

ጠገረጠገ ጸጋዐ

**The Ant Hill Community is a model eusocial  
of unity, productivity, sharing, and compassion.**

**Though small in stature, as the ants, the strength of Chakmah/Wisdom is evident  
through which all things are attained.**

**“The ants are a people not strong, and they prepare in the summer for their  
bread.” Proverbs 30:25**

#### AN IMPARTIAL COALITION

**The objectives** of the Ant Hill Communities are to live according to the unified congruent rings as HhaALhhim. The Mind of the Communities is the Collective thoughts of all that reside. According to the Neúwn Mind, the communities are a Centre for the total Understanding amongst all inhabitants. The communities are for all species. They are universal and inclusive in membership, comprised of various orientations of thought which comprehend living in Colonies of Light. The communities have the objective to serve the whole above the part.

The Founder of Community is HhaLammad. Every resident is the branch of the Staff of the most high. There is no special treatment given to any person, nor putting one above another. We welcome strangers—all who want to learn and enter into the flock of YahúWah. Those who are awakened to the Unified Consciousness are able to abide within the Collective, without static and contention. YahúWah hates partiality. There is one standard for each resident. All things are by the consensus of the community. There is no dictator. We are all servants of one another. There are insightful leaders and directors of aspects of the community, but all leaders, as well as servants, answer to the Community Standard—Lammad. All that enter come in by the same door. We embrace clarity of intentions, and ask that each one speak clearly their intent and understanding of the community. The application serves as a reference as to where each Name is residing and their platform for entering into the community. The application is not a piece of concrete; it is a beginning reference document of intentions.

As ants form colonies, we live Community—Collectively as One House. The basis of living in communities comes from our origins in ALhhim. The ALhhim live in one house of 7 unified rings, having all things common. We share all things common as ants and bees which is the sweetness of community. We labor together in a unified complex as the ants/*namulim* ጠገረጠገ, who have the mind to serve the Collective through which many portals of Understanding are formed. The portals of the ant hills convey to us the many paths are achieved through a Unified Consciousness.

We serve one another and thereby do the will of YahúWah/The Collective. No one lives unto themselves. All forms of Life are interrelated.

**Each member is cognizant of the Seven Traits of the Commonwealth of YishARAL—The Twelve Houses in which are the Activities of Fire**

1. There is one Law. There is respect of all Living ones without partiality. All associations honor the Unified State of the Rings of ALhhim. All species are regarded the right of passage and comprise the faces of the Unified Light. In accordance with the words of ALhhim the community is vegan.

2. The Teúwrah/Torah is the Guide that determines conduct and interpretation to all facets of Life within the Community. The love of the commandments is central for study and fulfillment. The namulim are doers of the Words of HhaTeúwrah—the assembled Thoughts of ALhhim.

3. The Laws of Light are fulfilled by being engaged in the perpetual oylut/ascensions/offerings.

4. The community is a Body of Names; therefore, the Unity of the members transcend genders, occupations/professions, and religious beliefs. Every member is considered an Offspring of ALhhim and are affirmed to be of the Aúwvim/Fathers, whereby they comprise one Family of People without distinction nor preference to external characteristics. We are known by our Names. In our Names is the Light and the Life of the Ring to which we are born in ALhhim.

5. The rule of the House is according to the Numbers/Values which determine the spaces and the uses of all things of the community. While forms change, the Numbers by which all is governed are constant. Decisions are made according to the discernments/judgments of ALhhim. All that are in the Rings of ALhhim are seen/considered. From these considerations decisions are made as to what is good—for the Collective. All eyes behold a matter whereby the decisions are of a consensus.

6. The residences are servants of one another, showing preference for the Collective verses the individual.

7. The Judgment of the thoughts and deeds of the community are first administered by each Name and then by the Ring of ALhhim to whom our Name belongs. Each one judges themselves first in any matter of dispute or behavior, and then brings their judgment to be evaluated within the Collective. The affirmations of our understanding are analyzed to determine a course of direction and solution.

The structure of the Community is the House of Daúwd/ΔΥΔ, in that every Name is a teraysarun that is united to another teraysarun. Each community member is joined to another member to conduct the affairs/projects of the community, whereby we are responsible to each other and to the whole. Pairs are the basis of the Teraysarun House of the beloved.

The housing of the community pertain to the level of Thought and service that each are appointed and have attained. The dwelling state of a Name is determined by ones deeds

within the three Teraysarunim/Pyramids. Though we abide in a collective setting, the state of mind and its fulfillment determines the actual state in which one resides. Each pyramid has three levels and 33 units per teraysarunim. There is a teraysarun for Wisdom, one for Understanding, and one for Knowledge. The housing units are equipped for four or more people for sleeping and study. All meals are served collectively in the community dining hall. A mini community is the home of approximately 400-600 people. As communities are networked together, they form cities. The union of the communities form complex settlements by joining the communities together side by side. The united models formulate cities that are energy and space efficient. As ants join their eusocial units through tunnels and passageways, so are the communities networked together. This pattern of connecting models is as the twelve constellations which are joined together through portals to form the dwellings of the Twelve. Likewise, the parts of the body are connected in a similar fashion.

A unique trait about the ants are the portals—the hundreds of holes at the top of the ant hill. These portals are formed though the collective expanse, whereby all things in the universe are seen through the unified eyes of the people.

In addition to the three housing pyramids, there is a Teraysarun in the centre of the community for the Collective Assemblies which has 16 faces per side with built-in energy panels to supply energy to the surrounding pyramids. The seating of the centre teraysarun is an upward spiral to form circles at various elevations. Seating in a spiral enables that all may be seen faces to faces and heard within the meetings/assemblies of the community. A platform is in the midst of the circles of seats, like an amphitheater. All that is presented is from a level of meekness whereby all words are spoken to elevate. What is spoken is addressed upwards to all comrades. Beneath the seating area are the kitchen and dining areas. The areas beneath the seating are also used for inside industries.

On the outside of the Teraysarunim, there are 7 pools of water at 7 levels. These water pools may be used for collection of rain water and for other designated uses.

A central underground water system is used to purify the waters used in the teraysarunim for irrigation purposes. A water tower serves as a reservoir for the community. Water storage units are placed in the tops of the teraysarunim to feed water into the units for showers, bathrooms, etc. to save on the need of energy to distribute the water.

Ground shelters the sides of the buildings to maximize heating and cooling. The fronts and the tops of the teraysarunim are open at all levels to the lights and Light reflectors from the central teraysarun which serves to add additional illumination to the surrounding three teraysarunim. Courtyards connect the buildings.

Community members are involved in various labors for the Collective. The products produced are basic for community use and for sharing products with other Ant Hill Communities. The communities supply their primary needs for eating, clothing, and dwelling together, and some of these services are shared also between settlements.

#### KEPHÚW-KEPHÚW INDUSTRIES OF THE COMMUNITIES

1. Crops and harvesting of plants, seeds, legume, herbs.
2. Textile industry of making cloths, flax, barley, uniforms, blankets, baskets, containers.
3. Orchards and apiaries.
4. Tree Nurseries of various species.
5. Printing industry, communications, graphics, painting of motifs
6. Music, songs of unity and their instrumentation, choirs of the collective voices to carry messages of the Collective.
7. Energy production utilizing wind, solar, and other innovations given to the community, retrieving electricity from movements, walking, equipment in use, etc.
8. Vegan shoes and sandal making.
9. Greenhouses and hydroponics
10. Innovations of travel. i.e. wind, wind tunnels within vehicles, propellers to cause movement and generate power, and foot mechanics, transportation design engineering.
11. Writings of allegories to teach Community principles and Teúwrah revelations, societal consciousness literature, prison reforms programs
12. Teúwrah Teaching, Readings, Documentation, Media. The basis of Numbers for Thoughts and Deeds, The basis of Numbers for the Immortal States, Teaching the paths of peace, whereby peace is learned and wars cease.
13. Bats for community meditation frequencies and fertilizer.
14. Geese for gardens and down gathered for garments. The down is collected as the flocks shed their winter coats and does not imply abuse nor profit taking from another's body.
15. Sugar Maple trees
16. Orchid culturing and floral enterprises.
17. Language translations to develop the Paleo Primary symbols for all people.
18. Ant Hills to study the affects and benefits to the Collective
19. Astronomy education and galactic harmony, understandings between all peoples and places.
20. Recycling industry, composting, etc

All projects of the Community are performed for the Collective Body with the aim of sustaining all members during their passage and engaging Names into labors that pertain to their origins and group. All that is produced in excess of the community services are given

freely to other societal members with widows and orphans having first selections. No currency is to be derived from the industries, as the community model is currency free.

The works of compassion are for orphan children of the blind and the deaf, which includes providing homes with community members, social involvement, and education for the children. Included is a choir of the blind to sing the songs of Unity to be flanked by the deaf children signing the words. The care of the orphans within the community reduces the costs of society at-large as they are incorporated into the activities and benefits of the community. When disabled babies are born they are often placed in an orphanage. Once the child is of school age, they are sent to a sort of mental institution for minors, even if the child has no mental illnesses or disabilities. Getting out of such institutions is slim. The results of such placement affect their entire life. i.e. In China and in other countries: once the child is eighteen, if they have not been adopted, they're automatically sent to a regular mental institution, from which there is no way out. It's a life sentence. Basically, for all concerned, the child should be placed into a supportive community by the age of five to rescue them from being caught into the milieu of indifference. What a terrible waste of life! Just think about it; all those perfectly capable blind or deaf or otherwise disabled children who are just completely robbed of their lives and stored away in institutions! We can do better!

The Community welcomes prisoners in daily activities as a first step toward their restoration to become integrated into a community through work release programs. There are many young people who do not have a sense of belonging and therefore enter into a course of destruction and imprisonment. Counseling services of the Midrash are offered to prisoners to resolve inward causes that are the source of violations to the Collective. An examination and resolution of thoughts and their extension into deeds are foremost to participate into a community structure. The alignment of one's energies comes through the study of the Teúwrah materials from the Midrash *which are common for all community members* and which are the means to achieve an effective rehabilitation program as well as the means to enter into the wholeness of community. Each prisoner is instructed in the organization of life that is within them which are the twelve houses from which all thoughts are processed and enacted. By examining that which is within the basic organization of life one emerges from one state unto another. A butterfly is not born until all within the larvae is given unto a higher consciousness. When prisoners focus on external objectives and role models/heroes for their conversion, they soon are back in prison, for the internal, yet unhealed, rises and shadows over the intent of the model that they embraced. Prisoners are incorporated into productive works for the benefit of the Collective which transfers their status in society from the prison into a family again. Their productivity in the community takes them off the list and ongoing costs of housing prisoners by the society at-large.

We are placed by Name and lineage within a family and community structure. The evaluation process to one's place in the community are through demonstration of gifts and agreement within the community. A medical connection may belong to a cluster of itself that serves many clusters. The community model enables transitions from one state unto another—to be a functional model to make transitions from mortal to immortal. Some have commented that the Ant Hill Community is the beginning of the new heavens and new earth. The communities are implemented by those who give their lives, and nothing short of it. What is in our minds is transferred to our hands to present for all peoples.

If you desire to be part of this community to work towards setting into motion these objectives, submit your resume and statements of interest to Ant Hill Communities 13531 US Hwy 24 E, New Haven, IN 46774. Request an application for the Ant Hill Communities. The governing procedures of the communities and levels of participation are included in the application. Thank you.