

T ቡዕፅ

T ጸፈወጸ ፅወዕፅሃ

T ፡ግጊ ላኩግ ቡፋፋርሃፅ

T ፋፋዋር ጸዐፋገ ፋጻግጊሃ 16

T ሃፋጻፋርሃ ጸወግር

T ፋግፋጊሃ

T ጊጸፋፅዘ

T ግሃጊጸርፋ ጸሃጸጊር

T ፡ግሃርሃ

T ጸጸዐሃ 17

T ጊጸፋፅዘ ፋጎ ፋወ

T ግዐጋጸ ሃፋ

T ሃፋጊጸዐጸሃ

T ግሃጊጸርፋ ጸሃጸጊር

T ጊርዐግ ፋቹጊሃ

T ፡ጸጸጸ ጸሃግጸጸፋ ዋፋ

T ጸዐፋገ ግዐግ ፋኩጊሃ 18

T ፡ጸሃጸጊርፋ ፋጸዐጊሃ

T ጸሃጸጊ ሃጋጸጊሃ 19

T ልፋግ ዋዘ ግጊዘሃፋ

T ጸፃፋፋጸጸፋ ፋወጊሃ

T ጋሃቹ ጸግጊ ሃጸዐዋጸጊሃ

T ልዘፋ ጸፃፋፋ ፋፋወጎ ፋር

T ፡ግጊ ላኩግ ርሃፅገ ርሃፅ

T ጸሃጸጊ ዋዘጊሃ 20

T ጸዐፋገ ፃርጸፋ

T ዘርወ ፋርሃ

T ፡ርፋፋወጊ ጊጎፃጸፋ

And YahúWah contemplates/thinks/renders sayings regarding ጸሃጸጊ ፋግፋጊሃ 21

ALmaShayh—the inherent instruction within the inner assembly. ጸወግርፋ

Extend your hand/your activities ሃፈጊ ጸፅጎ

in regards to the ascent of Names/concerning the Names, ግጊግወጸርዐ

and the emanations produce darkness ሃወዘ ጊጸጊሃ

above/pertaining to the States of Metsryim; ግጊ ላኩግ ቡፋፋርዐ

and the unified distinguish/explore/contact darkness. ፡ሃወዘ ወግጊሃ

The Collective of YahuWah regards what is in its midst. By the unity of the Rings of ALhhim within us, which are engaged into each other, the Sayings of their Unity address every state of con-

sciousness in which we are suspended according to the generation of that which is coming from our SeedName of Baniymin. When the Teuwrah says that YahuWah contemplates, it means that the Collective Rings are forming the next Words to be uttered and the next deeds to be performed. The directive is to extend the inner harmony above the lands of Metsryim whereby it becomes distinguished from the boundaries in which it resides.

And maShayh extends the sum of the unified hands ሃፈገጽፋ ጸሠሣ ቀገሃ 22
in regards to the ascent of Names/concerning the Names. ሥጋሥሠጸፍፍ
and the emanations produce a heavy darkness/of many layers/veils ጸፈፋሃሠዘ ጸፋጸሃ
within all states of definitions/land of Metsryim ሥጋፋጦሥ ጦፋፈሪሃ
of three days/to be a three-fold transfer. ሥጋሥጋ ጸሠፈሠ

The sum of the hands conveys that all attributes of Names are released: the rays of Wisdom, Understanding, and Knowledge which are within the composite gathering of Names within the inner assembly. The three days are of the acts of every dwelling state of the Names—in Chakmah, in Bayinah, and in Dagot.

They do not see ሃፋፋሪ 23
the fire composed within the unified brotherhood/inner comrades, ሃብፋጽፋ ወብፋ
and they do not elevate the fiery entites from underneath ሃጊጸዘጸን ወብፋ ሃሣዋረሮሃ
of three days/to be a three-fold transfer. ማጌማጌ ጸወርወ
And all the offspring of YishARAL ረፋፋወጌ ቢጎጎረሃረሃ
become a light in their dwelling states. ማጸጎወሃማጎ ፋሃፋ ጓቢጓ

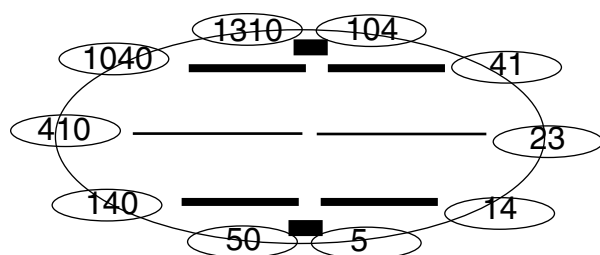
As the blind, the eyes of Metsryim do not behold the inner network of Names and comprehend how all parts uphold each other to comprise or become one. Looking at individuals or individual parts blinds the eyes from the inner harmony, causing the eyes to shift apart from the Unified Consciousness. When the lens of dust is removed from our eyes we see all spirits to be of the Fire which comprises the Collective. The specs in others are not seen even should there be any, for our eyes are filled with light. The light in the eyes denotes that all 7 rings of a dwelling state have illumination whereby they see the Illumination of that which is emanating from the hands of maShayh—the inner harmony. As the inner harmony is drawn out above Metsryim, the Light of the Collective is spread out like the hands of maShayh,. All within the lands—those of the formulations of Fire—the offspring of YishARAL together light up their dwelling states, for when the light is given from within us it extends and fills the dwelling state unto which it is appointed. As a Seed gives its light within it, it fills the space which it has formed by its giving/hands, though the outside of the tree is like a thick darkness.

The ninth strike/plague of the hand of maShayh is the release of all measures of light upon those that dwell in the land of Metsryim. **The three days/acts of darkness are the veils of Chakmah, the veils of Bayinah, and the veils of Dagot.** When one cannot see the fire of the unity of their parts within them—the unified achim/brotherhood, and when one cannot rise by the fire within their unified dwelling of the three days/acts, then they become veiled by the multi-layers of the light. The twelve hours of a day layer upon the defined bodies of Metsryim the multi-colored coat of Yúwsphah, for each hour is a variant color of illumination. To walk in the light means that *we are walking with the light*, whereby we are one with the light, and thereby the light enters into us, and we have light in our

dwellings; however, if we do not walk in the illumination, then the light falls upon us from the sky and we do not see the activity of the fire within our parts, nor do we rise with the oylah of the day. In the Unified Rings of ALhhim there is no opacity whereby we are able to rise from our places through the works/acts/days of the lights of Chakmah, Bayinah and Dagot. We move through the upward spiral of our rings by the hand of maShayh—by the ongoing process of drawing out all from our inward assembly. Should our former mind offer us the rite of service to the Collective without the designated offerings we will refuse it, for only by our flocks of the inner assembly and their observations of our inner members do we learn to serve the Collective daily and to go forth by the hand of maShayh [SYM/Ex 10:24-26].

The concept of darkness is understood to be the layers of acceptable compounds of illumination, whereas the outer darkness is to go beyond/outside the layers of acceptable compounds of illumination. When the body does not move with the illumination, the parts are depicted as those in Metsryim that abide under the layers of the lights of the sun, moon, and stars. When our parts do not move with the illumination as YishARAL upon the altar, then we have feet, but we cannot walk nor go beyond where we have come. Such are those who dwell in forms and in teachings of darkness/veils/imagery of thought without passing through the veils. We keep pace with the spirals of light that surround us daily as we trod the paths of Chakmah/the sun and Bayinah/the moon and those of the Kukavim/stars.

As we give of our inner emanations, our Names emerge from within the veils of the Seed as a plant that comes out of its darkness—the layers of light that forms a seed. As a result of our inner transformations we transfer the illumination within our SeedNames unto an expression/deeds. Hereby we put leaves upon our branches through which we absorb the Light and through which we attain unto our full measurement. Thus in the course of the offerings, the House of Shamoúnn follows Ayshshur.



When any two values of Illumination, being 5:5, bow unto each other, they are one and they conduct between them the Mind of Neúwn/נָא.

In the midst of any two values, being 5:5, are bands of thought frequencies. These united bands form strong holds within the chambers of YishARAL. If the values are closer in proximity to one another, the bands are wider, and if further apart, the bands are longer than those closer to one another. In this manner, the Thoughts of Enlightenment fill the spaces of ARAL.

T 3W3C4 3047 4402Y 24

T 4343Y

T 3Y3ZX4 Y490 Y4C

T ማሃዋዳሃ ማሃጎፋኩ ዋፋ

T 7/27

T ヲフ⊕ツハ

T : ፲፱፻፲፱ ዓ.ም

T 3W3 4343Y 25

T Y7Δ79 YXX 3X477

T XCOY 77H9I

T : ሆኖላፍ ሕይወት ሆኖላፍ

T YṯYḞṡṡḶY 26

T Y Y M O Y C E

T 3347 44WX 4C

ፕ ዘቀን ሃንግግን ጌሃ

T 4906

T YᎠᎡᎠᎢᎠᎢ ᎠᎵᎠᎢᎠᎢᎠᎢ