Torah after the will of the Creator (and not after the will of the flesh and not according to the designs of men who think only for themselves) who chose them to represent him according to the commandments of the Torah in the role of his first begotten son. And the Torah became perceivable to us who were chosen from on high when we opened our hearts to hear the words of the glory of the Torah and we beheld in the teachings of Yoel that glory from Mount Sinai, which is the glory of our only Father in heaven, full of grace and truth.

This is the testimony of Hanouni in his seventh year, saying, "The voice of one [child] crying in the wilderness, Prepare ye the way of the Lord, Make straight in the desert a highway for our Lord." This is the record according to that which is

written by the Prophet Amos, "Behold, the days come, saith the Lord the Supreme Creator, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the North even to the East, they shall run to and fro to seek the word of the Lord, and they shall not find it." And this testimony and this record bear witness against the Government of Rabbis who support the Kingdom of Evil, concerning which the Prophet Amos prophesied, "Behold, the eyes of the Lord the Supreme Creator are upon this sinful government and I will destroy it completely from the face of the earth, however I will certainly not destroy the House of Jacob, declareth the Lord." Hanouni bore witness of the Torah in the semblance of a little child whose arm wasteth away from the apparent vanity of his writings and whose right eye has been darkened from the evils of this generation. For grace and truth were given by Moses with the Torah, but darkness came as a punishment as a result of the evil which became manifest thereafter. No man hath seen the Father at any time; the only-begotten Torah, which has been the expression of the Father to the world, since the Exodus of the chosen people from Egypt, this is his declaration.

Now it happened at the end of his third year that Pinhas came to Hanouni at a place which is called the Knees of Joseph, And Hanouni exclaimed in his heart, "Behold an Israelite in whom there is no guile!" In that place Hanouni began to throw down the Torah before men like the rod of Moses, And it had become like unto a serpent, which ate up the interpretations of those Rabbis who justified the reign of the Kingdom of Evil. These things happened in the Holy Land, in a town which is called lightning.

THE ENGINE ROOM

This is the record of Hanouni, when the good Rabbis, who function essentially as the heart of Israel, received word in Jerusalem concerning his testimony and they listened carefully to his words which were given with signs and wonders. And he spake unto them with explanations and he gave to each one conditional authority from on high. And he also told to each one of them concerning the testimony of Pinhas, who did bear witness of Hanouni. And they to whom he was sent were the guardians of the city. And they answered him, and said unto him (and they did not deny), "May we hear from you good news soon!" Hanouni answered them, saying, "I give you encouragement with themes from the Torah, but there sitteth one on the Holy Throne in heaven, whom ye seeth not, He it is, whose coming is preferred before all, for He is a jealous Father. He will not give his eternal glory unto another. He himself will bring the final redemption for his children in order that his unique glory may be revealed in its fullness before mankind. He it is who commanded Moses our teacher to put off his shoes, for the place whereon Moses stood was holy ground. Take heed therefore to guard your souls and remove your shoes that you not give in to the worldly deceptions in this land, for the land upon which we stand is holy ground." And signs and wonders did he also shew the Rabbis of the Kingdom of Evil with his staff of wrath, which is the Torah, even until ten plagues. And it came to pass that on the very evening that the tenth plague was delivered, a violent storm arrived, a mighty hand reached across the sky, and a devouring fire proceeded forth to destroy a large community in Egypt. Thereafter, following the Passover feasts, Hanouni was accompanied by a few of his friends to the place where he was lifted up at night into the clouds and carried unto the ends of the earth. These events

occurred in order that the words of the prophet Zachariah may be fulfilled, "For behold I raise up a shepherd, a child, in the land who will not give help to those who waste away, nor will he protect them from harm. He will not heal those who are wounded, nor will he encourage those who have little strength to carry on; and he will eat of the fat meat and he will even tear apart the meat between their claws. O how sad the futile shepherd who abandons the flock! A sword is upon his arm and upon his right eye. His arm will surely dry up and his right eye will surely darken!"

CHAPTER TWO

The book of the generation of David, the son of Menachem, who is the son of David (or simply David himself), who came to be called Hanouni, the Mountain of the Holy One, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Joseph and his brethren; And Joseph begat Ephraim; And after the children of Israel had prospered in the promised land, the Lord caused a great confusion to occur among the families of men, of which Ephraim was the chief example, for Ephraim was the representative of the fatefully lost tribes, as it is written, "I have surely heard Ephraim befuddled, that he bemoans himself, saying, Thou hast chastised me, and I was chastised as a poorly-reared calf; bring me back and I will repent, for you are the Lord my Master." A remnant from the tribe of Ephraim was exiled to Spain and existed in that place until the time of the Spanish Inquisition. And at the time that the Jews and other Hebrews were carried away from Spain, a man who was Hidden, a descendent of Ephraim, was brought with the exiles into

THE ENGINE ROOM

America; And the party of that Hidden one and their descendants were called Morano's, for they had become Catholic by forced conversion; And the Morano's in the American exile eventually lost their Hebrew identity; And a descendent of Hidden who was Catholic, and well-to-do, begat Cirilo; and Cirilo begat Boaz; and Boaz begat Menachem, the father of David.

Now these are the generations of the birth of David's father's mother: When Menachem's great grandmother was espoused to Garcia, before they came together, she was already found with child of the not-easily-explainable and possibly miraculous. We have little understanding about that event to this very day, but we may imagine that she made secret claims to her husband-to-be in order to appease him. And then Garcia, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, an angel appeared unto him in a dream, saying, "Garcia, fear not to take unto thee thine betrothed: for that which is conceived in her is a free gift from heaven, and behold she is immaculate from sin." Now all of this story took place that all things might be fulfilled, in order that all might understand in what manners our Father in heaven truly works signs and miracles in the context of the laws of the nature of humanity. Then Garcia being raised from sleep did as the angel had bidden him, and took unto him his wife: And he knew her not until she had first borne a son: and they called his name Menachem. And Menachem gave birth to Ruth, and Boaz the son of Cirilo took him Ruth to wife, and she bore him a son and they called him Menachem.

Now the generations of David's mother's father came from Ashkenaz; the birth of David's mother was on this wise: Eliezer (whose family name is a derivative of Yishai) gave birth to David's grandfather who was named the Lord of Judgment; And the Lord of Judgment became espoused to a woman named Eve, who was the daughter of Mary. And after the Lord of Judgment came together with Eve, she was found with child. Now the spiritual powers of this world tempted Eve in order to confound her and set themselves against her in order that she not have any children; Her first child was smitten and Eve's body was confronted with such terrible plagues from that first pregnancy that her doctors advised her that she could never have children. But the Lord of Judgment nevertheless caused Eve to have another child, and Eve became very adamant that she was not going to lose this one. Now the spiritual kingdoms of this world had issued a decree at that time in order to destroy the remaining seed of Yishai, yet these spiritual powers had no authority to smite the child unless the child was a boy. And after the most severe tribulations of childbirth, Eve gave birth to a girl, and they called her the Garden of the Lord. When the Garden of the Lord had grown up, then Menachem the son of Ruth became espoused to the Garden of the Lord, and after they came together she was found with a son, and the Garden of the Lord called her son David.

Now David was born at the time appointed, nine solar cycles after the establishment of the Kingdom of Evil among men in the Holy Land. At that time there came spirits from the East out of Jerusalem, saying, Where is he that is born King of the Jews? For we have seen a spectacular star in the East, a sure sign of his coming, and we are come to worship him. When

THE ENGINE ROOM

that great Spirit of Evil, he who has now found a good home in the Holy Land, had heard these things, he was troubled, and all the evil spirits in Jerusalem trembled with him. And when he had gathered all the chief spirits and evil representatives of this world for a meeting, he demanded of them in what manner and where the Savior, that seed that is called David, should be born. And they who knew said unto him, In a far away place, even at the ends of the earth, as it is written, "His coming forth is from the ends of the heavens and his season is at the end of times." And others who knew said unto him, "He shall surely come with fire and lightning." Then that Prince of Evil, after he had privily gathered the wise spirits, enquired of them diligently what time the star appeared. And in his great worldly wisdom he sent bands of his angels into a faraway land in the West, even unto the ends of the earth, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard that command, they departed; and lo, the star, which they had seen in the East, became like unto a ball of fire, and went before them, till it came and stood over where the young child was, even at a hospital, which is located in a city which is called Lightning and on a street that is called Fire. And when they were come, they saw the young child with the Garden of the Lord his mother. And a mighty angel with a double sword of fire guarded the way between the angels and the Garden of the Lord, who held the child. And when the angels had opened their treasures, they presented before him each one of them many spiritual gifts. And being warned of the Lord that they should not return to the great spirit who had sent them, they departed into their own place of origin in another way. And when they were departed, behold, the Lord

sent an angel, saying, Go, and take the young child and his family, and flee to a town which is called Hill, and have them remain there until the great divorce, and by this do I bring thee word: for the Prince of Evil will seek the child to destroy him.

Now these are the sojourns of David's family after the great divorce, when David was six years old, when the Lord sent an angel to take David from the Hill to a safer area, and he dwelt nearby for a time. Afterwards he was brought with his family to live in a valley which is called Secret. David dwelt in that place for two years, until the evil in that place became very great. Afterwards David was brought with his family nearby to a Secret City, which is located on the coast of the local bay, and he remained there for a time. Finally David's family was driven into the desert to a big city called Plains.

In that desert the Prince of Evil searched profoundly more than ever before for the boy, until he found him one night with a friend of the same age who had met with David in the middle of a street. At that time David's friend noticed something in the sky, and turning to David, he asked provocatively, "What's that!" Together they looked up and saw what looked like a flying saucer hovering just above their heads in the night sky. The shining object was silent and perfectly still at first, and then suddenly it began to silently move around the neighborhood until it circled around and returned near its original position. The object remained still once again for a few minutes, and then it began to travel towards the center of the city, where the boys could still see it, a dot of light, hovering above the Landmark Hotel, whereupon it travelled straight upwards and disappeared into

THE ENGINE ROOM

the clouds. In this manner the Prince of Evil expressed his delight and celebrated at his discovery in finding the boy. It came to pass at that time that David became twelve years old and he was severely tested in that desert, And David's family was attacked by the evil spirits to such a great extent that the family was reduced to severe poverty and spiritual destruction.

At that time David was taken away from his family in Plains and he was miraculously transported to a secret town in the mountains which is called Light, which is the home of Menachem. And he was taught good religious values by good angels and he learned how to pray and his prayers at that time protected him from all the ministers of evil. In Light he climbed a mountain in order to learn great things and in that place he became very spiritual and very wise.

When David became seventeen years of age, he was summoned by a heavenly call to travel to the tranquil sea coast; There he interacted with the good and the evil and he sat at the feet of very wise men and learned great wisdoms. And his intentions in his studies were according to a heavenly call in order to work towards the solutions of the major problems of American society. At that time he began to teach an idea of the apocalypse, and he taught men, saying, "Repent, the Kingdom of Heaven is at hand, for we are a chosen generation; these are indeed the end of times." And at that time he was known to have said, "I want to reach out into the darkness and to know that I have nothing" (For, unbeknownst even to himself, he sought the kind of faith that no man was able to achieve at that time). And many signs and wonders did he shew them even at that time, but everything was hidden in order that his true role may not be

committed unto men, and neither unto himself. For the Father needed not that any should testify of man: for he knew what was in man.

It came to pass in the seventh year that the Lord caused a great metal chariot to whisk David away into the sky and he was transported all the way to the Holy Land. In the Holy Land David was tempted with all the riches of the good life. At that time he came to live in Jerusalem and everything that David wanted was given unto him. Then the tempter taketh him up on a look-out of a holy hill, which stood opposite the site of the Holy Temple, And saith unto him, You have been given all that a young unmarried man can hope for, wisdom, wealth, and the fulfillment of every desire in the heart of man. Now you may have a good career with men: just give respect to the works of foreign gods and only be reasonable in order that you may have respect among men. David said unto him, Get thee away from me, thou tempter of evil, for this is a holy location and therefore we must give proper respect to our Lord who is one.

Now there was a day when the sons of the Blessed Father came to present themselves before the Lord, and the tempter came also among them. And the Lord said unto the tempter, Whence comest thou? Then the tempter answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto the tempter, Hast thou considered my servant David, that there is none like him in the earth, a perfect and an upright man, one that feareth the Father, and escheweth evil? Then the tempter answered the Lord, and said, Doth David fear the Father for nought? Hast not thou made an hedge about him,

THE ENGINE ROOM

and about his riches, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto the tempter, Behold, all that he hath is in thy power: only upon himself put not forth thine hand. So the tempter went forth from the presence of the Lord.

Now David had in his heart to remain in the Holy Land. Nevertheless he wanted to finish his studies in America, which had almost been completed. Therefore he journeyed back to America and he finished his studies after a few months. And he returned promptly to the Holy Land, but while he was yet travelling up in the air, there fell upon him a judgment from heaven, saying, O David, to thee it is spoken; The kingdom of this world is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. It came to pass that David did not receive money as he had expected and he arrived in the Holy Land as a poor man.

Now these are the sojourns of David in the Holy Land. Upon his return to the Holy Land David lived in Green Pastures in the North on a street which is called Shadow, and he lived there for a time. Having no money, he consulted with many people concerning a job, and began working as a custodian at the local university. His bosses treated the workers like beasts, and he could not earn enough to support himself in that place. Since he knew how to type, he found an office job, but the conditions of the work contract were very unfair,

all of the managers took advantage of him, and he could not earn enough to support himself even in that place. Next he entered a religious settlement near Bethlehem which was called the Great Rock. He worked full-time on that Great Rock. He gathered chickens and turkeys for processing, cleaned their sties, met the local cows, tended to the watering of crops, picked and sorted produce, packed picked cotton in the field, worked as a carpenter, functioned as a secretary in the office, assembled military gadgets for the Kingdom of Evil, and in his spare time he would study the Jewish religion and its practice. Afterwards he entered a religious settlement in the North which was called Dispatches. He worked only half time on Dispatches, working the land and the produce, working in the factory and working continually during that time with the beasts. The second half of his time he devoted to the study of the Jewish religion and its practice. At that time he could not easily explain how the chosen people became very dear to his heart, and why he preferred to remain poor and to work with the beasts in that land then to pursue a satisfactory life and wealth back home. But this he knew: his craving in life was to raise a Jewish family with good values in a Jewish place. His instincts at that time were like a beast, and his heart as such doted on the Jewish people. After his studies at Dispatches were finished, he returned to the Green Pastures in the North. And he lived on Priest Adam Street, where he lived for a time. Afterwards he came South to the big city of the Jews which is called Spring Hill and he began working for a business called Oven which was located on Welcome Street.

He lived at that time in an apartment in Spring Hill on Joseph's Son Street. After a time the Oven office was

THE ENGINE ROOM

transferred to Judah's Son Street. His salary was meager at that job and he remained a poor man. By that time the instincts of survival began to guide his life more than ever before, for the methods of achievement in that city were essentially inhuman, and he remained alone with a low-paying job to fend entirely for himself. And his friends in that place were those who chase after the worldly desires. Little by little David began to earn more money and to save and to build upon his savings for he had learned to be clever in his business dealings. Then he left Oven and earned more money working for a lawyer called Flames. But the tempter sent a bear and the bear carried David to the center of the city and disrupted all of his savings and took away all that David had acquired and even destroyed all possessions that had become dear. At that time David arose, and rent his mantle, and his enemies sought him in order to accuse him falsely and to throw him into prison, but he escaped. And when he had found another apartment, he fell down upon the ground, and worshipped. And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this David sinned not, nor charged the Lord foolishly. Although he felt just like a beast, even like an over-worked donkey, his heart cried out to the Lord, "Please use my good abilities that you have nurtured in me for the good; Help me to be a useful instrument of thy will. May I also, being a stranger, have a portion in your will, because of your great compassion, you who are Lord of the Jews."

Then came he to live on the fifth floor of the Kings of Israel Square. At that time David sought with all of his heart to become a member of the righteous remnant of the Jewish

people. And David met the Hanouni family which took him in to celebrate on the Sabbaths and they taught him all that he needed to know in order to become an observant Jew. He became determined finally to subdue that horrible beast from within, lest he lose the good that remained in his soul at the tempest of the desires of the flesh. For this he knew: His purpose in life was to raise a Jewish family with good values in a Jewish place. And after David had taken upon himself the fullness of the yoke of the Torah, he became an official member of the righteous remnant. On that very day his reason returned unto him; and for the glory of his spiritual kingdom which he inherited at that moment, his honor and brightness returned unto him; and the angels sought him for inspiration and for counsel, seeing that he behaveth uprightly and justly, and spurneth evil. In this manner David was established within a new spiritual kingdom, and excellent majesty was added unto him.

At that time David changed his name to Hanouni, and he was accepted by that Yemenite family as an adopted member thereof. Then he found an apartment nearby in the Camp of Joseph. And he said, "Now I David praise and extol and honor the King of heaven, the Lord of Abraham, Isaac and Jacob, all his works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Now the sojourns of the judgment of David in the Holy Land were in this manner: From Shadow on Green Pastures he journeyed to the Great Rock, from the Great Rock to Dispatches, from Dispatches to Priest Adam on Green Pastures, From Priest Adam on Green Pastures to Joseph's Son in Spring Hill. In that place he began to work on

THE ENGINE ROOM

Welcome, and his work was later transferred to Judah's Son. From Joseph's Son in Spring Hill to the center of Spring Hill, and from the center of Spring Hill to Kings of Israel Square; and in that place the judgment was lifted. After that awesome judgment was completed, Hanouni journeyed from Kings of Israel Square to the Camp of Joseph where the Yemenites and the Spharadim lived, and he sojourned among them for a time. And Hanouni began to look for a good wife. Finally, at the end of his sojourns in the Holy Land, he came to dwell and to study at the Knees of Joseph. At that time Hanouni began his active ministry among the Jews; he remained there for a time, times and a half, Until he was taken to an appointed place by his friends where he was lifted up at night above the clouds and carried unto the ends of the earth. These are the sojourns of David (who was called Hanouni) in the Holy Land during and after the judgment. And following that judgment there came about many signs and wonders to suggest the beginning of the final redemption.

CHAPTER THREE

This is the testimony concerning a seven-year redemption process which began at the birth of Hanouni, which is an interpretation to the signs of the times. The years of Hanouni were previously measured according to the New Year for the trees according to the Tana Shamai, in correspondence with the aspect of judgment (Gvura) which the Tana Shamai represented. For the Torah was given at Mount Sinai with great judgments and with benevolence, but the Torah of the end of times will be given with great judgments beyond imagination and great benevolence of no end.

This is the history of the story of the generation of Hanouni in the first year after Hanouni had been born in the Holy Land. And this is the testimony of the great sages in the holy book of the Talmud Sanhedrin which recorded a great prophecy of old which we have seen coming true before our eyes in our day, when many nations joined together for battle, saying, In the first year the prophecy of Amos came to pass, as it is written, "And furthermore I will prevent the rain to fall for you up to three months before the harvest; I will rain upon one city and upon another city I will not rain." In the second year, a great drought which caused the misunderstanding of the Torah pressed upon the earth. In the third year, the great drought increased and swallowed up the entire earth, and women, and children, and great men, even students of the Torah and important Rabbis, died and were dying in the Holy Land, and the great wisdoms of the Torah were forgotten. In the fourth year, there was sustenance and plenty and there was also no sustenance and plenty. In the fifth year, there was great spiritual sustenance and plenty for the righteous and there was great material sustenance and plenty for the wicked. In the sixth year, a great cry came from the wilderness, and voices were sounded out that the Son of David is finally coming. And the seventh year is called, the "Year of Wars." And the eighth year, or the year following the "Sabbath year," will be called the year of the coming of the Messiah.

Hanouni gave testimony to the first year of this ancient prophecy in the following manners:

- I will rain upon the city of Spring Hill and I will not rain upon the city of the Sons of Lightning.

THE ENGINE ROOM

- I will rain upon the city of Spring Hill and I will not rain upon Jerusalem.
- I will rain upon a city of Iraq and I will not rain upon a city of my chosen people.
- I will rain upon a dwelling of Americans and I will not rain upon a dwelling of my chosen people.
- I will rain my holy spirit upon my chosen people who have not worshipped after false leaders but I will not rain my holy spirit upon my chosen people who have worshipped after false leaders.

In these manners the Father announced the coming of his prophecy; these things happened in the context of the "Gulf War;" and after that war, at the beginning of the Year of the Kings, in the month of Nissan, the Holy Land received an abundance of rains.

Hanouni likened the coming of the "Gulf War" in the Holy Land to the Sacrifice of Isaac:

- The Father placed his chosen son Israel on the altar, and he put the blade of death to his neck, but he suffered not to actually sacrifice him.
- We also may claim that the Father actually did sacrifice his people for a time, for so great did the darkness develop in the hearts of the sons of Israel who interpreted this event wrongly, that the great wisdoms of the Torah came to be almost completely forgotten. Indeed, a remnant has survived which continues to teach the great wisdoms of the Torah, but they are scattered, existing only in small numbers throughout the world, and they are weak to such a

great extent that they are unable to communicate their great wisdoms into any other language other than their own; furthermore, they are filled with dissent and confusion concerning the proper interpretation of modern events, and the proper means of action, and they are despised by their own people who speak their same language. In this manner the claim may be made that there is properly speaking no more remnant. Those individuals who remain have only the Hope of Israel in prayer that the merciful Father will soon return to his people as he has promised according to his prophets of old. Meanwhile the rest of the Rabbis and leaders of the Jewish people have become hypocrites and disobedient servants who are enslaved by the powers of the Kingdom of Evil which rules with great gusto over the Holy Land.

That first year, the year of the "Gulf War," occurs within the Hebrew year 5751, which symbolically marks the transition into Friday afternoon. And this is the accounting of that year: that a day is considered a thousand years. The year 5751 accounts for the beginning of the final working-period of the week, that is Friday afternoon. According to this calculation, the period of Friday afternoon comprises 250 years and the Sabbath begins Friday evening, which is delineated by the year 6000. Friday afternoon is the period of the week when the righteous who observe the Sabbath come to purify themselves with all final preparations. In this manner Hebrews are enjoined every Friday afternoon to prepare for the coming redemption which is the Sabbath. Furthermore, as it is worthwhile according to the Torah always to shorten Friday afternoon by accepting the entrance of the Sabbath before its

THE ENGINE ROOM

natural time, so also do we expectantly await permission from on high any day now to receive early the glory of the final and most glorious redemption.

CHAPTER FOUR

Prior to the conclusion of the third year of the trees according to the Tana Shamai, Pinhas came to Hanouni at the Knees of Joseph and bestowed upon him prophetic power from on high. Many beheld the coming of Pinhas, but only one recognized him.

And at the onset of that fourth year, in the evening following the first Sabbath, Hanouni was anointed from on high.

And that year, on the first of the month of Nissan (which is the month of the Passover), at the time of twilight, Hanouni appeared before the Great Rabbi in Jerusalem (whom we who are of the elect know and respect dearly), saying, "It seems appropriate that I appear before you this very day." And in that twilight light was revealed like the rising of a new sun.

And many signs and wonders were performed in that fourth year and thereafter at the Knees of Joseph in order that men might become aware and truly recognize the dawning of a new redemption. And there developed a division among the Jews at that time concerning Hanouni. Some said, He speaketh with great authority from on high, not at all like a child of no learning. Others said, He speaketh from the powers of evil. Why hear ye him? for this we know because he speaketh against our Rabbis. But these things came to pass in order that the Blessed Father should declare his own

glory before men, as King David himself testified, "Also in Hanouni they beheld my activity."

CHAPTER FIVE

And Hanouni taught the people at that time, saying, We have no business persecuting the Arab peoples for the sake of the Kingdom of Evil. And we should bless those who will work together with us, for these also can help us to fight against the evil ones who are destroying us from within; And they have a good hope, for they affirm with us that the Lord is One. Then the Jews said unto him, Our holy sages have said, It is our law, that Esau hates Jacob, But Hanouni answered them, saying, And who is Esau? Aren't they the Zionist leaders who unceasingly make war against the important religious traditions and values to destroy us? Aren't they the Western imperial powers, even Germany, who have always worked together with them in order to perform the greatest of evils? The Arabs are our brothers, the descendants of Ishmael for the greater part. How say ye that they are Esau?

And Hanouni offered a parable to them, saying, Behold how our Blessed Creator has confused the issues for your sake! Once upon a time there was a butler and a baker of the King of Egypt, who each had offended their lord the King of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. Then one night each of them dreamed a dream and they sought Joseph for

THE ENGINE ROOM

the interpretations of their dreams. And the Chief Butler told his dream to Joseph, and said to him, In my dream, behold a vine was before me; And in the vine were three branches; and it was as though it was budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharaoh's cup was in my hand: and I took the grapes, and pressed, them into Pharaoh's cup, and gave the cup into Pharaoh's hand. And the Chief Baker told his dream to Joseph, and said to him, I also was in my dream, and behold, I had three white baskets on my head: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the baskets on my head: Then said Hanouni, Hear ye the interpretation of Joseph's story for our day! Pharaoh is the role of the Blessed Creator who rules over our lives this day with great judgments because of the evil which we have done before him, for with great evils come great judgments from on high. The Chief Butler represents the good Rabbis who are under judgment despite their respectable behavior. Therefore a fly came through the designs of the Tempter even into the cup of the Chief Butler when he was performing his prayer before the holy throne, and the Blessed Creator was angered. Now this is the interpretation of the Butler's dream: The three branches are three years: Yet in three years shall the Blessed Creator lift up the head of the Chief Butler, and restore him unto his place. And he shall deliver his prayers before the holy throne after the former manner when his prayers were fully accepted, and once again his cup will be filled to overflowing. The Chief Baker represents the Rabbis who are enslaved by the leaderships of the Kingdom of Evil. These Rabbis are the major cause of the evil judgments, for the Blessed Creator has become angered because his commandments are not being

observed according to the Holy Torah. These Rabbis have employed a sifter which is faulty to sift between the good flour and the bad, and they have acted irresponsibly for the sake of personal gain; therefore they have confused the issues to mix the evil with the good. And the Blessed Creator has tasted the cake, and the cake has been found wanting. Now this is the interpretation of the Baker's dream: The three baskets are three years: Yet in three years shall the Blessed Creator lift up the authority of the Chief Baker from off him, and he shall hang before all to see that he has been deceiving us to believe in the Kingdom of Evil. And all will see at that time that the servants of evil had been preying upon his fleshly desires to lead us astray from the Kingdom of our Lord.

And other words did Hanouni speak unto them, especially at the Sabbath table, until some of those present would no longer allow him to speak. But Hanouni would speak to many, whether privately or publicly, according to every opportunity. And he spake unto the students, and to the Rabbis, saying, And as Moses cast down his staff and it became a serpent, even so must the Torah be cast down in this generation before the eyes of the gentiles so that they also might believe. That whosoever believeth in the Torah shall not perish, but have eternal light. For the Father so loved the world, that he gave his only-begotten Torah, that whosoever believeth in that Torah, which has been entrusted to the chosen seed, should not perish, but have everlasting light. For the Father sent not Israel his faithful son into the world to condemn the world, but that the world through his faithful seed might be saved.

THE ENGINE ROOM

And this is the condemnation of this generation: That light is come into the world through the Torah, and men loved their worldly pleasures more than the light, because their deeds were evil. For every one that doeth evil refraineth from coming fully into the light, but remaineth in the shadow of the light, lest his deeds be reprov'd. But he that loveth truth cometh happily into the light, in order to always test his human understanding against the light, in order that his deeds may become a reflection of that light, in order that men may see and verify concerning the testimonies of the Father. The gentiles know not what they worship. We who are enlightened of the chosen seed know what we worship: for salvation and all good things come forth from Israel. The Father seeketh that men shall worship him in spirit and in truth. And the hour cometh, and is very near, when that spirit and that truth shall come forth from Jerusalem as it was in times of old according to the words of the holy prophets, when the Great Temple shall be rebuilt. And men will come from every land bearing gifts out of respect for the Father. And all men will see the spirit and the truth of the Father which shall become manifest first in Jerusalem and then in the entire world. And sacrifices will be offered in Jerusalem by all nations as a propitiation for the sins of men.

Do not imagine that we may be justified by faith, for we need a living obedience to our Father in heaven. But in the meantime while there is still no Third Temple, our offering is to do the will of him that sent us into the world, and to finish his work with prayer and fasting, each person according to his special talents. Our offering is to seek out the important spiritual meanings in order to be obedient to the Father's will through his chosen people, and to trust in his benevolence

with fear and love. Say not ye, there are yet four months, and then cometh harvest? Behold, the earth is ripe in order to sow for the harvest, for men have little idea in this generation to distinguish between right and wrong. King David predicted the great rewards of that harvest, For now it is true more than ever before, That he who sows with great gusto and in tears out of love for the Father, Verily verily I say unto you, he shall surely reap with great rewards according to his zeal, and he will rejoice in the Third Temple, to help even in the bringing in of the sheaves.

Israel can do nothing of himself, but what he seeth the Father do in the fruits of the spirit, that he learneth to do likewise. For the Father loveth his chosen son, and sheweth him all things that he himself doeth: and he will shew him greater works than these, that ye may marvel. Who therefore is the son of man that is called Israel? Is he not the chosen seed who obeys the teachings of the Holy Torah? Why then say ye that Israel is a State? Why then say ye that Israel is leadership that openly ridicules our heavenly Father, saying, If he were true, he would not perform such awful judgments! Why then justify ye the slander of a false Israel and then you never cease to persecute the true Israel, you hypocrites! To whom do you belong, to Amalek or to our true Father? A house cannot serve two masters; ye may not divide observance between the heavenly kingdom which is good and the earthly kingdom which is evil, for in this manner you will only give service to evil. Verily verily I say unto you, for this reason our Father's coming in this generation will not be in order to bring peace, but a sword. Yet his benevolence is towards his people who observe his commandments and to those who will turn to these people for guidance.

THE ENGINE ROOM

As the Father sends a secret light into the world, even so the Son sendeth the light of the Torah into the world by his loyal observance of the righteous commandments. For the Father hath committed responsibility for the Torah to the Son, who is the loyal remnant of Israel. That all men should honor the true Son, even as they honor the Father. He that honoreth not the true Son honoreth not the Father which hath chosen him. Verily verily I say unto you, He that heareth the word of the Torah, and respecteth him that observeth the Torah and believeth on him who sent the Torah into the world, hath everlasting light, and shall not come into condemnation. Verily verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Father: and they that hear shall live, and shall no longer be like the dead, who do not understand. And as the Father hath life in himself; so hath he given to the Son to have life in himself, that he may have the authority to bring the light of the Torah to function among men, in order that other men may bear witness of that light and so come to know and worship the Father also. And he hath given him authority to execute judgment also, because he is responsible for the preservation of the Torah among men.

Marvel not at this, for the hour is coming, in which all that are in the graves will be influenced by the light of the Torah which bringeth understanding unto the world, and shall come forth; they that have done according to their good purpose in life unto the resurrection of light; and they that have done evil, unto the resurrection of severe embarrassment in the light. We who are of the chosen people, who do the will of our Father, we seek not after our own desires, but after the desires of our Father who sent us into the world. If we bear

witness of ourselves according to the truth of the Torah, our witness is true; but these things I say, that ye might be saved from the darkness. For Rabbi Yoel was likened to a burning and a shining light because he embraced the Torah with all of his heart to do it. But we have greater witness than any man could ever bring of the Father, which is the testimony of the Exodus from Egypt and the giving of the Torah before three million people, who were the elect, at Mount Sinai. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of the covenant with Israel, and of the eternal veracity of that covenant, which must remain, according to this Word, so long as the earth and the heavens remain together. The earth and the heavens are witnesses to this eternal truth.

And ye will not come to the Torah, that you might have life. Instead, I have been despised among men for preaching the truth about the Torah, by those who love their human leaders more than they love our heavenly Father to observe the Torah correctly. I have come in my Father's name, according to the word of his Torah, and that Torah is living within me. If another will come in the name of the Kingdom of Evil, which blasphemies every day the everlasting truths, him your Rabbis will receive. How can ye believe, which receive honor one of another, even of the most evil in high political places, and seek not the honor that cometh from the Father only? Do not think that I will accuse you to the Father: there is one that accuseth you, even the Torah, which ye claim to observe. For had ye believed in the Torah, you would have believed me, for I observe the Torah. But if ye believe that ye believe but do not believe, how shall ye believe my words?

THE ENGINE ROOM

And many other things did Hanouni speak against the Rabbis who teach others to believe in the Kingdom of Evil which they falsely call by the holy name Israel. And the Jews were astonished by his doctrine, for his teachings were full of wisdom together with the peril of judgment.

CHAPTER SIX

There was a man of the Pharisees, who was a good-hearted student in the Yeshiva, and a scholar well-respected by the Rabbis. The same came to Hanouni privately, and said unto him, We know that thou art a teacher sent from the Father, for no man can speak with such authority who is so young except the spirit of the Father be with him.

Hanouni answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the light of the Father.

The good-hearted student said unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Hanouni answered, Verily verily I say unto thee, except a man be born from the womb and from the Spirit, he cannot see the light of the Father. In order to become of the Spirit one must be born of the Spirit, just as one must be born of the flesh in order to be of the flesh. The animals that are born of the flesh have no opportunity to be born of the spirit, but for we who are chosen in the spirit the possibilities in this life are limitless.

The good-hearted student answered and said unto him, I have a wife and children who are supported by this State which you call the Kingdom of Evil. When we go outside even you must walk on the streets that were paved by this Kingdom of Evil. How sayest thou that we must not receive support from the Kingdom of Evil? Shall I abandon my responsibilities towards my little children?

Hanouni answered, The great sages spoke well of this time when they said, At that time a righteous man will seek to do a good deed and the Tempter will send a chariot with four horses in order to intercede to stop him from performing that good deed. These are the most difficult of times of the end of days and therefore we must work patiently and faithfully with all of our strength to do what is good and what is right and to oppose the evil that intercedes. But take heart, for the process of redemption is nigh, and light is steadily coming into the world so that men who were in the darkness may see their evil deeds. Soon we will have the strength in knowledge to band together to oppose the evil in order that we may uproot that evil which surrounds us today in every place. However, remember always that we must commit ourselves as little children before our Father in heaven in order to thoroughly win the battle, for the greatest evil destroys from within.

CHAPTER SEVEN

Hanouni celebrated his fourth birthday at Menachem's abode. The doors were closed and Hanouni supped with twelve of his Jewish brethren. Then Hanouni arose and addressed his brethren, saying, At this time the People of Israel are existing

THE ENGINE ROOM

in the most difficult of times. We are in great danger from the interests of greed and pride, which invade our faith and lead us astray. And the evil exists within us to such a great extent that even in the place where we study together the things of the Torah, I feel like Joseph in the palace of Pharaoh.

Then Benjamin opened a holy book and spoke very seriously to his brethren to emphasize the role of the righteous convert in Jewish society, for the Torah commands and warns even thirty-six times to love and to do good to the righteous convert.

And afterwards Hanouni celebrated the Passover together with his brethren in that same house, which is in the town called the Sons of Lightning.

When the Passover feast was completed, and Hanouni was preparing himself to be lifted up (for he realized that he had to leave in order not to participate with the great immoralities which were occurring in that place), at that time the Zionists prepared to celebrate their day of worship. Hanouni felt obligated to take a public stand against that evil in order that his testimony may be fulfilled in the eyes of men. Therefore when the Zionists sounded their proclamation throughout the Holy Land, by the lifting up of a great siren, as is their pagan custom, in order to command respect from the people for the soldiers of Zionism, then did Hanouni descend from a hill in that town which is called Mount Sinai, and he carried together with him testimony of the true covenant for a witness, And upon reaching the foot of that hill he rose up the steps of a Yeshiva which is called the Throne of

Benevolence. And after he beheld his people standing at attention in order to respect gods which the Jews have not known, then did he plead for repentance at the top of the steps, saying, These Zionist leaders and their obedient soldiers whom you worship are worse than the Nazis, for the Nazis killed the body, but the Zionist atheists are destroying the soul together with the body. This therefore is the greatest of evils. The Nazis had no power to disgrace us when they would destroy the body, for we became martyrs before the holy throne, but the Zionists are disgracing our holy name when we shame ourselves to give respect to their evil leaders. In this manner Hanouni symbolically destroyed that golden calf, which is called a State, to revert it into dust, and to shame its worshippers. And the Rabbis and the students who beheld him and received his witness were astonished at his doctrine.

The next day Hanouni appeared with his testimony at a nearby school where the children of the Orthodox Jews were playing. The children surrounded Hanouni like a swarm, and he answered their questions, giving his testimony, and saying, Beware even of the religious leaders who support the Zionist State.

CHAPTER EIGHT

Afterwards Hanouni was lifted up and he came to be like a high mountain in a town which is called Light, which is at the ends of the earth, and in that place he published words that he heard from the holy altar of the Father in heaven, saying,

THE ENGINE ROOM

It's time to wake up and to join the sunshine of our learning program to do what is earnestly needed before your Father in Heaven to be politely earnest and to put aside all the prophecies of men who speak for their pride's sake and I did not know them for prophets.

This is true life that you may know me and the holy one whom I am sending to you. This is happiness and true peace to accept my Kingdom as true and my leadership as eternal.

This is true life that they must know me who sent Israel out of Egypt my son and my people who love me and that they might obey my commandments because I am King.

This is life to love my coming and to look forward to my glory despite the hardships for I demand great sacrifices from those who serve me in truth.

This is life to know me as I know you. This is life to know me for my honor and for my Name's sake.

This is true life to trust me in my ways for my ways always come through for my righteous who follow me unto the utter end.

This is life to know me and my ways towards you in your walk in life.

This is life to know my ways and to do them.

This is life to know me and my ways and to do them.

THE ENGINE ROOM

That's that to know me and to have my Torah as witness to the truth of living in the right style. This is life. This is the true life.

This is the way to be good by doing what you know is right under my Name under my supervision in fear.

This is the good life to know my words when I speak them and mean them truly for you in truth's avenue.

This is the life wherein we must work hard to do the best we can in order each one to fulfil his destiny which ultimately means following my will by faith.

This is life to know me and to know who I am and to know my people to show appropriate respect.

This is life to know my good deeds and my faith towards you.

This is the way to life to know my ways and to do them.

This is the test of true life to know me consciously and conscientiously every moment and to act upon that knowledge for the good.

This is life to serve me in truth and judgment according to Shamai.

This is life to know me in benevolence and to know me in Gvura (bravery).

THE ENGINE ROOM

This is the life to know my boundaries and to heed them.
This is life to know me and him who(m) I am sending into
the world and to believe this and to believe and act on my
Holy Torah.

This is the life to know me who sent you into the world and
to know the message of my Torah which is my toy of joy.

This is life to love me with all of your heart and to seek out
my face in your will always.

This is freedom to know my ways and to follow them with a
free heart to love me.

This is the way to life to know about my Torah and its
purpose in your lives.

This is life to know my ways and to know them and to do
them.

This is life to honor my ways and to honor my people whom
I have sanctified in my Name.

This is peace to truly know me and to rely on me.

This is peace to unite one's thinking with my Torah.

This is ecstasy to know my ways and to understand the
inherent meanings of my ways.

This is light to understand and to act upon understanding with
good deeds.

THE ENGINE ROOM

This is life to cling to me and to prevent the darkness from overtaking oneself in truth.

This is peace to know me personally and to pray to me with all of the heart.

This is peace to know my will even in times of darkness.

This is peace to seek out my will in times of trouble.

This is peace to ponder my character and my values and to act upon them to be like unto me.

This is peace to ponder the things of my Torah, to meditate upon them day and night.

This is peace and longevity in your lives on earth.

This is a good deed to act in favor of my Holy Name in order to defend the honor of my Kingdom.

This is peace to know me in the honor of my Kingdom.

This is true life to know my honor truly.

This is life to find your proper place to be in my purpose and to live your life fully according to my will.

This is life to know me and my purpose for you and to behave accordingly.

Go in my ways in memory of my presents to you.

THE ENGINE ROOM

Go up and prosper. [End]

And in that faraway place, even in the valleys of the shadow of death, Hanouni began a holy work to bring Muslims, Christians and Jews together in order to make peace among themselves.

His light shined in vast darkness, and so many opposed his word.

And Hanouni testified before all men in that place that he is only a child, a disciple of the Father in heaven.

This is the disciple which testifieth these things, and wrote these things: and we know that his testimony is true.

And there are also many other things which happened to Hanouni, and actions that he performed, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

For this abundance is the nature of life, in those circumstances whenever the Father in heaven sends his light.

ABOUT THE AUTHOR

David R. Arellano

The author was born in Berkeley, California on 1/59 into a Protestant Christian family. After graduating from high school, he attended the University of California at Santa Barbara and obtained a B.A. and an M.A. in Religious Studies. His M.A. studies brought him to Jerusalem where he studied for one year at the Hebrew University on a one-year-abroad program. When he finished the requirements for his M.A. degree after 1984, he returned to the Land of Israel, found work as a computer operator, and investigated the possibility of converting to Judaism. He participated in a specialized conversion course in 1986, but delayed actually converting until the beginning of 1991. At that time the author changed his last name to Hanouni and began to live the life of an Orthodox Jew. That year he entered a Yeshiva in Bnei Brak, where he studied the Hebrew Bible for three and a half years. After Passover in 1995, he returned to the San Francisco Bay Area, and, upon the advice of his father, wrote The Engine Room.