

מלך אלהים Teúwrat HhaKuwaáhnim (Leviticus) 18

And one speaks of YahúWah ALMashayh—the Collective inner harmony אַמֶּמֶל לֵאמֹר אֶת־אֵלֶיךָ אֲדַבֵּר 1
for a saying, a flow of the Lammad Seed אֶל yielding myrrh אֶמֶר :אֶמֶלֶל

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, לֵאמֹר אֶת־אֵלֶיךָ אֲדַבֵּר 2
and say things of ALhhem: אֶת־אֵלֶיךָ אֲדַבֵּר
Anni YahúWah ALhheykem—the NeúwnHead extends the Collective אֶת־אֵלֶיךָ אֲדַבֵּר
into Rings of Illumination and branches of the SeedName. אֶת־אֵלֶיךָ אֲדַבֵּר

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 אֶת־אֵלֶיךָ 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

and Chakmah יְוֹסֵף.

And one maintains them—the composed revelations מִן הַמִּשְׁפָּטִים 5
the sum of the regulations רֵיבֻעֵי הַמִּשְׁפָּטִים
and the sum of the ordinances/judgements/righteous discernments רֵיבֻעֵי הַמִּשְׁפָּטִים
to verify that the works are of the Seed compositions of the Adim מִן הַמִּשְׁפָּטִים
and to live in them—the illuminations of the revelations. מִן הַמִּשְׁפָּטִים
AnniYahúWah—The Directive Mind extends the Collective. מִן הַמִּשְׁפָּטִים

The inherent qualities in a SeedName unfold in relationship to the States of Light in which the Name abides. As we maintain the revelations we come to walk/proceed into their paths. No matter how awesome the characteristics are in a SeedName, the means to bear the glory in a Name is according to the Light that the SeedName abides within. What are the revealed teachings of ALhhim—the composed revelations מִן הַמִּשְׁפָּטִים, the sum of the regulations רֵיבֻעֵי הַמִּשְׁפָּטִים, and the sum of the ordinances/judgements/righteous discernments רֵיבֻעֵי הַמִּשְׁפָּטִים that one lives by? When the head of the seed is positioned to receive the Illumination of HhaKuwáhnim then all pairs of Numbers in the SeedName are activated through which the full glory of the SeedName appears. Through the offerings of a year, the head is positioned unto all angles and degrees of Light coming from the Kuwáhnim minds.

Ayish Ayish/each branch is a welding of two fires of the same seed construct/AL, לֹא יִשְׁתַּחֲוֶה אִישׁ אֶת אִישׁ 6
a branching is to extend and retain one's thoughts, i.e. their flesh. יִשְׁתַּחֲוֶה אִישׁ אֶת אִישׁ
One does not approach/draw near יִשְׁתַּחֲוֶה אִישׁ אֶת אִישׁ
to permit a disclosure [allow one part to be go into exile] of nakedness; מִן הַמִּשְׁפָּטִים
AnniYahúWah—The Directive Mind extends and is of the Collective. מִן הַמִּשְׁפָּטִים

Ayish ayish are the union of the two fires that form one rod: i.e. Aparryim and Yahúdah. Within the same seed the fire spreads out from two sides forming a branch or tree. Every body of flesh provides a garment to bear the faces of a SeedName. Through the body of flesh, i.e. the fruit of a tree, the full attributes and expressions of the Seed are born. The bearing of fruit is the glory of a tree. To remove the garment is to touch the glory. “AnniYahúWah” is an awareness statement that follows: Remember, the Directive Mind extends and is of the Collective. **Whatever is done to one part affects the whole.** To uncover another is to harm the extension process of their mind. **The disclosure leaves one part or aspect of our flesh as a foreigner to the rest; hence, the term is used to denote one being taken in to exile.** i.e. They stripped Yúwspah, and sold the part to the foreigners [SMB/Gen 37:23-27].

Pulsating thoughts provide a covering for a Name's emanation. When we see a tree forming, we are not to remove the leaves; in so doing one uncovers the nakedness of a branch which is part of the whole. We are not to expose the weakness of another nor to dismantle the process one is going through; rather we are to affirm The Directive Mind of the Collective that provides illumination for all to be clothed with their glory. Per the opening lines of this portion, we speak of the inner harmony and not fragmentations of the outer nature.

One emanation of thought follows another emanation of thought whereby they are related as next of kin. One does not remove the garment of another lest they are lead astray and therefore follow forms of Light, as suns or moons or stars, as they who do not know the Aúwvim. We do not bow down

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 HhaKuwaáhnim which is the Source of the emanations. The Source of the emanations are HhaKuwaáhnim in HhaLammad. There are many who are called priests and teachers; however the Source of the Teachings are born upon the lips of HhaKuwaáhnim 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

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, ףלגף ןףדו ך
and the uncovering/nakedness of your Mother, ףמף ןףדוץ

One of the Unified does not expose to exclude. ןללן ךל

Your mother is your state of becoming. ךףא ףמף

One of the Unified does not reveal the nakedness of the emanation. :אןףדו ןללן ךל

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 ןףדו, is of the root Letters אדו, 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, אדו, 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, ሃሊጎጎ ጸወጎ ጸሃጎጐ 8
 the Unified do not uncover to exclude. ጸረገጸ ፈረ
 the attachment is your Father’s becoming. ፡ፋሃጸ ሃሊጎጎ ጸሃጎጐ

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 ሃሊጎጎ ጸጎ ሃጸሃጸጸ ጸሃጎጐ 9
 T ሃጸጎ ጸጎ ሃጎ
 from being born of the House ጸጎጎ ጸጎጎጎጎ
 or from being born of abroad ጎጎጎ ጸጎጎጎጎ ሃጎ
 T ፡ጎጎጎጎ ጸረገጸ ፈረ

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 ጸሃጎጐ 10
 T ሃጸጎ ጸጎ ሃጎ
 T ጎጎጎጎ ጸረገጸ ፈረ
 T ፡ጸጎጎ ሃጸሃጎጐ ጎጎ

T ሃሊጎጎ ጸወጎ ጸጎ ጸሃጎጐ 11
 T ሃሊጎጎ ጸጎጎጎጎ
 T ፋሃጎ ሃጸሃጎጎ
 T ፡ጸጎጎጎ ጸረገጸ ፈረ

T ሃሊጎጎ ጸሃጎጎ ጸሃጎጐ 12

T ጻረገጸ ፈረ
T :ፋሃጻ ሃጊፅፋ ፋፋወ

T ሃግፋ ጸሃጸፋ ጸሃፋፀ 13
T ጻረገጸ ፈረ
T :ፋሃጻ ሃግፋ ፋፋወ ጊሃ

The nakedness of the brother of your Aúwv. ሃጊፅፋ ጊጸፋ ጸሃፋፀ 14

The Unified does not disgrace, exclude; ጻረገጸ ፈረ

The SeedAL of the body/ashayh, one does not approach to uncover; ፅፋጸጸ ፈረ ሃጸወፋ ረፋ
it is your beloved Teraysarun of becoming. :ፋሃጻ ሃጸፈፈ

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 ፅፋጸ, 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 ሃጸረሃ ጸሃፋፀ 15
T ጻረገጸ ፈረ
T ፋሃጻ ሃግፅ ጸወፋ
T :ጸጸሃፋፀ ጻረገጸ ፈረ

The Neúwn kin/associations, the threads of Neúwn.

T ሃጊጸፋ ጸወፋ ጸሃፋፀ 16
T ጻረገጸ ፈረ
T :ፋሃጻ ሃጊጸፋ ጸሃፋፀ

T ጻጸፅ ጻወፋ ጸሃፋፀ 17
T ጻረገጸ ፈረ
T ጻግፅ ጸፅ ጸፋ
T ጻጸፅ ጸፅ ጸፋሃ
T ጸጸጸ ፈረ
T ጻጸሃፋፀ ጸሃረገረ
T :ፋሃጻ ጻጸጸ ጻግፅ ጻፋፋወ

T ጻጸጸ ረፋ ጻወፋሃ 18
T ጸጸጸ ፈረ
T ፋፋረ
T ጻጸሃፋፀ ጸሃረገረ
T :ጻጻጻጻ ጻጻረፀ

T ጻወፋ ረፋሃ 19
T ጻጸፋግፀ ጸፈግፅ

T ጻረፋጻ ጸጎዐሃጻ ርሃግ
T ፋገጻሃ ዘፋ፤ፋጻ
T :ግሃሃሃጻጻ ፋገጻ

T ርፋጻ ጸጎዐሃጻ ርሃ ጸፋ ጊሃ 27
T ቡፋፋጻ ጊሃጎፋ ሃሃዐ
T ግሃጊጎገሪ ፋሃፋ
T ቡፋፋጻ ፋግፀጻሃ

T ግሃጸፋ ቡፋፋጻ ፋጊፀጻ ፋሪሃ 28
T ጻጸፋ ግሃፋግፀጻ
T ጻፋፀ ፋሃፋሃ
T ጊሃገጻ ጸፋ
T :ግሃጊጎገሪ ፋሃፋ

T ጻሃዐጊ ፋሃፋ ርሃ ጊሃ 29
T ጻረፋጻ ጸጎዐሃጻ ርሃግ
T ሃጸፋሃሃሃ
T ጸሃዐጻ ጸሃሃጎጻ
T :ግግዐ ጎፋፀግ

T ግጸ ፋግሃሃ 30
T ጊጸ ፋግሃሃ ጸፋ
T ጸሃሃዐ ጊጸሪጎሪ
T ጸጎዐሃጻ ጸሃፀግግ
T ግሃጊጎገሪ ሃሃዐጎ ፋሃፋ
T ግጻጎ ሃፋግፀጻ ፋሪሃ
T :ግሃጊጻሪፋ ጻሃጻጊ ጊሃፋ

Shallam.

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