

T 394 3Y  
T 924 3C9Y  
T :92920C

T 4YW 7FEX4C 4  
T :YW7Δ9

T YΔF7 724 Y9W72Y 5  
T 737 ΔF4 X7Y  
T YC724 99Y  
T X73XW4 323X4C  
T 3YF4  
T 4I W74C  
T 32C0 492 3792  
T 3W4C YC 3F4C  
T :3792Y

T 323Y 6  
T ΔCX 4W4 4Y99  
T 7Y42  
T X73 Y24 7WCO  
T Y7W 3F724C  
T :C44W77

T W743Y7F4 4C74Y 7  
T YX792X4 XF4C  
T 34OW3 YX792 3XC0Y  
T 729F4C4  
T 3474Y  
T 7292 947  
T Y244C 7243C  
T C44W79 7W  
T :7292 394 4C

With a reading of the collective sum, the ALders of your Houses of YishARAL, 729I YCY44PY 8  
of your assembled messages/the city that is formed; Y420  
with deliberations, they declare the formulations of AL activated and assembled Y2C4 Y49ΔY  
whereby one stands. having formed a stance of becoming. Δ70Y  
With a saying, utterance, pre-meditated statement, 474Y  
I have re-thought, reconsidered bending down, the state of affairs 729F4 4C  
to take-on this state/level of learning of illuminations. :3XF4C

Prior to making a shift in locations, you appear before the 12 Heads of your soul, who are your husbands that tend your houses of YishARAL. Upon their deliberations as to the state of your progressions, they examine what you have amassed into a city/collection of light information, through whom you are able to negotiate the state of your continuance.

And coupled with these things of examination, one presses/make a ruling ᐱᐱᐱᐱᐱᐱ 9  
 to activate a decline, a slope of former habitations/widow ᐱᐱᐱᐱᐱᐱ  
 established by the strands of AL attained and assembled; ᐱᐱᐱᐱᐱᐱ  
 to the Eyes of the Elders/Heads ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ  
 and to loosen the straps of the shoe ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ  
 from its elevation of the foot, as to how high one may accend, ᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 with activations of pale green/initial sprout of seed to be in your collective faces. ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ  
 And one responds/answers ᐱᐱᐱᐱᐱᐱ  
 with a saying of illumination ᐱᐱᐱᐱᐱᐱ  
 to surely verify that this is done/being performed on behalf of a spirit, ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 to assure the directional shift within Ayshshur, the waters of origins; ᐱᐱᐱᐱ  
 through instructions, you rethink what you are building-up/constructing with ᐱᐱᐱᐱᐱᐱᐱᐱ  
 the summations of ALhhim, ALphah to Taúweh, ᐱᐱᐱᐱ  
 per the Bayit/house/dwelling state of your collective comrades. ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ

In accordance to the Eyes, oversight of the Elders of your Name, and through examinations of the body formed through your elevations, weaving the strands of AL, your foot is loosened from continuing in the same orbits. A new shoot of green emerges from your SeedName. With illuminations and foresightedness, under the Eyes of your Husbands, you set your summations upon building a new house for your Name's transitions.

The Collective Name is read, called ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ 10  
 in the midst of YishARAL—within the soul members: ᐱᐱᐱᐱᐱᐱ  
 a Bayit/House which draws off the white stream/wadi ᐱᐱᐱᐱ ᐱᐱᐱᐱ  
 which form sandal/straps on the feet to order your courses of developments. ᐱᐱᐱᐱᐱᐱ

The drawing off *the semen flow* of your SeedName set a new course of directives for manifestation and development of your inner brothers/comrades through the *ashayh*/body of Fire/the body/woman to house and record your progressions of ascensions. You are provided options at the wadi/river to appropriate your formulations. You may apply the refreshing streams to current states of residence, or elect to set forth new directions for your Houses of YishARAL. What passes in days prior lays a foundation for new directions. The act of affirming your brothers—inner members—assist them by supporting their continual development into their current states or to advocate new paths, illustrated by releasing the seed from the harvest accompanied by removing the shoe. The taking off the shoe is an act of affirmation to head unto a new focus, a re-ordering of steps to enter into new orbits/spheres.

The ancient wadi/ᐱᐱᐱ/nechel/brook/river give strengths/vitalities for the soul. The wadi pertains to streams, as formularies of Light which gather twice annually in the months of Zebúwlan and Beniyman—months of the early and later rains for first-fruits and a final harvest. According to your rush, you order the courses of your Name and its development through YishARAL. The seed-stream of white emissions gushes from the rock of DallathDallath which also turns into Bread (Tehillah 78:20; ALphahSephurMelakim/I Kings 17:4; Shuphetim 5:21). During these paired moons you select to make a shift in directions concurring with the ayshayh/woman/body, formed through your oylut/ascensions of Fire formed—the offerings of your collective comrades. According to intersections of your wadi/seminal flow with Words of your Name, you enter into definitions/boundaries for your states of inheritance (CHP/Numb 34:5, 33).

When two anayshim/men/benefactors are in a reciprocal blossom phase    ማግኘት ሆነው ገና 11  
to reveal their glory with each other, to be one, together    ሃዘዋል  
The Fire of one connects with the Fire of another to be one flame,    ሃዘዋል ሃዘዋል  
and the woman of their unity/oneness draws near    ሃዘዋል ሃዘዋል  
to rescue the summations of the Light of the Fire    ሃዘዋል ሃዘዋል  
to extract a hand/extension    ሃዘዋል  
of their beating (the grain), ሃዘዋል  
and sends/puts forth a hand illumination (to perform what is brought forth), ሃዘዋል  
thereby becoming strong with their genitalia/secrets.    ሃዘዋል ሃዘዋል

The state of benevolence/אֲנָשִׁים/anayshim conveys generosity to give to one another in accordance with their legacy.

With woodcuts, symboling teachings in the Seed, 𐤆𐤆𐤏𐤕𐤕 12  
the summations are with the palm/skullcap (both deed and mind) 𐤆𐤕𐤕𐤕𐤕  
And there is no lack of mercy in your eye. 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕

Without refraining YæHH-YæHH to your branches ལེ་ཟེཟེ་མེ་ **13**  
in your bag ལཱེལཱེ  
stone with stone ལཱེ་ལཱེ་ ལཱེ་ ལཱེ་  
there are expansion/greatness with smallness/humility ལཱེ་ཐུལ་ལཱེ་ལཱེ་

What are in the sac/bag of the benevolent men contain both the means to cause expansions with humility.

Without refraining YæHH-YæHH to your branches 𐤃𐤏 𐤁𐤏𐤁𐤏𐤏𐤏 14  
in your house 𐤃𐤏𐤁𐤏𐤏  
are an ephah (measure of grain) and an ephah 𐤁𐤏𐤁𐤏𐤏𐤏 𐤁𐤏𐤁𐤏𐤏  
to be an expanse/make great of the small/humble. :𐤁𐤏𐤏𐤏𐤏 𐤁𐤏𐤏𐤏𐤏

The measures in grain/ᳵᳵᳵ in the bag provide concepts to attain and reveal the Light stored therein. These measures are provided from both sides of Light: YæHH-YæHH.

A stone of peace/wholeness is with uprightness/an alignment. ቀልተኑ ጸሕገሠ ገሳፋ 15  
to be of YæHH-YæHH for your branching ሂረ ጓገጓገ  
An ephah is whole and righteousness/aligning, ቀልተኑ ጸሕገሠ ጓገገፋ  
of YæHH-YæHH for your branching. ሦረጓገጓገ  
To an end/for purpose/intent your days are lengthened/forborne/enduring ሃገገገ ሃሃገገገገ ሃዐግገ  
with ascension in the Adamah/verifications of waters of life/moving with the Light ጓግገገገ ርዐ  
to affirm that which YæHúwaH your ALhhim ሃገገገገ ጓገገገገ ጓገገገገገ  
gives for your branching. ሃሂረ ገገገ

The measures of grain are both perfect, causing soundness and wellness, and upright, causing you to grow with ascensions. Though discharges of the stones, the body grows and is kept align with the Seed measures of the Ephah which are allotted in your assembly of YæHúwaH.

Within your Stones of DallathDallath are your Twelve branches. These stones are the OyinOyin the DallathDallath. Your twelve members of soul bear the Enlightenment of Aharúwan within the Body of Unity—HhaLaúwi/Levi.

Your members cultivated from your Stone Name are your vessels of the sanctuary. These vessels of soul are as women that belong to the 12 Heads in YæHH. Three categories of vessels are for the eastern service of Aharúwan and AViyahua. Yahúdah, as the system of purifications in the liver and kidneys, are appointments of your Numbers from which you have a measurement, size and height. The Houses of Yishshakkar tend to your sheep offspring—the cultivations of your lambs. Zebúwan provides the illumination, the great Light of your Name that opens from the Seed and Breads. Through rings of your serpent g.i. tract you form your Tent of Meeting of 10 curtains as the Oyin Zayin Body.

With ALozAR and Qahhath/Kohath in the south, there are the camps of RAúwaben/Reuben. As the Eyes of your Spirit, these are the basins of waters. The seals of the ears of Shamoúnn serve as the horns, trumpets, and cymbals used by the priests over your offerings. Your shofar is of your ram offerings. They contain messages of strength to be sounded forth; and thus, you have no need to cut off the glory of the rams in the pastures. The mouth of Gad is your vessel to dip out of the waters and the fire, the Words of your Spirit. With the Tongue in your Mouth OyinOyin cavities, the Words of your Name are composed to cut paths for your feet to walk in Light.

Ayithamar and Gershun serve in the West to tend the vessels to support and clothe your tabernacle. Gershun administers the weaving of fabriques, drawn from the spindle staff of Aparryim. The threads are drawn from the bails of Maneshayh supplies by Beniyman. The Seed of your Name continually renews your cells which are innumerable as your stars of seed. Hence, the condition of your Name is continually changing its states of residence from glory to glory.

In the north, Nadæv and Marri/Merari watch over the vessels and service of the altar. Dan is the Fire of your altar. As you Breath, the Fire does not go out on your altar. The staff of Dan provides a terse review of your words and deeds as they are filtered through the lungs and weighed upon the scales of judgement. Ayshshur/Asher moves/carries the bones of Yúwsphah in the waters until they are called to rise. She is the support of your transitions. Nephethli, from which the blood flows, rises from the Rock of your foundation, the blood of meShiæch, which activates your offerings of the heart unto the forming and renewing of your mind.

The Call of ALozAR/Lazarus from the grave is the Voice of your Name in meShiæch. You call your Name with your members forth, unwinding the grave clothes that have you bond in your sepulchre.

Your Name and Soul belong to Aharúwan and Laúwi as vessels of their Sanctuary. You are APPOINTED not Made. You are appointed to be the mishkan/tabernacle verses that you shall make a tent, as you are fashioned already not be hands. What is necessary to appoint your Name unto service is freely given to you of YæHH.

If you are made, then you are not ALhhim—the utterances of the Mouths of YæHH. You appear by Wisdom, first as vapour of smoke from the altar in shemayim/the heavens. You are drawn out of the sides of Bayinah from the Rings of ALhhim.

Your glories are of Yaoquv/Jacob, whereby you are above the world and its lusts. You reign above manifestations. With the glories—the riches of glories/radiances which abide in meShiæch, you appear. The glories in your Name are of the Fathers. This is your Source Material of Wisdom and Understanding of your Name through which you make manifest and by which you transform yourself as you allocate your glories. As Wisdom and Understanding are forever in YæHH, not made by my hands, so is your Name. The Fathers do not create. They give their glories, and by their unified Faces of Light, mouths of ALhchim form which speak. From the utterances of the deep sighs of the Spirit of YæHH, the heavings of their Faces, strands of Light-Beams form oracles of ALhchim. Through the Words, the assembly of the Spirit and the Light, there is a medium to speak their Word to be heard/resonated unto action. The hearing of the Words takes up residence which formulates corresponding bodies for the Words to lodge therein.

We live and move and have being in the glories of Yahushúo whereby though we are in the olem/concealed region of the universe, aka as world we are NOT limited, nor bound to a state of definition in which we now appear as servants of YæHH.

As servants of Light, we are sent on a mission, a journey of discovery.

- a. to cultivate, as sown seed, the riches of YæHH
- b. to expand the Light of Zebúwlan
- c. to establish domains of YæHúwaH
- d. to possess the soul whereby it is saved, for no one can save your soul except the Shayin Oyin of your Name to whom it belongs.

“I came to save the lost” is the Word of the Father to your Name of Shayin Oyin. Though you lost, in terms of functionality, and through immaturity, not knowing how to use your soul (all that is freely given within you), you hear the Voice of your Name from the altar, to waken all in meShiæch in your Name unto your salvation—the confirmation of your place in the House of YæHúwaH.

T XᐱOYX ᐱᐱ 16

T ᐱᐱᐱᐱᐱ ᐱᐱᐱ

T ᐱᐱᐱ ᐱWOᐱᐱ

T :ᐱᐱO ᐱWO ᐱᐱ

T ᐱᐱᐱO ᐱᐱ ᐱWOᐱᐱᐱ Xᐱ ᐱᐱᐱ 17

T ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ 18

T ᐱᐱ ᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱᐱᐱᐱ

T ᐱᐱᐱᐱᐱᐱ

T Oᐱᐱᐱ ᐱᐱO ᐱᐱᐱᐱ

T :ᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱ