

ᖃᓴᙵᔭᕐᕈᑦ ᐱ

Tevwrat HhaKuwáhnim (Leviticus) 18

And one speaks of YahúWah ALMashayh—the Collective inner harmony אָװן לֵב אַפּאָר אַגאַלץ!
for a saying, a flow of the Lammad Seed לֵךְ yielding myrrh מִן :מֶלֶךְ

The lines that follow unfold this statement, as the branches and their relationship to each other are examined and upheld as qudash, holy, not to be exposed or undone in any manner.

Speak of ALBennyYishARAL—the formulations of uprightness, ᑕᐱᐃᓴᑦ ᑭᖅᑐᑦ ᑕᐱ ᐱᑯᐱ 2
and say things of ALhhem: ᖃᐱᑕᐱ ᐱᐱᐱᐱᐱᐱ
Anni YahúWah ALhheykem—the NeúwnHead extends the Collective ᐱᐱᐱᐱᑦ ᑭᖅᑐᑦ
into Rings of Illumination and branches of the SeedName. ᐱᐱᐱᐱᑦ ᐱᐱᐱᐱ

Speak of all formulations of thoughts that maintain the order of ALhhim—the position of aligned rings. We engage our mind and body in accordance with the branches of ALhhim as unified rings whereby we do not become distorted. Our future is determined by what we do or do not do. If we can stand upright, in a column, we are fulfilling our Numbers and Words to maintain our upright position. By our Numbers and Words everything is made that pertains to our Life. The reason other species are humped over and walk on their hands is that they have distorted their Numbers and created burdens on them so that their rings cannot stand-up erect like a human being. As the scriptures state, they have exchanged their image for a beast [Psalm 106:20; Rom 1:23]. *All kinds* of four-footed behamah, crawling forms, and birds of the air are unclean [SMS/Acts 10:12]. One who walks on their hands soils themselves; their hands are to the ground instead of raised to the sky. Those who tear flesh do so now for that is what they fed upon before they appeared. In that they continue to tear the flesh with their knives and their teeth, their mind has yet to be changed. The tearing of the flesh and the garment are synonymous; thus the removing or tearing of the garment is related to the uncovering of the flesh in this sidrah. Each spirit is known by their doings. The ten fingers on the hand show that we have given ourselves for others whereby we have the pattern of goshar/ten to be Anni 𐤀𐤍𐤁 whose Thoughts extend from our sides.

Compounds of the collective waters are set in Aparryim and Meneshah, in the Mayim Tayit Rings, one ring affects the appearance—Aparryim, and the other ring upholds the state formed—Meneshah. In the seventh month, the numerical properties are gathered into a Seed; however, the waters in which the seed is cast determines the state of a Name and their residence. There is the ayish of fire and the ashayh of water which comprises a Name, the later determines how the fiery breath appears and the body that the fire resides within. **The exchange of glory from one form unto another** is to trade the perfection of Numbers within a SeedName for a static appearance whereby the glory is restricted to an image that lives according to the appearance, i.e. grass [what is here today and gone tomorrow] verses according to the Numbers that determine the appearance and their daily emanations [Psalm 106:20; Rom 1:23]. The drawing out of the Numbers to be used for one's sake apart from the Collective is the same as taking the fruit from the Tree of Knowledge. To desire to be *as* ALhhim instead of to be *of* ALhhim is the distinction of separation or unification with the Rings of HhaALhhim as one body [Yeshayahu 14:14]. **The bodies of ashayh are incorruptible as they are subject to the Houses of Yahúdah and Yishshakkar which govern them in the Collective.** All thirty days/acts of Lammad born in the 78 offerings of

Aparryim are calculated to determine the manifestation, whereby we are fearfully composed [Tehillah/Ps 139:14].

The SeedMind ጥረገላሃጽጸጸ extends the Collective of the ALhhim to branch fully. Whatever we sow, we reap. What we give daily in the offering is multiplied by the spreading out of the parts. i.e. Through giving of the Consciousness of Mind, one empties out all that they have into the water, and upon the foundation of previous ascensions whereby the mind is rebuilt daily.

According to the likeness of the deeds ጸጸጸጸጸ 3
of the State of Metsryim ጥረገላሃጽጸጸ
which verifies the places one dwell within ጸጸ ጥረገላሃጽጸጸ ጸጸጸ
you will not assemble to perform; ጸጸጸ ጸጸጸ
According to the likeness of the deeds of the State of Kenon/Canaan ጸጸጸጸ ጸጸጸጸጸ
which verifies the Directive Mind drawing out a state of becoming ጸጸጸጸ ጸጸጸ ጸጸጸ
of the sum of the branches of a Name's Light ጸጸጸ ጥረገላሃጽጸጸ
you will not assemble to perform; ጸጸጸ ጸጸጸ
and in their regulations extended as their coverings ጥረገላሃጽጸጸጸ
you will not proceed. ጸጸጸጸ ጸጸጸ
The sum of my ordinances/judgements you will compose to do ጸጸጸ ጸጸጸጸጸ ጸጸጸ 4
and the sum of my regulations you will compose to maintain ጸጸጸጸ ጸጸጸጸ ጸጸጸ
to walk/proceed in their coverings ጥረገላሃጽጸጸ ጸጸጸ
AnniYahúWahALhheykem—the NeúwnHead extends the Collective ጸጸጸጸ ጸጸጸ
into Rings of Illumination and their branches of the SeedName. ጥረገላሃጽጸጸ

The imagery of a state of definitions do not become the pattern of one's residence. The states in which we dwell at any time is a verification of our development; however, our Understanding and Wisdom is not restricted nor patterned according to our residence. That is, we do not do something because it is like the state that we reside in. Our deeds ጸጸጸ are formed according to the Understandings/insights and the Wisdom/harmonic pairs in our Name and not according to the form in which we reside.

The regulations of the branches into which we are entering and through which we are becoming are not the basis of our deeds either. What we are doing today is shaping our branches and causing us to enter into the State of Kenon—collective branches of mind ጸጸጸ, whereby we do not perform by the manifestation of the branches but rather by what shapes the branches. **The Life in the branches** determines our states, manifestations, movements and progressions. As the Life in Baniymin rises into Yishshakkar for the assembly of states and movements in the formulations in the House Aparryim, we move and have consciousness to do according to the Life instead of the form. All states and their entrances are by the Hand of Aúwv ALOZAR.

Moreover, we are not regulated by the appearance nor the state of the branches, rather **we move according to the directives of discernment**. Those who are of the processes/nations, walk by what they see outwardly, by their appetite, their achievements, and by their appearances. As we have been delivered from the clutch of outward signs and regulations that preserve them, we move according to *the active state of Understanding and Wisdom that is daily assembled through the Lights of Bayinah*

and Chakmah YWOX.

And one maintains them—the composed revelations ʾX4ʾWY 5
the sum of the regulations ʾX4ʾM X4
and the sum of the ordinances/judgements/righteous discernments ʾ⊕ʾWʾ X4Y
to verify that the works are of the Seed compositions of the Adim ʾΔ4ʾ ʾX4 ʾWOʾ 4W4
and to live in them—the illuminations of the revelations. ʾʾ3ʾ ʾMʾY
AnniYahúWah—The Directive Mind extends the Collective. :ʾYʾʾʾ ʾY4

to the emanations of the sun or moon or stars as they are created forms; nor serve the emanations lest we are caught within them and therefore limit our next movement. Rather we follow the Light of HhaKuwáhnim which is the Source of the emanations. The Source of the emanations are HhaKuwáhnim in HhaLammad. There are many who are called priests and teachers; however the Source of the Teachings are born upon the lips of HhaKuwáhnim in HhaLammad. By the lips one knows who is speaking of the Aúwv or of the world.

Our service is to the Aúwv whose hand holds the distaff daily. **We bear our labors unto the Collective in which we dwell, for the Collective is our house.** We do not approach Knowledge and then walk away leaving behind what we have learned. To do so is to come near and then to go back to where we once resided. When we do not incorporate what we have learned inwardly, we leave behind the Knowledge, and hence, it is uncovered—not woven into our Words and Deeds.

As bees work for their hive, we labor for the Collective Body of Names which is our habitation. The form of a star today is of yesteryear, but the Light of the star is ongoing. Therefore, we do not approach the emanation and then act as though we are not related to the Knowledge contained therein. Though the form bears the likeness of the Light it is a garment of the Light; hence, should one uncover the emanation/robing they exclude themselves from the resemblance and depart from the true essence from which the Light comes. The body follows the Light and is for a day/work through which the emanation bears its Light. When the Light passes beyond its former expressions, the body passes away. Thus stars are made and then break open. Like a ripe fruit they expel all gathered whereby their light spreads out. The Thought remains, but the emanation is spent, like the forms of the moon change from day to day; they give their Light and move on to other faces. Likewise, the faces of our Names are continually changing. To draw near to them instead of entering into them is to come near to yesterday. To uncover one part leads to confusion/bewilderment, loss and estrangement, for in so doing we are proceeding apart from the Collective State of Mind—AnniYahúWah. Should one not understand the light of another, removing it in their mind, cuts one off from the emanations of their kin. Or should one remove the garment of words that another has spoken, attempting to expose another as wrong, they create nakedness upon their kin and upon their own soul also, for they are without the threads of revelation.

Removing the garment of the emanation make it naked as though it is not of the covering of the whole. Within the body are the crystals of Dan—molecular constructs of Breath which shows no pariality. In unveiling a body, the Thoughts that created it have escaped the collective of a Name, and only the shell remains. As a locust or snake, what is unclothed is left behind.

Therefore, the admonishment: through consciousness of the inward life and processes one does not uncover the clothe in which a SeedName abides. As we receive enlightenment we clothe all parts to be of the same level of illumination, lest we leave one part exposed. That is, as we draw near to the Aúwvim, we spread the cloth of illumination over all of our parts whereby no part is left naked or estranged from the whole. When the clothe is woven, it is to be spread over the entire house thus keeping all parts within the fabric of consciousness. When one part is left uncovered it is leaving that part in the past by habit or practice. When we do not include all operations of soul into our current fabric one leaves behind the part that resist the illumination for their progressions. i.e. Should one continue to use the eyes to look at unhealthy objectives, then the fabric woven today is short of threads for all functions of the eyes. In that the mind accepts the use of the eyes apart from itself and its wholeness, the body that is forming today

has left the eyes behind, and hence the fabric of the mind is not entire. We are continually making an appearance in a dwelling state; however, the Thoughts that formed the body of yesterday are now creating a new body today. We continue to draw out from the Light of the prior oylah threads to compose the body into which we are entering. Likened to a tree which extends itself and puts leaves upon its new branches, the new branches are now kin to the previous state of the tree which are covered to be One by the leaves—within the fabric of the whole.

When one cuts open the fruit, can they see the life therein? Or the seed inside the fruit, when it is shaved, do you see the life? Nay. The removal of the outer garment beholds the nakedness therein. Likewise, when one removes the fruit or expression of faith from their flesh, they leave void the seed within them. The Life of a Name is in the Aúwv, and the body is the Aúwm through which all faces appear. Through keeping the commandments of the Aúwvim, one bears Their Lights in their flesh. From this consciousness, we learn it is vain to alter another's face or their habits. The habits are the body of their thoughts; when the thoughts change, then the body or expressions fade.

We are to examine ourselves. What is the state of our branches today? As in counseling, **the success of change comes by determining the thoughts present today than those housed or expressed in yesterday.** As a result of beholding the sides of Fire in a Name, the Unified Mind extends—Anni. The Mind of Neúwn extends the Collective/YahúWah whereby the Mind does not pollute the lands/states by retaining and following after former emanations and their garments. Uncovering another is looking behind in some areas while the mind is attempting to go forward. Trying to find some dirt in someone's past fills the eyes with darkness. The former garments, once removed, creates a stench. **The vibrancy of Life is to agree with the Reúwch that is present.** The adjuration is followed with: AnniYahúWah—New emanations follow, wɪɹɹ ayish—ayish. We move into new levels to ascend. In each ascent we are conscious to be ayish—ayish—to **emanate harmonic thoughts by unions of Names through which we form branches of Thought** to bear our fruit—the characteristics of our Name today.

The Ayish—ayish structure comes from a seed cluster as two heads are at the end of a rod. Within a Name the ayish—ayish are the heads of two Rings—the Ring of momentum and the Ring of extension. Within these two rings come those related—those “near of kin.” In the day one is fashioned from the ashes of the oylah and then breathed upon, they become ayish—ayish with their counterpart. Their unified body in which they reside is called ashayh. *The emanations of their thoughts and deeds are the garment of their thoughts which one is not to undo.*

To uncover the unified thoughts of another is to remove the Oyin Sheath of their holiness. To do so dims their Illumination, for their body is their lamp. When one removes the lamp of another, they take away the means for one to bear their Thoughts in strength. Should one expose another they unveil their garment through which they are growing, learning, and serving to bear the Illumination from their sides.

Through related thoughts one spreads out their mind as a tree from the unified rings of the momentum and the extension. The extension is the wife or daughter, etc; the momentum is the father or brother. “The relation” are as family members and associates through which a FamilyName dwells in one body/flesh. There is the relation of the Aúwv—founding momentum thought, and the relation of the body of the Aúwv—“wife of the Aúwv,” of the extending thoughts. A sister forms bridges of thoughts between houses and levels of consciousness; a daughter facilitates change and renewal; the daughter of

your mother composes formulations of residence, etc. The relations are of the rings of a Name that are associated, as kin, to the momentum ring—origin of Aúwv. Each relationship is addressed in the following lines. **Each kin is a thought relationship and a state of branching associated with the momentum and the extension rings of a Name that share one garment of the Aúwv Seed.** The key point in all of these examinations is stated in line 5: *one is keep the regulations and the discernment of their parts as a Collective weaving to verify that they are of the Rings—Adim **within the lands** which one enters.*

The uncovering/nakedness of your Father, ףלגל ןףלל 7
and the uncovering/nakedness of your Mother, ףמל ןףלל

One of the Unified does not expose to exclude. ןללל ןל

Your mother is your state of becoming. ןללל ףמל

One of the Unified does not reveal the nakedness of the emanation. :ןללל ןללל ןל

The ALphah kin/association. The list commences with Father, ALphah, and continues unto the 22nd kin of the behamah. In their midst are the associations of the lands which are extensions of the ashayh of the Aúwv. The related kin are associated with the 22 Letters of ALhhim, each Letter is a part of the flesh construct of a Name. These regulations and discernments are set forth so that we are entire, lacking nothing, but operating with all relationships that comprise one house! Discernment of the inward state—Dan has authority over the unmasking abilities of the eyes. The eyes are humbled to the Breath analysis whereby the eyes do not remove the covering of another to exclude it from the total fabric of one house. Nor are we to expose another to be without a garment and thus separate them, in our eye, from the Collective. The impropriety of uncovering any part of the Ring of a Name excludes that part from the body to which it belongs.

The term, nakedness ןףלל, is of the root Letters ןלל, meaning to lay spread out, uncovered, bare. Being of the Oyin-Rayish ring, the term denotes the Consciousness of the Light and how far the Light extends to create a covering over all kin/relationships. The associated term, ןלל, means to join or be attached. The spreading out denotes to extend ones base [roots] whereby we are connected with all that come forth from the Aúwvim. To exclude anyone from the covering of Light is to shame or embarrass them which is ultimately a rejection of the Aúwv and the love/bonds of Reúwch.

We are all interwoven from the Aúwv. To tear upon another's garment exposes our own nakedness. Attempting to void in our mind the existence of another comrade affects the dwellings that we are now composing. In that every kin is a thread that composes the sum of the Body of meShich, the intertwining of our comrades makes our house whole and entire.

One regards the Aúwv and their Aúwm, Father and Mother, whereby they compose a garment to bear their Lights as a lamp. We demonstrate by our deeds that we are of the threads drawn out from our Aúwv and Aúwm. The garment that we bear is composed from our SeedName and is connected to the base of our Aúwv and Aúwm. The nations do not do so—their garments are of the external world, weavings of the field or skins, whereby the inner SeedName and its primary rings of momentum and extension are left without being drawn out to create a fabric.

The Bayit kin/association. Your Aúwm is your means of becoming. What is of the extension ring of

our Name is our Aúwm through which we attain all garments of flesh/associated thoughts. The primary ring that is covered is RAúwaben and secondly Shamoúnn. The fabric of the ALphah of our House are the 7 Rings of the Eyes of ALhhim in HhaAúwv and the fabric of the Bayit are the 7 Rings of Shamoúnn. During the oylah we provide the garment for all of our kin as well as the lands which are contained in the ten intervals of an offering. In that the garment is woven daily, all of our kin and their lands are clothed by the emanations coming from the Seed and the Mother of the evening and morning. Those of the Unified, prepare their garments daily to bear the radiance of the Aúwv and the Aúwm in all of their proceedings whereby their Names are not disgraced by conduct that is apart from our origins in the Unified Consciousness. There are no exclusions of our Aúwv and Aúwm. All things said and done are threads of their emanations.

The nakedness of the ashayh/wife of your Auwv, ᳵᳵᳵᳵ ᳵᳵᳵ ᳵᳵᳵᳵ 8
the Unified do not uncover to exclude. ᳵᳵᳵᳵ ᳵᳵᳵ
the attachment is your Father's becoming. :ᳵᳵᳵ ᳵᳵᳵᳵ ᳵᳵᳵᳵ

The Gammal kin/association. The ashayh/wife of your Aúwv is HhaLaúwi who are joined to YahúWah. They bear to you the Words of the Aúwvim. Through this Body one becomes joined to the Aúwv. Through HhaLaúwi all things of the Aúwvim are known, whereby it is said, that the Aúwv becomes manifested through those joined.

T ᐃᑦᓴᓴ Xᓱ ᐃXᐃᓴᓴ Xᐃᓴᓴ 9
T ᐃᓴᓴ Xᓱ ᐃᓴᓴ
from being born of the House Xᑦᓴᓴ Xᓴᓴᐃᓴᓴ
or from being born of abroad ᐃᐃᓴᓴ Xᓴᓴᓴᓴᓴ ᐃᓴᓴ
T :ᐃXᐃᓴᓴ ᓶᓴᓴᓴ ᓴᓴ

The Dallath kin/association are formulations of Numbers of Yahúdah to form the double pyramid. The sister is one who upholds the structure. Two sides of the pyramid are the daughter of your Aúwv and the daughter of your Aúwm. The sister is comprised of calculations of Yahúdah, the fourth emanation that determines the dwellings of Understanding and Wisdom. One born at home is of Understanding, Bayinah the inward, and one born abroad is of Chakmah—of the sides. Should one remove the garment, then they are apart from the fabric of dwelling in the body of the Aúwv and the Aúwm. The garment denotes that consecration of all forms as a manifestation to bear the Light and glory of HhaAúwvim.

T ሃጎጎ ጸጎ ጸሃፋፍ 10
T ሃጸጎ ጸጎ ሃፋ
T ሃጸሃፋፍ ጸፋጸፋ ፋፋ
T:ጸጎጎ ሃጸሃፋፍ ጸጎ

T ሃገራዊ ጸሐፊ ጸሐፊዎች 11
T ሃገራዊ ጸሐፊዎች
T ጸሐፊዎች ጸሐፊዎች
T :ጸሐፊዎች ጸሐፊዎች

T YZ4 XY4 XY40 12

T $\exists C \neg X$ 4C

T:4Y3 Y794 44W

T ሃገሩ ጸሃፊዋ ጸሃፊዋ 13

T $\exists C \neg X$ 4C

T:4Y3 YW4 44W 7Y

The nakedness of the brother of your Aúwv. ὁ ἀδελφὸς τοῦ ἀδελφοῦ σου 14

The Unified does not disgrace, exclude; $\exists \mathcal{C} \nexists X \mathcal{A} \mathcal{C}$

The SeedAL of the body/ashayh, one does not approach to uncover; 𐎧𐎡𐎴𐎧 𐎠𐎫 𐎶𐎵𐎠𐎧 𐎠𐎫

it is your beloved Teraysarun of becoming. :4Y3 YXΔΔ

The Mayim kin/association, the Mayim thread. Yúwsphah is the classic parable of providing garments for the brothers of Yaoquv. Each brother is honored according to their place in the House of the Aúwv. By giving a garment to the achim, the brothers are affirmed as woven into one fabric of Life, even as the Twelve in us are woven into one cloth/skin.

Instead of engaging in war 𐤔𐤓, to approach another with hostility or in conflict [Tehillah 55:22, 2 Chronicles 16:1], one affirms that the body of the wife of your brother—the ashayh is the Teraysarun through which Names are collectively joined and becoming by the hand of Aviyahua.

T YXLY XY40 15

T 3C7X 4C

T 4Y3 Y79 XW4

T : $\exists x \forall y (40 \leq x \wedge x \leq 40)$

The Neúwn kin/associations, the threads of Neúwn.

T YZHW XW X Y 40 16

T 3C7X 4C

T:4Y3 YZB4 XY40

T 3X9Y 3W4 XY40 17

T 3C7X 4C

T 379 X9 X4

T 3X9 X9 X4Y

T 月 日 4C

T 3XY40 XYC7C

T : 4Y3 3W1 3Y3 344W

T 3X月4 64 3W4Y 18

T 月 日 4C

T 441C

T 3XY40 XYC7C

T: 377 49 3700

T 3W4 64Y 19

T $\exists x \neg \exists y (x \neq y \wedge x \neq y)$

T ጳረፋጳ ጸፃዐሃጳጳ ርሃጥ
T ፋገጳሃ ጸፋ፲ፋጳ
T ፡ጥሃሃሃጳጳ ፋገጳ

T ርፋጳ ጸፃዐሃጳጳ ርሃ ጸፋ ገሃ 27
T ሱፋፋጳ ገሃገፋ ሃወዐ
T ጥሃገገፋ ፋወፋ
T ሱፋፋጳ ፋጥፅጳ

T ጥሃጳጳ ሱፋፋጳ ፋገፋጳ ፋሪሃ 28
T ጳጸፋ ጥሃፋጥፅፋ
T ጳፋፋ ፋወፋሃ
T ገሃገጳ ጸፋ
T ፡ጥሃገገፋ ፋወፋ

T ጳወፋ ፋወፋ ርሃ ገሃ 29
T ጳረፋጳ ጸፃዐሃጳጳ ርሃጥ
T ሃጸፋሃሃሃ
T ጸወዐጳ ጸሃወገጳ
T ፡ጥግዐ ፃፋፋጥ

T ጥጸፋጥወሃ 30
T ገሃጸፋጥወጥ ጸፋ
T ጸሃወዐ ገሃጸፋጳ
T ጸፃዐሃጳጳ ጸሃፋጸጥ
T ጥሃገገፋ ሃወዐጳ ፋወፋ
T ጥፃፃ ሃፋጥፅጳ ፋሪሃ
T ፡ጥሃገገፋ ጳሃጳጳ ገሃፋ

Shallam.

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