

MOSHE: This is the new book of *Numbers*. The new book of *Deuteronomy* will include passages from the old *Numbers* book.

Book of Numbers

October 27, 2017

Chapter 1

And Moshe was a great prince who worked with Pepi. The Pharaoh of Egypt or Pepi, devoted himself to civilizing his subjects and to teaching them the craft of the husbandman; he established a code of laws and bade men worship the gods.

Having made Egypt peaceful and flourishing, he set out to instruct the other nations of the world.

Pepi and Prince Moshe provided living rituals as the ladder to God.

"Here Unas in all creation is represented as a being in terror and in the tradition of hunting and devouring the gods and humans."

"Unas is a bull in heaven. Unas is in heaven, in the form of air, in the form of air; he perishes not, neither does anything which is in him perish. He is firmly established in heaven, and he takes his pure seat in the bows of the bark of Ra with boats to earth."

Life is seen as a germination.

"I germinate like the plants. My flesh germinates. I exist, I exist, I live, I live, I germinate, I germinate. Thy soul lives, thy body germinates by the command of Ra."

Life is germination. What fruitfulness man had he is to multiply it.

Chapter 2

Each day Egyptian priests were to recite gratitude and prayers and tend to the altar all day.

The Gods Ra or Helios and Osiris were not ones that were at ones beck and call. It was that

they provided a path and way of initiation that is the ladder.

To live in life or not go the opposite of God was what the Pepi and Prince Moshe taught in their living rituals. The two lived by the ancient maxim from Atlantis:

"Thou shall not torture a man or woman, as it is opposite of God."

Chapter 3

Before there were the Gods Ra and Osiris: the God of the dead and form of the resurrection. Other Gods were Shu, Tefnut, Set and Nephthys, Hathor to lead them, guide them in daily living rituals.

To the God Tmu, he answered: Thou shall exist for millions of millions of years, a period of millions of years.

Chapter 4

Then in 1445 B.C, Aton, Pharaoh Ikhnaton and Queen Nephertiti established this new religion of Egypt. They worshipped, not Ra or Helios, but the sun disc, the God Aton. In Egypt, then, there arose dead rituals.

In Aton, the people turned to the opposite of God.

The Gods had been replaced by a one God that was a sun disc.

Chapter 5

Ritual is living ritual. One is transforming the ordinary into holiness, transforming the mundane into the miracles possible by ordinary law.

In having accountability, without having the accountability to the outpouring of love from heaven from the gods, the One God religion would perform rituals as a machine way.

These embarked on an opposite path of God that eventually includes the subjugating men for power and to be enacting torture.

Chapter 6

From the Ikhnaton or Saladin retrograde, it became dead ritual that could not cause the ladder of initiation.

Ritual of praying, even ten times a day to falsity, cannot replace living rituals.

And once the steel rays of the ab or heart are broken in this downward path, away from living ritual, the Egyptians were then discarding what were seemingly trite rituals meant to be the ladder to God, so that Pepi and the Prince Moshe could no longer teach the Egyptians.

In the tyrannical One God religion, all life is ascribed to the prophet or the One God that is taught as: all-knowing and all pervasive.

This almighty allness is not in reality as the Gods reality. The humans on earth are behind a veil from not seeing heaven clearly. All is not known of your circumstance but prayer is needed to convey even the simple facts to the Gods who might come to help you.

Chapter 7

The living rituals were of the 120 aphorisms that comprise the second set of tablets of the Prince Moshe.

And though not all the gods are available to you, it is the Mother of God whom each would come to know as Pepi and the Prince Moshe would teach.

The gods held accountability, in diet, in non-toxic medicine, in manners, in primarily an orientation with your living flame that you would not throw your pearls before swine.

Although without this accountability, one might rely on the Ten Commandments including the maxim, however it was not a guarantee to life and to eternal life. The heavenly life of the blessed or the ascension.

Chapter 8

Although Moshe taught time and time again, "Choose life not death" it was to be found of one who had been under heavy slavery that sought freedom that he would set the germination to come forth.

But unless one were to choose life not death, one is acting to find good in evil, evil in good.

The awakened one to his thoughts and speech, he might go through an entire dedication to living ritual. To transform the mundane into holiness. That he might know of that exquisite nature of the rose as himself. And find the ladder to climb into eternity.

Absent this path and way of initiation through living ritual as Prince Moshe saw that Pepi taught as tradition in Egypt from Atlantis, it was not possible on earth for life to continue. Life on earth would be as terror or the force of war of terror that would overtake governments and set a ruling hand over religious indoctrination.

Chapter 9

God is Absolute Good. Where there exists one God, it exists along with the Gods in and as Absolute Good. A judicial force of law.

God is in the Sun behind the sun altar. And Gods are counted among those ascended and great cosmic beings.

The worship of the God of the Absolute Good does not replace the accountability on diet and health, or jurisprudence, on war, for the use of kinetic energy.

That Ikhnaton or Saladin would convey to people the use of war as holy though in truth unholy, is to take what is Absolute Good and to

convect it into a mundane use that is anathema. And in his use of the changeability of the diet rules to convect it to apply to the Absolute Good God, is to slaughter, make of slaves in jihad holy war: that is not a term possible but of ones making up surreptitiously.

Thus the choice of the non-accountable one is to choose death, not life. And he is going the opposite of God.

Chapter 10

On Atlantis, the Messiah had raised already to the ascension one million souls. However his return as Messiah to the remnant of Atlantis or the Egyptians required a preparatory time, this Moshe saw.

Prince Moshe saw the future. He took sufficient slaves to form the new system and government.

Messiah would come and for failure in system and government of morality not be the king.

Pharaoh Pepi loved his son Prince Moshe and in the Exodus, he was not able to explain history of the Egyptians that they were descendants of an ancient continent Atlantis.

Moshe saw time and time again the slavery of the Egyptians to the Gods of the underworld, and he set out to find a system to deliver souls out from the slave drivers.

Chapter 11

The Egyptians knew the whole of man to be ba or soul; ka or double as the body at will; sahu, ab or heart; a physical body; a khaibit or shadow with khu or intelligence; an intangible ethereal casing or finer body, shekhem or a form or blueprint, and a name.

They worshipped Ra of Helios, they worshipped three bodies of nine Gods. Other than direct initiation the help of the Gods was not realized.

In their commandments was the Mother of God, that they could realize direct experience.

In Egypt, the Pharaoh was the son of God, there was the mother of God.

The traditions from the encasements and funerals to the resurrection. Also was there a ladder of the Pepi in his leading arising into the heavens.

Chapter 12

Counted among the demons to overcome were aani or baboon, abtu fish of the abyss, bennu bird, boar,¹ crocodile, el naddaha hulder genie, griffon winged lion, ape,² heron,³ hieracosphinx hawk lion, hydra-headed sphinx, jackal, lion, medjed elephantfish, pans and satyrs, raging panther of the south, serpent biting the neck of all ass, serpent on legs, serpopard serpent leopard, sha Set typhon, swallow,⁴ two-boars, uraeus cobra vulture.

The Egyptians in his life would see himself readied to be devoured by Unas.

From Egyptian texts: "The powers of Unas protect him; Unas is a bull in heaven, he directs his steps where he will, he lives upon the form which each god takes upon himself, and he eats the flesh of those who come to fill their bellies with the magical charms ill the Lake of Fire.

"Unas is equipped with power against the shining spirits thereof, and he rises up in the form of the mighty one, the lord of those who dwell in power.

"Unas hath weighed his words with the hidden god who has no name on the day of hacking in pieces the firstborn.

"Unas is the lord of offerings, the un-tier of the knot, and he himself makes abundant the offerings of meat and drink.

"Unas devours men and lives upon the gods.

¹ Or territorial pig

² Or black bears

³ Or crane

⁴ Or obnoxious meddling fly

Unas from ancient times is known as the chief demon gods brought from on Atlantis before or after reach rock-bottom. The chief demon gods were not the great cosmic beings of truth but shown from Atlantis who were their gods of temptation to do evil, to learn from not doing evil.

With the Egyptian remnant from Atlantis, there were those who chose wantonness and wearing masks acting in criminality. These shatter the maxim "Thou shall not practice terror upon a man or woman" which Moshe saw as the black brotherhoods in Egypt that into the future would eventually destroy Egypt although his father, the Pharaoh, was in traditions of worship that Egyptians might advance in security on earth.

The Egyptians knew the crocodile, it could awaken one to divine law or devour one.

Chapter 13

Moshe must leave Egypt.

He takes slaves with him in hour by hour engaging in holy rituals as Pepi had overseen. That the people were not under the tyranny of the chief demon gods. And to form the body of laws later termed the Ten Commandments that would be another way out of the Atlantis system of the chief demons.

Moshe seeks to obviate the system of having the chief demons to rule, a system with a greater proof of accuracy and that would be, through the commandments and abiding by them, that the chief demon gods would not in necromancy trick them.

The gods of Egypt would continually change. Generation upon generation would recognize those Gods on their own.

But that they would live by the laws of the commandments.

Chapter 14

And the black brotherhoods did come to pass that Moshe was forced to leave though Pepi loved him dearly, Moshe must leave.

For Messias to come into the future and find a safety that the people would not in free will choose to make gods of raven but of hawk, it was not guaranteed from what he could see.

His choice only was to leave Egypt, taking slaves that had a sense of the unconscious intelligence who might survive the moral decrepitude of Egypt that would not bring about the many ascensions of Messias.

Moshe counts taking the 12 tribes that would be needed. They fail: Benjamin, Ephraim, Kherty, Manasseh, Naptali, Dan, Asher, Issachar, Judah, Zebulon, Simeon, Reuben, and Gad.

Egyptian theologians recognized "Unas devoured the firstborn."

Thus Pepi's recognition of the chief priests who are the firstborn are to be under his rule, not to be devoured by the chief demon gods. Pepi endeavored to bring about the new kingdom of Christ.

In the Moshe exodus and the over forty years, it would bring about the needed time to prepare the people to cross the Jordan and yet they would eventually break the commandments and maxim.

Once past the Jordan, this maxim of Atlantis and Egypt was broken, there was not to be a recognition of Messias.