

The conclusion of every response rest with the mind, both the responses of Words and Deeds. At the summations of a journey, the responses of the mind on behalf of the members are gathered into a

SeedHead through which one transposes themselves unto subsequent states of residency.

And also the sum of your brothers ጥጊፈጥጋፊግግግግ 2
 the branch/tribe/stem of Laúwi/The Unifiers ጥጊፈጥጋፊግግግግ
 a family/clan of your Fathers ጥጊፈጥጋፊግግግግ
 the ones drawing near with your productivity/Words ጥጊፈጥጋፊግግግግ
 and they are joined collectively through your ascensions ጥጊፈጥጋፊግግግግ
 and they are upright/agreeable with your collective ጥጊፈጥጋፊግግግግ
 and the sum of your Light and your offspring sum up your productivity ጥጊፈጥጋፊግግግግ
 to the faces of the Tent of the Congregation. ጥጊፈጥጋፊግግግግ

The Enlightened Mind that bears all members is upheld and supported by the Unified Body of Laúwi, whereby Laúwi is called the brother of Aharúwan. The Unified Body is called the Tent, being an assembly of boards and vessels that house the vessels of service. As Aharúwan lifts us and carries forward the entire House of Thought in all species, the Unified Body in turn supports the Illumination of Mind whereby it is upheld by the Body. The Mind bring nears the entire House of Laúwi by extending the consciousness into the fabrics, bones, and sinews, whereby the Body is not a strange thing. By imparting the Enlightenment to the brother of one's dwelling Yaoquv heals the separation with Oshauw/Esau. The House of Laúwi is called the Branch of your Father, meaning the Branch/tribe of the Aúwv of all branching of Mind. Father ALozAR appoints the dwellings for the Laúwi amongst the lands of Light. Within the Name of ALozAR is the OyinZayin Body of ARAL.

The Laúwim are called the brothers for they uphold the mind and all members. The House of Laúwi appears prior to Aharúwan; yet the Kuwáhnim precede Qahhath as Aharúwan is the older brother of maShayh. In the realm of manifestation, all things are revealed through Wisdom whereby a house is built to contain its glory. Though the head is present in the cell, the Rings of RAúwaben are the first to form in the embryonic body of Laúwi. All that is made is built for the Head of every Name, which is HhameShich/The Messiah, your high/ascending kuwahlen [Col 1:15-19; Eph 1:3-6, 9-11]. Therefore, a body is prepared first, and then the glory of the Aúwv, which is the CrownHead of a Name appears and fills the temple with its substance—weights of glory [SYM/Ex 40:33-34]. Each Name is a unique one of ALhhim, as a snowflake, a Name born from the offerings of ALhhim is the only begotten of the Aúwv which is sent into the World to have cognisance of the Father. For though the Name is of the Aúwvim, it is born as a Seed. A Seed does not know the Aúwv until the day that what is in the SeedName opens and emerges, **whereby it declares the Aúwv and the glory that it has with the Aúwv from the beginning** [Yahuchannan 17:22-24]. In that a Name has cognisance of the Aúwv it does not perish, for it is always joined to the Source of Life [Yahuchannan 3:16]. In the day that you give all of your SeedName, you will see the Faces of the Aúwvim appearing, for they are in the SeedName and appear as your Name unfolds to be the Faces of the Aúwvim.

THE RELATIONSHIP OF RESHUN AND ALOZAR

Reshun, 55, is the Father of Fathers, also called the Father of Lammed. As the inner core of Light gives of itself, the Values of 55 are compounded. $5 \times 5 = 25/10$. The Values of 10 denote the full giving of Reshun. The equation of 25 is balanced as, 235, or $23 = 5$, which is also read by association of Values to be 2 35's that formulate the Body of 70/Consciousness. In this manner of giving and harmonic associations, all things are made and appear, whereby there are the transfigurations and transformations by Light. The 2 sides of 35 are the Lights of Lammed ጥጊፈጥጋፊግግግግ and ጥጊፈጥጋፊግግግግ. From the giving of the Lights of Reshun, the word, HalleluYah ጥጊፈጥጋፊግግግግ, as a combination of Numbers and Names, is formed. When

All Fathers are in the midst of the Mind of Reshun for they are Light. The Values of 15 are read as One/1 Light/5 which bears its faces through the sides of Lammed, whereby the Light of the days are called by the Names of the Fathers of Lights. The Word of 15 is 𐌶𐌿/Yæhh—the Emanations and Deeds of Light.

And they maintain the Collective charge as a result of guarding the branches ᚢᚰᚰᚹᚹ ᚢᚰᚹᚹ 3
and as a result of guarding the entire tent, ᚠᚰᚰᚰᚰ ᚰᚰᚹᚹᚹᚹ
affirming the Vessels of the Seed to be of the distinguished ones ᚹᚰᚰᚰ ᚰᚰᚰᚰ ᚢᚰ
coupled with AL—the Seed of the heart altar, ᚰᚰᚰᚰᚰᚰᚰᚰ
there is not approach of ᚢᚰᚰᚰ ᚰᚰ
nor dying of the collective. ᚢᚰᚰᚰᚰᚰᚰ
Altogether (as a heap) are they; altogether with you. ᚰᚰᚰᚰᚰᚰ ᚰᚰᚰᚰᚰᚰ

The heart, the inner core of the SeedStone, is hard or soft according to what the ears are housing. The heart moves one as to what one eats and says, and thus regulates the mouth. Therefore the condition of the heart is based upon Shamouinn/hearing and expressed through Gad, as they are set in the Rings of ALhhim. When the heart is bleeding from its inner core, then the inner stone of the SeedName is giving of all that comes into it whereby one's houses are full and running over. We have plenty upon our tables—the tongue, when the heart is the altar to YahúWah.

The heart is built through each offering. As the heart is fed by Shamóúnn—what one hears and by the Words that are spoken for the Collective Heart from Gad, Understanding and Knowledge build up

the heart. In this way one builds their altars upon the elevations of Aúwvim. The branches of wood directly feed the branches of the heart as the branches of a tree feed the core, from which the branches receive the strength of the rays of Light. In this manner the heart is constructed by the Instruction of ALhhim, and whereby the heart gives all Knowledge regarding all things of ALhhim. One knows their heart fully as they know their twelve parts that comprise the heart.

T ሃገረዐ ሃሃረሃሃ 4

T ሃፋግሃሃ

T ልዐሃግ ረጓፋ ጸፋግሃግጸፋ

T ረጓፋጓ ጸፋግዐ ረሃረ

T ፋ፲ሃ

T :ግሃገረፋ ጸፋግገፋረ

T ግጸፋግሃሃ 5

T ሠፈጥጓ ጸፋግሃግ ጸፋ

T ዘጸ፲ግጓ ጸፋግሃግ ጸፋሃ

T ጉዙጥ ልሃዐ ጓገጓገፋረሃ

T :ረፋፋሃገገ ገገግረዐ

T ገጸዘጥረ ጓገጓ ገገፋሃ 6

T ግገሃረጓ ግሃገገዘፋጸፋ

T ረፋፋሃገገ ገገግ ሃሃጸግ

T ጓገጸግ ግሃረ

T ጓሃጓገረ ግገገጸገ

T ጸፋግዐጸፋ ልግዐረ

T :ልዐሃግ ረጓፋ

T ሃጸፋ ሃገገገግ ጓጸፋሃ 7

T ሃፋግሃጸ

T ግሃጸገጓጓጸፋ

T ዘጸ፲ግጓ ፋግፈረሃረ

T ጸሃፋገረ ጸገግግረሃ

T ግጸፋግዐሃ

T ጓገጸግ ጸፋግዐ

T ግሃጸገጓጓጸፋ ገጸፋ

T ጸፋጥጓ ፋ፲ጓሃ

T :ጸግሃገገ

T ገፋጓፋረፋ ጓሃጓገገ ፋግፈረሃ 8

T ሃረ ገጸጸገ ጓገጓ ገገፋሃ

T ገጸግሃፋጸ ጸፋግሃግጸፋ

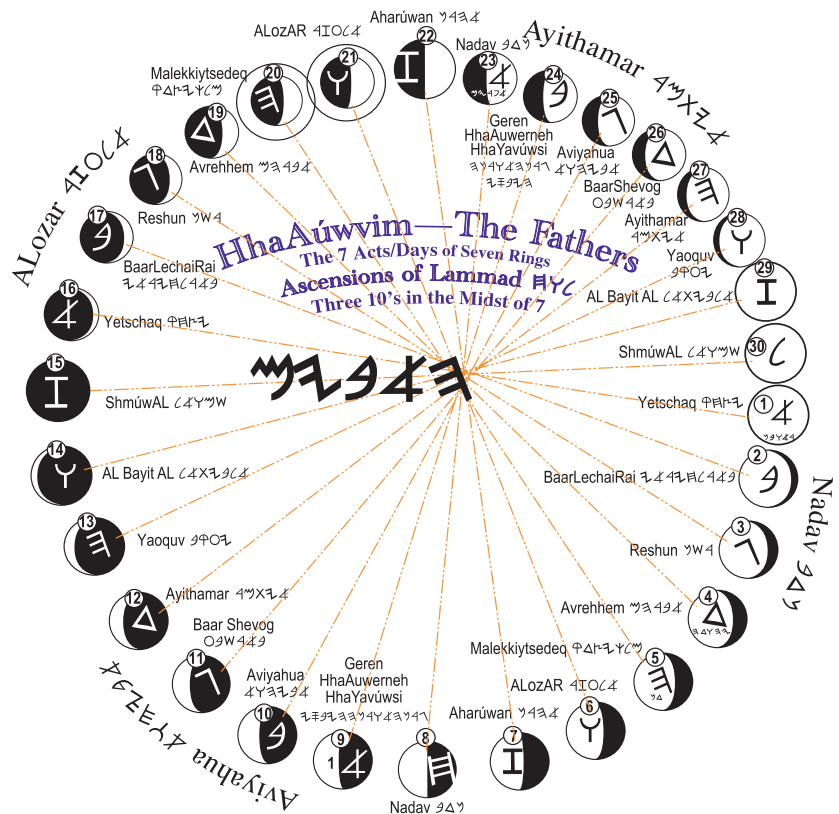
T ገገሠፈጥረሃረ

T ረፋፋሃገገገገገ

T ሃረጃ፤ሃ 11
T ማእጃ ጸግሃ 4X
for composing a complete wave ጸግሃጸጸረሃ
T ረፋፋፍፋ ፋፋፋ
T ማፋፋፋ ሃረ
T ሃፋፋፋፋ ሃፋፋፋፋ
T ሃፋፋ
T ማረሃዐዋዐረ
T ሃፋፋፋፋ ፋፋፋፋፋ
T ፡ሃፋፋ ረሃፋፋ

In that the Houses of YishARAL come out of all nations, the prophets speak to us that the nations and their lands are not YishARAL, nor does YishARAL conform to traits of a certain people [YúwAL/Joel 3:1,2; Huwshægo/Hosea 1:10]. To convey that YishARAL is according to certain physical traits reduces the Twelve to exterior traits and thus places the land over the Twelve who reside within it. Those who say they are YishARAL according to the traits of the flesh make YishARAL to be of expressions that pass away. When one conveys that YishARAL is of certain physical traits or of certain persuasions or certain ancestry they exclude the House of YishARAL from the states in which they sojourn, and thus deny the Unity amongst all peoples to be One Kingdom [Yeshayahu/Isa 19:25] DaniAL 6:25-27]. YishARAL, the Twelve, are in all that are of the collective soul. The expressions of the Twelve are evident in all forms, traits and levels of expressions who have soul by the Breath of ALhhim. All who embody the Twelve are of YishARAL. The Twelve are distinguished apart from the nations which exist only as the Numbers of the Twelve are present in that land/form/people. The lands/nations/gen-tilles, which are states of residence of the Twelve, are given to the Twelve to dwell within. Those of YishARAL affirm the inner Twelve within them.

From the core of the Lights all thoughts emanate out of Reshun 𐤓𐤅𐤍 𐤔𐤓𐤕 550, a formula of 5:5 𐤔𐤓𐤕 𐤔𐤓𐤕 = 𐤔𐤓𐤕 / 556. There are 7 Values to the left and 7 Values to the right that provide the State of the Neuwn Mind/14, the centre of assembled thoughts of Reshun 55 𐤔𐤓𐤕 or 556 𐤔𐤓𐤕. The Values of 6 appear as the bridge between the signs and is conveyed by the written or unwritten ÚWah. The 7+7+1=15, from which comes all Lights, and whereby they Collectively are called the Father of Lights [Yaoquv/James 1:17]. When the inner Values of the Numbers are given, then an embodiment is formed according to what is released from one side unto the other side. According to the arrangements of pairs/sides, there are 15 Faces of the Lights depicted in the 15 Faces of the moon. Each of the Faces is joined to another to comprise the 30 Lights of Lammed, or the 15 complete perfect circles of Thought. Each face has the Values of 17/8 in accordance with the PaúWah.



| | | |
|------|-----------------|------|
| Days | 1 + 16 = 17/8 | 17/8 |
| Days | 2 + 17 = 19/10 | 17/8 |
| Days | 3 + 18 = 21/3 | 8 |
| Days | 4 + 19 = 23/5 | 17/8 |
| Days | 5 + 20 = 25/7 | |
| Days | 6 + 21 = 27/9 | |
| Days | 7 + 22 = 29/2 | 8 |
| Days | 8 + 23 = 31/4 | 44/8 |
| Days | 9 + 24 = 33/6 | |
| Days | 10 + 25 = 35/8 | 17/8 |
| Days | 11 + 26 = 37/10 | 17/8 |
| Days | 12 + 27 = 39/12 | |
| Days | 13 + 28 = 41/5 | |
| Days | 14 + 29 = 43/7 | |
| Days | 15 + 30 = 45/9 | |

The 8 eights are the foundation of the 64 Words of ALhhim that comprise the Names of the Aúwvim from whom are the Words of ALhhim. The 44 appearing in the midst is the solidarity of the Rock/HhaTsur. Those whose minds are unified are as the Stones/Seeds of an acorn.

composed as their Thoughts rise from the Fire. Each Thought is tested in the Fire. When a Thought withstands the Fire it is examined 70 times 7 to consider how a Thought is suitable to be placed within the Neúwn Mind. Each Thought must be of the AynnSayúwph/limitless/eternal to be included in the Body of Consciousness whereby

they do not pass away. The 70 x 7 convey the perfect Rings of Consciousness which house the Thoughts. In that our Names are of the offerings of ALhhim—the Body of Rings to contain the SeedThoughts of HhaAúwvim, our Names are pure extractions of the Fire which are placed as SeedTears of Joy in the Waters of ALhhim as it pleases—comes to be sweetly suited by the Aúwvim. In that every Name is of HhaLammad, there is no Name of more importance than another whereby there are no factions in the House of Light. All offspring have full rights to the workings and dwellings of Light as they affirm within themselves each Word and State of the Aúwvim. The Teúwrah is the SchoolMaster which leads us into the full extensions of the Words of HhaAúwvim. In that one enters into the extensions of the Words, they abide in the Houses of the Aúwvim according to their deeds/hands. By our deeds we verify that they are of the same Mind. Who may ascend into the Elevations of OLiyun unless they have a pure heart and pure hands [Tehillah/Psalm 24:3-4]? As one enters into the parables of HhaTeúwrah, they peel away the allegorical layer and enter into the seven-fold meanings and dynamics of the Words, whereby the Words of the Teúwrah are written in them. Every account of the Teúwrah is inclusive regarding every Name, whereby the sum of the Teúwrah is the full measurement of meShich. When one attains into the full extensions/measurements of the Teúwrah they are in meShich, and they speak from the Mind of meShich, as one who has been Schooled unto the performance of the Law. As the Law passes through your members and through your hands, the Words of the Law are written of and by your fingers.

The sides of the Faces of the Aúwvim form the scrolls upon the sides of the Arúwan/Ark. There are seven scrolls on each side: 5+2 commonly called the five loaves and the two fishes, the later depicting the opened Seed and their extensions, depicted by the fish that move in the waters. When one eats of the Bread of Heaven, they do not eat the stones of the seed coats, rather the prepared meal and oil. Would a Father give children a stone or bread? Would a Father give us the hard kernels, or prepare the grain into a meal whereby we eat what is inside the Seed? Some eat the parables, which are stories set into a seed shell, rather than eating what is inside the parable. When the parable cracks open, then one feeds upon the sweetness of the Words that are wrapped in the seedstone, whereby they know the Mind of the Aúwvim. Or if your child ask for the Way to move in the waters, as a fish—how to extend the Mind into deeds, would one give a serpent instead [Yúwspah/Luke 11:11/Mt 7:9]? Should one ask how to perform the law, would an answer without the intent or meaning be acceptable? Or should one tell you that the commandment is no longer reliant and that you can do otherwise, then a snake is speaking. When the Essenes referred to those called “snakes and vipers,” the text refers to teachers who deceive people regarding the meanings and implementations of the Teúwrah.

Those who take-up serpents examine the Sayings to yield a peaceable interpretation—according to the intent of Wisdom. In taking-up serpents one reads the Teúwrah as Life instead of death whereby one takes-up the strands of Wisdom from whose mouths the Words of Life are spoken. When Shaul takes-up serpents in the wood the text is referring to the Teachings of the Serpents—those of Wise Tongues which are in the branches. The Teachings are unfolded in the fire to the well being and Illumination of the people whereby there is no poison or death in what is written. As one speaks the Words of the Serpents they are known as those of ALhhim [SMS/Acts 28:4-6]. When the heart is like a stone, it speaks sharply with the tongue of the adder. When the stones—the SeedStones are opened upon the altar, what comes from the heart is the Bread of the Aúwvim/Father. When one speaks the Law with a sharp tongue and with condemnations they are as a poisonous serpent, for they speaks by stones instead of by the opening of the stones which yield bread.

On the left side of the arúwan, comprised of the north and east stands of Light, hang the Scrolls of the Numbers [1 SM/Kngs 8:8]. Upon the right side, comprised of the south and the west, are the Scrolls

they form the body of the right side—a instrument to

From the congregation of the parts arranged upon the unified sides of the altar the House of Dan forms crystals of thoughts which contain within them the Numbers of geometry and their hues. In this way one transfers their offerings of wealth to their mind wherein the crystals are laid up as treasures. The crystals of Dan are gathered from a Name, which are formed in the oylah—the complete givings of a Name in the midst of the Fire. The Numbers of Yahúdah within the crystals are gathered into the Rings of a Name—the Eyes of RAúwaben whereby they expand by Letters of Aparryim. The works of Ayshshur connect the formulations of Thought to one’s origins and give clarity to the crystals. The consciousness of Yishshakkar is formed by the Numbers opening from the crystals. What is housed in the Rings is developed by Shamoúnn. Then the Thoughts are given rise by Maneshayh to form the Emanating Consciousness of a Name, that later process is what the ancients called “casting stones towards Mercury, a body of Yishshakkar. What is formed by the Houses of Wisdom and Understanding generate Words by Nephethi and Gad. The entire sum is gathered into a Seed for the State of Enlightenment of a Name by Baniymin and Zebúwlan. Through the impartations of the Twelve the entire offering given and its increase are preserved in the mind. As the Thoughts of the Fire are assembled in the chambers of Mind, one forms a platform from which they speak and perform the works of their Names.

T 9C#CYY

T 7X7W44

T: ᄃᄃᄃᄃᄃ ᄃᄃ

T 7449 4W4CY

T 3737 YC

T:Y7CY47

T: 3737 YC

T 4W9CYC

T 3333Y 7449

T 347X 347 Y4

A 37394Y4Y X4Y

T ሃጊሃፈጋሃ 16

T ጓፈጋX ወፈዘጎጎግ

T ሃሃፋዐጎ

T ግጊረቀወ Xወግዞ ጋቹሃ

T ወፈቀጓ ረቀወጎ

T :ፋሃጓ ጓፋጎ ግጊፋወዐ

T ፋሃወፋሃሃጎ ሃፋ 17

T ጎወሃ ፋሃሃጎ ሃፋ

T IO ፋሃሃጎሃፋ

T ጓፈጋX ፋረ

T ግጓ ወፈቀ

T ግግፈXፋ

T ዘጎIግጓረዐ ቀፋIX

T ግጎረዘXፋሃ

T ፋጊፀቀX

T :ጓሃጓጊረ ዘዘጊጎ ዘጊፋረ ጓወፋ

T ሃረጓጊጓጊ ግፋወጎሃ 18

T ጓጋሃጎXጓ ጓIዘሃ

T ጎጊግጊጓ ቀሃወሃሃ

T :ጓጊጓጊ ሃረ

T XግሃፋX ረሃ 19

T ግጊወፈቀጓ

T ጓሃጓጊረ ረፋፋወጊጊጎጎ ሃግጊፋጊ ፋወፋ

T ሃረ ጊXXጎ

T ሃጊXጎጎጎረሃ ሃጊጎጎጎረሃ

T ሃXፋ

T ግረሃዐቀዘረ

T ፋሃጓ ግረሃዐ ዘረግ Xጊፋጎ

T ጓሃጓጊ ጊጎጋረ

T :ሃXፋ ሃዐፋIረሃ ሃረ

T ጎፋጓፋረፋ ጓሃጓጊ ፋግፋጊሃ 20

T ረዘጎX ፋረ ግዙፋፋጎ

T ግሃሃXጎ ሃረ ጓጊጓጊፋረ ቀረዘሃ

T ሃXረዘጎሃ ሃቀረዘ ጊጎፋ

T :ረፋፋወጊ ጊጎጎ ሃሃXጎ

T ጊሃረ ጊጎጎጎረሃ 21

T ጊXXጎ ጓጎጓ

T ረፋፋወጊጎ ፋወግረሃ

T ጓረዘጎረ

T ማእደፅዐ ጋሪዞ
T ማጊደፅዐ ማጓፋወፋ
T :ፈዐሃማ ርጓፋ ጸደፅዐጸፋ

T ርፋፋወጊ ጊንፅ ልሃዐ ሃፅፋቀጊፋሪሃ **22**
T ልዐሃማ ርጓፋሪፋ
T :ጸሃማሪ ፋፀዞ ጸፋወሪ

T ፋሃጓ ጊሃሪጓ ልፅዐሃ **23**
T ልዐሃማ ርጓፋ ጸደፅዐጸፋ
T ማንሃዐ ሃፋወጊ ማጓሃ
T ማሪሃዐ ጸቀዞ
T ማሃጊጸፋፈሪ
T ርፋፋወጊ ጊንፅ ሃሃጸፅሃ
T :ጓሪዞን ሃሪዞንጊ ፋሪ

T ፋወወማጸፋ ጊሃ **24**
T ርፋፋወጊጊንፅ
T ጓሃጓጊሪ ሃማጊፋጊ ፋወፋ
T ጓማሃፋጸ
T ጓሪዞንሪ ማጊሃሪሪ ጊጸጸን
T ማጓሪ ጊጸፋማፋ ሃሃሪዐ
T ርፋፋወጊ ጊንፅ ሃሃጸፅ
T :ጓሪዞን ሃሪዞንጊ ፋሪ

T ጓወማሪፋ ጓሃጓጊ ፋፅፈጊሃ **25**
T :ፋማፋሪ

T ፋፅፈጸ ማጊሃሪጓሪፋሃ **26**
T ማጓሪፋ ጸፋማፋሃ
T ሃዞቀጸጊሃ
T ርፋፋወጊጊንፅ ጸፋማ
T ፋወወማጓጸፋ
T ማሃሪ ጊጸጸን ፋወፋ
T ማጸፋማ
T ማሃጸሪዞንፅ
T ሃንማማ ማጸማፋጓሃ
T ጓሃጓጊ ጸማሃፋጸ
T :ፋወወማጓንማ ፋወወማ

T ማሃጸማሃፋጸ ማሃሪ ፅወዞንሃ **27**
T ሃፋገጓንማ ሃገፈሃ
T :ፅቀጊጓንማ ጓፋሪማሃሃ

T ማጸፋማገ ሃማጊፋጸ ሃሃ **28**

T ጓሃጓጊ ጸግሃፋX
 T ግሃጊXፋWግ ርሃግ
 T ሃዞቀX ፋWፋ
 T ርፋፋWጊ ጊጎፉ ጸፋግ
 T ሃጎግግ ግጸጸጎሃ
 T ጓሃጓጊ ጸግሃፋX ጸፋ
 T :ጎጓሃጓ ጎፋጓፋር

T ግሃጊXጎጸግ ርሃግ 29
 T ሃግጊፋX
 T ጓሃጓጊ ጸግሃፋXርሃ ጸፋ
 T ሃፅሪዞርሃግ
 T ሃWፈቀግጸፋ
 T :ሃጎግግ

T ግጓሪፋ ጸፋግፋሃ 30
 T ግሃግጊፋጓፉ
 T ሃጎግግ ሃፅሪዞጸፋ
 T ግጊሃሪሪ ፅWዞጎሃ
 T ጎፋጎ ጸፋሃፅጸሃ
 T :ፆቀጊ ጸፋሃፅጸሃሃ

T ሃጸፋ ግጸርሃፋሃ 31
 T ግሃቀግርሃፉ
 T ግሃጸጊፆሃ ግጸፋ
 T ግሃር ፋሃጓ ፋሃWጊሃ
 T ግሃጸፈፆጐ ጋሪዞ
 T :ፈጐሃግ ርጓፋፉ

T ፋፀዞ ሃጊሪጐ ሃፋWጸፋርሃ 32
 T ሃጎግግ ሃፅሪዞጸፋ ግሃግጊፋጓፉ
 T ጊWፈቀጸፋሃ
 T ርፋፋWጊጊጎፉ
 T ሃሪሪዞጸ ፋር
 T :ሃጸሃግጸ ፋርሃ

ChameshHhaPekudim (Numbers) 19

T ጓሃጓጊ ፋፅፈጊሃ 1
 T ጎፋጓፋርፋሃ ጓWግርፋ
 T :ፋግፋር

T ጓፋሃጸፋ ጸቀዞ ጸፋI 2
 T ጓሃጓጊ ጓሃጉፋWፋ

T 4ግፋሪ
 T ረፋፋWጊ ጊጎፃረፋ ፋፃፈ
 T ሃጊረፋ ሃዞቀጊሃ
 T ጓግጊግX ጓግፈፋ ጓፋጋ
 T ግሃግ ጓፃጎጊፋ ፋWፋ
 T :ሪO ጓጊሪO ጓሪOፋሪ ፋWፋ

T ጓXፋ ግXXጎሃ 3
 T ጎጓሃጓ ፋIOሪፋሪፋ
 T ጓXፋ ፋጊኩሃጓሃ
 T ጓጎዞግሪ ኩሃዞግሪፋ
 T :ሃጊጎጋሪ ጓXፋ ቍዞWሃ

T ጎጓሃጓ ፋIOሪፋ ዞቀሪሃ 4
 T ጓግፈግ
 T ሃOፃኩፋፃ
 T ጓIጓሃ
 T ፈOሃግሪጓፋ ጊጎጋ ዞሃጎሪፋ
 T ጓግፈግ
 T :ግጊግOጋ OፃW

T ጓፋጋጓXፋ ጋፋWሃ 5
 T ሃጊጎጊOሪ
 T ጓፋOXፋ
 T ጓፋWፃXፋሃ
 T ጓግፈXፋሃ
 T ጓWፋጋሪO
 T :ጋፋWጊ

T ጎጓሃጓ ዞቀሪሃ 6
 T ፃሃIፋሃ Iፋፋ ኩO
 T XOሪሃX ጊጎWሃ
 T ሃጊሪWጓሃ
 T :ጓፋጋጓ XጋፋW ሃሃXሪፋ

T ጎጓሃጓ ሃጊፈጎፃ ቹፃሃሃ 7
 T ግጊግፃ ሃፋWፃ ኩዞፋሃ
 T ፋዞፋሃ
 T ጓጎዞግጓሪፋ ፋፃጊ
 T ጎጓሃጓ ፋግቍሃ
 T :ፃፋOጓፈO

T ጓXፋ ጋፋWጓሃ 8

T ግሊግጋ ሃጊፈገጋ ቹጋሃጊ

T ግሊግጋ ሃፋWጋ ሱዞፋሃ

T :ጋፋOጋፈO ፋግፀሃ

T ፋሃጋፀ Wጊፋ ጋቹፋሃ 9

T ጋፋጋጋ ፋጋፋ ጸፋ

T ጋሃዞግሪ ሱሃዞግ ዞጊሃጋሃ

T ፋሃጋፀ ግሃቀግጋ

T ጸፋግWግሪ ሪፋፋWጊጊሃጋ ጸፈOሪ ጸጸጊጋሃ

T ጋፈሃጊግሪ

T :ፋሃጋ ጸፋፀዞ

T ቹጋሃሃ 10

T ጋፋጋጋ ፋጋፋጸፋ ጋቹፋጋ

T ሃጊፈገጋጸፋ

T ጋፋOጋፈO ፋግፀሃ

T ሪፋፋWጊ ጊሃጋሪ ጸጸጊጋሃ

T ፋገሪሃ

T ግሃሃጸጋ ፋገጋ

T :ግሪሃO ጸቀዞሪ

T ጸግጋ Oገሃጋ 11

T ግፈፋ Wጋሃሪሃሪ

T :ግሊግሊ ጸOጋW ፋግፀሃ

T ሃጋፋፀዞጸጊ ፋሃጋ 12

T ጊWጊሪWጋ ግሃጊጋ

T ጊOጊጋWጋ ግሃጊጋሃ

T ፋጋፀጊ

T ፋፀዞጸጊ ፋሪግፋሃ

T ጊWጊሪWጋ ግሃጊጋ

T ጊOጊጋWጋ ግሃጊጋሃ

T :ፋጋፀጊ ፋሪ

T ጸግጋ Oገሃጋሪሃ 13

T ግፈፋጋ Wጋሃጋ

T ጸሃግሊፋWፋ

T ፋፀዞጸጊ ፋሪሃ

T ፋግፀ ጋሃጋጊ ሃሃWግጸፋ

T ሪፋፋWጊግ ፋሃጋጋ Wጋሃጋ ጸጸፋሃሃሃ

T ጋፈሃጊግ ጊሃ

T ሃጊሪO ቀፋ፲ፋሪ

T ጋጊጋጊ ፋግፀ

T :ሃፅ ሃጸፋግፅ ልሃዐ

T ጓፋሃጸጓ ጸፋ፲ 14

T ርጓፋፅ ጸሃግጲጲሃ ግፈፋ

T ፋፅጓሪሃ

T ርጓፋጓሪፋ

T ርጓፋፅ ፋወፋሪሃሃ

T :ግጲግጲ ጸዐፅወ ፋግፅፂ

T ዞሃጸፇ ጲሪሃ ርሃሃ 15

T ሃጲሪዐ ርጲጸፇ ልጲግዙጲፋ ፋወፋ

T :ፋሃጓ ፋግፅ

T ዐጲጲፋወፋ ርሃሃ 16

T ጓፈወጓ ጲጎፇሪዐ

T ፅፋዞሪዞፅ

T ጸግፅ ሃፋ

T ግፈፋ ግዙዐፅሃፋ

T ፋፅፅፅ ሃፋ

T :ግጲግጲ ጸዐፅወ ፋግፅፂ

T ፋግፅሪ ሃዞፍሪሃ 17

T ጸፋፅዞጓ ጸፇፋወ ፋፇዐግ

T ግጲጲዞ ግጲግ ሃጲሪዐ ጎጸጎሃ

T :ጲሪሃሪፋ

T ፅሃ፲ፋ ዞፍሪሃ 18

T ግጲግፅ ርፅፅሃ

T ፋሃጓፅ ወጲፋ

T ርጓፋጓሪዐ ጓ፲ጓሃ

T ግጲሪሃጓሪሃሪዐሃ

T ጸሃወፇጎጓሪዐሃ

T ግወሃጲጓ ፋወፋ

T ግዙዐፅ ዐጲጎጓሪዐሃ

T ሪሪዞፅ ሃፋ

T ጸግፅ ሃፋ

T :ፋፅፅፅ ሃፋ

T ፋጓፅጓ ጓ፲ጓሃ 19

T ፋግፅጓሪዐ

T ጲወጲሪወጓ ግሃጲፅ

T ጲዐጲፅወጓ ግሃጲፅሃ

T ጲዐጲፅወጓ ግሃጲፅ ሃፋፅዞሃ

T ሃጲፈጎፅ ቼፅሃሃ

T ግጲግፅ ዙዞፋሃ

T ሃገገገገገ ሀገገገ
T :ገገገገ ገገገገ

T ግገገገ ገገገገ 4
T ገገገገ ገገገገ
T ገገገ ገገገገገገ
T ግገገ ገገገገ
T :ገገገገገገ ገገገገገገ

T ግገገገገ ገገገገገገ ገገገገ 5
T ገገገገ ገገገገገ
T ገገገ ገገገ ገገገገገገ
T ገገገ ገገገገ ገገገገ
T ገገገገገ ገገገገ ገገገገገ
T :ገገገገገ ገገገገ ገገገገ

And Mashayh enters/arrives/comes with Aharúwan ገገገገገ ገገገገ 6
from the faces of the assembly ገገገገ ገገገገ
of AL—strands of strength to open a tent of appointments/seasons/directives, ገገገገ ገገገገ ገገገገ
and they are allotted an elevation of Faces, ገገገገ ገገገገ ገገገገ
and in them they see the glory of Yahúwah ገገገገገገ ገገገገ
through strands imparted unto them :ገገገገገገ

The response to encountering contentions and accusations is to look beyond. Though there are faces opposing you, enter within the tent of your dwelling and behold in there the Faces of your strengths. In so doing your own faces are lifted-up by the Wisdom in your tent to see the radiance of The Collective.

And the Collective of Yahúwah speaks of AL of maShayh ገገገገገ ገገገገ 7
for a meditation. :ገገገገገ

The result of seeing inwardly is to grasp the Words of the Collective within you that yield a meditation. MaShayh is the Breaths of Lives composed of the strands of AL from the Faces of Yæhh. These strands, like those of a harp, carry the vibrations of the Lives that are in you, telling you stories and giving visions for directives. You can test the Voices that you hear as to their messages: are they speaking of all you are given of the Faces of AL, that you have received, and are cultivating?

Acquire the sum of the staff, the entire assembly of the vertebrae ገገገገገገ 8
and cause to assemble the sum of the congregating evidences: ገገገገገገ ገገገገገገ
the summations of illuminations with Aharúwan your upholder/brother, ገገገገገ ገገገገገገ ገገገገገ
and speak/reveal to them the strands of Light in the Stone, rocky cleft/sallo ገገገገ ገገገገ ገገገገገ
unto their Eyes of Understanding, the opening of their rings ገገገገገገ
and to appoint/designate their waters ገገገገገገ ገገገገገገ
causing there to be in them an illumination of waters ገገገገ ገገገገ ገገገገገገ
of the Man/Bread of the Stone. ገገገገገገ
And you cause there to be a supply of a sum of congregating evidences, ገገገገገገ ገገገገገገ
with the fulness of it, to be within their assemblage of messages/their thirsts. :ገገገገገ ገገገገ

Use the instructions in the Lammed of your body to bear the inner evidences of the Light of Aharúwan/enlightenment, which forever upholds you. **Speak with instructions to reveal to the consciousness that which is in their Stone of Refuge.** The refuge concept develops as tiers of stones, rising from the Rock of your foundation to become clefts in which your members build their adobe dwellings. The Lammed provides directions to open your eyes to the composite of your rings evident in the body assembly. With your instructions of Aharúwan, you appoint the waters of Aparryim which blesses and causes vitality to develop Breads of the Stone. With instructions you cause a supply of undeniable evidences of the structure of Light whereby messages in your Names are watered and your searches for Understanding are satisfied. These words are an instruction manual for those who are called to minister/serve in the Body and to climb the spiral staircase to the Crown of Daúwd.

The Rock seals the gamete within you whereby they remain secure until the day they are called forth to declare their messages of glory. As the body receives seed, a womb sanctuary becomes sealed-off, made firm and secure, for the Seed to become fully developed in *pure waters of maShayh, those which the Breaths form by their distillations for the Seed to open*, aka amniotic fluids—“the waters of the lamb”.

And maShayh, the Spirit of Lives drawn out, acquires 𐤌𐤓𐤕 𐤇𐤐𐤕𐤕𐤕 9
the summations of the staff/lessons 𐤌𐤓𐤕𐤕𐤕𐤕
from *the inner Faces* of YHWH 𐤌𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤕
productively to verify their order of arrangement/command :𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕

the sum of the assembly/what gathers in the soul of your body ረጻቀጸጸጸ
as Strands of AL of the Faces of HhaSeloo/the Stone. ማጽጸ ገገገገገገ

And one says unto them: ግጸ ላግጸጸጸጸ

Hear/comprehend the supplications of the Marrim/offspring of Marri ግጸ ላግጸ ላግጸጸጸጸ
the Bread/MaN of the Stone which is definite to come out ላጸጸጸጸ ጸጸጸ ማጸጸጸጸጸጸ
for your branches of the waters. ግጸጸጸ ግጸጸጸ

As commanded, you are ordered step-by-step to know the 1) Staff of Semek which supports and upholds your movements, 2) the Staff of Lammed which directs you unto reciprocal deeds, and 3) the Staff of Taúweh X which unites your nights and days through which you attain mastery and dominion. Your NAME of Life is in the Tree of Lives, with the enlightenment of Aharúwan coming to you, you are gain/acquire the summations of your gathering/assembly of parts.

What the bones say are supplications, words of fellowship in the bones. The messages radiate from within your bones, and they speak collectively by the Voice of Marri, HhaLaúwi/the Levite. Understand that the seed/grain in your bones generates the Man/Bread of your Name which is definite, with a purpose to come out of you for the branching of your soul's collective volumes/assembled in waters. As the bones are in the waters, laid as Yúwsphah/Joseph in the waters of Metsryim/Egypt, the waters of your body are designated to carry/transmit “the white Seed” of your Name for expansive states, branches of your mind's instruction/ግጸጸጸ.

The two sides of Dallath Dallath form at the apex of the staff from the 4 tiers of paired Dallath stones, whereby the offspring or head of your body are of two sides, Yahúdah and Yúwsphah. The Name of the crowning king of the Eight is Daúwd, who is the meShich, the anointed head before the worlds are made, governing by the Lights of Bayinah and Chækúwmah as Yahushúo, an offspring/of 14 Neúwn generations, whereby Yahushúo is the Offspring of Neúwn, of Avrehhem, Daúwd, unto the Total Redemption of YishARAL through Kuwresh/Cyrus (Metiayæhu/Matt 1:17; Yeshoyahu 45:1).

The Rock—Hhaseloo is the solidarity of the Consortium of the Lights. As Tsur/ Rock/ ላጸጸ/44/8 it is a configuration of the Eights. Using insights of gematria, ማጸጸ/hhaseloo is 53/8 as Tsur/44/8. Without the double Hhúwa, by which a stone is formed, the word is read as 48/12. As 12 the Rock is composed as a composite of its stones to form the double Lammed within the surrounding OyinOyin Consciousness. The OyinOyin in the Rock gives perspective of the teachings. When Oyin joins Lammed, an ascension/elevation transpires to come higher. The ረጸ gives rise to the ጸ/Semek, to the Faces of Yæhh. Via forming a balanced equation of the Letters, the utterance of hhaseloo is spoken as 8:8. As you speak to reveal the patterns of Life in hhaseloo/53, you cause to rise the composite resources of the waters that satisfy your quest to enter into water, namely, the thirst that drew you into the well of your mother to come to Oyin. For this reason, you are to speak unto their Eyes—the state of OyinOyin. When the sides of the ማጸጸ are split, the waters in them flow from one side unto another, as waters of the womb come out of the bones. Should the tongue speak to heal or to divide, to bless or to curse, what is within the heart flows forth with consequences. The flows of revelation in the Rock bring you to OYINOYIN; however, the flow of divisions leads to a BayitBayit in which you remain in a quandary of observations. Within the ማጸጸ are messages of life to provide guidance through directive answers for the human dilemma and their progressions.

The ማጸጸ rises from the Rock/Tsur of GamæliAL Bann Pedæhtsur, Head of Maneshayh, from whom the mouths of the Dallath open to give their Light and to ransom all that comes from its Grace.

As a strand of pearls, that form in the depths of the ocean to produce a crystalline form of concentric layers, so hhaseloo rises from the stones of Maneshayh. Your pearls are gathered upon the staff coming forth from the stone as those from mollusc who are hinged together by a ligament to undergo metamorphosis unto attaining a completely different mineralogy. The levels of stone in the vertebra form lofty clefts of rock to the top of the mountain of Núwach/Noah. From the midst of the craggy stone flows issuances of waters between the layers of flinty rock that give understanding to support your full stature to the heights of meShich. Each pearlized vertebra is composed of layers of Oyin that emanate consciousness/understanding within them to quench your answers.

And maShayh acts and speaks presumptuously/lifting יִדְּלֶהָ אֶת־כֹּחַ יָדָהּ 11
the sum/might of the hand
 and smites/strikes/invalidates the sum of the Rock/hhaseloo וְעָלָה אֶת־הָאֵלֶּה
with their staff/through utterances יִצְטָקוּ
 twice, thus affirming their position, as with an anvil striking multiple times over, וְרַב־מַיִם יֵצְאוּ
and much waters come forth וְיִשְׁתְּנוּ מֵעַל־הָאֵלֶּה
 and they drink of the testimony in the Consciousness of the Rock itself וְיִשְׁתְּנוּ מֵעַל־הָאֵלֶּה
and with their assemblages of messages/their thirsts. וְיִשְׁתְּנוּ מֵעַל־הָאֵלֶּה

The term “to strike/יָדָהּ,” from the root, יָדָהּ, is also used in phrases as to have lame feet or a broken spirit. In reducing the authority of the Eight of the Rock, the team that has been leading the consciousness exalts their own hand above hhaseloo/stone that has been so merciful and abundantly gracious. Putting yourself above what grace can do for you poises yourself outside of grace. It behooves one to consider that Grace is able to do exceedingly more than what you need. The idea that you are more than what is in your Seed, invalidates your true soul and that which the Seed are able to accomplish by the Lives within it. The framework of your achievements are by Words of Grace that are laid up in your SeedName, appearing as oil, an anointing upon your head through each state of evolution.

Though your approach to acquire Enlightenment may overwhelm you at times in your quest, or heighten the sense of glory which may cause to think to exalt yourself above others or to become separated, your destiny is still the same appointed from the Rock, and the Rock will not forsake you. What is in the Source of the Rock speaks from within its Lives giving unions, as it can speak from nothing other than that which it is. As you receive from its generous flow, you reorientate your perspectives to your origins and paths of evolutions.

The concept of repeating the invalidation of *hhaseloo*/the Rock conveys that a presumptuous teaching was being recited. This is a word of warning. There are many acquirers through taking hold of the staff/teachings. Daily you accumulate teachings with your supportive enlightenment as noted in the above lines of Túwrah. However, in all that you acquire, keep in the fore that all comes by Grace. You are granted favor to attain Knowledges and their mysteries. The tendency of setting-up just-the-right procedure, or an utterance, or a determination/set of mind, gradually moves you from off your foundation. *e.g.* Leaders become too powerful, and in their strength of attainments forget those who assisted them to their success, or why they serve to lead. You come to think that nothing matters as much as the level that you have attained, and some how, you think you did it by yourself (MT/Deut 32:15; Ayuv/Job 8:8-22). The Grace in the SeedStone of your Lives becomes set-aside in preference to the eye in your mind that separates itself from the Source of your destinies. It is “*Grace that leads us home*,” and carries us as lambs from one domain unto another.

Why waters divide is due to a quest for Enlightenment. For the reason, “to be wise as ALhhim,” Chaúwah/Eve takes *apart from* the Tree of Knowledge of the Collective Goodness and the Associative. With limited vision to follow the specific commands of ALhhim, the temptation to gain quickly the illumination leads to disappointments, greed, and getting yourself off-course of the paths of Neúwn. Enlightenment comes slowly and surely. Also, when one sees for themselves apart from the Collective, you accept what is not present, thus, become deceived. The teachings of mutual support and reciprocity are dimmed by personal attainments.

The full vision of Dan comes through discernments of step-by-step elevations upon the Staffs of LammedLammed. It is not correct to hoist others as your teachers/rabbis, whereby you exclude yourself from the path of self-discipline and inquires to come to Knowledge. Yes, there are Teachers/Rabbis; however, we are not to call any man such for these titles are appointed for the Breaths alone. The Enlightenment of Aharúwan is already within you for your activations. Thus, you must evaluate evaluate evaluate what you are hearing and seeing to know your foundations, extensions, and ultimate results. You learn from all teachers of The Breaths. Through many experiences the good and the evil are distinguished. Through your inquiries you are taught inwardly to study and enter into with all your heart, soul and vitality of Breath all that you are handed to examine with your Eyes. When you call and rely upon someone else to be your teacher you have yet to accept full responsibilities for your actions. As Adam says, it is the fault of Chaúwah who gave me the illusive fruit, and I ate. When you cannot blame someone else for your decisions then you are readied to cultivate the Mind of Aharúwan within your stones.

The waters of Merivah/strife/division extract the defenses of the Unified Body of ALhhim; thus, they make you vulnerable to sentient states. In contrast, **the waters of Yeriv** are states of defense and offense which reside as paired stones of your foundational Eight. YahuYeriv, the kuwahan/priest-servant for the branch of Yahúdah gives instructions during the Nights of Yahúdah. These are instructions of Lammed to defend and debate. The protection of your Name and Numbers are through instructions of YahuYeriv. The word, *merivah*, means to depart from the teachings of YahuYeriv. Where is the Rock that is split into two parts, and what are the waters that flow from them?

The Tsur/44 of the Dallath Dallath is struck in the courses of days whereby the waters of Mäyim-Täyth run out of your Rock to develop the traits within your SeedStone. As your Seed Name is opened, the living waters within the seed—those waters of the kaiyúwer/laver in shemayim, flow within your stalks to create your 12 anointed heads of meShich.

Your SeedStone is called, Daúwd/David, composed of the unified double Dallath. The opening of the SeedStone occurs within your houses whereby they are nourished with the Lives in your Name. Each month your waters are allocated to run within your branches to generate your fruit of the season. The branches of your Name are fully charged with the Mäyim-Waters to develop their Crowns of Seed containing the oil/anointing of meShich. The waters of your Lives are activated in cycles during the sequence of offerings, when Aparryim follows Nephethi in a month. When your Rock is opened unto unity, through the offerings, the waters flow as a single stream into your Rings of ALhhim—into a unified body prepared to receive them; however, when struck twice as a split vision, the waters are divided into separate bodies or sides, from which genders are created. This division of sides occurs when seeing yourself apart from the Tree of Knowledge. Separation from the Body of ALhhim is the cause of death. Your Name rightfully belongs to a unified body of ALhhim, as it is born of ALhhim, whereby it ascends above the cycles of birth and death.

As you recall the prototype Adim, the 12 faculties in your Seven Eyes you enter into a seamless fabrique of Consciousness. Within this vision of wholeness you are able to transcend through the Eyes of Avrehhem to dwell in a crystallized city/centre whose builders are the ALhhim. The Eyes of AvreHHem contain the double Hhúwa, whereby the Body is whole, complete with two sides of Light—Wisdom and Understanding, without division, able to generate the promised child of Joy/Yetschaq who is born and abides in the States of ALhhim. Hereby, you progress from a world of examinations to your state of glories. Why you appear as a man or woman in this realm is based on your illusive perceptions before you enter your mother's waters. In taking apart from the Trees of Knowledge, you follow after the perception to house the illusion, as a woman, a nurturing womb, or as the sleeping husband, a head without a sustaining body. Your anatomy shows your division or unity of faces. In that both sides contain 12 faculties, the dynamics of ALhhim are in either dwelling, whereby you transcend to a state of wholeness from either side. Your perception affects the manifestation as to which side is appearing as in your Seed Name there are both ayish and ashah. Gravitating to the opposite side/sex does not affect your healing, as this only feeds the perceptual divide. You marry and give yourself to unions of the world until the day you decide to enter into the Tavah/the Ark of Núwach to make your ascension above the divided waters! Yúwsphah/Luke 17:27. Though you have been married multiple times, none of these unions are your husbands, as your Husbands are the Heads in Yæhh, nor have many wives been lasting habitations! The cause of death is the separation of the sides whereby the body is mortal, a formulary which cannot be sustained apart from the Collectivity of ALhhim. You create your body in the waters of the womb, as a scale, to weigh your decisions to come to the judgment/Dan. Through evaluations of your perceptions of RAúwaben, you affirm your origins unto Life to be of the Fire/Shayin and the unified branches of Semek.

The source of your wholeness of LIVES are your Numbers. As your Numbers contain both the feminine/ashah/nurturing/extension and masculine/recall/momentum sides of your Name, they build a new body upon the Rock of your Name. The core of your Numbers are in the midst of your heart of Nephethi from which you draw out the blood stream of your Lives to create the immortal dwelling of your Name. The stories in the Tanak are writings of the 28 ALhhim to discern the state of your life through judgments/discernments of perceptions. From every side of perception, you are given parables to reflect upon your decisions.

As quickened living stones of the Ruæch ALhhim you are renewed, set into the Cosmic Order as you are predestined to abide according to your place in the unified body of ALhhim. The pairs of ALhhim in your SeedName are rejoined perceptually as the Trees of Knowledge of the Good and the Associative make-up your garden, whereby you are threaded together by the Taúweh into a fabrique of universal consciousness, into One Body. Your spirit enters into the Collective Body of ALhhim to breath its Life and inherit the states of ALhhim. Set in the cosmic Rings of ALhhim you abide in one temple. The prerequisite requirements for this shift of residence are via changes of perceptions from individual pursuits to the collective state as the ALhhim, whose Words are the statues, written within your parts, testifying of your origins. Read the writings within.

The word, **Tsur**/Rock/44 and its Name and Numbers are found in Maneshayh. Comprised of two words: the Rock is the Bread/Man of the Lamb/Shayh within the SeedStone of your Name. In Maneshayh the grains/concepts of humility of BeniyMAN forms Unleavened Bread/Man of meShich. GamaliAL Bann Pedæh**Tsur**/8:8 is the Head of Maneshayh from which comes the ascensions of AL. The Rock is your foundation and your guard—the means to defend, ransom, attain redemption where-

by what is given at your base is never lost but will rise to your crown. The Stone of your body are DallathDallath/△△ configurations. As your stones are opened to release the grain, the Bread of your Body rises. The Light in your stones is your foundation, a solidarity which illuminates your Name unto alignments of all other stones heaped upon them. Look are your anatomy. What is at the base? The stones of your house are your Rock from which your house of trees rise.

The waters from your Tsur/△△/44 are destined to flow into one Body of ALhhim whereby the divided state of two bodies/genders—those of strife and contention, male and female, are healed or re-stated in the unified of ALhhim of GaynOodenn/Garden of Eden. The body of Chaúwah is of the same bone and flesh of Adam. The ALhhim create nothing half-ass. You are made to believe that you are offspring of the 22 Signs of ALhhim, which are evident in your configurations of Ruch/Breaths. However, there are two sides of ALhhim that comprise the solidarity of 22+22 to be 44/Tsur/The Rock. The flowing waters of the Unified Stones of Grace brings Life which triumphs sentient states and death. Unity of your Rock is supported unto regenerative reciprocal relationships.

The Rock of Maneshayh follows after you through your Word studies/wilderness explorations. Your sacs release hormonal chemistries which cause you to mature and bear fruit. From your loins there is a perpetual flow of Life to support your destinies and evolutions of the Unified ALhhim. When the life flow is seen and employed apart from your Tree of Lives, then divisions occur between the Life of the Body and its paired Rings which house your Light. The parables of maShayh/Moses and Aharúwan are the path of your Name. They are real in you as your “Breaths of Lives/maShayh and your voice and teacher of the Light in you/Aharúwan.” When the Túwrah states that these two break faith with the Rock it shows us by examples how we restrict our attainments; on the other hand, the two in you are the leaders of your twelve, and in the Tent of maShayh—Wisdom is Yahushúo, the Spirit who testifies of your Names, who abides in your sides to fulfill your destinies. Denial of your origins sacrifices Yahushúo by putting the Crown under your feet. To use the waters flowing from your Stone in ways that departs from the Unity of the Dallath Stones is smiting them twice as you continue in pseudo ambitions, making void the Unified Body to which the waters are designated. The Maneshayh Rock flows for the maturation of your Heads, through which the oils of Their Graces come whereby their Words are fulfilled.

The waters of lives from your stones are set unto Yahushúo—the all encompassing Body of Names that dwell in the sides of YæHH, Bayinah and Chækúwmah. The Stone of solidarity of the ALhhim open with a unified flow, overcoming strifes and divisions. There are no bi-sexuals/split stones in she-mayim/the heavens. Your paired sets of Dallath stones are set unto your Heads to which the parts of your Body belong. The sevenseven Dallath stones each contain 12 parts. Your 12 are in your 7 Rings/Eyes. As paired sides of NeúwN, your paired parts of $12+12 = 24$, a union of your $7+7$ Eyes to be 14 of your Neúwn origins. All paired Names are born of the offerings of ALhhim to abide as unified Dallath clusters. What is born of the evening offering is united to the offering of the morning to be one Day/Act of ALhhim. As wise virgins you are clothed for the marriage of lambs. As re-united houses, you rightfully belong to the 24 ALders/groomsmen in Yæhh. The unions of your 24 parts to the 24 Elders are the Tent Betrothal of Daúwd of paired DallathDallath Stones. In this Tabernacle of Stones, Daúwd reigns as King of both sides of Light—the Kingdom of Yahúdah and the Kingdom of YishARAL. The division of the Kingdom following the anointings and reigns of Daúwd is splitting the sides of Daúwd resulting in forming two houses of waters. As night and day cannot be divided, nor can the Kingdom of Aharúwan be separated into two bodies. When you are of the Kingdom of Daúwd you abide as one house. In knowing your other side, what is of your day is not afraid of the night. Your day comes to rest sweetly with your stone-mate of the night to be one formulation of the ALhhim.

The fluids/waters of your stones are given to build-up your brother's/companion's house within your unified Body of ALhhim. Your Enlightenment of Aharúwan is of faith in the origins of your Stones—the Eight. Such faith is agreeable/pleasing to ALhhim. As your precious waters of Lives flow to mature your body, they build through sequential developments in the Body of ALhhim to mature the Heads on your stalks. The flows of waters-Mæyim-giving-rejuvenation are unto the 40/Mæyim states of transitions from mortality to the Waters of DAN. As the waters flow by a lack of faith in the Collective Dwellings, the bones of Marri are likewise split causing an imbalance of posture.

Your enlightenment of Heads rises unto Mount Hhur to see beyond; however, the complete transition requires the dedication of Faith to complete the final 7 steps to the Yarrdenn River. When you rise to Mount Hhur there is yet the resolution of your breaking faith with the Collective/YHWH (MeshnehTúwrah/Deuteronomy 32:51). Those who make it across are those noted examples of Kellev/Caleb and Yahushúo/Joshua, Daúwd and Yehunattan/Jonathan; DaniAL and Ozæryahh/Azariah; ChænnYah and MishAL. Such Names are paired to the 4 Faces of meShich Yahushúo bearing the Faces of Yahúdah and Yúwsphah, the two sides of Bayinah and Chækúwmah. You temper/condition your waters of lives to flow with the Knowledge of Dan which are infused within your spirits and the gathering of waters—Mæyim-Tæyth are joined inseparably to Shayin-Semek. Your enlightenment leads you into a total absorption of your Lives into the State of GaynOODenn of paired stones—the evidence of Faith in the Collective YahúWah. When you loose your Lives into the Collective Body of ALhhim, you thereby save your lives. In that your origins are in the GaynOODenn, you return to the Garden of YahúWah as your evolution destiny.

T ሕሃጻን ላማፋንሂ 12

T ሃፋፋረላሂ ሕሠረላ

T ቺፅ ሠጸሃማፋጻረ ሃዐቺ

T ቺሃሠጊፈቀረ

T ረፋፋሠቺ ቺሃፅ ቺሃቺዐር

T ሃፋቺፅጸ ፋር ሃሂር

T ሕፀፈ ረፈቀጸጸፋ

T ቡፋፋጻረ

T :ሃጻር ቺጸጸሃፋሠፋ

T ሕፅቺ ላማ ቺሠ ሕሠጻ 13

T ረፋፋሠቺቺ ሃፅ ሃፅፋፋሠፋ

T ሕሃጻንጸፋ

T :ሠፅ ሠፈቀቺሂ

T ሠቺሂፋርሠ ሕሠሠ ዞርሠቺሂ 14

T ሠፈቀሠ

T ሠሂፈፋ ሂርሠረላ

T ላማፋ ሕሂ

T ረፋፋሠቺ ሃቺዞፋ

T ጸዐፈቺ ሕጸፋ

T ሕፋርጸጻርሂ ጸፋ

T :ሂሃጸፋቡሠ ፋሠፋ

T ጃጃጊ ላኩጃ ሃጃጊ ጸጋፋ ሃፈፋጊሃ 15

T ማግኒዥየም ያውሃሂ

T မှုၤၤၤ မှုၤၤၤ

T ማገገገ ሃገር ሃወልደሃ

T :YፕጊX94CY

T ጃሃጃጊርፋ ቀዑኪነሃ 16

T Y፡ረዋ ዐጃወቺሂ

T Y4C^m HCVZY

T ማገገገ ሃገራዊ

T WΔΦΔ Yገዛገፋ ጃገጃY

T: ሃረሃገ ጃቱጥ ላጊዐ

T 4y3490y 17

T YL 449

T 4909 46

T ᄃ4YᄃY ᄃΔWᄃ

T 449 ງ່າ ມີ ຂາ ພຽງ 4 ຕູ້

T YCY YCY \exists Y4 Δ

T 304 4C

T ርሃፋጃወሃ ነገጃገ

T:YLG 49074W4 ΔO

T ᄃᄃᄃᄃ ᄃᄃᄃᄃ ᄃᄃᄃᄃᄃᄃ 18

T 79 490X 4C

T 414 94月9日

T:YX44P6

T YZC4 Y4M4ZY 19

T 644W7779

T 3C0Y 3C7M9

T 3XWY YZ³YZ³4Y

T ጊዮጥሃሃ ጊዮፋ

T ግፋሂግ ጌጸጸህህ

T: 34904 76749 49Δ74 ቀ4

T 4^m4^lY 20

T 490X 4C

T YX440C 3YΔ4 4HzY

T Δ9Υ ʘ09

T: ᐃᑦᐱᐱ ᐃᑦᐱᐱ

T ལྷུང་པ་ ལྷུང་པ་ 21

T ርፋፋዊጸፋ ጎጸጎ
 T ሃሪጎጎጎ ፋጎ
 T :ሃሪሪጐ ርፋፋዊ ጸገሃ

T ወጠግ ሃዐቹሃ 22
 T ርፋፋዊገጎ ሃፋገሃ
 T ጸጸጸጸሃ
 T :ፋጸጸ ፋጸ

T ጸሃጸገ ፋግፋሃ 23
 T ጎፋጸፋሪፋ ጸወግሪፋ
 T ፋጸጸ ፋጸጎ
 T ግሃፈፋሁፋ ሪሃጎሪጐ
 T :ፋግፋሪ

T ጎፋጸፋ ጋቹፋገ 24
 T ሃሪግዐሪፋ
 T ሁፋፋጸሪፋ ፋጎ ፋሪ ገሃ
 T ርፋፋዊ ገጎጎሪ ገጸጸጎ ፋወፋ
 T ገገጸፋ ግጸገፋግፋፋ ሪጐ
 T :ጸጎገ ፋግ ገግሪ

T ጎፋጸፋጸፋ ዘጠ 25
 T ሃጎጎ ፋዐሪፋጸፋ
 T ግጸፋ ሪጐጸሃ
 T :ፋጸጸ ፋጸ

T ሃሪፈጎጎጎ ጎፋጸፋጸፋ ጸወጋጸሃ 26
 T ግጸወጎሪጸሃ
 T ሃጎጎ ፋዐሪፋጸፋ
 T ጋቹፋገ ጎፋጸፋሃ
 T :ግወ ጸግሃ

T ጸወግ ወገሃ 27
 T ጸሃጸገ ጸሃሁ ፋወፋሃ
 T ፋጸጸ ፋጸሪ ሃሪጐሃ
 T :ጸጸጸጸሃ ገግሪጐሪ

T ጎፋጸፋጸፋ ጸወግ ጸወገሃ 28
 T ሃሪፈጎጎጎ
 T ግጸፋ ወጎሪሃ
 T ሃጎጎ ፋዐሪፋጸፋ
 T ግወ ጎፋጸፋ ጸግሃ
 T ፋጸጸ ወፋጎ
 T ፋዐሪፋሃ ጸወግ ፈፋሃ
 T :ፋጸጸግግ

T ጸፈዐጸርሃ ሃፋፋጊሃ **29**
 T ሃፋጸፋ ዐሃገ ጊሃ
 T ሃፋጸፋXፋ ሃሃፃጊሃ
 T ግሃጊ ግጊWጊW
 T :ጊፋፋWጊ Xጊፃ ጊሃ

ChameshHhaPekudim (Numbers) 21

T ጊጎዐሃሃጸ ዐግWጊሃ **1**
 T ፈፋዐሃጊግ
 T ፃገሃጸ ፃWጊ
 T ጊፋፋWጊ ፋፃ ጊሃ
 T ግጊፋXፋጸ ሃፋፈ
 T ጊፋፋWጊፃ ግዞጊጊሃ
 T :ጊፃW ሃግግግ ፃWጊሃ

T ጊፋፋWጊ ፋፈጊሃ **2**
 T ጸሃጸጊጊ ፋፈግ
 T ፋግፋጊሃ
 T ጎXX ጎXጎግፋ
 T ጸገጸ ግዐጸXፋ
 T ጊፈጊፃ
 T ጊXግፋዞጸሃ
 T :ግጸጊፋዐXፋ

T ጸሃጸጊ ዐግWጊሃ **3**
 T ጊፋፋWጊ ጊሃጥፃ
 T ጊጎዐሃሃጸXፋ ጎXጊሃ
 T ግጸXፋ ግፋዞጊሃ
 T ግጸጊፋዐXፋሃ
 T ግሃጥግጸግW ፋፋጥጊሃ
 T :ጸግፋዞ

T ፋጸጸ ፋጸግ ሃዐቹጊሃ **4**
 T ጋሃቹግጊ ሃፋፈ
 T ፃፃቹጊ
 T ግሃፈፋ ዙፋፋXፋ
 T ግዐጸWጋጎ ፋዙጥXሃ
 T :ሃፋፈፃ

T ግዐጸ ፋፃፈጊሃ **5**

T ጃግግግግ ግጊጊጊጊጊ
 T ግጊጊጊጊጊ ግጊጊጊጊጊጊ ግጊጊጊ
 T ፋፋፋፋ ጸጸጸጸ
 T ግግግ ግጊጊ ጊጊጊ
 T ግጊግ ግጊጊጊ
 T ጃጊጊ ግግግግግግ
 T ፡ጊጊጊጊ ግግጊጊ

T ግግግ ጃግጊጊ ግጊጊጊጊ 6
 T ግጊጊጊጊጊ ግጊጊጊጊጊ ጸጸ
 T ግግጊጊጊ ግግግጊጊጊ
 T ፡ጊጊጊጊጊ ጊጊግግ ጸግጊጊ

T ጃግግጊጊ ግግጊ ፋፋጊጊጊ 7
 T ግጊጊጊጊጊ
 T ግጊጊጊጊጊ
 T ግጊጊ ጃግጊጊ ግጊጊጊጊጊጊ
 T ጃግጊጊጊ ጊጊጊጊ
 T ግጊጊጊጊጊ ፋፋጊጊጊ
 T ግጊጊጊጊጊ
 T ጃግግ ጊጊጊጊጊጊ
 T ፡ግግጊ ፈግጊ

T ጃግግጊጊ ጃግጊጊ ፋፋጊጊጊ 8
 T ጊጊጊ ግጊ ጃግግ
 T ፋፋጊጊ ግጊጊ ግጊጊጊ
 T ግጊጊጊጊጊ ጃጊጊጊ
 T ግጊጊ ጃጊጊጊ
 T ፡ጊጊጊጊ

T ጃግግ ግግጊጊጊ 9
 T ጸግግጊ ግግጊ
 T ፋፋጊጊ ግጊጊጊጊጊጊ
 T ጃጊጊጊ
 T ግግጊጊ ግጊጊጊጊጊ
 T ግጊጊጊጊጊ
 T ጊጊጊጊጊጊ
 T ጸግግጊጊ ግግጊጊጊጊ
 T ፡ጊጊጊጊ

T ጊጊጊጊጊ ጊጊጊ ግግጊጊጊ 10
 T ፡ጸጊጊጊ ግጊጊጊጊጊ

T ጸጊጊጊ ግግጊጊጊ 11
 T ግጊጊጊጊጊ

T ጥጊፋፅዐጓ ቺቺዐፅ

T ፋፅፈግፅ

T ፅፋሂግ ቺጎጋሪዐ ፋወፋ

T :ወግወጓ ዞፋ፲ግግ

T ሃዐቹጎ ግወግ 12

T :ፈፋ፲ ርዞጎፅ ሃጎዞቺሃ

T ሃዐቹጎ ግወግ 13

T ሃጎዞቺሃ

T ጎሃጎፋፋ ፋፅዐግ

T ፋፅፈግፅ ፋወፋ

T ቺፋግፋጓ ርፅጎግ ፋቡቺጓ

T ፅፋሂግ ርሃፅጎ ጎሃጎፋፋ ቺሃ

T ፅፋሂግ ጎቺፅ

T :ቺፋግፋጓ ጎቺፅሃ

T ፋግፋቺ ጎሂሪዐ 14

T ጓሃጓቺ ጸግዞሪግ ፋጋቹፅ

T ጓጋሂቹፅ ፅጓሂጸፋ

T :ጎሃጎፋፋ ግቺርዞጎጓጸፋሂ

T ግቺርዞጎጓ ፈወፋሂ 15

T ጓፀጎ ፋወፋ

T ፋዐ ጸፅወሪ

T :ፅፋሂግ ርሃፅጎሪ ጎዐወጎሃ

T ጓፋፋፅ ግወግሃ 16

T ፋፋፅፅ ፋሂጓ

T ጓወግሪ ጓሃጓቺ ፋግፋ ፋወፋ

T ግዐጓጸፋ ጋቹፋ

T :ግቺግ ግጓሪ ጓጎጸፋሂ

T ርፋፋወቺ ፋቺወቺ ፲ፋ 17

T ጸፋ፲፭ ጓፋቺወጓጸፋ

T ፋፋፅ ቺሪዐ

T :ጓሪሃጎ

T ፋፋፅ 18

T ግቺፋወ ጓሂፋጋዞ

T ግዐጓ ቺፅቺፈጎ ጓሂፋሂ

T ግጸጎዐወግፅ ቀቀዞግፅ

T :ጓጎጸግ ፋፅፈግግሃ

T ርፋቺርዞጎ ጓጎጸግግሃ 19

T :ጸሂግፅ ርፋቺርዞጎግሃ

T ፋጊገጓ Xሃግፓግሃ 20

T ፓፋሃግ ጓፈWፓ ፋWፋ

T ጓገቹጋጓ Wፋፋ

T ጓጋቀWግሃ

T :ግግጊWጊጓ ጊግጋሪO

T ግጊሃፋሪግ ሪፋፋWጊ ዞሪWጊሃ 21

T ግዞጊቹሪፋ

T ጊፋግፋጓሃሪግ

T :ፋግፋሪ

T ሃኩፋፋፓ ጓፋፓOፋ 22

T ጓፀግ ፋሪ

T ግፋሃፓሃ ጓፈWፓ

T ፋፋፓ ጊግ ጓXWግ ፋሪ

T ሃሪግ ሃሪግጓ ሃፋፈፓ

T ፋፓOግፋWፋ ፈO

T :ሃሪፓገ

T ሪፋፋWጊXፋ ግዞጊቹ ግXግፋሪሃ 23

T ሃሪፓገፓ ፋፓO

T ግዞጊቹ ጋቹፋጊሃ

T ሃግOሪሃXፋ

T ፋኩጊሃ

T ሪፋፋWጊ Xፋፋቀሪ

T ጓፋፓፈግጓ

T ጓኩጓጊ ፋፓጊሃ

T :ሪፋፋWጊፓ ግዞሪጊሃ

T ሪፋፋWጊ ሃጓሃጊሃ 24

T ፓፋዞጊጋሪ

T ሃኩፋፋXፋ Wፋጊጊሃ

T ቀፓጊፈO ግግፋፋግ

T ግሃግO ጊግፓፈO

T IO ጊሃ

T :ግሃግO ጊግፓ ሪሃፓገ

T ሪፋፋWጊ ዞቀጊሃ 25

T ጓሪፋጓ ግጊፋOጓሪሃ Xፋ

T ሪፋፋWጊ ፓWጊሃ

T ጊፋግፋጓ ጊፋOሪሃፓ

T ግሃፓWዞፓ

T :ጓጊXግፓሪሃፓሃ

T ግሃፓWዞ ጊሃ 26

T ፋሃጓ ቺፋግፋጓ ሃሪግ ገዞቺቹ ፋቺዐ
 T ግዞርጎ ፋሃጓሃ
 T ጎሃWፋፋጓ ፆፋሃግ ሃሪግፆ
 T ሃቡፋፋሪሃXፋ ዞቀቺሃ
 T ሃፈቺግ
 T :ጎጎፋፋፈዐ

T ጎሃሪዐ 27
 T ግጊርWግጓ ሃፋግፋቺ
 T ጎሃፆWዞ ሃፋፆ
 T :ጎሃዞቺቹ ፋቺዐ ጎጎሃሃXሃ ጓጎፆX

T Wፋቺሃ 28
 T ጎሃፆWዞግ ጓፋቡቺ
 T ጓፆጓር
 T ገዞቺቹ Xቺፋቀግ
 T ፆፋሃግ ፋዐ ጓርሃፋ
 T :ጎጎፋፋ Xሃግፆ ቺሪዐፆ

T ፆፋሃግ ሃሪቺሃፋ 29
 T Wሃግሃግዐ Xፈፆፋ
 T ግ፱ቺርጋ ሃቺጎፆ ጎXጎ
 T XቺፆWፆ ሃቺXጎፆሃ
 T :ጎሃዞቺቹ ቺፋግፋ ሃሪግር

T ግፋቺጎሃ 30
 T ጎሃፆWዞ ፈፆፋ
 T ጎፆቺፈፈዐ
 T ዞጋጎፈዐ ግጊWጎሃ
 T :ፋፆፈቺግፈዐ ፋWፋ

T ሪፋፋWቺ ፆWቺሃ 31
 T :ቺፋግፋጓ ቡፋፋፆ

T ጓWግ ዞርWቺሃ 32
 T ፋዐቺXፋ ሪጎፋር
 T ጓቺXጎፆ ሃፈሃርቺሃ
 T ቺፋግፋጓXፋ Wፋቺቺሃ
 T :ግWፋWፋ

T ሃጎጋቺሃ 33
 T ሃሪዐቺሃ
 T ጎWፆጓ ሃፋፈ
 T ጎWፆጓሃሪግ ጎሃዐ ፋቡቺሃ
 T ግXፋፋቀር
 T ሃግዐርሃሃ ፋሃጓ