

A PERSPECTIVE ON THE LUACH, A TABLET OR CALENDAR?

The luach/tablet is a schedule of offerings, though it is commonly referred to as a “calendar.” We do not need to exhaust ourselves to make days, for all days are already composed by the order of the Rings of ALhhim. Who can alter the days set by the most high? Attempts to make a calendar of days leads to discord and separations. The calendars of human inventions need to have changes made to them by adding another day or another week or by taking away days because the calendars are not perfect or synced with the days of Yæhh. The perfect record of days is in the Order of the Lights. The luach on the web site: www.bethashem.org, is comprised of Paleo Numbers/Letters to convey the months and their days, according to the branch of the Tree of Life bearing it’s leaves and fruit in those days. As we freely give ourselves to perform the works of YahúWah, within a circle of days, the days are fulfilled and thereby made perfect/complete. The tablet is a record of the days. We mark the days on a clay tablet—the tablets of our hearts, to distinguish the offerings/works for the days at hand which are set by Understanding and Wisdom [SMB/Gen 1:14; ChameshHhaPekudim/Numbers 28-29].

The Days of YahúWah are Perfect and complete in themselves from the Origins of Antiquity. By days, we mean the complete Acts of ALhhim/Elohim. The days are displayed by the thoughts and the deeds within the spaces where the Names are set into their service according to the days of their Names. The days of ALhhim are the events that come forth from the Hands of the Builders/Charasham who build a city upon the foundation of HhaALhhim—the Body of Knowledge in which all congregate. The day at hand is all that we are to be concerned. Yahushúo says, take no thought of tomorrow.

The word, calendar, is from the kalends/calends—the first day of the month in the ancient Roman calendar, set by the crescent moon, from which the days of the preceding month are counted backward to the ides. Those who follow the traditions of men to make a calendar follow their own mind-set. **A luach/tablet is a record of the offerings set by the Rings of ALhhim**, whereby the days have meaning and significance in terms of the activities of the mishkan/tabernacle [i.e. ChameshHhaPekudim/Numbers 28-29]. See BHM Dictionary entry, “Rash Chadash”, for further information. See also BHM: The Mishkan and the Offerings of each House.

We commence a new year in the month of Yahúdah as the full moon begins to give of its light. The year with the first full moon following the vernal equinox. The givings of Yæhh are the beginnings of everything. The 29th of a month is a shavbeth, for the final gathering of all initiated by the givings of Yæhh in a lunar cycle. The full moon on the 29th day of month is a sign of completion of the works of Light during the prior six days. Though we are from the fulness of Yæhh, and thus complete in every way, we learn of this fullness as we develop our Name day by day. Through the process of entering into the Faces of Light each day, we come to comprehend the fullness.

The 30 faces of the moon are as beholding sections of a face. We see each segment day by day until we behold the whole, faces to faces. Each day the Faces of Yæhh are revealed as a measure of the Light is given from its fulness until it has given all—dark moon! Upon giving all within us—from the full moon to the dark moon, we are able to emerge unto a new state of illumination and joy.

From whence do we begin our emergence? Is it with full illumination or do we emerge from darkness? Look at a seed. A seed starts in the dark, from within its shell. As the Life within the Seed emerges it comes unto its fulness as it grows according to the 15 Faces or Lights of Yæhh day by day, whereby it comes to stand in its fulness. The darkness of the 15th day is created by the givings of Light each day, even as the hours of day, layered upon each other, bring forth the dusk at twilight and the resting darkness of the night. From the givings of Yæhh, a portion of darkness is given also (the part missing from the full moon each day) until deep darkness occurs through which we come to full understanding of all within the Light.

Whatever we want to know is already explained to us by all things made of HhaALhhim. We are to ask our Father, why, regarding everything that we desire to know, whereby we prepare our hearts and minds to behold the answers already provided.

A luach is a tablet synchronized with the activities and the positions of the Lights from zero to zero, meaning an unfoldment of all within the sides of the Unified Consciousness 0:0. A year is a complete cycle from 0 to 0. The zero is when the days and nights are the same, called the vernal equinox and also at the autumnal equinox. When the days come to 0:0 in the spring, the first full moon thereafter commences the first month within the 0:0—the activities of the Unified Consciousness. When the days are 0:0 at the autumnal equinox we are entering into the days from the other side of the Body of the Unified Consciousness. All days are paired. The side of one day appears six months later. The Number of Days from the 0:0 to the full moon tell us something about the cycle of 12 moons following. When we have a Berúwkeh—a month of blessing in the midst of the rotations of days, it denotes a year of knowledge. The next year following is a year of Wisdom, and then a year of Understanding. When another year with a Berúwkeh comes it will be a year of knowledge again.

We do participate in the Days of ALhhim as we observe the placement and the calling of our Names daily to stand before the most high and make the offerings of the evening and the morning. Traditional, modern Judaism shares the Babylonian months by order and names. One should be convinced in their own heart and mind by Wisdom and Understanding and Knowledge; otherwise, the statements are filled with air yet to be grounded. The crescent moon is a beginning of creating a new head. We all begin as a Seed, but our origins are not the Seed itself, but rather the Aúwv/Father from which we have come. We come from the Ancient of Days who is the Father of our House. The seed of the full moon appears as a crescent that grows inside the body of a month, like a seed in a womb, until it is ready to bear its head to be born whereby it comes forth with a crown, as the crowning from the womb. When the Seed is passed from the Aúwv/Father to the Aúwm/Mother, the Seed appears when its head comes forth. In like manner the seed/crescent moon is passed from the moon to be warmed in the sun each month from which comes forth a new head. All things are in perpetual motion whereby the Head is renewed unto its works, month by month. At the full moon all come together as all parts of the moon are joined as one [Mishle/Prov 7:19-20; I ShmúwAL/Samuel 20:23-24].

From the full moon comes the 4 phases, that clearly mark the signs of light for the mauódim/shevbuwt/sabbaths. Every mauóde/moad has a light sign. What are the light signs of the sabbaths in traditional Judaism or in Islam or in Christianity? [Sepher Maoshah BeRashshith/Gen 1:14; Yeshayahu/Isaiah 66:23; ChameshHhaPekudim /Numbers 28:11-15]. The Teúwrah/Torah calls the beginning of the month The Head of Unification of Wisdom—the Head of all parts, coined as RashChadash.

The head of the month and the sabbaths within a month are linked together. The four sabbaths in a month are resting phases/signs of completion and fulfillment within the four sides of light which are marked in the heavens. We come from the Head of the worlds and return with our Heads fully ripened upon the stalks of our Tree of Life. We come from the Glory of the Aúwv/Father, and when we appear we come forth in the Glory and fullness of all that is in our Seed! This is the promise in our SeedName that the full Mind of meShich arises and appears in all of us, and every Eye will see meShich—will come to the understanding within themselves. *As our SeedName bears the crown upon our branches we are ready to be transported out of Metsryim/Egypt unto a new land, even as upon forming a head within the body of our mothers we are cast out of the former dwelling state.*

We are not creating a calendar for the sake of having the number of days to match the rotation of the sun so that they come out “right” according to what has been determined by the years of men. A year is a period of study from 12 sides. Each house is considered in comprising the Numbers of Days that comprise a year. We move in a perfect circle of Understanding, which is often smaller and sometimes larger than the circle used to establish the number of the days of the sun. The calendars of human invention have days that range between 28-31 per month, which have no regard or understanding for the beginning or the ending of a month set by the Lammæd/30. The days of the moon, of twelve months, are smaller than the days of the sun, for they are the days of Understanding that are within Wisdom—those which revolve within the movement of the sun. When there are 13 moons to a year, the days of Understanding, depicted by the rotation of the moon, exceed those of Wisdom, depicted by the days of the sun. The days marked by the moon, being of the evening, precede and thereby determine the mornings that follow thereafter. The movement of the moon, whose years are smaller or larger than the sun, shows us that the deeds of Understanding extend beneath and through Wisdom.

Every month is a work of one of the branches upon the Tree of Life, even as there is a season for every crop that is sown. Every month is said to be of 30 days, for each moon is of the 12 Letter of Fire, the Lammæd, whose value is 30. The actual days of the lunar rotation are of 30—of the Lammæd, for they are determined by the movement of the staff around which the days swirl. Whether the days are counted as 30 or not, they are said to be 30 for they are of the Lammæd/30. The days of a month consist of the head of a month through which we commence, and a head of the month with which we conclude, from which comes the phrase: Rash Chadash--a renewed mind. From making one rotation, or from fulfilling the works of a Branch from all four quadrants, the mind is changed or renewed.

The days of rest within each month/work period, per Branch, are 4 in number. These 4 days correspond to the 4 corners through which a house is established and whereby it pivots, folds, expands, and moves. We can only pass over to another side as we enter into the Knowledge of the work completed upon each side. The sides being 4, how can those with 5 sabbaths in a month find a path to pass through a gate unto the fifth shavbeth within a month? Through entering the gates of the Shavbeth/sabbath, we partake of the fruit of our hands; for until we have entered the shavbeth/sabbath of each side and partaken of the Knowledge of that side—the Knowledge being within the fruit of the labors performed on that side, we cannot continue the works of another side of the month, for we are not readied/learned/attired to do so. As we perform the deeds of six days, we are readied to enter into the shavbeth/sabbath gates of Knowledge, in which we receive the fruit of our hands from the deeds performed with the daily illumination of the evenings and mornings.

The 4 sabbaths pertain to the works of the 12 houses of YishARAL/Israel, and each work has its days of rest, through which one enters into the Heads of Knowledge—the Minds of Illumination—from which all things are spoken and performed. **For the one who performs the deeds of each House/Branch/Tribe, may enter into the Minds of Light from which the House has come, for who can know the Minds of Antiquity, unless they seek their faces and follow hard after the Staff, around which the days spin as threads that are woven around a spindle.**

Each month is determined by the Order of the Lammæd—the 12 of the Most High in Mount Arrat—those in the 7th heavens [for further information see: BHM documentation, ALHHIM ACHADD]. The values of the Lammæd are 12 and 30 by the Numbers in Wisdom and Understanding respectively. The 12 Emanations of Illumination are cast into a Body of HhaALhhim, whereby each month comes to have the faces of its moon, the expressions of its deeds, and the harvest of its fruit, through which the months continue with joy year to year. Each month, as each day, belongs to HhaALhhim, which we serve with our whole hearts, souls, and might of Breath. The months are called by their Number of the 12 and by the Name of HhaALhhim in which the days are set to bear the fruit of the Tree of 12 Branches [Chazun/Revelations 22:2]. When those at the Gates of HhaALhhim behold you coming forth from each side of six days, they will see you dressed with the garments of the oylut/offerings that have been washed/activated in the blood of meekness (the lamb) and woven during the six days by the Lights of Chakmah and Bayinah. They will look within your hands, and there they will see you coming with the deeds of the side within your hands, for during a month there is a week of the north, the east, the south, and the west, each week being a side of a month's illumination. To you they will open wide the Gates of the Shavbeth/sabbath that you may enter and sit at their tables, which are positioned at the corners. At the Table you will be served, and your head will be graced with the crowns of your obedience to perform their works—not the works and services performed unto those of mortal flesh, but according to the works that have been rendered unto those whom you have served in the Houses of The Shephurim—The Numbers from which comes all Faces of HhaALhhim and their offspring, belonging to the Illumination of Arrat. For every deed there is a result that shall be tasted upon the Tables that are set every Shavbeth/sabbath, whereby you eat the food of HhaALhhim that meet you in the way, as you are performing the oylah through ten steps of ascension each evening and morning.

The calendars of men give superiority to their rulers after which they are named, and to their gods which are inscribed upon their months and days. The calendars of human invention are in opposition to the writings of the Lights themselves, as they distort the Order of the months, their Numbers, the Names of Light. We walk by what is written daily in the heavens, which are appointed to govern our meditations/evenings and our deeds/mornings, whereby we serve YahúWah night and day. We walk according to the Lights of HhaALhhim, from which we have our duties and our expressions, and through which we are robed and fed.

A luach marks the days to remind us to stand in service to the most high. We do not measure ourselves according to the world that is passing, but rather by the world that is coming. This world is out of sync with the Teúwrah/Law/Torah of YahúWah. The world of mortals opposes the Law, whereby it shows itself to be separate and self projecting, for this is the nature of mortal flesh. In that this world is not created by YahúWah, it perishes, and it is foreign to the design of the Mishkan/Tabernacle. Bring forward any of the calendars of this world that are prepared with the motive to record the oylut/burnt offerings, and then we can speak from the same shoulder of responsibility and calling-to render ourselves as a living sacrifice, consecrated unto the position that each of us have in the Numbers and the Names of Light that have no end.

The calendars of the world follow after their kingdoms. Most calendars today are after the kingdom of Rome. Those who follow a 365 day year with continuous weeks, give no regard to the Order of the months, for they have a mind-set of Babylon and Rome. Their days and their sabbaths do not pertain to the works and the fruit of a month, nor to the signs of Light that bear testimony to the days of our gatherings—the mauódim of YahúWah [Sepher Maoshah BeRashshith/Genesis 1:14; Teúwrat HhaKuwáhnim/Leviticus 23:1-2]. Calendars of Rome, are to perform their traditions, whereby they walk according to the customs, as rabbits who dwells in holes of darkness. In contrast the luach of YahúWah is announced by the priesthood of Aharúwan/Aaron to guide our steps to follow the Torah/Teúwrah/The Law of Perfection. The Enlightenment is forever with Laúwi/Levi, who uphold the Name of YahúWah [Sepher Yetsiat Mitsraim/Exodus 20:22-24; 32:26]. These servants keep the words of YahúWah and the days of YahúWah.

Various calendars follow the traditions of men that exalt the names of foreign gods and restrict the days to their pencils and calculators. All such ignorance and wilful disobedience are of delusional thoughts that engulf them further in darkness, which bury them alive in their graves of mortality. Until one is putting their head into the paths of the Lights for the purpose of performing the offerings, their days are an abomination to YahúWah, and their sabbaths are not the sabbaths of YahúWah. Though they say they are keeping the days, yet without doing what YahúWah says to do on a day, they fall short and mock the day in their lack of following the Words of YahúWah by their lame excuses, for all of their excuses lame them so that they cannot walk in the offerings of YahúWah, which is the purpose of having a Tablet/luach.

Give your lame offerings to the leaders that are continuing to cripple your performance to make the offerings of YahúWah, for by the offerings are the days fulfilled! The reasons in one's mind for not obeying the Teúwrah/Torah are because of a stiff neck posture that does not allow one to look inwardly. Due to half-baked leaders that keep the hands and feet bound unto a miry clay of dwellings, one's self projections are of flesh. When you think that you are doing wrong so that you can understand how to free others, you are deceived, for if you fall in the mire with those who have fallen into the deeds of darkness, who is there with you to pull you out?

Those who find no meaning in the luach is because their mind is far off from concerning the calling of the sanctuary; otherwise they would have noted the living heart beat of the luach is for their Enlightenment that comes by service without partiality. As one looks into the Tablet, they discover that it is filled with meanings that pertain to the Order of the Sanctuary.

Those that determine that the terminology of the materials is foreign to them is due to being locked up within one's own relative vocabulary. A vocabulary from grade school is not going to get you tuned into where you want to go, nor to comprehend the multi-cultural bases of our neighbors. The Fire of your Name, activated within, enable one to search out the meanings of the words that are before their Eyes. Start learning the Tongue of the Ancients and obtain the Teúwrah/Torah Light Dictionary to help you. It must be understood that one can blind themselves from continual revelation and the words of the Light, by preferring the words of yesteryear that distort the meanings by their renderings. The Teúwrah/Torah Light Dictionary on-line is available to assist the disciples when they need a resource to discern the materials. www.bethashem.org.

a chavar/comrade