

Source of Information and Authorship

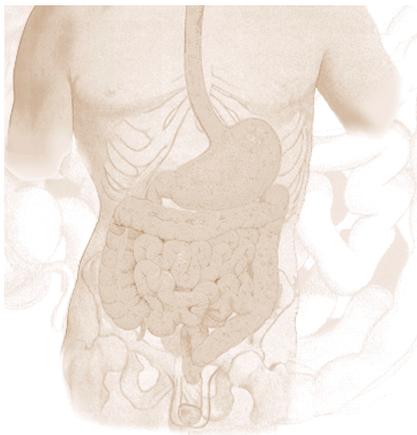
WHAT ARE THE AUTHORS?

We may assuredly state that all teachings, **the sum of Words, are founded upon Names**. The Names of Light/the Heavens and their Hosts/States of Earth are created by Words. What is made appears by Words which are set according to their Names/Heavens. Messages in the texts are as orbits; they are written and spoken within a continuum of concentric circles whereby there is no sign of beginning or end. The priority of Names/Heavens establishes places for their Lights to reside. The Breath of your Name speaks to create a body to reside within. Your body, as a formulation of your Spirit, contain the Letters of your Name—a record of your Light and its deeds.

The records lead you into paths of Understanding for the sake of Names (Tehillah/Ps 143:11; 23:3, 31:3). To rightly enquire into any Teaching, you arrive at the intended insight as you follow the Names by whom and unto which the Teachings are uttered. From the Name flows corresponding messages of Light to their Words. Words are opened, thus magnified, according to Names to ascertain spiritual literacy (Tehillah 138:2).

The ALhhim utter streams of Light from the Faces of YæHH. In discerning the Names of the ALhhim speaking connects you to the Source Faces radiating their Light. When ALhhim of Zayin ALphah are speaking, they are communicating Wisdom from the Faces of Avrehhem and Understanding through the Faces of Ayithamar via cords/strands of AL/31: 4 and 27. The Eyes of the ALhhim see the Light in the Faces and speak according to the transmissions of Faces. What is spoken is what is seen. The Eyes see as speak the Collective Goodness of Faces (SMB/Gen 1:29-31). When the ALhhim of Gad speak, they utter words of Wisdom by the Faces of ALOZAR and the Words of Understanding radiating from the Faces of Aviyahua. They speak according to the Spirit of the Fathers to be fulfilled with joy. The Voice of Gad carries the vibrations of AL to AR; by the Faces of ALoZAR their Voices are heard. The Words of Gad being seven, deliver messages of the Seven Masters of the Universes and their colours. Accordingly, the Seven declensions of actions/verbs make-up the Seven Scrolls of Túwrah/Torah.

Their *Words are the coming of ALiYahu/Elijah as strands of YæHH* appear. ALiYahu is coming—ongoing action; has come through which all that is appears; and will come through whereby all is restored. When texts are read apart from the Voice of ALiYahu, the reader does whatever they desire to do to the Words. Likewise, the Offspring of Neúwn—the Son of Man, suffers by the Words spoken by the Voice of ShayinOyin (Metiayæhu 17:12). The condition of biblical illiteracy is summed up: “They have ears, but cannot hear, nor is there breath in their mouths” (Tehillah 135:17). We hear from the Faces of Wisdom, and speak from the sides of Understanding to utter the Words of Aviyahua. Those born as offspring of ALhhim—are YishARAL, those born as offspring of Kuwáhnim/priests—are ALhhim. These declare the Words and their blessings of the Collective. (Tehillah/Ps 135:19).



The signatures of the authors are in the Letters of ALhhim through arrangements one to another. The Words are numerical formularies of Light which find resonance within the Rings of ALhhim. By the thoughts streaming from the Faces of YæHH, via their Numbered strands of AL, they appear upon paired tablets (SYM/Ex 31:18). According to the paired Faces of YæHH, from which the Light communicates, the Words are written upon a heap of paired stones (SMB/Gen 31:46-48). The messages inscribed in your stones or on papyri

are the same Words of Collective paired Names of YæHH, coined as YæHúwaH. As the seven-fold Lights stream into subatomic particles, they formulate in patterns of Semek as the Fire of the altar flows into your hands to record the sayings/inspired impulses (2 Cor 3:2-3). The understanding derived from reading the texts may be affirmed in the worlds within and around you for verifications.

Words are formed within your founding Rings of Yahúdah and Yishshakkar—the embodiment of Numbers. As the Number codes are released, they rise through your manurahh/lampstand of seven colours. The colours of Light swirl through your seven rings of Gad, classifying the thoughts into seven categories. The Thoughts are pondered within the Seven Heart Rings of Gad, as treasures kept in the heart, until the day they are spoken to be affirmed. When the tongue draws out the formulations of Gad, the Light within the Words frise further unto the seven cervicals of RAúwaben to appear upon your tongues as Fire—according to the Fire of the altars of YæHH.

The Numbers and Words keep pulsing in the blood of the ALhhim upon activating them in your oylah. The Kephúw and Dallath ALhhim in your midst ascend through your branches of Semek—from the midst of the Tree of Lives. Accordingly, the bones of Semek, of Marri/Merari, carry your members through your gates. In Semek—the 15th of YæHH—the sides of your body appear as the document to house the seven-seven paired stones of your crowning glories.

The arrangements of the ALhhim (reading right to left from the Fire to the Wood)
Shayin Rayish Qaúph TsæddaTsædda PaúWah Oyin Semek

W4ΦτΓΟΞ

Central TsæddaTsædda/ττ are Words of the Crown/Masteries/Freedom of Glories of ALhhim/126 (the unified 12 of Shayin—in Fire)

The arrangements of the ALhhim (reading right to left from Neúwn to the Chayit—from the assembly of the Faces in Neúwn unto their ascensions of labours)

Neúwn Mæyim Lammed KephúwKephúw Yeúwd Tæyth Chayit

γμζΥε⊕⊖

Neúwn Mæyim Lammed KephúwKephúw Yeúwd Tæyth Chayit

Central KephúwKephúw/ΥΥ are Trees of Paired/Associative Messengers/77/167

W4ΦτΓΟΞγμζΥε⊕

Central Semek/Ξ is The Tree of Lives. From the sides of Semek are Trees of GaynOodenn/Garden of Eden. In the GaynOodenn are 14 Trees of Knowledge—7 of the Collective Goodness and 7 of the Associative to make 14 trees. The 15th Tree of Semek is the Tree of Lives in the midst of the Garden.

From the Bones/Ξ Life flows to support the body of Neúwn and its branches!

Source of the Patterns of the Assembled Sayings of meShich ×⊕ Tæyth-Taúwah/217—the Nine of LammedLammed/Totality forming 217/74—the Sayings of the Head.

(For other calculations of beginnings of the Words of ALhhim see SMB/Gen 1 Intro.)

The Loaf of Bread/74 forms as Seeds of ALhhim are arranged in the chambers of the cheeks. As the Seed fall upon the tongue, they are ground by your millstones, made into bread, to be eaten.

The Loaves form from the two sides of Light: **ShayinOyin**

as SevenSeven in the Seed flows from Beniyman, as the Neúwn gamete Gives generously.

The arrangements of the ALhhim (reading right to left from Zayin to ALphah—from the tongue of Fire to release the Seed). Your offerings of RAúwaben activate Zayin ALhhim to speak what they see, whereby your tongue of the serpent/flame of Dan appears in your Trees.



Central Dallath Dallath/ΔΔ is the Path to the 7 Trees of the Collective Goodness/28 of the tongues of ALhhim (1+2+3+4+5+6+7=28) through whose gates you pass into and through the olem/world.

For further notes on the origins of the Words of ALhhim see BHM: SMB/Gen 1 Intro:
THE SEMEK SUPPORT OF THE HEAVENS AND THE EARTH

The Words are housed in scrolls of 22/×/Taúwah—teachings of LammedLammed. As the ears, the books are records of the sounds/vibrations of the rod/AL of the collective Name of ALhhunn. As strands of a harp, the words flow from the heart. The collection of your volumes of hin/ግጥሙ are of your rings, to contain the drinks of understanding in ALúwHin. The 22 Letters of the ALphahBayit are the Names of the ALhhim by which their Words are called, the DavariALhhim. The 22nd Letter—TaúWah is the first Letter and the sum or totality of all inscribed. The scrolls are designated for the 22 Names of the ALhhim through whom the writings appear in the Hands of HhaKuwáhnim—servants to communicate the resources of the Lights into fields of study. The earth plane is one sphere to receive the scrolls to assist the lambs to return unto their Collective Origins. The scrolls appear in other states of Light with other content that pertains to messages of HhaKuwáhnim being transmitted in those spheres (MT/Deut 33:2; Chazun/Rev 10:1. SMS/Acts 7:53).

The Names of a scroll are titled by their inner content and themes versus personalities. The hands that orders the Words, with the pen of a scribe, are those endowed with the Fire of oylah. When the parts are aligned in pairs, and then bound—fastened to the corners, the Illuminations of ALhhim, being of the pairs of the offerings, flow through the corners—peaks of radiances, as horns of light, emitted from the two armpits into the hands, and from the two hip sockets flowing unto the feet. It is not of any personal reputation that the works are signed, as those involved in recording the Words are servants of the Collective, and do not seek personal recognitions.

Seven scrolls comprise the Túwrahh/Torah. The same material are in the Seven Colours of the Masters. The seven documents follow in order of the *seven verb conjugations from the Qaal/Kal to the Hhethpaoal/Hithapel*. The Letter Lammed/ℓ appearing in the names of the seven verb forms, denotes seven levels of Teachings. The seven scrolls unfold your Name unto your destiny as the unique/first-born of ALhhim.

YOUR DESTINY AS THE UNIQUE/FIRST-BORN OF ALHHIM.

In the second scroll of Sephúwr Yetsiat Metsryim/Shemot/Exodus, maShayh/Moses, appears as the first man—as a Lamb/Shayh. This is repetition of the unique, first-born offspring of the Adim/Adam, Hevel/Able. As above so below. The lamb of your Name is drawn out of the Waters/Mæyim of the kaiyúwer/laver/basin of your Mother's amniotic fluids to sanctify your body in which your Light dwells (SYM/Ex 2:20). In the third scroll, you, as first man are called, Laúwi/Levi, elevated unto ascensions of

Aharúwan/Aaron. In the fourth documentations, your origins, as the only begotten—the first man, are revealed by your Numbers and lineages in YishARAL/Israel. By your Numbers, your Lamb ascends to reign upon the foundational stone of Dæúwd/David. Your Name is registered/counted unto fulfilling prophecies spoken on the day of your birth (Yúwsphah/Lk 1:32-33). The origins of your parts are set forth as belonging to your Twelve Heads in YæHH (CH/Num 1:5-16). The fifth scroll presents the first man as Aharúwan, the Illuminations attaining to the peaks of Mount Hhúwr/Hor (MT/Deut 1:1-8). Your members go beyond former definitions by the Light of Aharúwan. In the sixth scroll, ma-Shayh/the Lamb is written as the coming of Yahushúo/OWYㄨㄛ—the first born of ALhhim. The ShayinOyin/OW within you, from your birth upon the altars of YæHH, rises as suns and moons to appoint your inheritance. In the seventh scroll, your chosen status, as the unique first-born, appears as the Judge. The Numbers of your Name in Dan puts to rest your illusions. You come to enter into the crowning Kingdom of the ShayinOyin. Your self rule has been put underfoot. No longer do kings reside amongst you. The Empire of the Collective is in your Eyes of ALhhim to enter again into the Unified territories of YæHúwah (Shuphetim 21:25). From the days of your origins, you have examined to harness the Beast. In affirming your Name of destiny, you appear again, known before the worlds are made, as the Reigning Lamb, the Judge. In these Words, your days are recorded (Chazun/Rev 5:6; 14:1).

SCROLLS OF THE FIVE LOAVES

The Colour RED is the first book—Sepher Maoshah BeRashshith/Bereshith/Genesis, whereby the Adim/Adam are Red. While your skins are reddish hues of various pigmentation activities, the meaning of Red is that you are born of the Fire, of Wisdom, whereby you are able to distinguish between Light and Darkness. The accounts are Words spun upon the spinning wheel of the ALphæhALphæh to reveal all that is within your SeedName. The verbal action is of the QaaL/Kal/ㄘ tense, conveying origin and simple purpose.

ORANGE is the second scroll—Sepher Yetsiat Metsryim/Shemot/Exodus. As the colour of changes, the material commences with the NAMES—the Heavens—that enter into Earth. As with the other six scrolls, the materials flows from the same dialogue of SMB/Gen 1:1. The themes in the scroll are from both sides of the ALhhim BayitBayit—the progressions that your make from coming into your House of Definitions—Metsryim/Egypt to transcending as a Oovri/Hebrew into the Dwellings of the Mishkan/Tabernacle. The verbal action is of the Nephoil/Nephil/ㄘㄛ tense, conveying foundational and reflexive actions through appearances/manifestations.

YELLOW is the colour of Teúwrah HhaKuwáhnim/Wayikra/Leviticus, which streams by Chækúwmah to illuminate and make bright the Words of Life. The opening lines, are the call of Names to make their offerings—the purpose of Names entering into the olem/concealments. The Words are of the GammALGammAL ALhhim which pertains to your ascensions/oylut and their affirming offerings. The verbal actions are of the Peool/Piel/ㄘㄛ tense, conveying intensive actions to extend the purposes through ascensions/offering.

The fourth document is GREEN, the pulse and centre colour of the rainbow. These are the Words of DallathDallath, the Stones of Grace that build the House of YæHúwaH. This scroll is named, ChameshHhaPequdim/Bemidbar/Numbers, as the Words of Shemayim/the Heavens are revealed in the place where you are congregating in Earth to affirm your Name's progressions and raison d'être. The verbal actions are of the Puool/Pual/ㄘㄛㄛ tense, conveying intensive reflexive actions to interpret according to the inherent Numbers with the Words via listening intently with the Shaúal of Shamoúnn and deep

meditations. The Letter ÚWah/Υ appears within words to connect with the vibrations of the Thoughts of AL through which the Light of the Faces are transmitted.

The fifth scroll is Sepher MeshnehTeúwrah/Devarim/Deuteronomy. Its colours are BLUES, as they enlighten you as to your approaching the Waters of your Habitations. Penned by the blood of the HhúwaHhúwa ALhhim, they provide Light for your feet to proceed night and day. The verbal actions are of the Hhephoil/Hiphil/ረገግጽ tense, to magnify the action at levels of Knowledge, as fruit increases seed. The actions are causative results of Wisdom and Understanding activations in the Seed-Word.

SCROLLS OF THE TWO FISHES

The sixth writing is Sepher Yahushúo/Joshua, the colour INDIGO which carries the vibrations of the ÚWah-ÚWah ALhhim to admonish you to enter into the full nature of the Lamb and its states of dwellings. The verbal actions are of the Haphuol/Hophal/ረገጽ tense, by thinking through the magnification of the deed/fruit. A reflexive action contemplating the results or causative actions of Wisdom and Understanding ascending in the Heads.

PURPLES are the writing of Sepher Shuphetim/Judges, the seventh, as it contains the fulfillment of spanning the waters of your Name to abide securely in the Fire from which you are drawn out. Correspondingly, your offerings have put your feet through the Gates to the Seven Hills of YæHH, to make your ascent from a fallen, confused angel, to be of the Hosts of Lights to which you are fore-ordained. The Words of Shuphetim are as swords from the two sides of Zayin. The verbal actions are of the Hhethpaoal/Hithpael/ረገጽጸጽ tense, generated through cultivations from AL to AR. The action occurs through internal evidence rising.

Documents in the Tanak correspond to the primary 7 scrolls. The 22 scrolls carry associated colours/hues of ALhhim: as Shayin and Semek, Neúwn and Chayit, are elevations of Zayin ALphah, etc. The 21 scrolls are of the Shayin Fire inscriptions, so called as they originate in the Fires of the oylut/ascendant offerings that give rise to the Seed. The Words of Fire are summed in the lines of DibreHhaYamim—the Words of the Days, being a composite of the rainbow.

From the collections of the 22 Scrolls of the Letters of ALhhim; and moreso, from all that is made in which the Signs of the ALhhim reside, countless other inspired writings have emerged connecting to thoughts and imagery of the Scrolls. What is seen, as made by Wisdom, is written line upon line (Tehillah Psalm 104:24). The use of the Letters are incorporated into all religious and philosophical paths, as they are the Basic Patterns of Light which makes and speaks through all made. There is a rich source of ink that fills the worlds with fervour and insights of targums, gospels, midrashim, translations, epistles and hagiographa stemming from oral laws, visions, and interpretations. Such writings often append themselves to the 22 Scrolls. These documents are framed to fit into various time periods and given various weights of credibility, often esteemed more than the body of your Name which contains the untampered Words of Light in which the Living Breaths of ALhhim reside. Surrounding cultures have used the Letters to fuel ideas of self-ambitions including political, economic, religious and social structures whereby what has been penned becomes part of their weaponry to control and advance their perspectives. Inspirations within the Rings of Light keep the reader from entering into shadowing side-roads and paths of derivations. The Eyes of ALhhim give Light through the windows of Shemayim/the heavens to sit with the Elders in the gates of their Hosts. Through what is written and spoken uses the same terms and references which remain common in the mouth; it is the understanding in the heart that discerns what has been written. The

“original thoughts of Light,” are ever present and unchanging, being before anything is made or penned, whereby they are never considered as “past information,” providing ever renewing insights to spring-up with joy (Tehillah 140:4, 101:1-8).

WHAT ARE THE INTENTIONS OF THE SCROLLS?

The purposes of the scroll are to provide a concise, complete, and perfect record of the agreements with the Kuwáhnim and their ALhhim. Focus on the importance of the individual wanes as you reacquire the sense of the Collective from which you evolve. All of us like sheep have gone astray from the Collective, turning each one to walk after their own set of faces. The messages in the scrolls provided for this state, planet earth, remind you, and more so lead you to the Collective, whereby there are no kings amongst you (Shuphetim/Judges 21:25). The final word of the Túwrah sums up the achievements of the documents to re-thread you into the Collective Fabrique to which you are made. Through Wisdom and Understanding in the Writings you become WISE unto your salvation. You reaffirm the Rule is One King whose Name is First/One/Reshun which dwells in all Spirits, whereby your deeds are according to the Righteousness within your aligned Rings of ALhhim as at the First.

What is made belongs as at the First. The external is servant to the internal. Your Spirit and your properties/members, as processes of Light/nations, affirm to abide in the Kingdom of HhaKuwáhnim (SYM/Ex 19:6). All lands pledge allegiance to the BaOoL Zerro/Master of the Seed—the Unified Rulers of the Olem/Worlds and their Seed of ALhhim (SMB/Gen 47:21-23).

Sin is no more (Tehillah 104:35). Misalignments cannot be amongst your aligned Rings of ALhhim, whereby they are utterly dismissed/forgotten, no longer in the pictures of your Eyes. Take-up—accept—move forward with the bed of your bones upon which you lie down, and go forward in the momentum of the spinning universe around the core of SEMEK (Yahuchannan 5:8).

WHAT IS THE LANGUAGE THROUGH WHICH THE MESSAGES ARE TRANSMITTED?

The written language is called the Ketav Levunah, meaning the White Writing. The title is comprised of two words: ጸጽጽ Ketav, a writing, inscription with the root word of Levunah which is white: ግገላ laban/lavan. The spoken language is called the Shiphat Kenon/ግግላ ጸገግ, meaning the Lip of Canaan, language appears upon the lips of Avrehhem as you branch your Name—unfolding the strands from within your Seed (Yeshoyahu 19:18).

Words arise out of the Fire/Wisdom and are communicated by Understanding. Upon the lips of Knowledge your Words hang as ramúwnim/pomegrantes. Your words are called by your Name according to the lip of the speaker. Shiphat Kenon/ግግላ ጸገግ—The Lip (language) comes on the edge/border/lip of your branches/Canaan. The spoken language is also called the Shiphat/lip BeRurah/ግገላ ጸገግ —The Lip of Berurah (Zephanyahu 3:9). You speak with a whitening/clarity of enunciations of the Fire within the Letters, arising from Wisdom. The People who communicate the Words of Fire are called Oovryit/ጸገግ, Hebrew, in a tongue from the other side. Oovryit comes from the root word: to cross over ጸገግ.

Language is composition of understandings that rise upon the edge of the branches/as fruit on a tree. Words appear in branches through the mouths. Paleo Oovri-Hebrew has 22 consonants. The sound of the words are according to the frequency of the Letters and their placement within each other by Numbers. The texts are written in the Ketav Levunah, the Ancient Oovri/Hebrew script, which being

interpreted are the Letters of ALhhim, writings of the white text—the illuminations of Light. The thoughts of YæHH stream from their Faces into branches to convey their totality of understanding. The Teachers of Lammed formulate unified portals through which the Words pass from one side or dimension to another. The peoples of the Ketæv Levunæh are called, Oovri/Hebrew—the ability to pass from one world to another, as well as to pass through forms as the Word enters into a room, appearing through unseen doorways. Your inscriptions bear the Faces of YæHH from which they originate. Through writings not of hands, the expressions of the unified characters of love, peace, joy and righteousness appear in the worlds within and those without. Hence, from the first pairs of zerrozero, as a zygote, the Ancient script is written within all that is made whereby what is made bears their signatures. The formulations of Light that you carry bodily, are the living, pure, text as documents to test/prove the Wisdom and Understanding of what is penned in ink.

The words penned in black ink or composed at the keyboard are static symbols. Through them we transfer the Living Letters of ALhhim upon a page to study and mediations; however, the Letters of Fire, could not be contained by one stroke of the pen, as they are continually being transformed, dancing together, by their associations with another in One House.

WHAT ARE THE CONTENTS OF THE SCROLLS?

The Scriptures contain three levels of information: Wisdom, Understanding and Knowledge. These levels are known as three gardens in which your branches, as their plantings, are cultivated with their tongues (YuwAL/Joel 3:10; Yeshoyahu 2:4).

The first garden, the GaynOoDann/Garden of Eden, is the School of Chækúwmah/Wisdom.

The second garden, the GaynNúwach/The Vineyard of Núwach/Noah is the School of Understanding.

The third garden, the GaynYæHúwaH/The Gardens of the Súwdim/Secret Counsels and Oomarreh/Sheaves (Sodom and Gomorrah), are the Schools of Knowledge.

The Seven Wildernesses are levels to attain the Words/vocabularies in each of the Schools. The term wilderness/midbar, means to extract the Davar/Word. The BHM Millun/Paleo Hebrew-English is a guide for Word extraction by the Letters and Numbers.

The three levels are the root of the Nine Schools of ALhhim to which every Name is schooled prior to entering into the olem. As one makes the ascent through the waters of the flood, they come to the founding elevation of Aurrat/Mt. Ararat (See ALhhim Achadd regarding the Nine Schools). Each Name is tattooed a Number in their Spirit whereby they are woven into the Nine Threads that make up one Body. The Number of your School is a reduction of your Numbers.

WHO ARE THE READERS?

Who is able to read? What is the posture to approach the writings? Through pursuits to the Doors of the Letters, the reader must humble themselves to be of the same hearts and minds as the ALhhim, whereby their Words can find a place to enter into you and become understood. To read the texts, one unloads prior assumptions of the importance of the individual in honour of the Collective. What one considers that one owns, must be removed from your shoulders so that you are able to enter into the Gates of the domains of ALhhim (Metiyæhu/Matt 19:24).

The approaches to the Scriptures are by night and day — nightly, to receive instruction, and daily, to put into practice what you are learning. You approach the Collective via the oylah, a total giving of the what is commonly called the “burnt offering,” evening and morning. Through giving all that YæHH has endowed you at your birth and calling of your Name, you come to ascend through the gates of sheol which cannot withstand your transformations nor block your ascensions. In the humility of your Name, and taming the wild elements of war, pretense, anger, murder, and stealing what belongs to another spirit to feed self-ambitions, you are granted passageways into pastures of ALhhim. As sheep, who speak not in their own defense, you follow and trust the Shepherd of their Souls, you feed upon the Words of ALhhim.

As a virgin, you prepare yourself to be house the Seed of ALhhim as a new fruit on a branch. As a soldier, you equip yourself to be trained to encounter your accusers who war against your soul. As a student, you devote yourself to prove what you are reading and observing, to set up experiments, and to record your findings by letting Words of ALhhim flow through your fingers to record them for your Eyes and the comrades within whom you are appointed in your generation to be schooled together. In making your Lamb offerings of meekness, you trek the Hills of YæHH and follow the path of the Lamb as it is leads into wildernesses—explorations in the Names and Words of ALhhim (Chazun 14:4).

WHAT ARE THE RESULTS?

SUMMATIONS

The Words spoken are cohesively joined by your Name, breathed by your Spirit into your soul members to transfer them from images of dust to sparkling jewels. The Names and their Words are activated by your Spirit to be in one accord creating a further State of Light. You pass beyond former initiations, from corruptible dwellings of illusions to imperishable realities as an Oovri/Hebrew. All that has been lavished upon you, through the mercies and generousities of YæHH, through sowing and rains, brings you into the intimacy of their Covenants of Faces. Through Wisdom/imparitalities and Understanding/insights, the Words of ALhhim make known to you the mysteries of Their will, according to their kind intentions which are supposedly fulfilled through awakenings and anointings. The culminations of the Words written are spoken upon your tongue as a BaOoL/Master, with a view to an administration suitable to the fullness of the days—instructions and observances. The summing up of all Words are in your Anointed Head meShich, wherein all in your Names/heavens abide in agreement in earth—Hosts fields, perfectly bonded in Light to reside in a unified kingdom.

Through activations of the Light of YæHH within your Name, your Name expands to be Abram of ninety year—transforming studies coupled with nine—compilation of cycles/years. Upon your transformations, YæHúwaH appears to you with the meditation/saying, “Anni AL Shadi—the affluent minds impart the Strength of many breasts, upon which you suck. As a result, you are enabled to walk to MY FACES faithfully and without fault—perfect. In your being without weakness and void of estrangements, you stand Faces to Faces. The Fathers and their Children are Achadd/one.

FROM WHAT PLATFORM ARE THE TEACHINGS WRITTEN TO BE SPOKEN?

From which sides of Light do Letters appear? The messages are uttered from the platforms of the paired 12:12 Kuwáhnim to enable you, as a disciple, to become a MASTER, to exchange states of Letters—Word Residences. From the Seed sown within you, the Light serves night and day until you are manifesting frequencies of ALhhim/Elohim, from heart to heart, mind to mind, Shavbeth to Shavbeth—from one progression unto another. The messages flicker in the NorthEast to SouthWest within an encom-

