Míshneh TeúwRah (Devarím–Deuteronomy) 9

Comprehend YishARAL (44Wt Omw 1 the sums of Light pass over in the Day شکل 440 ۹۵ of the summations of the Yarrdenn محمد 440 ۹۵ to posses/exercise control of nations/processes of thought شکل ۲۸ × ۵۵ through nurturings and mighty dynamics from your branching – ۲۳۳۳ شکس ۲۰۳۲ ۲۵ nurturing shepherd centres and those of the Rock × ۹۴-۹۲ × ۲۵ nurturing shepherd centres and those of the Rock × ۹۴-۹۲ × ۲۵ in hashemim/in the heavens/mind. : ۳۶ ۵۶ of the offspring of Onaqim ۳۶ ۹۶ to verify the summations of Light through exercises of Knowledge ×OAL 3×4 4W4

and the summations of Light of all things heard XOVV ${\rm RX4Y}$

who are able to perform AtTXI IM

to the faces/expressions of the offspring of Onaq. : やりの もりタ もりフレ

The Onaqim are those in the heights of the Seat of Consciousness which have the ability to extend the head, both the Thought of HhaKuwahnim and the Mind. Commonly rendered as those with a long neck, the Onaqim depict the extension of thoughts which come down to us as we are able to partake of them.

> T MYZA XOAZY 3 T 423(4 3Y32 24 T 42,776 4903 443 T 3644 W4 T MAZMWZ 4YA T 42176 702742 4434 T 77XW4Y&Y T 437 $7X \Delta 943Y$ T:46 3Y32 494 4W44 T +9969 4794X-644 T 77X4 423(4 3Y32 7039 T 427767 T 47946 $T = I X + \Delta h g$ T 3Y32 274293 TXW46 Τ Χ4Ι 3 1-44 3 Χ4 T XOW49Y T 3643 7773 T:4277 7W24Y7 3Y32

Τ **ΥΧ**ΦΔϷ*϶* 465 T 4996 4WZ9Y T 49 3X4 T 77-44-X4 XW46 T XOW49 24 T 3643 77773 T 7W24Y7 423(4 3Y32 T 42,77 T MEPA YOM/Y Τ 49Δ3-Χ4 T 42X946 3Y32 09WY 4W4 T 734946 T: JPOILY PAPIL T XOALY6 T + () X) + 2 3 (4 3 Y 3 2 T X4IA $A9Y \oplus A \vdash 44 = X4$ T 3XW46 T :3X4 740-3WP-70 24 T AYWX-64 4417 T እጋኮዋል 4₩4 X4 T 423(4 3Y32-X4 Т 494^м9 T ツYモューツツC T X41-1-4W4 Τ 77241-77 1-447 T m 4 9 - 40T AIA MYAMA-40 T ツXモモヨ ツモ イツツ T : 3Y 37-70 T 94A9Y8

T 3Y31-X4 MX7h43 T MY9 3Y31 794X1Y T :MYX4 41MW3(

Through the compositions and exercises of the olyut/ascendant offerings キンCO99 there is the Enlightenment—the Illumination of the Mountain's Light オイネネ to learn, receive, acquire ×ボヤン the tablets of the stones, ップモッタイネ ×ボイン the tablets of the covenants, ×モイタネ ×ボイン to verify the carvings of YahuWah within your branches of Consciousness. ッチャン ネイキー イW4 And I dwelt in the Moutain/Illumination of Mind イネタ タW4Y forty day/inquiring into all deeds/observances/performances ップチュッチュン and forty night/inquiring into instruction/visions/dreams. 3(1/2) 3(1/2) Bread is not eaten, $1\times1/4$ 4(1/2) and water is not drank. $1\times1\times1\times1/4$ 4(1/2)

The tablets are the tables of Numbers and their offerings and the arrangements of the branches according to the ascensions of Lammad. Upon the pole of Lammad a Name ascends into the mountain. Through the days of observations and learning, the Bread does not form on the tongue nor the water of understanding into the mouth. One speaks but does not eat; one looks but the water of transparency is yet to be tasted. One waits and continues to study until the day the Bread is formed on the Tongue by the assembly of Dallatut and until the Waters/distillations of Life flow from the stones that are gathered. When one eats the Words of YahúWah, they partake of them while they are speaking or while they are hearing the priest's instruction. When one drinks the water from the mountain, they are receiving that water that is coming out of the Rock in Zebúwlan, flowing from amidst the layers of the Rock.

The 40 day and 40 night are periods of consecration to become Illuminated rather than a fast of the body, which is an imposed thought upon the text. The Teúwrah is clearly stating that the Bread and the Water are yet to come based upon the attainments in the Mountain. It is maShayh/Moses that is learning, a reference to the inward construct instead of a reference to a physical body engaged in a fast; the later of which takes away from the results of inquiries. The Spirit does not eat until the thoughts are formed and tested, then the Spirit of a Name partakes and rejoices. **The Spirit eats the teachings and the formulas derived from the thoughts and Words of ALhhim as they are observed and practiced**. When other thoughts are focused upon and their deeds are employed, then one speaks and drinks according to their eye and their hand. As the Tehillah states, each one eats from their own hands/deeds, which forms the thoughts in their mind and the words that they speak [Psalm 128:2]. As the commandments are performed the Teúwrah is opened! When one observes the Teúwrah with the associated deeds, then the Bread forms in the mouth and the Water drips upon the tongue. What is revealed at night is based on our performance of the day. As we are readied, the teacher comes. When the Words are tested by your hand, then eat what is in your hand. In that the Spirit is the Fire in a Name, one eats the food of the Fire—which has been tested from all generated by the oylut.

As in the offerings of hhashallamim, the offerings are eaten by the member making the offering for one or two days; what remains is eaten by the Fire. Each state of peace is first initiated by day one and then confirmed by day two. Upon the establishment of the thought and its practices the Spirit then feeds upon the results. The Spirit of a Name is hungry to learn and to observe—*to be taught and to be fulfilled*. From the days of 40—the flowing of revelations of all distilled through the eye and through the mind, the spirit comes to partake the Words of YahúWah received in Enlightenment. The Values of 40 denote the days of inquiry—of all observed and received. The repeat of the Values of 40 day and 40 night instruct us that our inquiries lead us *to observe all things with understanding*. The combined Values of 40+40=80—The Sayings of the PaúWah. We inquire into all things seen and then inquire for understanding of all observed whereby what is seen is not cut short in any way nor does it remain opaque in our eyes.

Through inquiries the Bread and Water are formed whereby the Spirit eats from the Mouths of all sought. The state of a Spirit is according to what one has eaten. Each partaking of Fire, the food of Spirit, is recorded as carvings of Light within the branches of a Name and within the corresponding centres of one's mind. Based upon the Knowledge of a Spirit so are the days of its transitions and states of becoming from its origins.

And YahúWah gives the SeedWord with increase, $\frac{1}{4} = \frac{1}{3} =$

The Words that are imparted to us are regenerative whereby there is a continual increase by them. Hence, we can give thanks over and over for the Words of ALhhim. The totality of the tablets are imparted to us—the two/pairs of stones whereby there is perpetual increase and expansion of Thought. A pair of stones is required for each Word whereby the Word is never divided and whereby the Thought is sustained with honor. i.e. The Word of ascension of the king upon the donkey is by the pairs of Yishshakkar and Beniyman as they make the oylah together. Every Word of ALhhim is by agreement in which is the sweetness, the joy and the strength.

Each Word verifies the congruent Thoughts in the Unified Consciousness. What has been formed and tested in the Fire of ALhhim is imparted. The speaking of the Thoughts of the Unified Consciousness verifies all that is of the Collective, whereby it is it said that the Word of YahúWah is good, meaning that it is of the Collective. Hence, the understanding of the Words of YahúWah leads one to enter and to verify in the Mind and in their Hand the Thoughts of the Unified Consciousness whereby we are one in mind and deed.

To say that the Words are inscribed by the finger of ALhhim means that they Words are written by their Works. As their hands put forth their Thoughts, the Words are inscribed at the levels of their ascensions. Therefore, as we approach the ascensions of ALhhim we encounter the Words at the levels they are inscribed by Fire.

In the day of the assembly is according to the assembly of one's members which activates the inscriptions and ascensions of a Name. In the day of joining all of your members to the be bound to the Words of HhaTeuwrah, these things will come upon you and their Words in you, for each vessel is made to contain the Waters of Life.

T ૨३૨૪ 11 T ७४२ ७२०୬४४ ۴... T ३८२८ ७२०୬४४ T २८४ ३४३२ ७x७ T ७२७୬४३ ४... T ७२७७४३ ४... T :x२४३३ ४४...