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PERTAINING TO CLARIFIED AND UNCLARIFIED THOUGHTS
HOW ONE DEVELOPS OBSCURE THOUGHTS OR TRANSPARENT REVELATIONS

And Yahh/The Illuminated Ones impart 131Y 27 through acts of perfection/completion, in the Day of Sevens, being acts of fulfillment. 1019W3 7Y19

A group went out, apart from The Consciousness, ማጋጃንማ ሃፈኮጊ to gather/compile/glean, ውዋረሪ and they did not find/discern/come to revelation. ፡ሃፈኮማ ፈረሃ

The Name of Yahh denotes the compound Illuminations of one's sides. Commonly used in the term, halleluYahh, the double Hhúwa at the end of the Name—Yahh, includes the illuminations of Bayinah and Chakmah, through whose sides all revelations come forth into the Body of Consciousness. Tehillah/Psalm 148 provides a list of all levels and Bodies of Illumination grouped within the Name of Yahh.

The Illuminations are conveyed through acts—the deeds of perfection through which one comes to comprehend fully the intent of the Thought and why the Thought is perfect. Until one sees the thought extended as a deed, they do not know the structure of the thought nor unto which they submit themselves to carry/accept a thought into their body of consciousness. The Thoughts of the Most High are perfect—complete and sound, without harm or violation of the Collective Consciousness. Any thought that harms another or violates the Unified Consciousness is of Belial and is in opposition to the Life of a Name.

The Teúwrah/Torah conveys in these lines that when one departs from the Collective Consciousness of Words and Deeds of Yahh, they make entreaties with thoughts to satisfy their mind and members, yet clarity or revelation is missing for the structure of the thought accepted is not tested.

The Úwah/Y at the end of a group of letters, i.e. Y4F4, or at the head of a group of Letters, denotes a group, as well as the conjunction, "and," to group ideas and words together. The Mayim prefix, "OAYM, denotes to depart from; hence, a group goes out from the Collective Consciousness. A group signifies more than one; thereby in these lines, the group, being more than One, are those that exceed Unity, going beyond, or out from the Collective. Such pertains to a group of members within us: such as the nerves and the eyes, which constitute a group that goes out from the wholeness of the mind in search of its own passion/position apart from the Collective, i.e. RAúwaben/Reuben and Qerach/Korah [CHP/Numbers 16]. Rather than finding Understanding and Wisdom, the diversion from the Collective leads unto deeds of darkness, verses deeds of Illumination. By the fruit of the thought we come to know the structure of the Thoughts, if they are poisonous or sweet. Even as by the fruit of the mortal body, we come to see the imperfect thoughts upon which it is founded, or by the fruit of the Tree of Life, we come to enter into the perfect Thoughts of the Most High.

And the Unified of YahúWah, AL Mashayh/Moses, considers. AWMLA AYAL AMALY 28
A testimony/an evidence is brought about from your entreaties MXYAM AYALO
to observe the Orders/arranged thoughts enacted unto fulfillment (of my hand), LXYIMM AMWL
which are grouped in the Teachings of Deeds/My Law/Teúwrah. LXYYXY

The Midrash Bayit HhaSham renders AWMC4 as ALMashayh instead of unto Moses.

AL Mashayh/Moses is the Collective Name of Wisdom, that carries the Thoughts of all that is given, or imparted through Chakmah. In saying that AL Mashayh considers, conveys that Thoughts are considered, or studied according to Wisdom, which pertains to the parts of a Thought or a Deed. Through considerations, one finds a testimony, or the evidence that comes from their entreaties, or requests, or searches of the Words of Life. There is a testimony to all of the Sayings of Illumination, which are the deeds, and *verifications of Values/Numbers that are within the Thoughts*. As one considers, or meditates upon any Teúwrah Thought, they are lead to the testimony and evidence *only as they*

seek to perform, or observe, the Thoughts unto its fulfillment. However, if the hand is slack, or cuts short the Thought, then one does not come to the clarity of the Testimony. All of the Thoughts of AL Mashayh are grouped together in The Teúwrah/Torah, which is the sum of **The Teachings of Deeds**.

Become illuminated Y44 29

The Unified give, measure out, a portion for your branches, "YYC YXY

through the unification of all parts in the Day of the Sixes—through deeds joyfully fulfilled, えwww がとまり bread/a portion of days, which spans many acts of ALhhim. ヴュヴィュ かまし

The pulsating Breath/ayish (man) resides/unified W74 Y9W

being undergirded, upheld and supported of the Unified. YIXAX

The pulsating Breath does not go out from a unified place (a collective state) YMPMM W14 41144 through performing acts of perfection, being in the Day of Sevens/acts of fulfillment.: 1019W3 MY19

Through the unification of our members, that are engaged in the servitude of the Unified Consciousness, we are able to receive the daily measure of Illumination. As a tree, that has opened its branches to produce fruit, we are able to receive the daily portions of Bayinah and Chakmah. **The measure given each day is our daily bread.**

The Shavbet/Sabbath is a gift. Within the shavbeth is the Bread that is set upon the Table/Shulchan Paniym, a measure that is allotted for each day. Those who are given the shavbeth are alone able to enter into the gates on the seventh day, for how can one enter the Shavbeth, unless it is given to them? How can one enter into a house, unless the Master of the House opens to them the door, or a gate unto a state? As the Teúwrah states, the Shavbeth is the result of performing the commandments as a gift, and thus cannot be earned as a deed in itself. As one stretches forth their hands to perform/to fulfill the intent of the Words of YahúWah, their hand reaches unto the seventh day. When your hand reaches to the seventh day, you will receive the shavbeth, and the gift will be cherished/kept/honored without compromise.

The term, ayish/W¼, commonly rendered as man, is understood to refer to the state of the pulsating Breath, that takes up a residence according to its level of Intelligence and Knowledge. Every Breath is pulsating within a body; both humankind and the animals, which are the bahamah. When the gate of the Shavbeth is opened to the pulsating Breath, it moves through the passageways unto the House of Sevens that is built by the Lauwi/Levites, for it is ALMashayh, unto whom the House is given to be built for all of YishARAL, even as all things are formed through the Hand of Wisdom according to the Mouth of Understanding [SYM/Exodus 25:8-9; 40:1-2; Mishle/Prov 8:8-36; 9:1-6].

Having arranged your branches of six pairs, you are supported to remain in the house in which you abide collectively with all of YishARAL. The spirit of the Collective Mind binds our members together, and as pairs, being of agreeable Thoughts and Deeds, we are positioned in oneness with Bayinah and Chakmah to receive of the frequencies of Their Illuminations. As a result, you shall abide in the Houses of YishARAL, and from this Body of Consciousness, you shall not depart. The later statement is one of the precious promises of YahúWah. Often rendered, that one will not depart from

their house on the shavbeth, which then expands into how far one may travel on the shavbeth, etc., the intent of these Words *pertains to abiding within the houses of the Collective Consciousness*, whereby the gift of the shavbeth is never violated or profaned.

A group of The Consciousness rests together MOAYXAWAY 30 through the acts of perfection—in the Day of Sevens. : 104WA MY 14

The seventh day is rendered as The Day of Sevens. The plurality of seven denotes *all acts of perfection*—being the acts of fulfillment. The seventh day is in reference to the House of Laúwi and the Lammad-Yeúwd Ring, of whose Sayings, the seventh day is Numbered and distinguished for all of YishARAL, to be cherished/kept, a sustained state of fulfillment.

T (44W1X1) Y44P1Y 31 T 77 Y7WX4 T 41 O4IY 4Y3Y T 796 T YMO Φ Y T:WADA XATJIMY T 3W 4 4 4 4 32 T 4903 3I T 3Y31 3Y1 4W4 T YYMM 4MO3 46M T X47W76 T 742X446 T Y447 7076 T MAC3X4 T 49479

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The one of maShayh thinks/contemplates of ALAharúwan: ንዛጓፈረፋ ጓዜማ 4ማፋጌና 33
Acquire a unified basket of thorns አክፋ አንኮንኮ ክዋ
and set there the Illuminated Name ጓማሣንአΥ
make full the omar of man ንማ 4ማዕጓፈርማ
and deposit the sum collected ፕአፋ ክንጓ
to the faces/expressions of YahuWah ጓፕጓጌ ጌንጋሪ
to be drawn out for keeping አዛማሣማሪ
for the generations of your collective branches. ፡ማተጌጻላፊሪ

One of maShayh thinks/says of ALAharúwan—the inner harmony contemplates unto the Name of ALAharúwan—unto the seed construct/AL, an organization of Enlightenment/Aharúwan. In this manner all within the body reveals all things unto the mind which is the fulfillment of its state. Acquire a unified

woven basket of thorns and set the Illuminated Name, full of the omar of *man (manna)*. Deposit the sum of all collected unto the expressions/faces of YahúWah to be kept for generations—all succeeding states of growth and residence [SYM/Ex 16:33]. The process includes the setting of one's Name in the mind amongst a basket of thorns—interlaced thoughts from one's associated branches of maShayh. The Name is set in the mind as it makes the ascent upon the pole of the Lammad. As one follows the instructions of hhakuwáhnim their Name ascends upon the Rod of Aharúwan unto the crown of their head where it is set amongst the woven branches of Unified Thoughts. Within the woven branches are the sprouting sheaves with seeds—the omar, conveying that one's ascendant branches from within the SeedName have risen as a plant and formed a head comprised of woven interlaced branches of their Unified Name. The receptacle of tightly woven, associated thoughts of a Name, are kept for the sprouting branches of a Name to house the Seeds of a Name that are drawn off the branches of the oylah—as they are arising. The branches weave a basket for maShayh to be kept for all states of the generations of one's Name. And the unified sum is deposited, causing pleasure from each release, to the expressions of YahúWah, to be kept/maintained in an active state for your generations—all perpetual states of growth of one's collective branches.

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T 3W7/4

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And Mount Sinai *oshen*/emits smoke of the Lammad Collective YCY YWO 171 43Y 18 from the Faces of Ayshshur/expressions of one's Origin descending 441 4W4 1777 the most high activations of Unity/OLyuw of YahúWah are in Fire W49 3Y31 Y160 and the smoke of the Collective arises YYWO 601Y T YW9Y3 YWOY

Various levels of Enlightenment of Mind are depicted as a Mountain. The Mountain of Sinai is the levels of Enlightenment of the 15 Aúwvim/Fathers within the Mind of Neúwn whereby the elevation is formed. The Semek/15 is activated in the Neúwn to carry the thoughts of the Semek. As the Letters Neúwn-Semek reside in sequence, the structure of Thoughts in Semek/15 contains within it the Mind/14. As one comes to the Neúwn Mind they expand into the Semek of the 15 Aúwvim. As the Semek is in the Fire of Shayin the Words of the 15 Aúwvim are in and of the Fire.

The smoke in the Mountain denotes *a spiral of thoughts entering into the Consciousness* whereby the House of Yishshakkar incorporates the Minds of the Aúwvim.

The Faces descending affirm the readiness of the people. As one prepares themselves for emergence [verse 15—day three] they encounter that which is descending into the consciousness of soul. What is in the Semek/15 descends into the Mind of 14. One prepares themselves in Meneshah for their ascent. Meneshah is the base of the mountain where the peoples are gathered to make their ascent into the mountain.

The Name of Ayshshur/Asher, meaning to affirm occurs frequently in the text. What is said in the Teúwrah is an affirmation from the Origins of the Aúwvim, as words that flow to us freely from the sea of Ayshshur, vast and broad.

T 47W3 (YP 131Y 19
T 44M PIHY Y(Y3
T 4941 3WM
T M13(43Y
T:(YP9 Y))01

T 3Y31 441Y 20
T 191 430
T 433 W4464
T 3W% 3Y31 44P1Y
T 433 W4464
and maShayh arises. :3W% 601Y

The ascent of maShayh is from the House of Meneshah at the base of the mountain, denoting the foundation of Enlightenment. As all attributes gather into a bulb, so do the people gather with maShayh at the foot of the mountain in preparations for their ascent.

T 3W%(4 3Y31 4%41Y 21

T %09 403 44

T 3Y31(4 Y1431)7

T XY44(

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T 774744 774 22
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T X/O/ 703 (YY14/

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> T 3W" 441Y 25 T "O3/4 T: "M3/4 4"41Y

Sephúwr Yetsiat Metsryim/Shemot (Exodus) 20

XY44743 X4WO W44M Midrash of the Ten Statements

The Ten Sayings of ALhhim are those of the Fire of Dan—utterances of the Tenth House of the Shayin-Semek Eye. They are entitled the Ten Words (MeshnehTúwraHH/Deut 5:6-18). Each saying is a promise of the contract made with you before entering into the olem/world. When you are called out from the midst of former states of vanity, you are free of those oppressions and able to live as Offspring of ALhhim. These words are not you shall not; rather, they are affirming actions of your Name in ALhhim. As you affirm the Words of Dan you find that these sayings are true and awmen, and if there is any violation to these words it is only because you have yet to affirm the Goodness of ALhhim in your heart and Eyes. For example, if you struggle with committing adultery, you have yet to resolve your conflicts of anger and putting your hand to the throat of another. Or if you have hate towards another, it is a sign that you have yet to Honour your Father and Mother, and if you dishonour your origins and the body that you dwell in, it is due to your need to remember the shavbeth and keep it as a consecration of dwellings. The Ten Sayings measure your temperature of Enlightenment from one to ten. When all is well with you and your neighbor, you abide in the bliss of Chækúwmah with the kiss of Bayinah, and there is none to make you afraid (Ayuv/Job 11:19).

With an opening of the Word of ALhhim ማጓચረፋ 4ቃሷጓዣ ¹ you compose your vessels with strength and the Light of these Words ચሪፋል ማጓፈቃሷચሪዣ አፋ for a meditation, saying. ፡ ነማፈሪ

The Collective Heart of YæHúwaH is with your ALhhim ፕ೩೩८४ ጓΥጓ೩ ጓዮንፋ 2
to verify your being brought out (ekklesia) ፕ೩አፈኮፕጳ ላሠፋ
from a state of boundaries/definitions/Metsryim/Egypt ማጓላኮማ ኮብፈማ
from a dwelling/house of labours/burdens. ፡ማዲልቃ〇 አዲቃማ

As the Lights of YæHH-YæHH turn toward you daily, you are encountered by their generosity to initiate and follow through their actions by elevating their Faces within you, thus, keeping you above the sentient world from which you are called out. There are no restraints to attain to their Faces rising within you. The sequential movements and graces imparted to you day by day, week by week, month by month culminates into changes through alignments of your expressions unto the Faces appearing to you. You are admonished and affirmed to reside in states of freedom as you are appointed/declared to be the generation of the offspring of ALhhim by the Judge of Dan who speaks the 10 Sayings for your liberté.

You will not be engaged to invalidate every detail towards your branching ビギフャビ えいOメゼピ with the entirety of the gifts of Light bestowed within you, as in likeness of ALhhim: ネットツメビャン a verification in heavens/Names, as they are activated/drawn out from above, ビログラ ヴェブルタ イツイン with verification in the hosts of Light/earth in perpetual support (from below), スドスツトイイタ イツイン

with verification in the waters ツモッタ 4W4Y an extraction in support of states of transformations/for the earth. キーイイン ストスツ

You will not be submersed to worship/serve them ማጻረ ጓዣቹኣ₩ኣጳሪቴ nor be enslaved to them. ማላቃOኣ ጳሪሃ Assuredly, the Collective Heart of YæHúwaH of your ALhhim ፕ೩೩८४ ጓዣጓዴ ጌተንሄ ጌታ —AL Qenna—the Strength who Possesses Heavens and Earth ፉንዋ ሪጳ regulates a directive order/enumerates to muster maturation, overcoming short visions ንሃ〇 △ዋフ of the ALphah-Bayit compounds of the Fathers, ኣቃፋ lifting up children/generations, ማጌንቃሪ〇 elevating avenues for learning processes—thirds, ማጌሣሪሣሪ〇 and providing gates, insightfulness for inquiries—fourths, ማጌወቃላሪ〇ሃ for changes/alterations from previous distances. ፡ጌሩሃሣሪ ማ And to perform mercy △፮፰ ३৬০γ 6 to thousands, to multiply concepts of instructions ማጌጋሪፋሪ according to my love ጌቃጓፋሪ and the keeping of my commandments. ፡ጌኣፕዮማ ጌሪታሪሪ

You will not bring-up, raise, to elevate within you \$\frac{4}{\text{WX \$\frac{4}{\text{V}}}}\$ the sum of the Name of Y\text{\text{WH}}\text{WaH} of your ALhhim for nought/vanity; \$\frac{4}{\text{WV}}\text{VI} \frac{4}{\text{V}}\text{VVX}\$
Assuredly, Y\text{\text{WH}}\text{WaH} does not enlighten to acquit without consequence \$\frac{4}{\text{VI}} \frac{4}{\text{VI}} \frac{4}{\text{VI}}\$
the sum of dwellings which verify bearing the sum of the Unified Name Y\text{VVX} \$\frac{4}{\text{VI}} \frac{4}{\text{VVX}}\$
for vanity—separateness: \$\frac{4}{\text{VVX}}\$

All who accept the Name through entering into the world carry the complete patterns of the Name within them. Your agreements to receive a body—a dwelling of the Name—in which you are tested, comes with an accountability of consequence in bearing The Name.

Recall—keep in mind the sum of the day of MYIX4 4YYI 8
the shavbeth—the Fire/Wisdom in your House X9W3
to maintain your holiness/consecration of bearing the Name.: YWAP6

The judgments of Dan in Ten Sayings are affirmations unto freedom, spoken in sequence, as two follows one, and three follows two, etc. The state of your perfection is built upon one affirmation upon another. The keeping of the shavbeth is affirming the sanctity of HhaSHAM/The Name within you. You enter shavbeth to shavbeth to reside in the Queen's chambers as you prepare a house for the sides of Light by your mutualities—paired lambs (CHP/Numbers 28:9-10).

Mark the summations/finalization of all of the Works of ALhhim (creations) to distinguish the goal. Keep in mind to fulfill your days to enter into the blessings of Wisdom. In entering into the Seventh paradigm you affirm your place amongst the lambs of YæHúwaH whereby you are at peace with all Names and their states of occupation.

Six days, to be happily engaged you labour/serve; AAOX MINI XWW 9 and you perform every facet of your responsibilities, as you are appointed. : YXY46MCY XIWOY

And the Seventh Day—the activity of being complete/perfect 1019W3 MYTY 10 is entering into the House of Wisdom for the Collective of YæHúwaH 3Y3LL X9W of your ALhhim—the vibrations of the cords of Light which weave your branches. Y13LL You do not perform every duty or delegation; 3Y4LMLY 3WOX4L you, with your son/expansions and with your daughter/development states YX9YYY9Y 3XLL your labours/servants within your house and your maid/matrix of clothes, YXMLY YA9O with your confirmations of the Fire in your parts/cattle, YXM39Y with your ongoing progressions/sojournings Y4YY to be verified within your gates/months as they open for you enter. :Y14OW9 4WL

You focus on your Name and its place in the Collective whereby there is the joy of associations as others perform their gifts appointed for your mutual well-being. In this mind-state you are happy in the company of your associations, filled with the Joy of the Collective and the wonders within all Names.

Assuredly, in being happily engaged 『커커LXWW ᠯナ 11 YæHúwaH activates, works with you, ནナནե ạwo the sum of the heavens/Names and the sum of the Hosts of Light/earth, トームチネネメチン শᠯデルᲡネメチン the sum of the gatherings of seas, within your bodies of waters, 『커℄ネメチン and the sum of your vessel verifies what is within you, 『커႕Wᡮイトンメチン with one who is tranquil to fulfill—enter the Seventh Day. ᠯᲐづチンঋネ শษๅฦ ๒๖๘๖ Accordingly, there is an assurance of ascensions as YæHúwaH expands/blesses ནナཤནナ ৬৭৬ ৬৮৫ the Act of the Shavbeth—in the Day of Wisdom which fills your dwellings ✗ঙffঙ� শษๅҳҳፉ and distinguishes your consecrated collectiveness. :ԿጳঋձዮጳԷ›

As YæHúwaH is set apart unto the Fire of the altar, and enters into all that the Fire draws out from the offerings, so likewise, you enter into the shavbeth—the rest composure of being "holy as I am holy." You make your abode in the House of Seven Pillars (Mishle/Proverbs 9:1).

Honour the sum of your Founding Principle/Father \\$\frac{134}{4} \times 4 \frac{12}{4} \

Through honouring the origins of the Seed in you and its nurturing, you appear as offspring of ALhhim. All prophecies spoken over your Name do not return void (Romans 8:22; Miykeh/Micah 5:3-7).

You will not murder, slay, crush the spirit via deeds or words. At 46 13

In recognition of the Father and Mother in all things, you honour the Spirit in all species. Your hand agrees to let all that has Breath, praise YæHúwaH (Ayuv/Job 12:10).

You are not naive to becloud unified expressions or sayings. 747X 46

You do not succumb to fornications nor adulteries that violate and break unions, nor permit adulterous strange faces to abide in your unified dwellings by mixing expressions/allegiances. You carry only in the Faces of YæHúwaH and the mitre on your brow: Qudash/Holy to l'YæHúwaH. You are holy/consecrated to HhaSham unto whom you cleave. In honouring the unified dwelling of your Spirit of Lives you remain free from fetishes or fixations in concepts, forms, or languages. Your affiliations are of perfect unity of Spirit. You confirm inwardly to live above fragmentations that undermine Unity.

The righteousness of the Tsadúwq Kuwáhnim, who align what is gathered in the waters—for the ALhhim of Tæyth—affirm the sanctification of the body to its origins in Yúwsphah/Joseph (the seventh to Hakkoz, DibreHhaYamim/I Chr 24:10). You affirm you body is sanctified unto your Name, set apart on the day your are fashioned in ALhhim. Your body is holy to YæHúwaH by the blessings of Yúwsphah—the force to expand your SeedName. Your Spirit of Dan breathes your Numbers into a dwelling to the honour of your Name. The sanctification of your members is by the living ALhhim in your SeedName through Yúwsphah, whereby your body is qudash/set apart to rise unto its full stature by the Hand of Aparryim/Ephrayim. As your body is set unto your foundations, your rings surrounding your bones, are joined perfectly, one upon another as a single garment, whereby there are no holes in your pockets, as gaps between your rings, causing you to loose what is being supplied to your Name. The alignment of your Rings/Eyes as a Single Eye is the healing of your soul. The honour of Yúwsphah is conveyed in the bowing of your sun/father and moon/mother and stars/achim/brothers who recognize in concert that your state of residence is qudash/set apart unto the Collective blessing—a unity of Wisdom, Understanding, and Knowledge (SMB/Genesis 37:9). Through chastity you increase in wealth and prominence in the land, maintaining the position as the ekkelsia. In aligning all of your perceptions to be one Eye, you are able to hold the treasures of your Name and ascend as a pillar.

You do not steal, rob another of property, dignity or character. 397X 46

Through the honour of knowing all bestowed upon you by the Fathers, your consecrated vessels, as cups, are filled and running over whereby there is no need to put your hand on something appointed to another. Moreso, in that you have been called out of the house of division, you know that all that you are and have belongs not to you individually, but Collectively. You affirm by honouring the Unity of sides of Understanding and Wisdom, that you are whole and filled with abundance. Adding to it would be a strangeness to the complete consciousness of Light and its House.

You do not respond with your neighbor/companion YO49 AYOX46 to give testimony to deceive/equivocate. :4PW 40

Being seated in the truth there is no reason to hide nor conceal any matter. In that your Faces and pockets are full of silver and gold, you affirm the truth from your Name and the truth in all that you encounter. As called out of the ambiguities of the forms and perplexities of life, you live above unclear language used to deceive or mislead someone. With utter joy in knowing the riches in meShich/mashiy-ach—the anointing, you affirm with clarity as one beholds and speaks through a glass Faces to Faces.

You walk in the freedom of perpetual illuminations in the House of YæHúwaH in which you seek to dwell all your days (Tehillah/Psalm 27:4). Your mind is focused on searching out the delightfulness of Unity and the great fields of study to be inquired into the Haikal/Temple—your eternal dwellings.

The Hand/10 of YæHH leads you from a house of unprofitable dwellings unto states of honourable occupations—from entanglements with the olem/world to walk with unchained feet, soaring as the free. In all that you put your Hand of Ten unto, you do so with these Ten Words in your eyes.

With the entire vessels the people, inner consciousness, sees ማዲፈላ ማርጳረትሃ 15 the totality of the Voices and the summations of the burning torches ማΔՎፓረጓΧፈዣ አረዣዋጳአፈ and the summations of the Voice of the trumpet. 4ጋሤጳ ሬፕዮ አፈዣ With summations of the Mountain of smoking firebrands ንሦር ተቋቋረዣ the people see, ማርጳ ፈላዲፕ and they move shakingly, ፕርንጓኒፕ and they stand from being afar, narrowing the dimension. ፡ዮጳጳማርጓኒፕ

The sounds of the thunder open the ears to behold the Voices of ALhhim sounding the horns over their offerings. With the blast of their Voices they provide understanding to rise, as smoke rings, upon all they have given. With the illuminations of the Hills, you see the extent of what is contained in OyinShayin whereby your consciousness is moved, shaken to dance, and to rise-up, stand closer to the Illumination as a result. Through the Fire in the sky from the mouths of ALhhim, you see Satan fall like lightning. With ears open in your Names/heavens, and lightning flashing, as insights, striking across sky to the earth, what is adverse/satan falls through understanding imparted, whereby you draw near to the Lamb of your Name. HalleluYah. You are given authority of ShayinOyin to trample on snakes/tongues/sayings of the mouth and scorpions/poisonous results with the tail-stinger, and to overcome all power of the enemy; and nothing will harm you. AyuV/Job 37:2-5.

And they say, contemplating ALmaShayh: ጳህማረጳ ሃላማፈጓረ 16

Speak the sum of the Light with us, ሃንማ〇 ጳጳጳ ላቃል

with a keen intent we are hearing/listening. ጳ〇ሣሣሃ

With reconsiderations, re-thinking of all within us of ALhhim ማጓጻረጳ ሃንማ〇 ላቃልጓረጳሃ

to turn from death; bring luster to transformation. ፡፡

XΥማ୬୬٦

Through opening your ears, you approach the gates of the Lamb and turn inwardly unto the Life therein.

And what is in the Lamb/maShayh says, to transfer the thoughts of their mother NWM AMARY 17 of ALHhaOoam/the Strands that comprise consciousness, to be a people; MOALA

AL you are to fear/reverence/to see with your eyes of ALhhim Y441X64

to assure that you cross over, go beyond with proofs/miracles that formulate XY まり 4Y 9O 9 しまか the sum of your branches ヴャメ 4

the ALhhim appear "773(43 49

with crossing over messages of understanding composed in the Light of YæHH ネショメ イソタロタン to enable you to see YX44も

the ascending Faces that reside over/above, as sources within your branches, ヴャもソフムO to instruct you, to take heed that you advance with alignments: シャチャンスと

And the people, inner consciousness stands-up শতর এশত মু 18 from being afar, narrowing the dimension of space between them and the Voice, পদাবশ্য and maShayh draws near, approaches ১৯৫৮ সাম ১৯৮৮

AL, the strands of the illumination within the cloud (body of habitation) とフィロスとよ to verify/confirm the Name of the ALhhim : ヴェスとくる がいくい

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T 3MA4 A9IM 21
T 1/3WOX
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T Y14P4X4Y
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T 179WX4 41174 4W4 T Y164 4494

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Sepher Yetsiat Metsryim (Exodus) 21

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T 313X
T 7313W 719
T Y41 HCW 4C74
T Y304 XY4C79
T Y1C09 HPCY
T:7CW1 4CY

T 4717 4717 T YMOM T :Y76096 Mews

T 7401 7407 4 12 T 40 Y 3491 T: "2(W 1 46 37403

T W14 C4W11YY 13

T Y304 707

T 49W7Y

T X7Y4

T Y70714 Y109

T:704 70

T YMO Y7.09M4 14

T MCW7.46

T 4Y3 47.4WM4

T:Y4YW9 49

T 3/YX4 WI4 3X7IIYY 15

T 3W444/ 4W4

T 3M0 4YWY

T 3M43MI 43M

T:3W4/ Y/

T 31.94 7477 74774 16 T YC 3XXC T CPW1 7₹Y T :XCYX93 4377

- T 37WY" 17 T:31AX 46
- T 44WLY 18 T 373470 T:X771 XY7
- T 7743(4(A)I 19 T 794A T:Y49(3Y34(4X()
 - T 37YX46 47Y 20 T Y7HH6X 46Y T 77X333 773734 T:7734H77 H449
- T ማYXጚY ፯ንማረ*ፈረ* 21 T ፡ንYንOX *ፈረ*
- T YX4 310X 31074 22
 T 164 4011 40174 11
 T 07W4 07W
 T:YX401
- T 174 34FY 23
 T MYX4 1X143Y
 T 94F9
 T XYYM64 MY1WY Y13Y
 T:M1MX1 MY1Y9Y
- T 3Y(X J\f\"\"\4 \frac{24}{T 4\mathrm{M}\alpha 4}
 T 4\mathrm{M}\O 3\times 4
 T Y\mathrm{M}\O 3\times 4\ell
 T :\times 4\ell
 T :\
 - T (9AX (9AM) 25 T YO4 XMCW T WMW3 494O T:Y(YY97WX
- T 3496 3XY ₹ 4Y3 1 × 26

T Y406 YX69W 4Y3
T 9YW1 399
T 313Y
T 164 POP11Y
T 1X09WY
T:134 YYYF1Y

T (CPX 4C "%%) (4 27 T Y"O 4 4 4 W Y Y 1 : 44 X 4C

T 3WOXYY 29
T YY4H(Y4W(
T M7M7 XO9W
T YM4MO 3737
T 7M7M3 MY79
T:7(Y)XX

T WAPAWY4Y 30
T 7.4 YY 7.4 X
T 374 34 W 4 Y
T YC+4 X 4C
T: YX4 YY+CWX 9C+C

Sepher Yetsiat Metsryim (Exodus) 23

T 4YW 07W 4WX 46 1

T YA1 XWX64

T OW 470

T : ∓71 A0 X136

T XO46 713414 313 X 46 2 T 3460 370 X 464

T 77194 1414 X 4976 T:X 436

T (AY 3 T:Y9749 4A3X 4(

T O17X 11 4
T Y471 Y4 Y914 4YW
T 30X
T:Y6 Y791WX 9W3

T \$44X**1**x 5
T Y4YW 4YMH
T Y4WM XHX F94
T X64HY
T Y6 9IOM
T :YMO 9IOX 9IO

T 3\texture X 4\lambda 6
T \texture Y 1.24 \texture T \texture Y 2.44 \texture 4

T ብዋ₩ብቃልማ **7**T ዋክብΧ
T ዋ**ጓ**ΔኩΥ **1**₽ንΥ
T ጎብጓΧረ*4*T ፡O₩ብ ዋ**ጓ**Δኩሂ*4*ረ **1**Υ

T APX 46 AAWY 8

T AAWA 34

T M3APJ 4YO3

T: M3P3AL 349A J6F3Y

T PACX 46 41Y 9
T MXOAL MX4Y
T 413 WJYX4
T MXLL3 MLA1LY
T: MLALM PAL49

T ७३७w wwy 10 T ୬Ի44X4 O4IX T X7≢4Y T :3X4Y9XX4

T XOLIWAY 11

T AYDMWX

T AXWDYY

T YMO LYLIA YCYLY

T MAXLY

T ALWA XLA CYLX

T AWOXYY

T: YXLIC YMAYC

T 7471 XWW 12
T Y1WOM 3WOX
T 1019W3 MY19Y
T X9WX
T Y4MHY Y4YW HYY1 Y0MC
T W771Y
T:413Y YXM4Y9

T (49Y 13
T 7741/4 1X47/44W4
T Y47/WX
T 744/1X 46
T Y41/1X 46
T:91/0 07/W1 46

T 792.674 W.CW 14 T 26.714X T:37W.9

T XYFM3 18X4 15
T 4MWX
T MAMA XO9W
T XYFM (Y4X)
T YXAYF 4W4Y
T 40YM(
T 41943 W4B
T MAAFMM X4F1 Y91Y
T:MP1A 1477 Y4414(Y

T 41.443 18Y 16
T Y1WOM 14Y49
T 34W9 04IX 4W4
T 77443 18Y
T 37W3 X449
T Y7449

T Y 1 W 0 M X 4

T: 3 4 W 3 Y M

T 772707 W/W 17 T 37W9 T Y4YYI/Y 3442 T:3Y32 Y443 277/4

T X T W 44 19
T Y X M A 4 A Y Y 9
T 4 T 4 X X
T Y T 3 (A 3 Y 3 T X T 4 X A)
T T T A \ (W 9 X A (T) Y M 4 9 (H 9

T 3/3 20
T #/W 3+/14
T Y3/17/ Y4/5
T Y4\19 Y47/W/
T Y4\193/Y
T 7/P7/3/4
T:3x/14 4W4

T Y 1377 478 21

T Y (49 078 Y

T Y 474 47 47 14

T 481 47 14

T 77 0876

T: Y 949 178 14

T OMWX OYMWM4 14 22
T Y(P)
T X1WOY
T 4944 4W4 (4)
T Y1314X4 1X914Y
T : Y14144X4 1X414

T 14469 Y(114 23 T Y1376 T Y4193Y T 1X113Y 1474364 T 130743Y 11473Y T 11473Y 1413 T 171X4143Y

T 3YAXWX46 24
T 7313646
T 7490X 46Y
T 3WOX 46Y
T 731WO7Y
T 7143X 143 14
T 49WX 49WY
T 1731X914

T "X 4 9 0 Y 25
T "Y 1 3 (4 3 Y 3 1 X 4
T Y 1 H (X 4 Y 4 9 Y
T Y 1 T 1 X 4 T 3 Y
T 3 (H T 1 X 4 T 3 Y
T : Y 9 4 P T

T 313 X 46 26
T 34POY 36YWM
T 91-449
T 9171 47=71 47
T:4694

T 1X714X4 27
T Y177 ACW4
T 703C4X4 1X73Y
T 734 49X 4W4
T 1XX7Y
T Y164 Y1914C4X4
T:740

T 1XH/WY 28
T Y17/2 304h3X4
T 1YH3X4 3W41Y
T 17/97/3X4
T 1XH3X4Y
T: Y17/0

T YYW4\4 46 29
T YAYY''
T XA4 3YW9
T 3''''W 1243 313XY7
T Y160 394Y
T:34W3 X1A

T ⊕0が ⊕0が 30 T ツモンフが Yかw4へ4 T ネイフX 4W4 ム〇 T ホーイイネメイ メノ自かY

> T X4YX4(32 T M373(4() M3(T:X74)

T %1-449 Y9W1 46 33
T 16 YX4 Y410 1177
T 490X 14
T 731364X4
T:WPY76 Y6 313114