

אֵלֶּיךָ אֵלֹהֵינוּ Meshneh TeúwRah (Devarim—Deuteronomy) 12

The AL of Light of The Statutes אֵלֶּיךָ אֵלֹהֵינוּ 1
and the Mishpatim/Judgments אֵלֶּיךָ אֵלֹהֵינוּ
are affirmed by keeping them אֵלֶּיךָ אֵלֹהֵינוּ
to be performed in the State/land אֵלֶּיךָ אֵלֹהֵינוּ
which affirms אֵלֶּיךָ אֵלֹהֵינוּ
the giving of YahúWah of your ALhhim of your Fathers אֵלֶּיךָ אֵלֹהֵינוּ
become branches אֵלֶּיךָ אֵלֹהֵינוּ
in order that the Mind is composed of Illuminations, whereby there is a possession אֵלֶּיךָ אֵלֹהֵינוּ
through all of the days/actions אֵלֶּיךָ אֵלֹהֵינוּ
which affirm the compositions of one Life/lives אֵלֶּיךָ אֵלֹהֵינוּ
ascending/above the adamah/the directive state into which one is proceeding. אֵלֶּיךָ אֵלֹהֵינוּ

Through the Teachings of the practices of the Statutes, in which are the classifications of the offerings, there is a complete bleed through of the thoughts into all that is done—within all of one's actions/days.

All that the Collective imparts to us enables the Thoughts to branch forth whereby they spread out and occupy the territory to which they are assigned. The performance of the deeds affirms and thereby establishes the Thoughts in the lands to which we are assigned whereby the lands are possessed by the impartations of YahúWah. In this way, one comes to possess their soul, which is the assembly of the Nine Threads woven into a Body of Nine Soul. The Body of Nine soul is comprised of the 8 Soul of Núwach + the one of meShich rising as a star from Yahúdah which governs them. In this manner the planets are set 4:4 to make 8 with the Star of Yahúdah rising from their midst which is Jupiter. Through the givings of YahúWah unto YishARAL, the Thoughts of the Collective take root and spread out whereby they occupy the lands with the Teachings of the Unified Kingdom. Each Name secures a place for the Mind of the Collective whereby every place in which a SeedName is sown, the Light of that Name shines as a star in the universe.

The Thoughts sown in the heart of the earth are assembled into Words by which we speak them forth, whereby the Light in them surrounds us. What is spoken from the altar enters into manifestation to declare the entire Counsel and glories of the most High. By the sowing of the Seed and its utterances, the entire Mind of the Aúwvim are known. In this way our Names are revealed, and the our Light is set in the universe.

We are sent into the world to reveal our Names whereby we possess our soul [Yúwsphah/Lk 21:18, 19]. Through establishing every strand of our hair, we weave the thoughts into a body of expressions whereby the soul is a possession of our Names. By speaking from the shayh of our Name we bear in the world of soul the Light of our Name through which the soul is clothed from its infancy unto its adult stage of freedom. In this manner, every Name frees its sold from the world, and takes its soul into the lands/states of the Words of a Name wherein one abides in the dominion/kingdom of Light. The Soul of Nine entering into the Ten Lands are seated with the three patriarchs whose Lights and Names bear the Nine of Soul in the States of Light/Aúrets [ref.: ALHHIM ACHADD, ed. 2008, Three Aúwvim/Fathers. sec. The Body of Ayshshur, The Eleventh p. 283ff]. The three Fathers of Soul are Avrehhem, Yetschaq, and Yaoquv

through whom the SeedName is sown, established and branches out into the earth. The soul is the sister of a Name, who is born of the same Aúwv—that is from the same internal parts of the mind; but of another Mother—that is from the sides of the mind. **The soul sister, when joined to the Name, is the wife of the Name that is born from the sides of its Name as ChaúWah is born of Adim.** Though there are 15 Fathers, each Name comes into their land in the Name of Avrehhem whereby it is sown for its majesty.

The coming into the world is to liberate one's soul from that which is seen and held captive. No one can continue to hold captive the House of Dan, Gad, nor Zebúwlan, for these are the Breath, the Words, and the Foundational Stone of a Name upon which soul is founded and built into a habitation of Reúwch. According to the developments of Dan, Gad, and Zebúwlan within a SeedName, soul develops. It is good will that one be in good health, even as their soul prospers. One comes into the world of Metsryim to rescue its soul from vain ambitions of self-recognition, and to liberate the soul sold to bondage by the lust of the eyes, the lust of the flesh, and the pride of life [SMB/Gen 37:18]. Only by rescuing the soul does one know themselves in freedom and blessing. The rescue of the soul is conveyed by Avrehhem rescue of Lúwt/Lot, the initial state of soul. Laúwi and Shamoúnn rescue the soul of Dan [depicted in Dinah] from passions of the world. Through the rescue of the soul a Name is not bound to the corruption by lusts.

Soul enters into the world before the Spirit of a Name enters into the world. Soul is in world before maShayh and Aharúwan come to deliver their members which have entered into self-projections by the plots to submit Yúwsphah to the state of the foreigner. When Yúwsphah is sown into the pit, one cuts off their own life from ascending. Without Yúwsphah in the House there is not the bread of Meneshah, and the house of YishARAL is in want. The offspring of Yaoquv come into the Metsryim to find Bread—the Seeds of Life from which they have come whereby they may return to Yaoquv in Lammad. As they come to find Bread, they come before Yúwsphah, the Keeper of the Grain.

The soul is the means of expressing one's totality. When soul is young it does not know from whence it has come or where it is to dwell in the universe. Soul, apart from the Union of its Name, is held captive as the means of carrying forth many kinds of thoughts. When a Name captures soul it puts away childish expressions. The soul is the glass through which one sees darkly and then through which one sees faces to faces. As a child, the soul has no collective head whereby it is independent and as a wild stalk, as stalks of the field that have yet to form a head upon its body of leaves. When a head is formed upon the stalk of soul, then all within it's body is gathered to be transferred to its place in Kenoni/Canaan—whereby it yields its fruit that does not die/perish. All of its generations of thoughts live and one sees their subsequent generations. Each one sits and meditates under the fig tree—the Mind of Nine and the Soul of Nine ⊕ which branches out whereby one is soothed from the heat of passion and lust no longer to take it into captivity [Micah 4:3f; Yeshayahu/Is 2:2f; Zech 3:10].

What is sown in the world, the age of formulations, does not remain. i.e. The wealth of the world does not remain in the hand of the one who creates it, but it passes to another. To enter into life, the state where the fruit remains, one give all that they have to the poor—the poor amongst them. This statement of consciousness is not referring to material goods, for should one give all of their material goods to another, then the recipients are in turn rich, and they must transfer their wealth to another.... The poor amongst you is that which is of your soul whereby what is in your SeedName is transferred to your SoulSister who extends the Numbers and Letters of your Name as Abram acquires Sarai and together with Lúwt forms the soul for an everlasting dwelling state [SMB 12:5]. The coming of

Lúwt/ŁYΘ as the Nine threads of Lammad which form soul is as the appearing of the offspring of Neúwn [The Son of Adim/Man; Yúwsphah 17:26-37]. One does not forsake their own soul lest they be as the hare the neglects their young or the unclean who eats their own offspring as one would consume their own soul by their lusts. As one develops a Mind for its embodiment it comes to rescue soul. i.e. Aharúwan comes into the world whereby what has been lost is found/restored. Upon the gathering of soul we have other parables/meshuwalim to write and study, and what has been written is read at other levels of Knowledge that feeds the Mind and soul together.

The world is not lost for it is attached to the levels of Words that we speak. What is called lost, is the soul, the sheep/body of YishARAL. As you find you soul one gathers their twelve into the fold of their nine threads that comprise the Body of Soul. To your soul one gives all of their wealth, the Numbers of silver and gold of the Letters to the poor amongst you whereby they are rich as you are in mind. One rises to new altitudes of sight to see themselves a part of the Collective Eye.

When maShayh seeks the Teúwrah, then all YishARAL are gathered to the Illumination of Aharúwan that forms the peaks of the mountains. To the Mountain—the Minds of Illumination we go up and possess the lands of our 64 WordName which are ten [6+4], the structure of the Dallath construct that makes Saúwd/ΔΥΞ.

The use of Yúwsphah for other reasons than the expansion of soul into its native land leads one to wander as a nomad without a country. Giving Yúwsphah into the hands of foreigners results in foreign lands exerting dominance over YishARAL. Yúwsphah is given to Yahúdah who lays down one's life for Yúwsphah, through which all of YishARAL are gathered to their ascensions. The gathering of soul preceeds the emergence from the house of slavery, for no one goes out without a body prepared. Through exiting one body, one enters into another. In the course of the offerings, the manchaih/grain of Aparryim is devoted to the fabric of Yahúdah whereby the Numbers of a Name are expanded and increase. The developments of the Seed of Aparryim unto the Head of Yahúdah expand the Numbers of a Name into a native body of soul in which there is no death.

Yahúdah sets into the motion the restoration of Yúwsphah by the 30 pieces of silver reclaimed in the sac of Beniyman. The meshúwal/parable of Yahúdah of Yishshakkar casting the silver at the feet of former teachers, denotes that one gives up the former understanding in that they have now acquired the Silver of Lammad. The silver once given to sell Yúwsphah is returned into the hands of YishARAL as it is reappropriated by the hand of Yúwsphah. Each discovery within their sacs is a measure of Understanding unto their reunification. Each time Yúwsphah puts the silver in their sacs, a measure of Understanding returns unto them, until the cup or fountain of Yúwsphah is given unto Beniyman to create the immortality of soul. The 30 pieces of silver depict the Understanding of the Lammad that is released through impartations of Yúwsphah's hand for ascensions—going up from the nations. Via the Understanding of Lammad there is total redemption of the House of YishARAL and their soul.

Through the weavings of Laúwi, every perfect thought is Named and receives soul, which is the embodiment of their Faces. The strands of Laúwi are Nine. There are 4 strands of triple cords, and 5 strands doubled, whereby the garment of soul is woven with the composite Thought of Fire. The triple strands are ALphah, Yeúwd, Qúphah; Bayit, Kephúw, Rayish; Gammal, Lammad, Shayin, Dallath, Mayim, TaúWah and there variations. The double strands are Hhúwa and Neúwn; ÚWah and Semek, Zayin and Oyín, Chayit and PaúWah, and Tayit and Tsada and their variations of frequencies, most commonly occurring by a doubling of Values for forming perfect ratios: i.e. Oyín/16/7 to Ghayín/32/5. The 4 strands

of 3 are 12/ℓ. The 5 strands of 2 are 10/ℓ. The Lammad/ℓ and its Hands/Works/ℓ are the core of all Thoughts of Light and their deeds. These two marks compose the Name of Laúwi, the Body of Lammad-Yeúwd Ring in which is the Tree of Life. As the strands are woven from a SeedName, the Body is the *mishkan* made of the House of Laúwi/ℓΥℓ/28, **the Source** of the 28 ALhhim and their 28 positions denoted by the 22 Marks of Laúwi within the Lammad. The Marks of Lammad are in the hands/ℓ and the feet/ℓ which flow from its sides. The 28 are the results of the spinning of the two sides of Lammad. Lammad/30 spins its Light/5 from both sides: 35/8+35/8 by which the 2 8's are formed and its Body of Consciousness 16/7 in which all of the Works of Lammad are perfect/7.

T 9YΔ94X Δ94²

T X Y \mapsto $\Phi \mapsto \exists C Y X 4$

T ႁႏႏႏ ႁႏႏႏ ႁႏႏ

T ႏXႉ ႏႉW4ႉ ႏXႉ 4Wႉ

T 7373C4X4

T ພູມພາ ພູມພາໄຮມ

T XY097360Y

T :፡፡፡፡፡፡ ፡፡፡፡፡፡ ፡፡፡፡፡፡

T ግጽጽጽ 3

T ㄣX目ㄣIㄣX4

T 7X 49WY

T ᄃᆞᆯᄇᆞᆯᄃᆞᆯ

T W49 Y74WX 737.4W4Y

[illegible]

T 9Y047X

T ㄣㄣWXㄚ ㄣXΔㄑㄚY

T : 4Y33 7Y073Y7

T ᳵᳶ ᳵᳶWOX4C 4

T : ጠላቅ ጥላቅ

T ማሃዋማጃርፋማፋ ጌሃ⁵

T ጥሂቲ፡ፋ ፡፡፡፡፡ ፡፡፡፡፡ ፡፡፡፡፡ ፡፡፡፡፡

T ማሃል፡፡

T ᄃW ᄃᄃWXᄃ ᄃᄃWᄃ

T YW4ΔX Y3YWC

T : 37W X49Y

T 3W 4Y 6

T ማሃዲያዊ ማሃዲያዊ

T 3YFLX4WO3 X4Y

T $\nabla \Delta \nabla$ X $\nabla \Delta$ X X $\Delta \nabla$

T ጥሃፊ ላልሃሃ

T 3Y7LX4AYY

T ᄃᄃ4ᄃ4 X 4ᄃ4ᄃ

T: ፳፻፶፯

T W X Y Z 7

T ጥገረገር ሕገገር ገገገር
T ጥገገገገ ገገገገ
T ጥገገገ ገገገገ ገገገገ
T ጥገገገገገ ገገገገ
T ጥገገገገ ገገገገ ገገገገ
T ጥገገገገ ገገገገ ገገገገ

T ነገሠወጽ ፋር 8
T ርሃሃ
T ማሃፋ ጳጉ ማሃፋ ሃገሃፋ ፋሃፋ
T ሃፋፋ
T ሃፋፋፋ ፋሃፋፋፋ

T 3X0ΔO 7X494C 7Y 9
T 3H7Y73C4
T 3C7Y73C4Y
T 773C4 3Y374W4
T :7C 7X7

T ጎልላጺጽጽ ማጽናዕት 10
T ኩፋል ማጽናዕት
T ማህበረሰብ ዓለም
T ማህበረሰብ ምዕራብ
T ማህበረሰብ ምዕራብ
T ማህበረሰብ ምዕራብ
T ማህበረሰብ ምዕራብ
T ማህበረሰብ ምዕራብ
T ማህበረሰብ ምዕራብ

T 323Y 11
T 3Y4Y3
T Y3 3Y434 3Y32 44344W4
T 3W Y3W 3Y4C
T Y423X 33W
T 3Y4X 3Y43 2Y4 4W4CY X4
T 3Y4343Y 3Y4XC4Y
T 3Y4X4W4Y
T 3Y42 X34XY
T 3Y444Y 443Y 4Y
T :3Y32C Y44X 4W4

T ማጽሐፍ 12
T ማጽሐፍ 3 ዓመት ትግል
T ማጽሐፍ
T ማጽሐፍ 3 ዓመት ማጽሐፍ
T ማጽሐፍ 3 ዓመት
T ማጽሐፍ 3 ዓመት
T ማጽሐፍ 3 ዓመት

T ጳርዞጎሃ ቀርዞ ሃሪ ጎቢፋ ቢሃ
T :ግሃጸፋ

T ሃሪ ላግሠጻ 13
T ጳርዐጸጎጋ
T ሃቢጸሪዐ
T ግሃቀግሪሃፅ
T :ጳፋፋጸ ላሠፋ

T ግሃቀግፅግፋ ቢሃ 14
T ጳሃጳቢ ላዞፅፊ ላሠፋ
T ሃቢፀፅሠ ልዞፋፅ
T ጳርዐጸ ግሠ
T ሃቢጸሪዐ
T ጳሠዐጸ ግሠሃ
T :ሃሃሁግ ቢሃጎፋ ላሠፋ ሪሃ

T ቀፋ 15
T ሃሠጋጎ ጸሃፋሪሃፅ
T ዞፅ፲ጸ
T ላሠፅ ጸሪሃፋሃ
T ሃቢጳሪፋ ጳሃጳቢ ጸሃፋፅሃ
T ሃሪጎጸጎ ላሠፋ
T ሃቢፋዐሠሪሃፅ
T ላሃጳፀጳሃ ፋግፀጳ
T ሃጎሪሃፋቢ
T :ሪቢፋሃሃ ቢፅሁሃ

T ግልጻ ቀፋ 16
T ሃሪሃፋጸ ፋሪ
T ሃጎሃጋሠጸ ሁፋፋጳሪዐ
T :ግቢግሃ

T ሪሃፋሪ ሪሃሃጸፋሪ 17
T ሃቢፋዐሠፅ
T ሃጎጎፊ ላሠዐግ
T ሃፋጳሁቢሃ ሃሠፋቢጸሃ
T ሃፋቀፅ ጸፋሃፅሃ
T ሃጎፋሁሃ
T ሃቢፋልጎሪሃሃ
T ፋልጸ ላሠፋ
T ሃቢጸፅልጎሃ
T :ሃልቢ ጸግሃፋጸሃ

T ሃቢጳሪፋ ጳሃጳቢ ቢጎጋሪግፋ ቢሃ 18
T ሃጎሪሃፋጸ

T ማሃቀግጃ
 T ሃጃ ሃብጃረፋ ጳሃጳብ ላዘጃብ ላወፋ
 T ሃጃጃሃ ሃጃጃሃ ጳጃፋ
 T ሃጃጃፋሃ ሃፋጃጋሃ
 T ሃብፋጋሃ ላወፋ ብሃረጳሃ
 T ጸዘግሠሃ
 T ሃብጃረፋ ጳሃጳብ ብግጋረ
 T ሃፋፋብ ዘረሠግ ረሃጃ

T ሃረ ላግሠጳ 19
 T ብሃረጳጃጃፋ ጃገጐጃግግ
 T ሃብግብረሃ
 T ሃጃግፋፋረጐ

T ሃብጃረፋ ጳሃጳብ ጃብዘፋብብሃ 20
 T ሃረጃገጃጃፋ
 T ሃረፋጃፋ ላወፋሃ
 T ጃፋግፋሃ
 T ላወጃ ጳረሃፋ
 T ሃወጋግ ጳሃፋጃብሃ
 T ላወጃ ረሃፋረ
 T ሃወጋግ ጃሃፋረሃጃ
 T ሃፋፋጃ ረሃፋጃ

T ማሃቀግጃ ሃግግ ቀዘፋብብሃ 21
 T ሃብጃረፋ ጳሃጳብ ላዘጃብ ላወፋ
 T ግሠ ሃግግ ማሃሠረ
 T ጸዘግገሃ
 T ሃግፋብግሃ ሃፋቀጃግ
 T ሃረ ጳሃጳብ ግጃግ ላወፋ
 T ሃጃብሃብ ላወፋሃ
 T ሃብፋጋሃ ጃረሃፋሃ
 T ሃወጋግ ጃሃፋ ረሃጃ

T ሃፋ 22
 T ብጃብጃጃፋ ረሃፋብ ላወፋሃ
 T ረብፋጃጃፋሃ
 T ሃግረሃፋጃ ግሃ
 T ላሃጳፀጳሃ ፋግፀጳ
 T ሃግረሃፋብ ሃፋዘብ

T ቀገዘ ቀፋ 23
 T ግፋፋ ረሃፋ ብጃረጃረ
 T ወጋግጳ ፋሃጳ ግፋፋ ብሃ
 T ወጋግጳ ረሃፋጃፋረሃ
 T ሃፋጃግጐ

T ሃገሪታችን ፋርድ **24**
T ሃገራችን ይኖራል
T :ጥያቄው

T Y Y C Y 4 X 4 C 25
T Y C 9 0 2 2 Y O M C
T Y 2 4 1 4 Y 2 Y 9 C Y
T 4 W 2 3 3 W O X 2 Y
T : 3 Y 3 2 2 Y 2 O 9

T ሃጊወልቀ ቀ4 26
T ሃረ ሃጊጓጊ4ወፋ
T ሃጊ4ልጎሃ
T ፋወX
T ግሃቀግጓረፋ Xፋፉሃ
T :ጓሃጓጊ 4ወፉጊ4ወፋ

T YLXCO XLWOY 27
T MΔAY 4W9A
T H9IMCO
T YLAC4 AY3A
T YLH9IMAY
T H9IMCO Y7WZ
T YLAC4 AY3A
T :LY4X 4W9AY

The level of the altars are made at the positions of the Aúwvim on the Seven Hills of the Aúwvim. According to the level in which one makes their altars they speak. By speaking from one's altar one elevates all those at the heart by their Words,

T XOጳወሃ ፋጣን 28
T ኔርቀኔ ጥገላልጓርሃ ጸፉ
T ሃሁጡን ቅሃንፉ ፋወፉ
T ሂር ያፀቢቢ ነጠግረ
T ሃገላዘፉ ሃገንፆርሃ
T ግርሃዕልዕ
T ኔወጽ ቅሃ
T ፋወቢኔሃ ያሃፀኔ
T :ሃገኔርቀ ኔሃኔቢ ቅሃንዕዓ

T ሃገሩን ለሕግ ለሰላም ለሰላም ለሰላም 29

T ፡ግሥታ 449 ጸጋወረሃ

T YC 4th W 30

T 737.444 W47X77

T ㄣΔㄣWㄣ ㄣ4ㄣ4

T ሂፖክሪት

T ʷəɮəɮɮɮ W4ΔXɣɣ

T 4^m4c

T 3C43 72Y73 YΔ907 3Y74

T ツヅルツルツル

T: ፳፻፲፱ ዓ.ም. ጥቅምት ፳፱

T ၂၄ ဒဲး WOX ၄၆ 31

T Y፯፻፳፭ ፻Y፻፯፻፳፭

T 3Y3Z X9OYX6Y 7Y

T 4yW 4W4

T ʷəʔəʔɔɔ ɣwɔ

T ማጻፒ ሃፃጽ ለ ማገ ፒሂ

T ᄃᆞᆯXᆞᆫᆺᆸ

T W49 Y74W7

T : 737344

Meshneh TeúwRah (Devarim—Deuteronomy) 13

T 49ΔΞCΥ X4¹

T ማሃል ጸሐፊ ጸሐፊ ጸሐፊ ጸሐፊ

T XYWOŁ Y4W WX YX4

T Y7LO 7FX4C

T : ሆኖኝኝ 04ገX 4ረሃ

T Y፡፩፩፩ ማሃ፩፩፩²

T 4797

T ʷYC ʷC Y4

T XY4 YZC4 YXYY

T :X7Y^m Y4

T X7Y³3Y XY43 49Y³

T YLC4 49Δ4W4

T 4^m4c

T 3YCY

T 774 773 774

T 3XOΔ74C 4W4

T :ᄃΔ90ᄃY

T O³WX 4C⁴

T ማግኘት ይቻላል 8

T ማግኘት ይቻላል 4W4

T ማግኘት ይቻላል

T ማግኘት ይቻላል ሃፋ

T ማግኘት ይቻላል

T ማግኘት ይቻላል

T ሃረ ይቻላል 9

T ሃረ ይቻላል 4Cሃ

T ሃረ ይቻላል 4Cሃ

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል 10

T ሃረ ይቻላል ሃፋ

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል 11

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል 12

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል 13

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል 14

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T ሃረ ይቻላል

T XY ∇ 47 ∇ XW O ∇ W XO ∇ WY

T 347 XCO^m

T ॐॐॐॐ

T:YCY4X 3X4

T $\exists I \times 4 \quad \psi 4$ ⁷

T YC Y4X 4C

T 3473 260777

T 30YFW3 3F473 2F247WY

T 673X4

T X9Y44EX4Y

T ʏɿwɜx4y

T ຢາມ ຢາງ ຢາວ ຢາວຢາຍ

T Y#1.473 4C 3#47Y

T : ལྟུང་ ལྟེ ལྟེ་མེད་

T 47I113X4Y 8

T 4Y3 3F47 F47^W4Y

T 347 46Y

T ᄃᄃᄃ ᄃᄃᄃ ᄃᄃᄃ

T YCY4X 4C 34W93

T :YOLX 4C MXC9Y9Y

T YC Y4X 3IX4⁹

T ጥገጥገ ላወፋ ርሃጥ

T YC4W4 CY

T XWΦWΦY 4ZJYF

T:YCY4X

T YC74 4W4 CY 10

T XWΦWΦY 4ZJYΞ

T YC Y4X 4C

T : $\omega_Y \subset 4Y \ni 4\omega \oplus$

T 343⊕ 4Y7^hLY ¹¹

T:YCY4X

T ጥጥ ሃረሃፋጸፋረ ፋወፋ ጸኩህ ¹²

T 4WY3

T 473Y

T: 375 1034

T 3443Y 13

T 3743X4Y

T: 377 777 3743

T 9406Y X4Y 14

T :ሃገራዊ

T ጳጳረኣጳላም 15

T ቅጣደኣጳላም

T ገዢኣጳላም

T :ሃገራዊ ተገኝኣጳላም

T ቅጣደኣጳላም 16

T ገዢኣጳላም

T :ጳጳረኣጳላም

T ጳጳረኣጳላም 17

T ጳጳረኣጳላም

T :ሃገራዊ

T ጳጳረኣጳላም 18

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T :ሃገራዊ

T ገዢኣጳላም 19

T ጳጳረኣጳላም

T :ሃገራዊ

T ጳጳረኣጳላም 20

T :ሃገራዊ

T ጳጳረኣጳላም 21

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T :ሃገራዊ

T ጳጳረኣጳላም 22

T ጳጳረኣጳላም

T ጳጳረኣጳላም

T :ሃገራዊ

T ጳጳረኣጳላም 23

T ጳጳረኣጳላም

T 4ጳጳጳጳጳ ሥሥሥሥ

T ሥሥ ሥሥ ሥሥ

T ሥሥጳጳ 4ጳጳጳ

T ሥጳጳጳጳ ሥሥጳጳጳ

T ሥጳጳጳ ጳጳጳጳ

T ሥጳጳጳ

T ጳጳጳጳ ሥጳጳጳ

T ጳጳጳጳ

T ሥጳጳጳጳ ጳጳጳጳጳጳ

T :ሥጳጳጳጳጳ

T ሥጳጳጳ ሥሥ ጳጳጳጳጳጳ 24

T ሥጳጳጳ ጳጳጳጳ ጳጳ ጳጳ

T ሥሥሥሥ ሥሥ ጳጳጳጳጳጳ

T ሥጳጳጳጳ ጳጳጳጳ 4ጳጳጳ ጳጳጳ

T ሥሥ ሥሥ ሥሥ

T :ሥጳጳጳጳ ጳጳጳጳ ሥጳጳጳ ጳጳ

T ጳጳጳጳ ጳጳጳጳ 25

T ሥጳጳጳ ጳጳጳጳ ጳጳጳጳ

T ሥሥሥጳጳጳ ጳጳጳጳ

T :ሥጳጳጳጳ ጳጳጳጳ 4ጳጳጳ ጳጳጳ

T ጳጳጳጳ ጳጳጳጳ 26

T ጳጳጳ

T ሥሥጳጳ ጳጳጳጳጳጳ

T ሥጳጳጳጳ 4ጳጳጳ

T 4ጳጳጳጳ ሥጳጳጳጳ

T ጳጳጳጳ

T ሥሥጳጳ ሥጳጳጳጳ ጳጳጳጳ

T ሥሥ ጳጳጳጳጳ

T ሥጳጳጳጳ ጳጳጳጳ ጳጳጳጳ

T ጳጳጳጳጳ

T :ሥጳጳጳጳ ጳጳጳ

T ጳጳጳጳጳ 27

T ሥጳጳጳጳጳጳጳጳ

T ሥጳጳጳጳጳ ጳጳ

T :ሥጳጳጳ ጳጳጳጳጳ ጳጳጳ ሥጳ ሥጳጳ ጳጳ

T ሥጳጳጳ ሥጳጳ ጳጳጳጳ 28

T ጳጳጳጳጳጳ

T 4ጳጳጳጳጳጳጳጳ

T ሥጳጳጳጳጳጳ

T ጳጳጳጳ ጳጳጳጳ

T :ሥጳጳጳጳ ጳጳጳጳጳ

T ቺሃረጻ ፋፅሃ 29
 T ሃግዐ ጻርዘሃሃ ቀርዘ ሃርሃቺፋ ቺሃ
 T ፋገጻሃ
 T ግሃጸቺጻሃ
 T ጻሃግርፋጻሃ
 T ሃቺፋዐወፅ ፋወፋ
 T ሃርሃፋሃ
 T ሃዐፅወሃ
 T ሃቺጻርፋ ጻሃጻቺ ሃሃፋፅቺ ሃዐግር
 T ሃፈቺ ጻወዐግርሃፅ
 T :ጻወዐጸ ፋወፋ

Meshneh TeúwRah (Devarim—Deuteronomy) 15

T ግቺሃወዐፅወ ተቀግ 1
 T :ጻፅግወ ጻወዐጸ

T ጻፅግወጻ ፋፅፈ ጻሂሃ 2
 T ሃፈቺ ጻወግ ርዐፅርሃ ፅሃግወ
 T ሃጻዐፋፅ ጻወቺ ፋወፋ
 T ሃጻዐፋጸፋ ወገቺፋር
 T ሃቺዘፋጸፋሃ
 T :ጻሃጻቺር ጻፅግወ ፋፋቀቺሃ

T ወገጸ ቺፋሃጻጸፋ 3
 T ሃቺዘፋጸፋ ሃር ጻቺጻቺ ፋወፋሃ
 T :ሃፈቺ ፅግወጸ

T ሃሃቺፅፋ ሃፅጻቺጻቺ ፋር ቺሃ ቹፓፋ 4
 T ጻሃጻቺ ሃሃፋፅቺ ሃፋፅቺሃ
 T ተፋፋፅ
 T ሃቺጻርፋ ጻሃጻቺ ፋወፋ
 T ጻርዘሃ ሃርሃጸሃ
 T :ጻጸወፋር

T ዐግወጸ ዐሃግወግፋ ቀፋ 5
 T ሃቺጻርፋ ጻሃጻቺ ርሃቀፅ
 T ጸሃወር ፋግወር
 T ጸፋሂጻ ጻሃቲግጻርሃጸፋ
 T :ግሃቺጻ ሃሃቲግ ቺሃሃፋ ፋወፋ

T ሃቺጻርፋ ጻሃጻቺቺሃ 6
 T ሃሃፋፅ
 T ሃርፋፅፈ ፋወፋሃ

T ግንባታ ግንዛቤ ለጋራ ጥላቻ
T ጋራ ለጋራ ጥላቻ
T ግንባታ ግንዛቤ ለጋራ ጥላቻ
T : ለጋራ ጥላቻ ለጋራ ጥላቻ

T ሃፃ ጓጌጓጌጌሃፃ
T ሃሂጌፃፉ
T ሂጌፃፉ ልፃፉ
T ሂጌፃፉ ልፃፉ
T ሂጌፃፉ
T ሂጌፃፉ ጓጌጓጌጌሃፃ
T ሂጌፃፉ ጌጌጌ
T ሂጌፃፉ ፉፉፉ ፉፉ
T ሃፃፉፉፉ
T ሃፃፉፉፉ ሃፃፉፉፉ ፉፉፉ
T ሃፃፉፉፉ ሃፃፉፉፉ ሃፃፉፉፉ

T 𐌲𐌶𐌰𐌶 𐌲𐌶𐌰𐌶𐌿𐌸 8
T 𐌿𐌸 𐌿𐌸𐌰𐌶𐌰𐌶
T 𐌿𐌿𐌰𐌶𐌰𐌶𐌰𐌶 𐌰𐌰𐌰𐌰𐌶𐌰
T 𐌿𐌰𐌰𐌰𐌰𐌰𐌰 𐌰𐌰
T :𐌿𐌸 𐌰𐌰𐌰𐌰 𐌰𐌰𐌰𐌰

T YC 4ᄡᄡᄡ 9
T ᄡᄡᄡᄡ ᄡᄡᄡᄡᄡ ᄡᄡ ᄡᄡᄡᄡᄡ
T 4ᄡᄡᄡ
T ᄡᄡᄡᄡᄡᄡ ᄡᄡᄡᄡ
T ᄡᄡᄡᄡᄡ ᄡᄡᄡ
T ᄡᄡᄡᄡᄡᄡ ᄡᄡᄡᄡᄡ
T YC ᄡᄡᄡ ᄡᄡᄡ
T ᄡᄡᄡ ᄡᄡᄡ
T ᄡᄡᄡᄡᄡᄡ
T :ᄡᄡᄡ ᄡᄡ ᄡᄡᄡᄡ

T YC YXX YXY 10
T Y99C O994CY
T YC YXX9
T 3IA 49A3 C999ZY
T Y994C 3Y99 Y999
T YWOYCY9
T Y499 HCYWY CY99

T ሃሃቲያ ርዕሰ ጉዳይ ጥያቄ 11
T ተፈጻሚ ያልሆነ
T ሃሃቲያ ጥያቄ ሃሃቲያ

T ላግፋሪ
T ሃልፋጸፋ ጸጸጸጸ ጸጸጸ
T ሃገፋፋፋፋ ሃፋፋፋፋ ሃፋፋፋፋ
T :ሃፋፋፋፋ

T ሃሪ ላግፋፋፋፋ 12
T ፋፋፋፋፋ ሃፋፋፋፋ
T ፋፋፋፋፋ ሃፋፋፋፋ
T ግፋፋፋፋ ሃፋፋፋፋ
T ጸፋፋፋፋ ፋፋፋፋፋ
T ፋፋፋፋ ሃፋፋፋፋፋፋ
T :ሃፋፋፋፋ

T ሃፋፋፋፋፋፋፋፋ 13
T ፋፋፋፋፋ
T ሃፋፋፋፋፋፋ
T :ፋፋፋፋ ሃፋፋፋፋፋፋ ፋፋፋፋ

T ሃሪ ፋፋፋፋፋ ፋፋፋፋፋ 14
T ሃፋፋፋፋፋፋ
T ሃፋፋፋፋፋፋፋ
T ሃፋፋፋፋፋፋፋፋ
T ሃፋፋፋፋ ፋፋፋፋ ሃፋፋፋ ፋፋፋፋ
T :ሃፋፋፋፋፋፋ

T ጸፋፋፋፋፋፋ 15
T ጸፋፋፋፋ ፋፋፋፋፋፋ
T ግፋፋፋፋ ሃፋፋፋፋፋፋ
T ሃፋፋፋፋ ፋፋፋፋ ሃፋፋፋፋፋፋ
T ሃፋፋፋፋ ፋፋፋፋ ሃፋፋፋፋፋፋ
T ፋፋፋፋ ፋፋፋፋፋፋፋፋ
T :ግፋፋፋፋፋፋ

T ፋፋፋፋፋፋ 16
T ሃፋፋፋፋ ላግፋፋፋፋፋፋ
T ሃፋፋፋፋ ፋፋፋፋ ፋፋፋፋ
T ሃፋፋፋፋ ፋፋፋፋፋፋ
T ሃፋፋፋፋፋፋፋፋ
T :ሃፋፋፋ ሃሪ ፋፋፋፋፋፋፋፋ

T ጸፋፋፋፋፋፋ 17
T ጸፋፋፋፋፋፋፋፋፋ
T ሃፋፋፋፋ ፋፋፋፋፋፋፋ
T ጸፋፋፋፋፋፋፋፋ
T ፋፋፋፋ ሃሪ ፋፋፋፋፋፋፋ
T ግፋፋፋፋፋፋፋፋፋ

T ጥጽግፋር ጋፋሃ
T :ጎሃጳWOX

T ሃገረዐፅ ጳWቀረፋር 18
T ቢWጋዞ ሃጽፋ ሃዞርWፅ
T ሃግዐግ
T ጳጎWግ ቢሃ
T ፋረሃW ፋሃW
T ግረጎW WW ሃፈፅዐ
T ሃረጻርፋ ጳሃጻረ ሃሃፋፅሃ
T :ጳWOX ፋWፋ ርሃፅ

T ፋሃሃፅጻርሃ 19
T ልርሃረ ፋWፋ
T ሃጎፋኩፅሃ ሃፋቀፅፅ
T ፋሃIጳ
T WረፈቀX
T ሃረጻርፋ ጳሃጻረ
T ልፅዐX ፋር
T ሃፋሃW ፋሃፅፅ
T IጎX ፋርሃ
T :ሃጎፋኩ ፋሃሃፅ

T ሃረጻርፋ ጳሃጻረ ቢጎጋር 20
T ሃጎርሃፋX
T ጳጎWፅ ጳጎW
T ግሃቀግፅ
T ጳሃጻረ ፋዞፅረፋWፋ
T :ሃጽረፅሃ ጳጽፋ

T ግሃግ ሃፅ ጳረጳረቢሃሃ 21
T ፋሃዐ ሃፋ ዞቹጋ
T ዐፋ ግሃግ ርሃ
T ሃጎዞፅIX ፋር
T :ሃረጻርፋ ጳሃጻረ

T ሃጎርሃፋX ሃረፋOWፅ 22
T ሃፈዞረ ፋሃጳፅጳሃ ፋግፀጳ
T :ረቢፋሃሃ ቢፅኩሃ

T ሃግፈጽፋ ቀፋ 23
T ርሃፋX ፋር
T ሃጎሃጋWX ኩፋፋጻርዐ
T :ግረግሃ

transcription from an earlier lecture
with audience comments noted in brackets []
Bet HaShem Midrash Teúwrah Study
MeshnehTeúwrah/Deut.. 12-14

Every question you have ever asked is answered in the Creation. Every question that you want an answer to, it is already provided. Even before you came to this planet, you had certain questions, aspirations, that were vocalized. And all of your questions have been answered. If you're going through this world in your journey without studying the Creation and your surroundings, then you're missing answers. You're just taking everything for granted; you're just going through day by day, and not meditating upon the processes which you're engaged in and that surround you, or the way things are designed or the way things are organized. You're not asking any questions why, or asking questions about your own being, your own place in the whole cosmos and universe. And you're missing some vital answers.

SONG: Praise Me: My Decrees Are My Laws.

We want to get into our prayer. Let's have our oylah together. It's been awhile since we've had our collective oylah--you might stand up--together. And this is the burnt-offering concept of total surrender. Right now, we're in the time of day which is called the arav. The arav is the time when the sun--of all the activities of the day--are being assimilated; and they're coming to rest. And when you see the picture of the sun going down in the west, it looks like it's going right down into the earth. And that's what happens every day: the activities, the things that you've done in the light, will now come to rest within you. What you're engaged in every day comes to rest within you. This is a time of gathering and a time of surrendering unto the meditation--surrendering unto Unity for the meditation: things that we beheld and saw, things that occurred, things we may not even be conscious of in meditations that may be going on in the subconscious area. So, if anybody wants to make any audible prayers, feel free to do so; but the oylah is complete surrendering of ourselves unto The Name and the position of Unity, unto YahúWah that we serve.

Eternal Father, we thank You for this night. We thank You for the activities of this day. We thank You for all the things that your Light has pointed out, what has been illuminated. We prepare ourselves, now, as recipients--as storehouses--of the Light, to come into rest--into us, that we will be a point of gathering: gathering the valuables, the jewels, the concepts, the spiritual knowledge of that which we have been engaged in today in study and meditating upon and resting. For this we give You the praise and the glory. Awmen. HalleluYah! We surrender our minds to You, tonight, collectively. We present them upon the eternal coals of wisdom, that our minds become enlightened as we come into the house of Your Name, as we come together, tonight--collectively together, concerning our mind unto Your mind: unto the flame of wisdom. That which is not according to gold, silver, bronze, precious stones, jewels, and crystals of the Spirit will be purged, that there may be ample room for that which pertains unto Your Name and the Unity, the treasure house. We surrender every aspect of our being unto You tonight--all operations of soul upon the eternal coals of fire, that they might be energized: not by the will of the flesh, but by the will of the Spirit. And I've received counsel, tonight, from the twenty-four elders that are resident within the tabernacle: the twenty-four elders that are in the heavens above and the twenty-four elders that are in the tabernacle upon earth--all the

twenty-four elders give praise unto You, tonight: worship and magnify Your Name. Even by name, we name them forth to position that part of our being upon the altar tonight: Nachshon ben Amminadab, Nethanel ben Tsuor, Eliav ben Chalon, Elitsur ben Shedaur, Shelumiel ben Tsurishaddai, Eliasaph ben Deuel, Elishama ben Ammihud, Gamliel ben Pedahsur, Avidan ben Gidon, Achiozer ben Ammishaddai, Pagiel ben Okran, and Achira ben Oaynan. To all these operations of soul, the twelve branches of life within us, we surrender upon Your altar in service to meditation in praise of Your Name, saying, Kadosh, kadosh, kadosh YahúWah Tsavut! Holy, holy, holy is YahúWah of Hosts! May all the earth be filled with Your glory. This earth, where we're residing in here tonight, together: this earth be filled with Your values, with Your heaviness, with Your glory, to the praise of Your holy Name. We confirm this in the name of your Son Yahushúo. Amen.

Every morning and every evening is the time of the oylah; and we have the concept of the oylah presented tonight's section, in Chapter 12: that we come unto the place of The Name, the place of HaShem, to make the burnt offering. It's not to be made in any place or in any way, as we're instructed in the Teúwrah. There are certain sacrifices--the expense of energy, the means of transformation--that are reserved only for the place of The Name: the branch of life that was selected within you for The Name to be resident within. There's certain spiritual exercises, spiritual procedures, that are reserved only unto the unification and the sacredness and the holiness of The Name; and those are specified for us, tonight, in our study.

There are other things that we're able to partake of and to engage in outside of that dimension that will bring us to that dimension, in every way. Tonight, there's a lot of things on diet in the section: things that you are to partake of, and things that are not kosher--that are not to be partaken of.

What was your feeling, as you went through Chapters 12-14? What stood out that was enlightening to you, quickening to you? Anything in particular? The Names of the edible or non-edible refer to traits of thoughts, not to species of animals.

The main thing that we are told is that they must have certain distinguishing marks. For example, since you brought this up, everybody knows that Hebrews do not partake of swine--orthodox, Teúwrah observant. And the swine has a split hoof, but does not chew the cud. So, we know everything we partake of must have these two characteristics in the mammal dimension: they must have a split hoof and they must chew the cud. And these two things pertain to this: that if it has the split hoof, then it has a distinguishing walk--a split hoof symbolizes a distinguishing, disciplined-type walk; the chewing the cud pertains to meditation and mercy. So there's a distinguishing manner of living and there's also the mercy. So you might say the one aspect is judgment, discernment, evaluation; and the other aspect of chewing the cud is mercy, meditation, processes of assimilation. So many people are called in the scriptures--you know, they are called a swine, for example: it's a derogatory term; but particularly religious people get this title. And the reason is, because on the outside they distinguish the manner of what they do: they're very rote about doing things; they make all kinds of distinctions and divisions, etc.; they've got the split hoof. But on the inside, they're just dead. There's no meditation, there's hardly any mercy; there's no compassion; they're not really meditating on meanings: it's all exterior. And so, those people are called swine.

And so, you can go through every one of the different kind of animals that are listed and see spiritual traits that you are not to partake of. And, by the way, shrimp is a disputed thing. Most orthodox do not; but I know a few that say OK.

Any other questions or comments about our area of study, tonight? We can talk a little bit more about that concept at the end; because right here in Chapter 12, Verse 15, it talks about the aspects of certain animals, etc., that are partaken of.

So let's hit it with Chapter 12, Verse 1. And I'd like someone to read it from whatever translation you have: just read it out loud. [These are the laws and right rulings which you guard to do in the land which YahúWah ALhhim of your fathers is giving you to possess all the days that you live on the soil.]

OK. There's a distinction, there, between the laws. Specifically, these are the statutes (number 1), coupled with the ordinances (number 2), "which you will observe to do in the earth--b'aretz--which YahúWah of your ALhhim of your fathers has given to you, to possess it, with all the days--or all complete acts of light--whereby you live with the ground," or the adamah.

Note the word, "these/alah," in your Hebrew text. Look at the word alah, which is the same word as "eloha," the singular, poetic form of "ALhhim." Eloha is comprised of the same letters--alef/lamed/he--as this word, tonight, that's translated, "THESE are the statutes and the ordinances." "These" is a word of distinction. It's specific: these are the statutes. And the word eloha: "these," also is the same root that form the word "oath," or to take under oath, or to swear or to confirm. You can see how the different uses of this root word pertains to the status of ALhhim.

"These are the statutes," or we could say, "eloha"--singular form, normally translated as God--"God is the statutes and ordinances": that is, the activity of ALhhim is comprised of statutes; and the position of ALhhim comprises ordinances--"which you are to maintain, to perform in the land: in the earth."

These are the distinctive traits of YahúWah. The ALhhim--all of the ALhhim (plural)--are from YahúWah, or come out of YahúWah, as They are the Words of Fire within the Collective of Yæhh. The ALhhim are the Principles of Light that are within Unity that come forth to be expressed in the diversity. THESE statutes and ordinances are the distinctive traits of YahúWah, or the distinctive traits of being unified with YahúWah. They are sworn under oath--that is, they are a confirmation of life; they are decrees--they are engravings; they are practices--they are enactments. Things that we become engaged in are the statutes: coupled with the ordinances--the evaluations of what we do or, literally, the positions to which we are ordained in life. What a person does--the statutes--are coupled with the ordinances. What you do is coupled with your position.

These ordinances and statutes comprise formularies of ALhhim as they convey activities of ALhhim and positions of ALhhim. All principles of life--all concepts that govern life--are comprised of two sides. One side is the statutes: the enactments, or the activities--the things that we're engaged in; the second side is the ordinance: the evaluation, or our position of being. The practices and the positions are bound together inseparably in life, just as mascu-

line and feminine are bound together to make up one. So, the statutes and the ordinances, you will find them repeated over and over: particularly in this scroll, a very heavy usage of the terms statutes and ordinances. The two are the two sides of life: the positional side and the activity side. Any questions? Is it understandable?

The statutes and ordinances are the reflections, then: reflections and manifestations of ALhhim. The practice and positions that we live by are then determined and reflect upon our state, whether we are united with ALhhim or apart from ALhhim. The manner of our life is called the statutes. The life positions that comprise us are the ordinances. Coupled together, they form Eloha, or the status of being ALhhim. And all who walk in them--who walk in the statutes and who walk in the ordinances, the living positions--are amongst the ALhhim. Every person that walks according to the statutes and the ordinances are amongst the ALhhim.

Everything that you do is related to a position. The life care of a child, for example, is related to the position of parents: the changing of a diaper, the giving of a bottle, the nurturing, the teaching, the bringing up, the clothing, the feeding, etc.--those are statutes, or activities of what you're engaged in, but it relates to your position as a parent.

The activity of looking, for example--we take it inward, now--the activity of looking, of observing, of seeing, of gathering information is in what relationship to the position of sight? That activity of seeing is in a position of the eyes--where the eyes are positioned in the body. Teaching, for example, is a statute--is an activity of an ordained mind: you see, teaching is an activity of an ordained mind.

Now, there are negative or harmful, or there are separate deeds, that are engaged in that are related to positions of what you call demons. That which is contrary to YahúWah and the unity of the house that are activities (statutes) are from positions of demons--those who accept not the nature of YahúWah ALhhim. For example, condemning words--speaking with condemning words--are related to a condemned, imprisoned soul. The type of activities that one engages in corresponds to the position that they are in in that time. Stealing, for example, is an activity that's related to a wonder {sign}--to the position of not knowing a sense of belonging.

So, the Teúwrah, having given to us the declarations of unity (or the Ten Words, commonly known as the Ten Commandments), has confirmed us as children of ALhhim--describes for us, now, the practices and positions that we are engaged in; and these practices and positions are engraved, or written, in our inner man by the finger of ALhhim. And ALhhim cannot write anything else, except what comprises life. ALhhim can only write what comprises ALhhim.

Now, the term Mishneh Teúwrah--the name of the scroll that we're studying, commonly called the book of the Second Law, or the book of Deuteronomy, a Second Writing--may be best described by one word: and that word is confirmation. To say "a second writing" is a confirmation. The Spirit of YahúWah flows with messages within this scroll to confirm us in life: to confirm who we are. If we do all the study from the prior scrolls--and, particularly, the last scroll that we were engaged in, which describes all the principles of the inner man (every

position and name within us, the inner man--it's one thing to know it; it's another thing to be confirmed and to be actively engaged in according to the positions of those names.

"These are the statutes and ordinances that you will maintain," it says. You will maintain this as enlightened to your position with ALhhim: you will maintain that, specifically, in the earth, not just in the mind and not just in expression--not just with words. You will maintain these things in the earth. I confirm that all of you hearing my voice will maintain the balance and the harmony of living practices directly related to your living position that comprises you as sons of ALhhim. The evidence of our unity with the Father is our works, or deeds.

Yahushúa was to be stoned. At one time, there was a group of religious people who had, outwardly, the various traits and expressions of Tevurah, but not inwardly. They took up stones to stone Yahushúa because of his confession that he was in unity with the Father. I want you to look at that particular place; and that's in the writings of John, Chapter 10, Verse 34. They picked up stones to stone him; and this is his response: Yahushúa answered them, has it not been in your teaching, or law, I said YOU are alhhim (This is a reference from Psalm 29:1; 58:1, also in another place, specifically); so if He called them alhhim (or gods) to whom the word of ALhhim came, and the scripture cannot be broken, do you say of him whom the Father sanctified and sent into the world that you are blaspheming because I said that I am the son of ALhhim? If I do not the works of my Father, do not believe me; but if I do them, though you do not believe me, believe the works--that you may know and understand that the Father is in me, and I in the Father."

The status of his Unity is perfecting--his perfecting his unity with the Father--put him into the position of alhhim: the status of being, you are alhhim. And he prayed, as it is recorded in Chapter 17, that every one of us would be One with the Father as he was One with the Father.

Are we perceiving the harmony of our deeds in direct relationship to the

SIDE TWO

...what he heard. The book lies on the inside, and he read out of it: that people would have understanding of the Light. What he saw internally--the actions of the Father, he projected and did with his hands. And the Voice of Consciousness says, I and my Father are One: we are a Unity. And because you profess being of ALhhim, you are accused of blasphemy. But you refer back to the scriptures and say that this is the status of being of ALhhim.

Our attainment of the status of alhhim is, as Yahushúa says, to all those who receive the word of ALhhim. He calls them alhhim to whom the Word of YahúWah comes--to whom the word is manifested within them. Receiving the Unified Word acknowledges the positions in life in us, and the fulfilling of those positions by works, or the energy of those positions. The positions that you have in the Unified universal house of life are released through activities: the energy of that position is released in what you're doing.

In the beginning, Ones of ALhhim (The Hhúwa) creates the heavens: He created positions; because the word "heavens" is the plural of the word "name": shemayim is a plural, collective, of all names of life--that's the realm of heavens. In the beginning He of ALhhim creat-

ed the heavens: He created the positions of life; and He created the, also (or coupled to the heavens), the earth. The earth is the means for the concepts of knowledge, or the principles of life, to be expressed--for the energy of the positions to flow and to formulate a structure for all souls--all names, or positions--to abide in. So the Collective states, "My house is a house of prayer and meditation--of inquiry--for all peoples."

[It's also a house of many mansions?] Yes. Many mansions are comprised within every person.

The earth is that means for the principles of life to be sacrificed, whereby they are designated for service; because when a name, or a position of life, comes into the earth, it dies. It becomes extended, that it might be manifested and brought up in formation: just like a seed dies into the ground, that it springs up. So, the earth, itself, is the means for the principles, or the positions of life, to be sacrificed, whereby they are designated for the service.

The earth is the means to expend, or to direct, light energies, to create a body, or form of habitation. The forms that are created when light principles come into the earth are engaged in statutes, according to those light principles. As the Son, or the house of ALhhim--Yahushúo--said, The works I do attest to the presence of the Father in me. The words that I say attest to the presence, and my unification with the Father in me.

Another disciple said it this way, in 1 John 2:5: "Whoever maintains his word, in him the love of ALhhim has truly been perfected. By this we know that we are in Him." So, "the statutes and the ordinances you shall maintain in the earth." This is a confirmation of your unity with Him: you will maintain it; you will preserve it; you will keep it: "in the earth which YahúWah of your ALhhim of your fathers gives you to possess as an estate."

He gave you some territory. You can fight over this piece of property or that piece of property, but the property that He gave to you is this property {the body}. This is your estate, to claim and to possess; and even though you walked out, as we talked last week, into the mortal realm, you have the potentiality of reclaiming the structure unto immortality, to possess it as an inheritance, whereby your life position is fulfilled and satisfied.

How long will you possess it? Verse 1: it says that you will possess it "all the days--that is, completely--of the life actions, which is your life concerning the adamah, or the ground." You will possess it completely with light actions, whereby you live with, or concerning with, the ground. And what is the ground? The adamah? The name Adam. The ground is a gathering of values and a house of fullness. Adamah is the source of the dust particles that man is fashioned with. When you go into Genesis 2:7, it said, "YahúWah of the ALhhim fashioned the man dust from the ground," or the adamah.

What do you think about that, Jeff? Was it immortal? The dust that you were formulated with, as he said, was not mortal; it was a collection of thoughts, of understandings, that expressed the mind of YahúWah. As we talk, we make clouds of dust. Those clouds are gatherings of particles: they are gatherings of thoughts, of values, of understandings, that make a shape: that direct people, that refresh people.

"He blew in his nose," the Teúwrah says, as one would fan the coals of a fire to get it burning. It's like blowing over the coals that have already been ignited, to get it burning! He blew in his nose: He gave man a sense of smell to detect his soul--all potential expression. So, literally, it says, "He blew in his nose breaths of lives (plural); and man IS to animate, or to express or to refresh, life." Where it says, "man became a living soul?" The Teúwrah actually says, from the Hebrew, that man IS to express life. Our state of being is an expression of life.

The next scroll that we'll be studying is the cycle continues is going to be Genesis. And in that portion, you will see three accounts of Creation. You'll see the state, the story of Adam; and then you'll see the story of Noach; and then you'll see the story of Avraham. All of those stories have one message. They are told on three different layers: Adam, Noah, Abraham. It's all the same story of creation, in different dimensions. If you have the Alphabet Book, you'll see how the letters of the alphabet are in three levels: alef to zayin, tet to nun, and samek to shin. Three levels of revelation. The story of Creation is, likewise, told the same way.

To say that YahúWah, the Unity of all beings, contains statutes and ordinances is to say that He contains all ALhhim of your fathers--all begetting forces of life. Is there any question on Verse 1? This concept of ALhhim is something that the Holy Spirit has wanted me to bring forth for some time. Last week, particularly when Yuval sent me a copy of the tape (which is a lot of firstfruits on that tape--a lot of things that spring out on that tape, hearing it), that that concept of ALhhim comes in last week; and I trust that tonight is a fuller, more explanatory means for you to grasp the concept of ALhhim.

Verse 2: With the statutes, the practices of life, and the ordinances, the positions of life, you will do what? And this is what follows as a result of your unity with the Father. "You will certainly lose (or come to a loss)--you will be without all the places." You're going to be empty of all the seats, all the dwelling places where the nations enslaved you. You see, it's going to be an emptying out of everything that enslaved you, as a result of your alignment with the statutes and the ordinances. You wonder how you're going to get rid of certain things--certain troubling things in your life. The Teúwrah affirmed, or confirmed, you with the statutes and the ordinances.

[I have a text that says, "Ye shall utterly DESTROY all the places wherein the nations that ye shall possess serve, as you serve your God, on the high mountains and on the hills and under every green tree. Ye shall OVERTHROW their altars." So what I'm saying, is you talk of one side, of man as the statutes and ordinances; and yet, we today and at this conference, are sitting on Jenkins Hill: the capital's (unintelligible) definition of it is Jupiter's Temple! In ancient Rome. I'd like to get my uzzi and twenty tons of dynamite and hit Washington, D.C.]

What would happen? Would that change your inner man? Would it change his inner man? Would it change anybody's inner man? It would not! (shouting down of each other) Anything external is the means of war and conflict of people. You can have conflicts of nations, you can go to war, you can have holy wars, you can overthrow idols, you can go into your neighbor's yard and knock over all the statues: you can be obsessed with what your eyes are looking at outwardly; and inwardly, still be just as dead--if not more dead--than you were when you started. Because your idols and your invalidation of your soul is still present within you.

[I have no idols; but those are called abomination.]

The abomination that HaShem despises is the abominations of your thoughts and your imagery that you have within yourself.

[He wouldn't have told you to burn them and to bust them up. That's literal.]

Listen, guy, we're going to talk about it, right here. Because we're coming right down the line. Have you got a few minutes, because it's 7:30?

{This goes back to the New Testament in crucifying the deeds of the flesh.}

[We do not possess this land. It's not ours; so therefore I don't give a crank.]

{You see, we don't war against man, it says...}

[That's not man!]

{We war against powers and darkness; and this was prophesied that this would come upon this earth. And Jesus gave a parable: the wheat and the tares; just make sure what you are, the wheat or the tares; because he's going to...}

[Well, we grow up together.]

Well, you can control this whole world, if you want to--physically--and have everything organized the way you want in this environment and still not possess this body, right here. You can go and conquer whole nations, but not be able to possess your own spirit. Which is greater?

[I don't want to possess my body.]

Which is greater?

[I have my spirit.]

This is a lot of nonsense. This is religion that projects itself outwardly. You can kill somebody who killed another person; you can kill a thousand people, and you haven't changed the condition of the world at all. You haven't stopped murder at all. You have not stopped any kind of devastation whatsoever; because you killed this person that committed adultery, or whatever: you've not committed any kind of triumph because of that.

[If you don't do it completely, then it's not done. And that's, again, what the Israelites didn't do. I mean, they didn't finish the job!]

<Spiritually, it's from the inside first. OK? That's what he's (Shmuel) trying to say; in other words, the statutes within our spirit that we haven't perfected; [I know...] and the one that you

have to perfect most is your tongue: that's the worst one that there is. So, you have to look at the inside of man first, the inside of your spirit. The outside, that's really irrelevant; because it's ...>

Verse 2 is a confirmation that, if you are of the ALhhim--aligning yourself with unity with the Father--the statutes and ordinances--you will certainly lose: you will lose grip; you will come to a complete loss of all the places, or the seats, where the nations enslaved. Every process that enslaved any of your soul members shall lose its dwelling place within you. This is a confirmation of the word. Any form of all the coverings of flesh that enslaved you shall lose its seat of authority.

Rather, you will possess--you will occupy them: the seats that were once held by the nations, you will take over the seats of their alhhim. Their alhhim: the concepts of operations, of separation, "you will possess concerning the great mountains." You will possess the realm of the mind. You will have charge over the serving mind within your house. "And upon the hills": any dwelling, or house, of soul--from the root word meaning "to convex, or to be arched or hilly."

You will have authority over the mind; you will have authority over every hill. Did you ever see yourself as a collection of hills? Even the collection of hills that you have have names in the scripture. Gerizzim and Ebal, for example (where the blessings and the curses are given), are these two hills. Another convex point!

"You will possess their alhhim, the great mountains (that's the serving mind), and the hills (any dwelling place of soul) on account of every tree"--every flourishing, refreshing teaching, or doctrine. And this is on account of any faces of every teaching that refreshes, or flourishes, your soul.

Let me translate it like this, for you: "You are to occupy the seats and strongholds of waywardness and undefined processes, on account of territory: to receive and hold the teachings for the branches of life."

If our faculties of soul--our inner-man workings--are housing strange principles, then the trees have not room to be planted. Take over the soul territory from the undefined--from rote occupations, from just going through the existence, or from looking outward--in order that the teachings that pertain to those soul parts may flourish; and, thereby, your soul will become possessed and fulfilled.

The Teúwrah says, it's a confirmation: "You will occupy the high mountain (the serving mind) and all of the hills (all the hills of soul) on account that the teaching of life may abide within every part of your soul.

"And you will break down--analyze, take apart piece by piece--their altars. The altar is the heart condition of the nations. It's an undefined heart. It's an undesignated heart. It's a heart where strange ideas are able to come in and lodge and be spoken. "You will break down--you will analyze--what is in the heart," literally. And particularly the heart's consecrations to strange principles.

"You will dash to pieces"--you will weaken, splinter, overcome by a break-up--their pillars"--their standing conditions, or things that they're retaining as memorials of what their soul once stood for. "And their asherim you will burn with fire." You know, the word "asherim" is a plural. It means "happy." It comes from the root word asher--asherah means to be happy, or to be blessed, or to permit or to allow something.

The Teúwrah says that you will burn with fire: that is, all that is of pseudo joy and that which facilitates or makes room for separateness, you will submit it to the fire, or test, to see what it is made of. And then you will recycle the energy of soul that was locked up in those empty pursuits, for the benefit of fulfilling the statutes and the ordinances of life. Whenever anything is sent to the fire--whenever any demon, whenever any strange alhhim is sent to the eternal fire--you have the right to take its energy and to recycle it within your own soul, for the glory of HaShem.

{Unintelligible.} Yes. The graven image is--what did we say graven image meant? Bob has talked about it being objectification. The literal word from the Hebrew is "an invalidation of soul." It's an unconfirmed, cancellation of the activity and position of that soul. That's what a graven image is. It's grievous in the eyes of YahúWah.

"The graven images, the invalidations of soul by strange, or uncohesive, principles or concepts, you will cut off, chop down, with determination to fulfill each operation of soul. All the processes and channels to confusion will be cut off.

And then, the fifth point--these are five acts of light to redefine and restructure your inner man: "You will destroy--you will lose authority and position--the name (the position of administration and purposes) from that place." Every name that was present--every position of the enemy: undefined, or designated for destruction: every name will be eliminated from that place--from any place of mind or any place within soul. It will be eliminated.

What if you cease to confirm? Then their altars will tear you apart. If you cease (not to maintain the statutes and ordinances), then their altar will tear you apart. They will divide your soul members, one against the other. If you do not tear down their altars, then their altars will tear you down. If you do not overcome their pillars, their pillars will overcome the status of the branches of life.

You brought the branch last week; because that showed the way life branches itself out. And that's what the word tribes means: its a branch of life. {Is that when in the NT when the man went to cast the demon out and the demon tore him to pieces because he said, I know Jesus, but I don't know you?} Yes. That's a very good example for that point.

Their happiness, or approval, will burn you with vain passion, if you do not burn them. Their graven images will lock up the development of your inner-man soul. Their name, or position--while it will never remain--will result in an empty dwelling. We live as a confirmation--a confirmation of life within you, or as an invalidation.

YahúWah said, in Verse 4: "You will not perform likewise to YahúWah of your ALhhim." You will not break down your heart for YahúWah; rather, you will build up your altar after unity for The Name of YahúWah. You will not weaken; rather, you will strengthen the pillars of unity

within you. You will not burn, or exhaust, the happiness of YahúWah; for He will always be self-replenishing within you. You will not invalidate yourself; rather, you will confirm yourself unto YahúWah and all gifts and expressions of Spirit. You will not lose, from your consciousness, the divine, eternal Name that is within you, nor omit the sacred Name from your lips: your sense of belonging will be in every place that you occupy.

Well, we could go on, but our time is.... Well, you want to hear the rest of it?

Verse 5: "But unto the place which YahúWah of your ALhhim shall choose from all--from the completeness of all your tribes--to put the Unified Name there, even unto the Unified habitation you shall seek; and thither, you shall come." Moreover, instead of removing HaShem, as the names of strange alhhim, from your swelling places, you will designate the Unified place as a midrash, or study center. You've come across the term, now: Bet HaShem Midrash--The House of The Name Inquiry Center.

"Unto the place which YahúWah of your ALhhim selects": He will elect a place within you--choose from all your tribes to set and position the Unified Name there. "To the Unified habitation (to HIs dwelling) you shall seek and inquire." What does it mean that you shall seek? You will ask for explanations. You will ask for interpretation. You will go there to claim, to lay hold of, to draw out, to inquire, to have fellowship, discussion. Bet HaShem Midrash, and Midrash is an interpretation, it is an explanation center: of what? The House of The Name, which every person is that house of The Name tabernacle--for all peoples! For peoples of all levels of understanding and progression coming into the world.

"And you will come": the word "come" means that you will be manifested, that you will appear, that you will develop the invisible--to house the principles of light; and your name of life will come forth also. The name that is a foundation structure of your being will come forth, also, out of your inquiry into the Unified Name. Whenever you draw out of the Unified Name, then all you receive is placed, or transmitted, to your name: for housing and manifesting who you are in HIm. Whatever you draw out in communion with The Name of YahúWah in spirit comes out of the Unified Name into your name.

From the beginnings, you were allotted a measure from The Name, HaShem. It is unto the source of being that you come, now, to draw out your identification and your fulfillment. Rabbi Shaul said this in Ephesians 3: "I bow my knees to the Father in heaven, from whence every one receives their name." From the Unity of the Unified Name, every name comes forth. You will come to this place of the Unified Name within you; and there you're going to make your oylah, the sacrifices, your tithes, the offerings, your vows, your freewill offerings, the b'horim, the b'horot--the firstborn of your herd and of your flock; and there you will partake unto the expressions of unity. That's the food you eat.

I thank you for your time and attention and input. [And challenge.] And reflection. Everything that we have: we thank HaShem for everything that is said; ifrom it, we reflect and learn. If it is of light or darkness, we thank HaShem for it; because if it is of anything of darkness, then we have much more to rejoice: to say, HalleluYah! for what you delivered me from; for once I was there! If it is of light, you have more to rejoice about that; because you're being built up by that, and your illumination is brighter because someone gave illumination. HalleluYah!

