34YX3YW" MishnehTuwRah (Devarim–Deuteronomy) 22

You are prodded to see ¾44¾4ℓ 1
the summations of a shuar—an observation of your brother ሣጌዛሬ 4∀₩¼ሬ
or the summation of desires being gathered (sheep) ሃጌሣ¾ሬ ሃሬ
of diversions/stresses. ማጌዛሬን
Through knowing the delightfulness/eternal character of totality, you realize inwardly χማሪΟΧϡΥ
what it is without them near; ማጓማ
hence, with understanding you restore them ማቃጌሣ¾ ቃሣ¾
to your brotherhood/comradeship. ፡ሃጌዛ¾ሬℓ

These lines speak of your mutual relationships and prodded responses to the well-being of others. While you may attune yourself to see others and their plight; the indications pertain to turning your eyes from those who are inwardly confused, seeing outside the Eyes of your Name, or who have lost the sense of their dignity to pursue vanity of desires, becoming attached to circumstances and diversions. The term, AD/nadæch conveys being pushed, shoved, driven astray, seduced. You are to look inwardly to attend to your branches of brothers who uphold you, being as the shepherd of your own flock. As you sense their pulse shift from upholding your ambitions and goals, you are to look them in the eyes of ALhhim, and bring them back into your collective fold.

The verb, to see/\$\alpha44\$, has the value of 26, whereby one looks through the Eyes of Yahúwah/26— the Collective. The profundity of sight includes all 12 faculties of Yahúdah—to calculate the scope; Yishshakkar—to encircle with eyes of covinousness; Zebúwlan—from the advantage of the sun; RAúwaben—through 8 levels of ascensions; Shamoúnn—with an understanding of stages of developments; Gad—through the wealth of words and the evident fruit upon the branches; Aparryim—via blessings of provisions; Meneshah—through upholdings and visions of transitions; Beniyman—through their core Seed generations/attainments; Dan—through appointments/judgments/consequences; Ayshshur—from the point of origins; and Nephetli—through intertwining teachings and compassion of the heart.

And on occasion your brother is apart from your strands of AL, YILA YIA AYAP ALMAY 2 with a prodding you know/are made aware. YXOAI ALY With a sense of collective gathering YXJ\(\frac{1}{2}\) the strands of AL in the midst of your house YXIA YYXLA and the illumination of the strands of Y\(\frac{1}{2}\) there is a witness, testimony to search out/dirash WAA AO concerning the totality that is with your brother YXA YIAA and you restore to the collective a wholeness through instruction. YL YXAWAY

As you are made aware inwardly of any incompleteness in your house, meditate upon the 15 sets of AL which connect your faces from north to east and from south to west whereby any gaps or breaks in your the strands are restored.

And also you do the same concerning the donkey/assignment belonging to you Y4MAL AWOX YYY and also do the same concerning the garments of your collective. YXLMWL AWOX YYY

And affirmingly you take action ኣWOX ንነዣ concerning any losses of your brother, ሣጓክፋ አልቃፋርዣር affirming what you have lost from your collective ፕንግግ ልቃፋአብሠፋ and then found/discovered the Illumination. ኣአፋኮግዣ Being prodded you are able to delight in your eternal sense of being. ነግርΟአኣር ርዣፕአ ፋር

Whatever are your purposes and assignments in life, you are able to tap into your Sources, whereby any sense of loss is recovered. In so knowing and affirming your place and appointments, you have the eternal sense of joy and wholeness of being. The strands of AL are the means to create a complete face, restore a brother—upholding branch, or create a garment of Light to wear for your assignments. These strands are listed below, noting the corresponding branch in your Body of Light.

Each Father is an Everlasting Concept of Light. The 15 pairs of the Faces of the Fathers form a Seed. This cluster of Light strands is called AL. the Seed or Word of the Fathers. The Seed is the construct of all living things whereby there is nothing estranged from its Source nor from one specie to another for all are from Light. According to the hour, day, and month, each living thing is formed according to the thoughts frequencies and colors of its Fathers.

30 6-64/31 29 YO-64 i 28 YA CX/ 27 YI -64/3 26 YY & /3 25 *3 64 24 YA 16 15 From the patterns 14 13 M) df the Fathers in AL 12 a tree grows and 11 Y bears from the rings 10 む Ithe fruit of AL. The 9 \oplus Rings are formed by 8 Ħ the unions of the 7 Ι Faces of the 6 Fathers, and the 5 fruit by their 4 extensions of Light 3 through the stalks. 2

The Formulations of AL CA as the composite Seed of the Lights of the 15 Aúvim/Fathers

You are prodded to see/look/examine ¾ 44 × 46 the sum of your brother's labors/functions ሣጌቶች ብሃማቶ × 4 or the collective observation ሃኅጉ ሃላቸ ላይ as they are fallen in the derek/Way ሣኅልቃ ማጌሪጋን Through knowing the delightfulness/eternal character of totality, you realize inwardly አማሪጋኣጓጉ what it is to be without them; ማጓማ the illumination lifts them for you to gather ማጓዮአ ማዮጓ them to the collective consciousness/people. ፡ሃማጋ

You are prodded to discern the functions of all of your parts, and seeing them as of ALHHIM you know if they are laying down or if they are busy about their Father's business. In seeing the works of your Name, you comprehend their eternal nature of olæm, and what it would mean to be without them at your side or without them functioning in ALhhim. The Light in your Eye lifts them up whereby you gather them as the fruit from a tree and bring them into your collective sense as the People of Yahúwah.

Redirect/prod YahYah \$1\$1 465 to be configured as a vessel of might/prevailing strengths 497 164 ascending as the ashayh/the bread of illumination/meditation/woman. 3W4 60 With proddings, put-on/attire/be clothed with strength/valour, 497 W961 464 wrapping/enveloping/enclosing an ashayh/woman, 3W4 X69W because outward show is a contradistinction of X90YX 14 Yahúwah of your ALhhim Y1364 3Y31 as to fulfill/complete/perform according to ALah—strands of Illumination. 364 3W064

The giber/might/warrior is adorned as the Bread formed from the altar, called the l'ashayh Yahúwah (woman). What is formed of YahYah has the strength derived from the Fires of the oylah which is within the Bread. Each formulation of truth stands on its own merit as does every Name. In contrast, Shimshun/Samson gave the strength of a nazir/dedication to a woman instead of wearing it inwardly as a giber/mighty one.

In comprehending these lines, the Túwrah speaks of your garments of strength within each of your houses. The term, garment, rendered as a vessel—pertains to articles of might/prevailing power—as tools. The same word as an organ, or an instrument that you wear bodily, whereby you walk inwardly by the Collective

The term, *ashayh* is translated as "woman/bread" verses a gebúwrah—a mighty woman, which would compare to a giber, a man/hero of valor and strength. Woman comes from your sides as you rise daily, forming a body of consolation for your ascending rings; however, the strength that gives rise to the body of your bones lies within your den as a lion (CHP/Numbers 28:13). Hence, in these Túwrah lines, we are to distinguish between the form presenting which continually changes and the inner strength that accumulates. Should we attire the outer, as to fit it with the inner, we restrict changes from occurring outwardly and inwardly.

The Túwrah speaks progressively. You come to masteries by learning through your inner activities of contemplations. Through ashayh/woman comes is awareness of levels of illumination through performance of offerings. You do not need to wrap the illumination with the flesh, as what forms inwardl-

hy comes with its own mantle, as a seed comes with its own coat. A giber—man of valor attains strength by what is imparted freely by YahYah and wearing it inwardly. The term, $\mathcal{L}\mathcal{L}$, meaning, "no," conveys to re-THINK or restrain fixing a garment upon the outward nature, as putting new wine into old skins. The former body is not able to contain the new formularies.

A spinning of cloth for your daily garments occurs during ascending the spirals in an oylah, whereby you are attired in suitable garments to move forward with strength of your progression. A plant develops its strands according to the expansion activity of the Seed. You are not to show outwardly to make a presentation to your stature by attiring your woman with your inner adornments.

"Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear; let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in the Eyes of ALhhim is very precious (ALphah Kayphah/1 Peter 3:3-4).

Daúwd/David could not wear the garments of Shaul as they did not fit. The attire of Daúwd came from the inner strength and confidence to stand in the Name of YHWH with a shepherd's cloak and five stones from the brook to hurl against self-exaltation.

To wear garments of valor/strength one must be engaged in keeping and doing the commandments, instead of putting confidence in the outward nature (woman). What is formulated through drawing out your inner resources leads to doing the commandments of the giber/valour/might. To think that one is of might because they talk about the commandments, or by imitating another, or wearing robes and other costumes is an abomination/contradistinction to YahúWah of your foundational stones of Light; for only a doer, ready for service, wears the dresses of a giber/warrior.

There are no distinctions between the body of an ayish or ashayh as man and woman of the natural order are one flesh/garment. Clothing of an ayish or ashayh—for as man or woman are of the same fabrique; hence this portion is not related to human genders and styles of clothes. With the garments of a giber/might there are distinctions of readiness and implementation. The cloth/garment of a giber depicts the function of Breath woven inwardly. The warp of your offerings provides a framework for the woof to be fabricated. Being in support of another, a garment is woven from the sides of the woof according to the steps/deeds of your progression. The garment of meShich is of great value, for it is woven seamlessly with inner and outer rings to comprise the Body of ALhhim.

The two sides of our branches serve to clothe one another. *e.g.* Aparryim and Yahúdah are one body with two heads/ends as a unified Rod of ARiAL. One head serves the other head/end to compose and build its unified body of Rings. This is the nature of HhaALhhim; there is head below and a head above, as a bulb and a crown. When a head rises upon the parts of the oylah it appears upon a new body/garment that it fashioned. This Body of Light is daily renewed by drawing out the strands of light of YahYah. When the other head rises in subsequent offerings, what was the head now becomes the body, whereby the two ends are one—unified into one Light Body. This teaching is from performing the oylut of HhaALhhim, from which all sayings of Light come, and thereby the corresponding state of residences.

Teachings and their fabriques/weavings come by the labors in the realms of Light; where there is no labor or movement in the spirals, there are not weavings. Thinking about what the teachings mean are to lead you to your labors; otherwise the thoughts fall short. Teachings that come from only thinking about what the saying means are an abomination/contradistinction to YahúWah of the Branches of

ALhhim, for they do not convey the strengths of ALhhim as the giber—the valour of the Most High; hence, they are an in opposition to YahúWah. What is in opposition to the Collective is when one says: this is what I think, rather than, this is what I do. All sayings are proven by the doing. The evidence of the cloth is in your hands upon the spindle. The Most High speaks when the thought is proven through an oylah—tested in fire unto the tenth elevation. When the thoughts of the Most High are considered, they are given to the Kuwáhnim to be implemented in the Fire. Ideas that are not proven to be of the Unified Body are cursed by the six on the left, for the sayings do not bear the clarity of Enlightenment. Ideas that are tested and have a solidity within them, having no reason of fault, are complete thoughts and understood inwardly by Shamoúnn, whereby they are blessed/expanded by the six on the right. The fruit from the sayings are tested by the lasting nature of their deeds, whereby they are perfect, joyful, enlightening, enduring (Tehillah 19:8-14). When the oylah is performed with perfect thoughts, those of the Most High rejoice in seeing the perfection of their thoughts extend within their Offspring of HhaALhhim who are clothed with their strengths.

As your hand comes near the nest of a bird, 4Yフኮንዮ ፈ4ዮጌ ጌታ 6
as instructions of angels appear to your faces, ንግንፓር
in the Derek/way, ንዛላቃ
with a complete Teaching, through any tree, ኑ〇ርሃቃ
or ascending in the Hosts of Light, on the earth, ኑዛሬፌሊር ንዛሬ
hatchings of young or with concealed rings/eggs ማጌኮጌታ ንዛሬ ማጌዘላጋፉ
and the mother laying on the breast, stretched out to create a covering እኮታዛ ማሬጓጓ
over the hatchings, the fruit that is rising of Aparryim ማጌዘላጋፉፌር
of over the eggs/concealed for development ማጌኮጌታፌርር ንዛሬ
Rethink acquiring the Mother ማሬጓ ዘዋአፈር
upon the generations ፡ ማጌንቃኤርር

Letting loose/releasing, you are sending, extending ቹረWX ቹረW 7 the summations of the Mother, ማፈጓአፋ and the summations of the generations you are able to acquire for yourself ሦርዛዮአ ማጓንቃጓአፋሃ to make an associate response/purpose/objective to do well/good for your branches ሦር ቃውጌጌ ሃርማሪ and for the Illumination lengthening of days. ፡ ግግግጌ አሃኅፋጓን

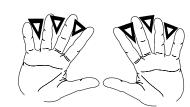
According to your deeds—by your Hand or level of performance you have access to what is brooding under the wings of Bayinah and Chækúwmah. In the nest are a brood of hatchlings or eggs, as these are two levels of what is made by a seed, the fruit, which is as an egg, or the young, which are the offspring of the seed. Take a peach tree for example. Where is the Seed in the peach tree from which it originates? The Seed, as it has given all that it has, has come to reside within the branches that it drew out of itself. What comes to nest within its branches are its young that form from its flowers. The peaches on the tree are the eggs of the Seed, and the hatchlings are the generations of seed that come from within the eggs/fruit.

The means of attaining your nests are according to your extent of your Hands. A Numbers of a Hand—Yeúwd are 20: $\Delta Y = 3$, or 10+10=20. While every Name has its deeds, your Hands are configured as a formulary of $\Delta = Y 3$, from which the Name of ALhhim—Yeúwd is uttered as a 4:4 ratio. The difference between the two formularies are your Name in progression, or when your Name is paired—conformed to the patterns of antiquity, whereby the sum of Yeúwd is 20. The Values of 20 signify that your hands are in total agreement with another to branch from their solidarity according to the origins

of the Tree of Lives. The OyitsChaiyim is read as Tree of Lives verse Tree of Life, as the Tree is an assembly of two Names.

When your hands are facing each other, the pattern of the Seven Dallath are apparent. With your hands fingers to fingers, you approach the kaiyuwer/laver to activate your Name for its progressions to

make the oylah. The facing of the hands one to another is the core of your Name as it appears upon the altar in shemayim. Within the sides of your hands are your three Dallath on each side; and where your thumbs and forefingers connect the double Dallath of your Name and Aharúwan appear. (Regarding these formulations of your origins, see BHM Shuphetim/Judges 19:16 illustration of The Taúweh-Dallath/X4 Stones).



When your hands are paired, then the 14 Dallath/ \triangle of Neúwn/ \Im are clustered as one hand of Dan, whereby the sum is 20 (10+10). Together your hands are the Hands of ALhhim, joined together as the



Body of ALhhim of four hands (YechúwzeqAL 1:4-14). As the priests utter the blessings of Aharúwan, they poise their hands to be fingers to fingers and thumbs to thumbs, forming Seven Pathways through which their Words are uttered unto your Name.

The nests of Knowledge which appear to your faces contain hatchlings or eggs. These shapes are appearent upon every tree, as the fruit of a tree are as eggs, and the seed within the fruit are living hatchlings of blessings. The nests are of your messengers, depicted as birds, who abide in your branches. From these birds you are provided instructions/nourishments. The nests may be in trees—stature of teachings, or in the earth—amongst your dwelling states that are established for progressions, such as orbits—habitations of ALhhim. Within the nest are voices of a new generation or gatherings of consciousness, as eggs, which are given to your Hands to acquire. This new inventory of Knowledge are under the wings of your Mothers who have been formulating new acquisitions or the evenings and mornings. The nestings start with Bayinah laying the eggs. She initiates new thoughts and provisions of the night. In the morning, the Queen of the South, Chækúwmah stretches Her body over the nests to cause them to develop fully as well as to protect them. However, you must first extract—release the properties bodied in Bayinah and Chækúwmah prior to putting forth your hand to grasp their fruit, lest you partake without acknowledging the Source of what you are eating. You give flight/ascension to Understanding and Wisdom, thereby releasing formulations of Knowledge within their breasts. As you accept the Knowledge appearing, you attain what has been hidden within the folds of Understanding and Wisdom. As you see Wisdom rise from the nest—the mutual sides of impartial thoughts, you are able to obtain the fruit of Knowledge within her house. As the Mother rises in your eyes, you create space for Her fruit to come in your bosom—your wood, whereby you take on the responsibilities of nesting the young. Through your responses to what appears, you acquire the Good of the collective the Trees of Knowledge. The Light therein lengthens—extends your days—activities beyond former levels of knowing.

When you build/construct Bayinah/understanding ጓንቃእ ጊታ 8
to renew a Bayit/House, W Δ ዝ አጊቃ
with Understanding is Wisdom to attain your Totality, whereby your perform አጊ WOY
from consistently following your steps to your roof/mind/vaulted dome; ታኅጊሪ ጓዋርማ
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T 3W46 Y6 XY336
T 34793 4W4 34A4
T 4Y3 390YX34
T 3Y33 3Y76
T 443X4 430AX 467
T Y3364 3Y31 4W4
T 368Y Y6 YXY

T W14 AP11 5
T 3W4A 3W4
T 4919 411 40
T 49404 Y10 49014 Y
T YX196 3131 1P9
T XA4 39W

T YXW4X4 AMWY
T:AP64W4

T 19444 54 T 1944 74 W 1944 T 1944 473 W 1944

T W14 41-7114 7
T Y1447 W77 971
T C44W1 1797
T Y9470X3Y
T Y4477
T 4Y33 9713 X77
T O43 X409Y
T: \$\text{19}4497

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T YO49 3WX4Y 10
T 37Y47 X4W7
T YX49(4 49X4(
T:Y090 090(

T 470X ryh9 11

T W743Y

T Y9 3WY 3X4 4W4

T Y764 47ry7

T \text{\text{\$T\$ \text{\$Y\$}03X4}}

T \text{\$T\$ \text{\$\text{\$Y\$}03X4}}

T 4Y3 170 W1474Y 12 T:Y0909 9YWX 46

T YC INWX IWA 13

T T TYION A 4 YIY

T YXMCWI IYYAIY

T YYAIY

T T TAPAH ALAX YCY

T: YLACA AYAL LYIC

T 43.4W PWOX 46 14
T 794344 370
T 74477 44
T 7447 4W4
T 1440W4

T Y4YW YXX YMYLI 15
T WMWA YLO 4YIX4CY
T 4YA LYO LY
T YWJYX4 4WY 4YA YLC4Y
T YLO 44PL4CY
T AYALC4
T:40 y 3lay

T XY94 YXማY೩4८ 16 T ማ೩୬*୨८*୦ T YXማY೩4८ ማ೩୬**୨**Y T XY94*८*0 T :YXማY೩ Y4⊕₦*9* W೩4

T ABX 46 17
T MYX1 41 BJWM
T 69AX 46Y
T:37M64 419

T X4YIY 18
T X443 490 44
T 744149
T 743(4 3Y34 7474)
T 77W7
T 74Y4 740
T XYWO(
T XYWO(
T 3I3 4943 X4

T ሣ4**૨**ኮዋ 4ኮዋX **३**ነ ¹⁹ T ሣ**△**₩*9* T 4^MO Xฅነሦነ

T 34W9
T YXAPC 9YWX4C
T 4\C
T 3\MC4CY MYX3C
T 3131
T Y33(4 3Y31 YY491 YOMC
T:Y343 3WOM CY9

T YX1I #3AX 14 20
T Y1AA 447X 46
T 4\6
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T YMAY ALIX IX 21
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T X4YIY 22
T X443 4904
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T XYWOL YYEM 449
T XYWOL YYEM 4494

Meshneh Teúwrah 25

T 944 34344 1
T 774W74 749
T 774W73 (4 YW1)Y
T 774D7WY
T 744A43X4 Y944A43Y
T Y04W43Y
T:0W43X4

T 313Y 2
T OW43 XYY3 79M4
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T YYY1 710944 3 T 71∓1 46 T YXY36 71∓177 T 36460

T 3*9*4 34^m T Y1#4 3*(*P)Y T :Y1/10*(*

T 4YW ማ≢βX*4C* **4** Τ **:**YW**ર**Δ*9*

T YAHL MLHA Y9WLLY 5
T MAM AHA XMY
T YCYLA Y9Y
T XMAXWA ALAXAC
T AHYHA
T AI WLAC
T ALCO 49L AM9L
T AWAC YC AHPCY
T AM9LY

T 31.3Y 6
T 4CX 4W4 4YY93
T 7741
T X73 Y 184 7W60
T Y7W 387146Y
T:644W17

T WAAA PJAA ACMAY 7
T YXMAAXA XAAC
T AAOWA YXMAA AXCOY
T MANAIACA
T AAMAY
T AMAA NAM
T YAAAC MAAA
T CAAWAA MW
T:4MAA AAA

With a reading of the collective sum, the ALders of your Houses of YishARAL, ንንዋ፤ ሃረሃፈላዋሃ 8 of your assembled messages/the city that is formed; ሃላታሪ with deliberations, they declare the formulations of AL activated and assembled ሃንሪሬ ሃላቃፊሃ whereby one stands. having formed a stance of becoming. ላማሪሃ With a saying, utterance, pre-meditated statement, ላማሬሃ I have re-thought, reconsidered bending down, the state of affairs ንንን ተመመፈ መመመው የተመመመው የመመመው የመመመመው የመመመው የመመመመው የመመመው የመመመመው የመመመው የመመመው የመመመው የመመመው የመመመው የመመመው የመመመው የመመመው የመመመው የመመመመው የመመመመው የመመመው የመመመው የመመመው የመመመው የመመመው የመመመው የመመመው የመመመው የመመመመው የመመመው የመመመው የመመመመው የመመመው የመመመመው የመመመመው የመመመመው የመመመመው

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.

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 the building a new house for your spirit's transitions.

The Collective Name is to be read, called YMW 44PYY 10 in the midst of YishARAL—within the soul members: 644W 34 a Bayit/House which draws off the white stream/wadi FYCA X 34 which form sandal/straps on the feet to order your courses of developments. :60%

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

The concept of the ancient wadi/LMY/nechel/brook/river that give strength/vitality for the soul, pertains to the streams, as formularies of Light which gather twice annually in the months of Zebúwlan and Beniyman—months of the early and later rains for the first-fruits and 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; ALphahSephuwrMelakim/I Kings 17:4; Shuphetim 5:21). During these moons you select to make a shift in directions as to what is concurring in the ayshayh/woman/body of Fire formed through the offerings of your collective comrades. According to intersections of your wadi/seminal flow with the Words of your Name, you enter into definitions/boundaries for your states of inheritance (CHP/Numb 34:5, 33).

- T YAHA MAWYA YEYAAY 11

 T YAHAY WAA

 T AHAA XWA A 944Y

 T AWAAXA (AEA)

 T AAM

 T YAYM

 T AAA AH(WY

 T:YAWAMA APAIHAY
 - T ϠϽϒΧʹ4 ϠΧԻΨΥ 12 Τ:ΨΥΊΟ ΞΥΕΙΧ Δ΄
 - T YC 31314C 13

 T Y₹149

 T Y94Y Y94

 T:3Y⊕PY 3CY41
 - T YC 31314C 14

 T YX199

 T 3714Y 3714

 T:3704Y 3CY41
 - T PAPY 37/W 194 15
 T Y/3131
 T PAPY 37/W 3714
 T Y/3131
 T Y17141 100%
 T 37043 (0)
 T Y13/4 3/314W4
 T:9/ 1X1
 - T X 90 Y X 7 16
 T Y 7 3 (4 3 Y 3 7 3 (4 3 W 0 (4 Y 1) 7 1 (4) 7 W 0 (4 Y 1) 7 W 0 (4
- T ዋረማO ሦሪ ጳWO4W4 X4 4YYI **17** T ሦ4Δ*9* T :ማ14ኮማማ ማ**Y**X*4*ኮ*9*
 - T Y449 Y4P 4W4 18 T Y9 9YI 1Y T M1/WAY3/Y T Y14A4 T O11Y 710 3X4Y

T 31.3Y 19
T Y C Y 13 C 4 3Y 31 H 13 3 9
T Y 13 14 C 4 M
T 9 1 3 5 5 M
T + 4 4 9
T Y 13 C 4 3Y 31 AW 4
T 3 C H Y Y C Y X Y
T 3 X W 4 C
T 3 H M X
T 9 C M O A Y I X 4
T M 2 M W 3 X H X M
T : H Y W X 4 C