

The White-Text Teúwrah/Torah

It is understood that there are two texts to the Teúwrah/Torah, the Black Text and the White Text. These two versions are the letter of the law and the spirit of the law. The Black Text contains the lower frequencies of revelation, conveyed as fables—stories that are largely opaque in nature, much like a novel that unravels itself through the lives and personalities of the characters. Within the Black Text there are readings of unfairness, jealousy, violations of brotherhood and unions, idolatry, hatred, murders, backslidings—presentations of numerous ethical situations in which judgments are being rendered and mercy is continually being implored.

The literal Black Text concerns the sins of the people; therefore, the black-text commandments are read as prohibitions, and the black-text statutes are construed as identifications of holiness—to the point that people are segregated into camps of isolation and develop a "holy" arrogance of being right and preferred above others. Such identifications are divisive in nature; and because of them—generally due to a line or a word in the Black Text—the peoples of earth are separated from one another. To those who read the Teúwrah at higher frequencies of revelation, the Black Text is referred to as the downward spiral of the letters comprising the Teúwrah/Torah.

On the other hand, there is the pure White Text of the Teúwrah/Torah. This text is also literal. Some have incorrectly described the White Text as a result of reading the white spaces between the black letters. The White Text may be better described, however, as reading the white energy or Light Nature of the letters as they speak of the Divine Nature contained within humankind. It is amazing to some that the same Teúwrah letters may be translated in both veins, as a gradient of colors from light to darkness.

If one compares existent translations of the Teúwrah with the Hebrew text, one will see that the black-text translations are frequently forced, often adding words not present in the Hebrew to convey the perceived story. There are no such difficulties in reading the White Text. As the Words of Light are read, the meaning arises from within the combined letters. Further, black-text translations are untrue to the "Govri/Evrit" Nature of Light and develop ethical inconsistencies that call into question the righteousness of ALhhim/Elohim, who may be perceived as a respecter of persons who excuses murderers and favors swindlers. The phrase "Govri (Hebrew) Nature" refers to the Nature of the Other Side—to that Nature which comes from the Spiritual and into the physical, or from the realms of Light into the realm of forms. The White Text is communicated to us in Ancient Hebrew: it comes from the other side.

The White Text is a reading of the scrolls according to the perfect image of unto which it is written—the image of meShich/Mashiyach, the complete measurement of a Name (Yahuchannan/John 5:46; Yúwsphah/Luke 24:27; Galatia 3:24). If you are reading a Teúwrah that speaks of the Divine Order of Life, then you are reading what is of the Light, and not what is of the Darkness. If you are reading of the perfect complete image of the creation of YahúWah, then you are not reading of any condemnation; for there is no such thing in meShich/Messiah, The Measurement (Romans 8:1).

This is the distinction between the White Text and the Black Text. The White Text leads you unto the complete image of HhaSham YahúWah. Stage by stage and line by line, it unfolds all of the attributes of Life that comprise humankind in the likeness of ALhhim. Light Principles are read, instead of concepts of missing the mark.

If this is so concerning the white-text Teúwrah/Torah, then how do we know sin by the Law, as Rabbi Shaul (Paul) writes in Romans 7:7? We truly know the deviations of Light only by knowing the Light, itself: darkness teaches nothing of light, and light reveals everything darkness hides. As we read of the Order of Life that we are to be, we then—and only then—will truly know what is missing or apart from this Order.

Many times sin is characterized to be one thing or another: we are taught sin according to its identifying marks of darkness, versus first coming to know Teúwrah Light, whereby sin is perceived as an obvious deviation from our completeness. Only by being in the Light can we identify sin: otherwise, we are projecting in darkness what is missing the mark—we thus dub ourselves to be whole while we are yet empty. It is as Yahushúo teaches: we think that we are rich when we are in fact poor.

If one calls a thing to be sin when the Divine Order is not perceived, how is it sin? If you believe something to be a sin, then express how it is falling short of your divine nature. The concepts and notions of sin have been a force to regulate people into camps that lead to illusions of self-righteousness and a pseudo-security of being right. We are led to believe that our actions are sin if they are contrary to a set of codes or practices; however, we must be wise to discern that oftentimes these codes or practices are simply fleshly signs of belonging to one camp or another. Sin is deviation from the Pure Light of YahúWah, and not the deviations of the Darkness or the Black Text.

It is only by knowing the Divine Order of Light—the Commandments of YahúWah—that we truly know sin; and, upon acquiring the knowledge of the Divine Order in Wisdom and Understanding, one will literally hate sin because one will see it as existing apart from one's true self, which is revealed only in Light. As the words of Mishle/Proverbs 8:13 read: "Wisdom is to hate evil." But how can one hate evil unless one becomes Wise, and how can one become Wise without knowing and Understanding one's Divine Nature (I Timothy 3:13-17)? As you read the White Text, you ascend upward on the spiraling ladder of Light and gradually move out of the reoccurring cycles of darkness.

When one tells a lie and makes statements that one knows are not true, those lies are deposited as darkness in the whole embodiment of humanity. All of humanity must be purged from the darkness it has spoken, to remove all dark deposits and spots created by devoting our energies to a lie. As the lies are exposed and thereby removed by the truth in our Beings, mankind will ascend to its full Light Nature.

The darkness of flesh holds the spirit/reúwch in its mortality: when a lie is told, one's energies become enslaved to darkness. Any lie that is uttered creates a void that is antithetical to the creation process initiated when the Spirit of YahúWah releases the ALhhim/Light Principles to formulate and manifest the complete Nature of Light. By uttering an untruth, a void is created

that holds nothing except darkness; for, since there is no truth stated, there is not a renewing mathematical formula by which to establish anything of the light; and, since nothing is created of light and yet energy has been expended, a void results. The voids created then restrict the free movement and exercise of ALhhim within us, which upon being released, culminates in our mature ripened status in meshich. These voids are eliminated as the light principles are spoken regarding what was said in darkness and in the shadows of the Black Text.

You may sense guilt or sin or condemnation or loneliness or fragmentation—whatever consciousness recognizes as falling short of the Divine Light Nature. What you are truly sensing, however, is the void that is created by speaking and acting apart from your Divine Light Nature. You are a formulation of Light that has being and substance! When the truth is heard and put into action, therefore, you sense peace, satisfaction, joy, happiness, and the right of belonging. This response is due to your native sense of Light, which has taken the voids out of your mind and out of the mind's extensions in the members of your soul and body. Anything that is not of Light—as adultery and greed and unbelief—creates an empty void; but the creation and its works of Light will fill all voids with Understanding, peace, joy, and righteousness in the Holy Spirit.

The White Text does not contain the description of sin. The White Text declares your full measurement of Life. Sin is known by first knowing Righteousness. The Knowledge of sin comes not by reading about sin, but by acquiring the Knowledge of the Divine Nature—even as a counterfeit is not known by acquaintance with fake monies, but by knowing real and genuine documents. We must be mindful to set aside the layers of darkness imposed upon us from our teachers of darkness, lest we transfer these shadows upon the scrolls of Light as we read, write, and speak of the Teúwrah/Torah: lest we bring our own conditioning and love of darkness into the sacred halls of radiance.

Amazingly, as we read the White Text, the darkness within us breaks up, and new levels of energies fill the voids that stopped up the wells of living waters. In the White Text, love is seen in all things and in all narratives of the Teúwrah. Love is amongst the beginnings of the illuminations that come out of the Teúwrah; for it is in love that the White Text is written. The Teúwrah/Torah is a detailed account of the love given in creation. YahúWah gives the complete Nature of ALhhim for total expansion. Thus, in the accounts of the Teúwrah we read of the complete expansion of Light which the fruit is of love/unified bonds of ALhhim.

As the grace of YahúWah is extended to the observer of the Law, one commences to read the Teúwrah anew. One begins to see the Love present in every letter. The previous readings of the Teúwrah may not be completely absent of the Love of Yæhh/Yah; nevertheless one senses that they have been reading the Teúwrah apart from its purpose and true code if handled for any other purpose than to attain unto the full measurement of ALhhim in meShich. There was a door opened for me to go within the white letters of the Teúwrah and, thereby, to rise through the layers of darkness handed down to me in the traditions of men.

This rising through the layers is also understood as filling the void with light. Often times, in my new study, the results of a reading would be just the opposite of what was previously expected or learned. Being faithful to the text itself, without forcing a translation or meaning according to the expectations of the Black Text, the intent and the translation of the Hebrew was clearly

presented—amazingly, like stones arising within a flowing stream of clear water! The readings were delightful, enlightening the eyes; and I found them developing in me a sense of divinity consciousness that was akin to my name of light. Having come to taste the sweetness of the Teúwrah and to know of the clear and perfect Truth of the White Text, I cannot now go back and read the Teúwrah according to the darkened glass of the Black Text; nor can I teach traditional Teúwrah as it has been presented to the bulk of humankind to know it.

The past presentations of the Teúwrah/Torah have lead to wars, slavery, bigotry, and to camps of arrogance parading in the darkness of religious expressions. For example, the misinterpretation of account of the sons of Núwach/Noah has perpetrated the conflict of races. There are no black or white skins; we all have red skins, with hues according to our interaction with the light.

The White Text takes all of us forward as brothers in the conquest of the Promised Lands. The characters/personalities of the Teúwrah are seen as being resident within us, since the entire scope of the Teúwrah is an unfolding of every attribute and order of life within us. Every name of the Teúwrah is a position and operation of Wisdom within every person. The perfect/complete Man in terms of the Law will be functioning in his full capacity according to his/her Divine Nature.

As the White Text is read and understood (the readings and the understandings are the same), there is a freedom that comes to every one of your faculties enslaved to darkness. Your true Name and its branchings, both as pertains to yourself and to the divine community, are released/unfolded unto your full nature, to grow and be fruitful in the light. There is no condemnation to those in their full measurement; and, thus, we do not read of condemnation in the White Text. Rather, the White Text is a reading of affirming each expression of life within us in the glorious freedom of the sons of ALhhim—in the full exercise of our Light Nature.

Within the Teúwrah there are stages of developments, known as the genealogies, which are major pivot points in revelation. Also in Teúwrah are the commandments, statutes, and judgments and the wilderness stages. Let us examine these Teúwrah components as they speak in the voice of the White Text.

The genealogies are the unfoldment of light from our beginning unto our end/full extension. Every Name in the genealogies is an attribute within each Name. The genealogies are presented in levels of achievement as well. All of the genealogical records are of life extending itself within each SeedName. The records are there to prompt the attributes of life within each of us, that we may be the full unfoldment of the Name of YahúWah. The genealogies contain the unfoldment of our own name given to us from the beginning. They tell of how we are formed in spirit, soul, and body, and the paths of coming from our spiritual nature into the physical—a manifestation for our knowing unto full exercise of all that we embody in Spirit.

The genealogical unfoldments pertain to the development of our spirits, to our souls, and to our bodies: to every level of being; and the divisions to which we are accustomed begin to break down. For example, as we study the genealogies of Sham/Shem (name/spirit), Yapheth/Japheth (openings/soul), and Cham/Ham (manifestations/body), the revealed correspondences make clear what we ought to have believed from the Black Text—namely, that these are all sons/projections

of the family of Núwach/consolation: each of the levels and attributes of being are unfoldments of Light.

Regardless of the spiritual level at which you are functioning and regardless of the attributes presently drawn out of your fire chamber of life, you may be content in your heart to know that you are Light and that your unfoldment will be complete as you exercise the Divine Will that is within you. As Yahushúo says: "Ye are the light of the world." When he says: "I am the light of the world," he makes a statement of consciousness that he is the light of all forms, and that all forms are manifestations of light! Hence, in reading the White Text as pertaining to light energies or to forms, we are reading the nature and works of light!

Amongst the statutes of the Teúwrah/Torah are the sacrifices, which express the Divine Will in the daily works of Light. All of the sacrifices are the works/releases/ appointments of our Fire of Life. We do not make the sacrifices alone, but with our Father in Heaven, who initiates and makes them according to the day. None of the commandments or statutes in the Teúwrah are placed upon us as a burden; but rather, as an honor of being called forth out of the womb of Wah and chosen to participate in the perfect Unity of Life. Whatever is proscribed for us to do/perform in the Teúwrah is a calling within the Unity of YahúWah; and nothing is asked that is unreasonable or contrary to your unfoldment. The statutes are means of ascensions, being exercises of devotion pertaining to our Totality. The statutes expand the nature of light to emerge, elevate, and radiate within us.

The commandments/צִוִּיּוֹת are the Orderings of the Lights within us and should not be understood/read as restraints, but as the fulfillment of Divine Order being exercised in every way according to our Nature of Life. As the Psalmist says: "The commandments of YahúWah are right, enlightening the eyes." The word mitswah means a drawing out to arrange, via transformations, the vessels of light. Each commandment is a release or appropriation of the lights within us, and thereby causes changes in states of Being. The *Mayim*/מַיִם prefix to the word tswah/commandment/order conveys a flowing or drawing out of an appointment or order. The *Mayim*/Water Nature of the Spirit causes the order of light to flow within us and through us.

The judgments/mishpatim are the drawings out of Wisdom manifesting our unions. All judgments are determined by a relationship and concern how the fire of life is expressed. They enable us to reflect upon the fulfillment of the mitswah/commandment and the chuqot/statutes in relationship to our ordained place and the development of our eternal forms of light. The judgments are discernment of position.

All of the components of the Teúwrah/Torah--the genealogies, the commandments, the sayings, the statutes, and the judgments—are interwoven in the wilderness stages and journeys of a name. Each wilderness/*midbar* stage pertains to the construction of words/מִצְוָה and to the Sayings corresponding to our level of maturation in our journey of life.

Psalm 19 summarizes the magnitude of the Teúwrah: it is the enlightenment of the eyes; perfect and complete; sure, making wise the simple; righteous, all together; and exceedingly broad/all encompassing. These attributes of the Teúwrah are the essence of love embodied in the meShich; how, then, did Christianity come to consider the Law relatively unimportant for knowledge and

study? As noted in church history, there was a time when the church sought to cut itself off from the roots of the Teúwrah and graft its budding tree to the roots of Hellenism and Mithraism. The documentation of Samuel Sandmel ("The Genius of Paul") tells of the church fathers rewriting Rabbi Shaul's (the Apostle Paul's) writings to establish the abolition of the Teúwrah.

Now is the time for the world to awaken to the ever-abiding truth of the Teúwrah within themselves and to feel the pulse of MaShayh's [Moses'] pen anew upon the tablets of their hearts. Should it not be so? Yahushúo says that maShayh wrote concerning him; in fact, Yahushúo is his only subject! The church seeks for their fulfillment in Christ, to which point the shadows and symbols of the black-text Torah. The White Text reveals to us the very objects the shadowed text points to and provides an understanding of the symbols of the Teúwrah that leads us to the Full Measurement of Man—to the Tree of Life within--The Meshich. While the Light speaks to us in various manners, YahúWah speaks affirmingly to us via shadows and symbols that lead us to understand the source of the shadows and to discern the living nature of the symbols.

In conclusion, the ministry of the White Text will fulfill the promise: "And I will remove unprincipledness from Yaoquv/Jacob, and their sins will not be recalled" (Yeshayahu/Isa 59:20-21, Rom 11:26-27).