



Etymology of RAWACHA

There is a word in parts of the YASHA'RAAL communities that use the word Ruach for all SHAMA's spirits. ABA YHWH showed me there is a difference. We can distinguish ABA YHWH and his HARAMA YAH'HASHAWA. We need this distinction. I want to appreciate, raise up, and press towards the ways of ABA YHWH and no other so I want to most certainly "test the spirit(s)."

Test the spirit means to test the ways and the thinking of a person or entity. A person's mindset as to what their mind is set (programmed) to do changes their heart. The heart set can change the mind. If our hearts are not right with YHWH then the thinking will reflect the heart. When we look at the words for "Ruach" the markers are the RASHANA, WAW and the QWANA. We see the unfolding shows us that it is to draw out a person, a heart, or a mind using some type of wisdom outside of the ways of the ARA the light of YHWH, so outside of the YARAH. The word is certainly not representative of YHWH nor YAH'HASHAWA.

In the list blog, HARAMA, I wrote about what "name" means in the SHAMAYATAKA (spiritual realms). Names create a way that we respond with our thinking. Speaking has power to control thoughts and therefore we must rule over our thoughts. Thoughts control actions and here is where we see what is in the SHAMAYA come to "life." We need to be aware of what a word makes us think about. The thoughts often come to life in our dreams. We begin to repeat "sayings." Have you noticed how those "saying" make you feel or what emotion it creates? Do you think feelings and emotions are the same?

They are not.

So, when you see words like "feelings and emotions" it makes you think they are the same this is because this is what we are told. I have noticed the big push to shut down feelings. Labeling people that embrace our feelings as "emotional." Emotions are energies in motion. Yes, that is correct. Energies are multiple SHAMA. A SHAMA brings a way of thinking. So, something leads a person in different directions when they are emotional. But feelings are a sensing. Feelings out of control, most definitely, are being impacted by an emotion. Is that clear?

The RAWACHA is the greatest SHAMA of all SHAMA MAYAM. I use MAYAM here as a separate word because MAYAM represents a group as in more than one. When you see SHAMAYAMA as one word it means the "heaven or spiritual realm."

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We are connected between this realm and the SHAMAYAM through what is called our heart. The heart is part of the mind. We are connected through our mind. Mind represents thoughts. The heart receives messages from the mind to take actions. When a SHAMA comes in it needs to control the body through thinking. Psychology is the study of the.....?

They say mind but it is your SHAMA.

When we look at the unfolding of RAWACHA we see YHWH and YAH'HASHAWA.

Symbol/Letter/Word	Meaning	
III Y Q	RAWACHA	
Q III	CHAZATAZA - The way of the hearvestor and the provider humbles the people submitted to the way. Transforms those that die to self.	
Y Q	Starting with the parent root RaALa- The is means to perceive or to see or to have a vision. I see it as to see through YaH or to see YaH.	
III Q	Top head, beginning, cretor of the way of life and living. The giver of the way. Teacher and leader of the way. One seated high. Creator and ruler of ARDAR (order).	ASHAR
Y Q	RAWA - One with the staff of power. The head of the lights. One with the life.	
Y III Q	The creator and giver of authority, power, the way, wisdom, the light. The creator and ruler over the foundations. Security. Ruler of the people sent to the four comers.	WAW
III Q	Creator of the path laid out. Holds to and holds up. Protects the prest way. The consuming fire.	
Q T Y	ATARA - The head of the beginning and the end. Mark of a man and woman. Marked by a strong power. Shows a way of thinking is succesfully. Learning a way. One guided to a way. One who lives a way. The leader with the lamp unto my feet. Leader of the SHACHARA's	CHARA - Burn
III III Q	RASHACHA - Sets the foundational way, walls, path. Secures those with the heart living the way to the original. Guardian of the door of the gates.	
III Y	Set to the way, joining a way, key to the gate, lock of a gate.	
III Y III Q	RASHANAWACHAZATSA - Folded to RAWACHA	
III	CHAZATAZA - The way of the hearvestor and the provider humbles the people submitted to the way. Transforms those that die to self. Blade as in cut, wall, crush. Press, strainer - transforms.	SHACHA walls
Y III	CHAZATAZANA - CHANA (folded) - Surrounding protection refuge. Place of security and safety beauty.	
	RaWaOa - means the Head Shepheard. The RAWACHA came to lead us to the truth of YAH so that is a	

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Crushing Fear

We Only Serve 6:1 KJV 10:28 KJV



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UNFOLDING OF A WORD

Wisdom - SHASHA					
<p>Within the ways of YHWH.</p> <p>NACHA - beauty the safety of a secluded covered place of filling.</p>	<p>Continual life for NAWA one that dwells or abides. SHACHA - Continually living the way of humbling/the humbled (submitted.)</p>		<p>ASHA- Guiding leader. Strong roots. Shows the way. Teaches</p>	<p>One bonded to, one who sees the way or a way, seer, visionairy. Eat or crush</p>	<p>Head of a man or woman. Top, Mind, Heart, Door Way</p>
	<p>A vessel for pouring out. Trumpet blower- great speaker like a trumpet. leader head. Director . Leader of the branches. The head tree.</p>		<p>The ALAMASHA. HAMASHA The great leader MASHAW</p>		

The pronunciation is different just as the meaning proves. Therefore, RAWAQ is a false light or false entities. The RAWACHA is the way of life the leading and the way to walk. When we walk in the “spirit” we are walking as in living (doing) the things stated in the LAWA. Those are the things that are written in our hearts from the beginning. The beginning as in Genesis. Therefore, it was not done the first time in Exodus with Moshah (character label for the script is Moses). Anyone that claims to “walk in the SHAMA of HAMASHA” but denies the LAWA (YARAH) is still relevant they are walking in another “spirit” specifically they are walking in a RAWAQ (Ruach). So now we will not use the word “spirit” we will use RAWACHA, SHAMA, or RAWAQ.

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We as people have the SHAMA and it means spirit. SHAMA was translated as Shema or name. So, when you hear people say in the name of, they have no idea it is supposed to be in the spirit of or in the RAWACHA of so we, YASHA'RAAL, need to define the RAWACHA. Again, if you are casting something out and you nor the person do not believe in, as in living, the YARAH. You are casting out something else that will be replaced by something else a RAWAQ. So yes, one demon has power over another demon.

Also claiming to know the YARAH without study because it is "written on your heart" is also false doctrine and you will fall. YARAH comes with submersion and emersion and that comes with study. We activate what is in our hearts with study. The study is the confirmation of the things unseen. Connecting the unseen with the seen.

The RAWACHA is a way to live. A way to go or travel as in this life is a journey. It is not a stage play it is a place of choosing. YAH'HASHAWA said before he ascended, he would send his RAWACHA to lead us, to guide us and protect us. The RAWACHA the CHAZA is the MAYAM the YARAH from the beginning. So, we have an unseen and seen way to live. Anything else is what is referred to as "chaff." Chaff is empty as it is a coating no substance nothing weighty to hold it down to keep it secure so it blows in the wind.

Some people that blow around with every wind of doctrine have not found the only teaching that secures them. Another marker how to recognize the true word of YHWH. AMANAH is faith and you can read more about AMANAH in this blog. You can feel security because no matter what the wind, also referred to as spirit the RAWAQ, comes and speaks against what YHWH has spoken we stay with YHWH's directions. But most are off flowing with different and unknown teachings because the person "doubts" YHWH.

Doubt originates from the word dubious. Dubious means not only to mistrust but to mistrust with the belief that the one you doubt has a sinister motive. One that knows that YHWH is the creator of function and YHWH is not a sinner than doubt has no place around YHWH. Doubt has no place around the teachings of YAH'HASHAWA. Doubt has no place around the RAWACHA of YHWH. Instead, we examine.

We examine (ZADA or TSADA), to see if the teaching is part of what we have lost through our sins and if it is being restored. So, doubt and examine are not the same. I am not examining to give me a reason to walk away from YARAH but I am examining to see if what is presented to me is of YARAH. Often when we spend time with YHWH in the YARAH, we will begin to recognize false doctrine and RAWAQ immediately. Others come with observing/examining that will be revealed

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in time. BUT we do not walk with them as in do what they do until then. Instead, we say no and we separate. As in quarantine (set apart for observation) until it appears to be of YARAH or not. Seek YAH’HASHAWA through his RAWACHA for YHWH’s truth.

Staying on the Path Laid

The RAWACHA is the way to direct us. We can see in YARAH the way to walk. Visit the MATSAWAH series to see most of what I have received for unfolding from ABA YHWH already. You will begin to know when something goes against YARAH. Stick with YARAH instead of going with the lies that YARAH is irrelevant. Hence you are accepting outside ways over YARAH the very action we are told not to do in the very first through the third LADAGA of YARAH.

A teaching must be the true teaching. So, either you are going to hold to YHWH and give him the credit (exalt or hold to or hold up) YAH’HASHAWAH’s teachings or you are going to take something else and leave the path as in going outside the ways of ABA YHWH that we know as sin.

Here is the first one acknowledges and accept that anything outside of the ways of YHWH is sin. learn what is not sin by learning the ways LAWADAGA of YHWH.

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