

**Chapter 1 : Book Review of Hades by Candice Fox at AustCrimeFiction**

*Hades used to be a member of the same school as Akira Sengoku, but after crashing on the island, he began to wear the souvenir mask he bought and call himself as 'Hades', leaving his real name is unknown.*

It is always translated as Hades which meant the underworld. In this passage, Sheol and kever are opposites, not synonyms. This distinction is maintained in the Septuagint as well. Many distinctions exist between kever and Sheol: While bodies are unconscious in the grave, those in Sheol are viewed as being conscious. While touching a grave brings ceremonial defilement Num. While we can enter and leave a tomb or grave 2 Kings It is interesting that all Arians use the "personification" argument to deny simple Bible truths: Arians teach the Holy Spirit, the Devil, a demon is not a person and that when scripture indicates they are persons, it is merely "personification". David is symbolically praying from the place of the dead. Something that annihilationists view as impossible. Was pictured as being alive in Sheol. These two parallel verses use figurative language. Just as a man cannot ascent to Heaven, he cannot dig to Sheol. If annihilationists take Sheol here to be the literal grave, then they must admit that a man, on his own power can ascend to heaven too! I will make myself like the Most High. One of 4 main proof texts that picture actual consciousness after death. Let annihilationists read this passage closely. This verse is equal in power to Luke 16 parable of rich man and Lazarus The passage is often misapplied to the devil. I cried for help from the depth of Sheol; Thou didst hear my voice. Jesus was also conscious when died and went to Hades for three days. The Hebrew word matzar refers to the distress that is felt when in the straits of a difficulty. It is found in this sense in Ps. Also, the word chevel, which is the poetic parallel for matzar, means "cords of distress" 2 Sam. Writhing in pain Job The Hebrew word chool means to twist and turn in pain like a woman giving birth. It is obvious that nonexistence can hardly experience anger, distress or pain. Thus, there are hints in the above passages that not everyone experiences blessedness in the afterlife. Beyond these three passages, the Old Testament does not speak of torment in the intermediate state. While it speaks of the "everlasting humiliation and contempt" which awaits the wicked after the resurrection Dan. Death and The Afterlife, Robert Morey, p. And Abaddon has no covering. Exactly like Luke 16 and the rich man Ps Such conscious activity is therefore possible. Interesting verses that use Sheol 1 Sam 2: Only God, not man, can bring a soul from sheol. Man is never said to bring anything from sheol Job 7: It is the soul that cannot be brought back! Notice the dichotomy in that the soul is in sheol and the body undergoes decay Ps Notice that the body is not in Sheol, but at the entrance of Sheol! Only the soul, never the body, is brought back from Sheol Ps But God will redeem my soul from the power of Sheol; For He will receive me.. Can he deliver his soul from the power of Sheol? Shall I redeem them from death? O Death, where are your thorns? O Sheol, where is your sting? Partitions in Sheol indicated in the Old Testament Hebrew Only the wicked go to the lowest Sheol, like the Rich man in Luke 16 was punished and suffering The argument rests solely on the Hebrew word "tachtiy" which means lowest, lower etc. To argue that Sheol merely means the grave, one would be forced interpret these verses as meaning, graves deep within the earth "Lowest earth" is equivalent to "Lowest Sheol" whenever death is in the context. For example, "lowest earth" is used in some contexts that are speaking of the literal low places of the earth in contrast to the highest mountains. Here is an example: Shout joyfully, you lower parts [Heb: This exhaustive study shows that whenever the Hebrew word "tachtiy" is used, only the wicked are viewed as going there. The only exception is when the living righteous liken their sufferings and persecutions to the actual suffering that wicked experience in Sheol after they die. This is doubly powerful, for according to those who teach man is extinct after they die, the wicked do not suffer at all! Some verses picture only the wicked going to Sheol Notice "lowest part" clearly pictures "different parts" of Sheol. This exactly parallels what we see in the story of the rich man and Lazarus in Lk For they have all been given over to death, to the earth beneath [Heb: Yet you will be brought down with the trees of Eden to the earth beneath [Heb: So is Pharaoh and all his multitude! Go down and make your bed with the uncircumcised. She is given over to the sword; they have drawn her and all her multitudes away. All of them are slain, fallen by the sword, whose graves are set in the remotest parts of the pit, and her company is round about her grave. All of them are slain, fallen by the sword,

who spread terror in the land of the living. The living righteous experiencing persecution is likened to the suffering in Sheol that the wicked dead will experience in the pit Psalm O God, arrogant men have risen up against me, And a band of violent men have sought my life, And they have not set Thee before them. Thy wrath has rested upon me, And Thou hast afflicted me with all Thy waves. The Pit is where the wicked dead go: The word pit [Heb: Joseph was thrown into the Pit, by his brothers as a place of punishment: Described as a prison: Do not drag me away with the wicked And with those who work iniquity Isaiah Thou hast put me in the lowest pit, In dark places, in the depths. They argue, "there is no hope or giving of thanks in the pit". We agree, the wicked have no hope and therefore only curse God. For they have all been given over to death, to the earth beneath, among the sons of men, with those who go down to the pit. The earth with its bars was around me forever, But Thou hast brought up my life from the pit. Jonah was a disobedient prophet who was thrown into the pit symbolically. Obviously the righteous do not go to the pit when they die! Thou didst hide Thy face, I was dismayed. What profit is there in my blood, if I go down to the pit? Will the dust praise Thee? Will it declare Thy faithfulness? God was angry with David and David repented and cried out to God. He was destined for the pit, or the place of the wicked where no one praises God but only curses. Notice v5 "And they are cut off from Thy hand. Key proof texts of Conscious life after death 2 Peter 2: The ungodly are kept for the day of judgment while being consciously tormented. The punishment is not future but a present experience of the ungodly while they await their final sentence. This has been pointed out, by such commentators as Alford, A. Robertson and Vincent as the only grammatical interpretation possible. The classic Lutheran commentator, R. Lenski, states that the ungodly are held for Judgment day while they are being punished. Peter is obviously drawing a parallel between the torment of angels and the torment of sinners as they await the day of judgment. Having already mentioned the murky darkness of tartarus in 2: Thus he speaks of "the darkness" which had already been mentioned in 2: This is the clearest passage in the New Testament which speaks of the believer going to be with Christ in heaven after death. There is no mention or allusion to the resurrection in this passage. The tense Paul uses in verse 21 when speaking of death "denotes not the act of dying but the consequence of dying, the state after death. As Lange put it:

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Contents [ show ] Appearance He has wild, spiky black hair and has dark-brown coloured eyes. He is about the same height as Akira. His school uniform dark blue-coloured jacket and pants looks very torn and the sleeves are gone. With his school uniform, he wears a white belt around his pants and wears pure white running shoes. The jacket is buttoned up except the top one. Personality Little is known about Hades or his personality. He is a twisted person and always working for his best interesting, having some hidden agenda behind it all. History Nothing is known about him besides the fact that he bought his mask as a souvenir from Guam though even this is debateable as he may have simply taken it from the luggage. Hades was one of them heading to the cockpit to face the pilot. He is a witness when Kouhei Arita stabbed Masaru Tsuchiya in the chest. As the passengers were forced to leave the plane because of a group of Megatherium Americanum , he began to name himself Hades. The trauma caused him to think everyone will die on the island except him. Because he is Hades, the Lord of the Underworld. While Akira was taking a leak Hades was close by for an ambush. He knocked Akira down with a rock and dragged him into the jungle. He tied Akira up with a ivy rope on a tree. The tree is standing close to the edge of a cliff. He was breaking some stones in order to make an stone axe to cut the ivy rope off. Hades was telling Akira the entire student body will die on the island. Because he is all powerful and it is now the survival of the fittest. He swung the axe at Akira, luckily he dodged the axe. With Akira still tied to the rope, Hades began to climb up and then fell down into the jungle. Now the plane is gone everyone will begin to lose hope of ever return home. As Hades was fleeing into the jungle, he warned Akira they will some day meet again. Brain Loss arc Hades coerced Hikari to write down the words "I saw everything" for 5 days long until she was discovered. When he saw Kouhei killed Hikari , he finally revealed himself to him. He threw a knife in front of Kouhei, making him to think back about the time he stabbed Masaru Tsuchiya in the chest. Hades also told Kouhei that he saw Kouhei kill the pilot and now a innocent girl. Failed Experiment arc After Yuki Sakuma fell through the trap door, she woke up only to find Hades in there, who was accompanied with Kouhei. Yuki asked who he is. Hades introduced himself to her. Chimera II and Kouhei were fighting near their position. He recalled the event how he pulled Kouhei away from a flooded river. From his injuries at the cave, he acquired quite a fearsome power. Hades gave hint until Yuki realised who he really is. Yuki recalled the event in the Limestone Cavern. Kouhei and Chimera II gave each other a few good hits. Hades lectured Yuki how adrenaline rush works. Chimera II devised a new strategy. Kouhei went down, but refused to stay down. Hades told Yuki they found their group days ago. They secretly watched them from a distance. Kouhei ran forward and punched Chimera II, but he fell down. Hades suddenly felt the fight has made another turn. He picked his Grappling Hook and tried to leave. They were trying to wound each other as much as possible. Ultimately it depended whose body will be the first to fall. Hades found a passageway and told Kouhei to come with him. And not just you. Of everyone from school!! I can do whatever I want However much I want!! I saw it All She claimed her son is sleeping beneath the island, while the island is built with concrete rock. Future somebody See above, chapter 20 reason. Not real person, alter ego of Kouhei. Someone suggest Hades emerges after Kouhei stabbed the pilot. At that time Kouhei was with his group not far away from the plane watching it while it burnt. Hades and Akira are about the same height and Kouhei is taller than Akira. The only thing that supports this theory, because nobody has seen them together at the same time except Yuki Sakuma. One of the few native survivor. See above, chapter 20 reason. That means he survived the fall and haunt somebody else aside Akira. My own conclusion of who he really is. Only a few people came to the same conclusion as I have. Hades simply is just a regular third year student that goes to the same school as Akira. You can count him as one of the student that went to the field trip.

**Chapter 3 : What is paradise? Is paradise a different place than Heaven?**

*The readers of Hades would enjoy the roller coaster ride to find the person who is killing young women for their body parts and understanding why Eden and Eric are murdering people.*

Hades, like the Greek god of mythology, is the Lord of the Underworld. He owns and runs a tip in Utulla, a fixer for the criminal underbelly of Sydney, with a fearsome reputation for solving problems permanently. One dark night a stranger visits, destined to never leave, bringing with him two young Antiheroes dominate this gripping thriller, the first in the Archer and Bennet series by Candice Fox, set in Sydney, Australia. One dark night a stranger visits, destined to never leave, bringing with him two young children, a brother and sister, the fallout from an abduction gone wrong. The girl is injured, but the boy is close to death. Hades has every intention of having them killed, but instead finds himself nursing them through their injuries, and raising them as his own. His paternal love for Eden and Eric is all consuming, but as their damaged psyches cause mayhem, with Eric in particular proving to be difficult to rein in, he enrolls them on Monarch University distance learning courses, under the radar, to educationally accommodate their darkness. Hades is a man with his own morality, he stipulates that their darkness should be aimed at evil, and never directed at innocents. Eric and Eden grow up to serve as homicide detectives. Frank wants to get closer to beautiful, powerful and dark Eden, but this proves to be difficult. Eric, her unnerving, edgy and slightly unhinged brother, is proving to be a menacing obstacle and Eden projects nothing but coldness. A junkie managing to escape a watery grave leads the police to metal toolboxes dumped at sea. Inside are the grisly remains of numerous bodies with evidence of surgical organ removal. The police have a serial killer on their hands that explain a number of their missing person cases. In a story with a serial killer playing cat and mouse with the police, Frank gets ever closer to the darkness and danger that lies behind Eden and Eric, will he be able to survive the experience? Candice Fox has written a blisteringly thrilling introduction to this series. Her plotting is impeccable and her prose is so compelling, that it is well nigh impossible to stop reading. Her anti heroic characters are so beautifully imagined and developed, their darkness draws you in, wanting to get closer to them. This Aussie author has joined my list for must read authors. If you enjoy the dark and the disturbing, and have a thing for antiheroes, then this novel is definitely for you.

Chapter 4 : Garden of Eden - Wikipedia

*A mysterious, mentally disturbed student who claims he is the "Lord of Hades." He conceals his identity with a souvenir mask bought from Guam. In his mind, this world they have fallen into is survival of the fittest and he plans to kill anyone and everyone on the island.*

No snow is there, nor heavy storm, nor ever rain, but ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to men. The good receive a life free from toil, not scraping with the strength of their arms the earth, nor the water of the sea, for the sake of a poor sustenance. But in the presence of the honored gods, those who gladly kept their oaths enjoy a life without tears, while the others undergo a toil that is unbearable to look at. With these wreaths and garlands of flowers they entwine their hands according to the righteous counsels of Rhadamanthys, whom the great father, the husband of Rhea whose throne is above all others, keeps close beside him as his partner – Pindar, Odes 2. Virgil describes those who will travel to Elysium, and those who will travel to Tartarus: Night speeds by, And we, Aeneas, lose it in lamenting. Here comes the place where cleaves our way in twain. These are two in number, separated by a very narrow strait; they are ten thousand furlongs distant from Africa, and are called the Islands of the Blest. They enjoy moderate rains at long intervals, and winds which for the most part are soft and precipitate dews, so that the islands not only have a rich soil which is excellent for plowing and planting, but also produce a natural fruit that is plentiful and wholesome enough to feed, without toil or trouble, a leisured folk. Moreover, an air that is salubrious, owing to the climate and the moderate changes in the seasons, prevails on the islands. For the north and east winds which blow out from our part of the world plunge into fathomless space, and, owing to the distance, dissipate themselves and lose their power before they reach the islands; while the south and west winds that envelope the islands sometimes bring in their train soft and intermittent showers, but for the most part cool them with moist breezes and gently nourish the soil. Therefore a firm belief has made its way, even to the Barbarians, that here is the Elysian Field and the abode of the blessed which is not true, of which Homer sang. After the Renaissance, an even cheerier Elysium evolved for some poets. Sometimes it is imagined as a place where heroes have continued their interests from their lives. A life of pleasure in Elyzium". In his poem "Middlesex", John Betjeman describes how a few hedges "Keep alive our lost Elysium – rural Middlesex again". Its use in this context could be prolepsis, as the British countryside he is describing would become the burial ground of his dead comrades and heroes from World War I. There are many examples of use of the name "Elysium" in popular culture. Hercules encounters them while trying to return Persephone to her angry mother Demeter, after she is kidnapped by Hades, who is in love with her. The Saints discover that the only way to kill Hades is to destroy his true body, which has rested in Elysium since the ages of myth. The Saints then invade Elysium, which Kurumada depicts as described in Greek mythology, and carry on their mission after a difficult battle with the deity.

**Chapter 5 : Eden (Archer & Bennett, #2) by Candice Fox**

*Heaven and Hell, Eden and Gehenna Orthodox Jews sometime speak of the Gan Eden ("Garden of Eden") as the place of spiritual reward. It seems that Gan Eden is not the "historical" location described in the Bible.*

By Donnie MacGowan On the southeast coast of the Big Island of Hawaii runs the Kapoho-Kalapana Highway, perhaps the only road in the world named for two cities that have been buried by volcanic eruptions. Before the destruction of these towns, this area harbored some of the last refuges of the native Hawaiian way of life—it was a safe haven from the ravages, temptations and noisome encroachments of western civilization. Here were villages of Hawaiians, living as they have for hundreds of years, fishing, farming and keeping their culture, their way of life, their people, alive and vital. But life on an active volcano is uncertain. Life on an island with 3 active volcanoes, as Hawaii has, is perilous. And for this particular corner of Hawaiian paradise, Madame Pele, the Goddess of the Volcano, began to have other ideas. In Pele determined it was time for some serious geographical reorganization. Immolated and buried were centuries-old fishing villages and a world famous black sand beach. The road ends today where Kaimu Black Sand Beach once stood, and is now a thousand yards and more inland. When the lava came, it wiped out not just homes, gardens, crops and material things, it wiped out a way of life and a landscape cherished by generations. Imagine the staggering losses to the community. The coconut grove by the beach where, for a thousand years, the Kahunas had blessed the fishing canoes, was not only wiped away and covered with lava, but the landscape was altered so permanently and completely that none are even sure where it used to be. The spots where generations of fathers taught their sons to fish, gone. The groves where mothers sat with their daughters passing on the arts of weaving along with the family stories, gone. The beach where thousands of young lovers had walked the moonlit surf, arm in arm, for centuries, and where perhaps not a few babies had also been made, gone beneath 50 feet and more of lava. Everything gone; a landscape, a way of life, an entire culture. It was from her vision of strength and a refusal to let her community die, rather than feelings of loss and desolation, that inspired one local resident to replant and reestablish the area. Not to just replant her land, but the entire village. Inspired, tirelessly, steadily, she worked planting hundreds, then thousands, of sprouted coconut and other palms and encouraged others in her community to join in. Even when she discovered she had a terminal disease, she selflessly redoubled her efforts, continuing her campaign to replant and recover the village, the community pitching in even more after she passed away. Today there are literally thousands of young trees growing on the no-longer barren lava, and a new geography for new lives and new memories is being born. This living vision of young palm trees is an amazing, enduring monument to her optimism, faith and perseverance, and to that of her community. One of the truly most moving stories in the Islands, this place has to be seen to be appreciated. When you visit Kalapana today, the devastation of 20 years ago is still obvious, but so is the vision of rebirth. Although none are yet as tall as a man, the rebuilt trail to the new black sand beach, Kaimu Beach, is lined with the young palms. You should take time to wander out to the beach, over the acres of new land, and look back at where the village of Kalapana once stood. Near the parking area along the path are fossils, lava casts, of palm trees, coconuts, pandanas fruit and other plants—keep a sharp eye out, they are everywhere. Swimming is hazardous at the new beach, so is surfing, the ocean currents being strong and treacherous. But take some time to relax, wade, feel the sand beneath your feet and amidst the lunar desolation of the fresh lava flows, contemplate the drive of one dying woman to rebuild a world she loved from a devastation few of us can imagine. This is one of the few places where both can be seen easily and at the same time. The stop is worth your time, and be sure to leave a donation in the offering jar. The extreme devastation suffered by the people of Kalapana may be a long way from our own life experiences, but we should take inspiration and example from their vision, their optimistic perseverance and their deep love of, and commitment to, their way of life. For more information on traveling to Hawaii in general and touring the Big Island in particular, visit [www](http://www).

**Chapter 6 : Mutant Year Zero: Road To Eden Will Make Sure You Are Always Planning - AggroGamer**

*Interspersed with a murder mystery is the story of Eden and Eric told from when Hades received them on his doorstep. Book 2 tells Hades back story in a similar manner. I am really enjoying the backstory on Eden and Eric and find the murder they are investigating chillingly viable.*

Genesis creation narrative and Adam and Eve The second part of the Genesis creation narrative , Genesis 2: Last of all, the God made a woman Eve from a rib of the man to be a companion for the man. In chapter three, the man and the woman were seduced by the serpent into eating the forbidden fruit , and they were expelled from the garden to prevent them from eating of the tree of life , and thus living forever. Cherubim were placed east of the garden, "and a flaming sword which turned every way, to guard the way of the tree of life" Genesis 3: A caption in French and Dutch reads: Map of the location of the terrestrial paradise, and of the country inhabited by the patriarchs, laid out for the good understanding of sacred history, by M. The Garden of Eden is considered to be mythological by most scholars. And a river departed from Eden to water the garden, and from there it divided and became four tributaries. The name of the first is Pishon, which is the circumnavigator of the land of Havilah where there is gold. And the gold of this land is good; there are bdellium and cornelian stone. And the name of the second river is Gihon, which is the circumnavigator of the land of Cush. And the name of the third is Chidekel, which is that which goes to the east of Ashur; and the fourth river is Phirat. Parallel concepts[ edit ] Dilmun in the Sumerian story of Enki and Ninhursag is a paradisaical abode [34] of the immortals, where sickness and death were unknown. In this painting, only the action that takes place there identifies the setting as distinct from the Garden of the Hesperides, with its golden fruit. The Persian term "paradise" borrowed as Hebrew: The word "pardes" occurs three times in the Hebrew Bible, but always in contexts other than a connection with Eden: Jewish eschatology[ edit ] In the Talmud and the Jewish Kabbalah , [36] the scholars agree that there are two types of spiritual places called "Garden in Eden". The first is rather terrestrial, of abundant fertility and luxuriant vegetation, known as the "lower Gan Eden". The second is envisioned as being celestial, the habitation of righteous, Jewish and non-Jewish, immortal souls, known as the "higher Gan Eden". The Rabbanim differentiate between Gan and Eden. Adam is said to have dwelt only in the Gan, whereas Eden is said never to be witnessed by any mortal eye. It has been created since the beginning of the world, and will appear gloriously at the end of time. The righteous dwelling there will enjoy the sight of the heavenly chayot carrying the throne of God. Each of the righteous will walk with God, who will lead them in a dance. Its Jewish and non-Jewish inhabitants are "clothed with garments of light and eternal life, and eat of the tree of life" Enoch 58,3 near to God and His anointed ones. The narrative mainly surrounds the resulting expulsion of Hawwa and Adam after they were tempted by Shaitan. Despite the Biblical account, the Quran mentions only one tree in Eden, the tree of immortality, which God specifically claimed it was forbidden to Adam and Eve. Some exegesis added an account, about Satan , disguised as a serpent to enter the Garden, repeatedly told Adam to eat from the tree, and eventually both Adam and Eve did so, resulting in disobeying God. It is recorded in the Doctrine and Covenants that Adam blessed his posterity there and that he will return to that place at the time of the final judgement [46] [47] in fulfillment of biblical prophecy. Kimball , and George Q. Cannon , taught that the Garden of Eden itself was located in nearby Jackson County, Missouri , [49] but there are no surviving first-hand accounts of that doctrine being taught by Joseph Smith himself. The idyll of "Naming Day in Eden" was less often depicted. Michelangelo depicted a scene at the Garden of Eden in the Sistine Chapel ceiling. For many medieval writers, the image of the Garden of Eden also creates a location for human love and sexuality , often associated with the classic and medieval trope of the locus amoenus. A preserved blue mosaic is part of the mausoleum of Galla Placidia. Circular motifs represent flowers of the garden of Eden.

### Chapter 7 : Hades | Eden no Ori Wiki | FANDOM powered by Wikia

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**Book Synopsis** A dark, compelling and original thriller that will have you spellbound from its atmospheric opening pages to its shocking climax. Hades is the debut of a stunning new talent in crime fiction. Hades Archer, the man they call the Lord of the Underworld, surrounds himself with the things others leave behind. Their trash becomes the twisted sculptures that line his junkyard. The bodies they want disposed of become his problem for a fee. And Hades makes a decision that will change everything. Twenty years later, homicide detective Frank Bennett feels like the luckiest man on the force when he meets his new partner, the dark and beautiful Eden Archer. Frank is now on the hunt for a very different kind of serial killer: Book Review Sometimes you have to wonder who on earth comes up with the claims on blurbs - but this one "HADES is the debut of a stunning new talent in crime fiction" is so apt the temptation is to call it quits here for this review. The storyline sets up the lives of these three and then moves into the present and the police who are on the trail of a serial killer. In the process detective Frank Bennett is partnered with Eden Archer. Both of them have recently lost their working partners in confrontational circumstances, but developing a working relationship between them proves more fraught than Frank could possibly imagine. Made even more difficult when their first case together turns into one of the more bizarre serial killer scenarios presented - a killer who seems to be harvesting of organs. A lot of organs. To say nothing of the fraught right and wrongs of As the past of Eden and Eric is revealed, and how they came to be possible problems for Hades to dispose of, questions of right and wrong become increasingly grey, and the reader is confronted with a series of situations more likely to be found in a psychological thriller than a police procedural. The balance between the current investigation and the past is also pitch perfect, and the pace of HADES utterly enthralling. The characters are clear, precise and nuanced elegantly between understandable, sympathetic and frustrating. These people read like they are real, and imperfect. But it is utterly memorable and an absolute standout. Submitted 4 years 6 months ago by Karen. Friday, May 2, - 8:

### Chapter 8 : Kalapana, Hawaii: From the Fires of Hades to the Eden of Rebirth | Lovingthebigisland's Weblog

*A new developer diary for Mutant Year Zero: Road To Eden is here to shows us how we should always be planning our steps in Mutant Year Zero. Heads up as we have even more Mutant Year Zero: Road To Eden to look at this week with a new dive into the tactical combat we are going to experience with a little twist.*

### Chapter 9 : Hades: The conscious realm of the dead!

*On the southeast coast of the Big Island of Hawaii runs the Kapoho-Kalapana Highway, perhaps the only road in the world named for two cities that have been buried by volcanic eruptions.*