

T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ 9
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ

T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ 10
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ

T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ 11
 T ጎሳጎሳ

T ጎሳጎሳ ጎሳጎሳ 12
 T ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ

T ጎሳጎሳ ጎሳጎሳ 13
 T ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ

T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ 14
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ

T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ 15
 T ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ
 T ጎሳጎሳ ጎሳጎሳ ጎሳጎሳ

T ጠገር ጸገግ ለጠገር
T ጠገር ለጠገር
T ጠገር ጸገግ ጸገግ ለጠገር
T :ጸገግ

T ለጸገግ ጸገግ 16
T ጸገግ ጸገግ ለጠገር
T ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T :ጸገግ

T ጸገግ ጸገግ ጸገግ 17
T ጸገግ ጸገግ
T :ጸገግ ጸገግ ጸገግ

T ለጸገግ ጸገግ 18
T ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T :ጸገግ

T ጸገግ ጸገግ 19
T ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ ጸገግ
T :ጸገግ

T ጸገግ ጸገግ ጸገግ 20
T ጸገግ ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ
T :ጸገግ ጸገግ ጸገግ

T ጸገግ ጸገግ 21
T ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T ጸገግ ጸገግ ጸገግ
T :ጸገግ

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/Υ at the end of a group of letters, i.e. ሃላቱ, 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, ግዕዝ, 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. ጸሐፊዎ ጸሐፊዎ ጸሐፊዎ 28
A testimony/an evidence is brought about from your entreaties ግጥሙ ጸሐፊዎ
to observe the Orders/arranged thoughts enacted unto fulfillment (of my hand), ጸሐፊዎ ጸሐፊዎ
which are grouped in the Teachings of Deeds/My Law/Teúwrah. : ጸሐፊዎ ጸሐፊዎ

The Midrash Bayit HhaSham renders ጸሐፊዎ 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 ሂፋፋ 29

as Yahúwah (The Collective) gives/appoints for your branches (members) ግሥ ገሥ ጸሃጸጸጸ
the Shavbeth—*the House of Seven Extended, the Lammad-Yeúwd dwelling state,* ጸጻጸጸ
pertaining to—in accordance to one’s becoming. ፋሃጸ ገሥጸ
The Unified give, *measure out,* a portion for your branches, ግሥ ገሥ
through the unification of all parts in the Day of the Sixes—through deeds joyfully fulfilled, ጸጸጸጸ ግሃጸጸ
bread/a portion of days, which spans many acts of ALhhim. ግጸጸጸጸ ግጸጸጸ
The pulsating Breath/ayish (man) resides/unified ጸጸጸ ገሃጸ
being undergirded, upheld and supported of the Unified. ሃጸጸጸጸ
The pulsating Breath does not go out from a unified place (a collective state) ሃጸጸጸጸ ጸጸጸ ጸጸጸጸ
through performing acts of perfection, being in the Day of Sevens/acts of fulfillment. : ጸጸጸጸጸ ግሃጸጸ

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/ጸጸጸ, 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

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.

T ጸሃጻጺ ጸሃዮ ላወፋሃ 34

T ጸሃሚርፋ

T ጎላጻፋ ሃጻጸጻጻጻጻ

T ጸፈዐጻ ጻጎጎር

T :ጸፋሚሚር

T ረፋፋወጻ ጻጎጎሃ 35

T ጎሚጻጸፋ ሃርሃፋ

T ጸሃወ ሚጻዐጻፋፋ

T ሚፋጻፈዐ

T ጸጻወሃጎ ጉፋፋርፋ

T ሃርሃፋ ጎሚጻጸፋ

T ሚፋጻፈዐ

T :ጎዐጎሃ ጉፋፋ ጻዮጥርፋ

T ፋሚዐጻሃ 36

T :ፋሃጻ ጻጎጻፋጻ ጸፋፋወ

Sepher Yetsiat Metsryim (Exodus) 17

T ረፋፋወጻጻጻ ጸፈዐርሃ ሃዐጻጻሃ 1

T ጎጻጻፋጻፈሚሚ

T ሚጻጻዐጻጻጻ

T ጸሃጻጺ ጻጎርዐ

T ሚጻፈጻጻጻጻ ሃጎጻጻሃ

T ሚጻሚ ጎጻፋሃ

T ቋንቋ
 T ለገጽ ለገጽ
 T ሆኖ ሆኖ
 T ግብፅ ለገጽ
 T ጠቅላይ ገጽ
 T ሆኖ ገጽ
 T ሆኖ ሆኖ

T ገጽ ለገጽ ገጽ 23
 T ገጽ
 T ጠቅላይ ሆኖ
 T ለገጽ ገጽ
 T ገጽ ጠቅላይ ገጽ
 T ገጽ ጠቅላይ ገጽ
 T ጠቅላይ ገጽ

T ገጽ ጠቅላይ ገጽ 24
 T ገጽ ገጽ ገጽ
 T ገጽ
 T ገጽ ገጽ ገጽ

T ገጽ ገጽ ገጽ 25
 T ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ

T ገጽ ገጽ ገጽ ገጽ 26
 T ገጽ
 T ገጽ ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ ገጽ

T ገጽ ገጽ ገጽ ገጽ 27
 T ገጽ ገጽ ገጽ
 T ገጽ ገጽ ገጽ ገጽ

T 4ጠገላ
 T ጠገላ ሃጠገላ
 T 4ጠገላ ጸገላ
 T ሃጠገላ ጠገላ
 T 4ጠገላ ጠገላ
 T :ጸገላ ጸገላ

T ልገ ሃጠገላ 13
 T ጠገላ ጠገላ
 T 4ጠገላ 4ጠገላ
 T ጠገላ ጠገላ
 T 4ጠገላ ጠገላ
 T ጠገላ ጠገላ
 T :4ጠገላ ጠገላ

T 4ጠገላ 14
 T 4ጠገላ
 T ጠገላ
 T ጠገላ ጠገላ
 T :ጠገላ ጠገላ

T ጠገላ 4ጠገላ 15
 T ጠገላ ጠገላ
 T ጠገላ ጠገላ
 T :4ጠገላ ጠገላ

T 4ጠገላ 16
 T ጠገላ ጠገላ
 T 4ጠገላ ጠገላ
 T ጠገላ ጠገላ ጠገላ
 T ጠገላ ጠገላ
 T ጠገላ ጠገላ
 T ጠገላ ጠገላ
 T ጠገላ ጠገላ
 T :4ጠገላ ጠገላ

T 4ጠገላ 17
 T ጠገላ
 T ጠገላ ጠገላ
 T ጠገላ ጠገላ
 T ጠገላ ጠገላ
 T :4ጠገላ ጠገላ

T ጸግግረፋ ጸሃጻጺ ፋጣፋጺ 21
 T ግዕጽ ልዑጽ ልፋ
 T ጸሃጻጺረፋ ሃቹፋጻጺጎጋ
 T ጸሃፋፋሪ
 T :ጸፋ ሃጎግግ ርገጎሃ

T ጠቅላይ ግብርና ገጽ 22
 T ጸሃጻጺረፋ ጠቅላይ ግብርና
 T ሃገራዊ ጸሃጻጺ
 T :ጸሃጻጺ ጠቅላይ ግብርና

T ጸሃጻጺረፋ ጸግግ ፋጣፋጺ 23
 T ጸሃጻጺ ግዕጽ ርሃሃሃፋሪ
 T ጸሃጻጺ ፋጣፋጺ
 T ሃጎግ ጸሃጻጺ ጸሃፋፋጺ
 T ፋጣፋጺ
 T ፋጣፋጺ ርገጎግ
 T :ሃገራዊ ጸሃጻጺ

T ጸሃጻጺ ሃገራዊ ፋጣፋጺ 24
 T ልፋፋፋ
 T ጸሃፋፋ ጸሃጻጺ
 T ሃጎግ ጸሃጻጺ
 T ጠቅላይ ግብርና
 T ሃገራዊ ጸሃጻጺ
 T ጸሃጻጺ ጸሃጻጺ
 T :ጠቅላይ ግብርና

T ጸግግ ልፋፋፋ 25
 T ግዕጽ ልፋ
 T :ግዕጽ ፋጣፋጺ

Sephúwr Yetsiat Metsryim/Shemot (Exodus) 20

ጠቅላይ ግብርና ገጽ 20 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 ጠቅላይ ግብርና 1
you compose your vessels with strength and the Light of these Words ጠቅላይ ግብርና
for a meditation, saying. :4ጠቅላይ

The Collective Heart of YæHúwaH is with your ALhhim ጠቅላይ ግብርና 2
to verify your being brought out (ekklesia) ጠቅላይ ግብርና
from a state of boundaries/definitions/Metsryim/Egypt ጠቅላይ ግብርና
from a dwelling/house of labours/burdens. :ጠቅላይ ግብርና

There is no restraint or absence of YæHH-YæHH—the perpetual emanations of Light ጠቅላይ ግብርና 3
towards you, for your branching: ጠቅላይ ግብርና
the ALhhim complete, follow through ጠቅላይ ግብርና
with ascendant Faces towards you. :ጠቅላይ ግብርና

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 ጠቅላይ ግብርና 4
with the entirety of the gifts of Light bestowed within you, as in likeness of ALhhim: ጠቅላይ ግብርና
a verification in heavens/Names, as they are activated/drawn out from above, ጠቅላይ ግብርና
with verification in the hosts of Light/earth in perpetual support (from below), ጠቅላይ ግብርና

with verification in the waters ጠገላቲዮስ ጳውሎስ
an extraction in support of states of transformations/for the earth. ትብብር ጸብጸግ

You will not be submersed to worship/serve them ጠገላቲዮስ ጳውሎስ ገጽ 5
nor be enslaved to them. ጠገላቲዮስ ጳውሎስ ገጽ 5
Assuredly, the Collective Heart of YæHúwaH of your ALhhim ጠገላቲዮስ ጳውሎስ ገጽ 5
—AL Qenna—the Strength who Possesses Heavens and Earth ጠገላቲዮስ ጳውሎስ ገጽ 5
regulates a directive order/enumerates to muster maturation, overcoming short visions ጠገላቲዮስ ጳውሎስ ገጽ 5
of the ALphah-Bayit compounds of the Fathers, ጠገላቲዮስ ጳውሎስ ገጽ 5
lifting up children/generations, ጠገላቲዮስ ጳውሎስ ገጽ 5
elevating avenues for learning processes—thirds, ጠገላቲዮስ ጳውሎስ ገጽ 5
and providing gates, insightfulness for inquiries—fourths, ጠገላቲዮስ ጳውሎስ ገጽ 5
for changes/alterations from previous distances. ጠገላቲዮስ ጳውሎስ ገጽ 5
And to perform mercy ጠገላቲዮስ ጳውሎስ ገጽ 6
to thousands, to multiply concepts of instructions ጠገላቲዮስ ጳውሎስ ገጽ 6
according to my love ጠገላቲዮስ ጳውሎስ ገጽ 6
and the keeping of my commandments. ጠገላቲዮስ ጳውሎስ ገጽ 6

You will not bring-up, raise, to elevate within you ጠገላቲዮስ ጳውሎስ ገጽ 7
the sum of the Name of YæHúwaH of your ALhhim for nought/vanity; ጠገላቲዮስ ጳውሎስ ገጽ 7
Assuredly, YæHúwaH does not enlighten to acquit without consequence ጠገላቲዮስ ጳውሎስ ገጽ 7
the sum of dwellings which verify bearing the sum of the Unified Name ጠገላቲዮስ ጳውሎስ ገጽ 7
for vanity—separateness ጠገላቲዮስ ጳውሎስ ገጽ 7

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 ጠገላቲዮስ ጳውሎስ ገጽ 8
the shavbeth—the Fire/Wisdom in your House ጠገላቲዮስ ጳውሎስ ገጽ 8
to maintain your holiness/consecration of bearing the Name. ጠገላቲዮስ ጳውሎስ ገጽ 8

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.

You are not naive to becloud unified expressions or sayings. 𐤓𐤁𐤆𐤃 𐤀𐤚

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 you 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 Aparityim/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. 𐤓𐤁𐤆𐤃 𐤀𐤚

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 𐤓𐤁𐤆𐤃 𐤀𐤚
to give testimony to deceive/equivocate. 𐤓𐤁𐤆𐤃 𐤀𐤚

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/mashiyach—the anointing, you affirm with clarity as one beholds and speaks through a glass Faces to Faces.

You will not desire/be envious ልጥጥህ ስራ 14
of your neighbor’s interiorization nor their well being under the care of their Shepherd. ሃዕገ ጸገጋ
You do not fantasize/lust for empowerment ልጥጥህ ስራ
of the wife/body of your neighbor, ሃዕገ ጸገጋ
and their servant/trained discipline, nor their maid/matrix of support, ሃጽግላሃ ሃጸጋዐሃ
and their fortress/securities/ox and their assigned responsibilities/donkey. ሃጸግጃሃ ሃጸግሃ
With the wholeness of your Name you affirm ላገላ ረሃሃ
your Neighbor and the Guidance of their Shepherd. :ሃዕገረ

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 ግገላገ ግዐጻረሃሃ 15
the totality of the Voices and the summations of the burning torches ግገላገረጻጸላሃ ጸረሃዋጻጸላ
and the summations of the Voice of the trumpet. ላገሃጻ ረሃዋ ጸላሃ
With summations of the Mountain of smoking firebrands ገሃዐ ላጻጻጸላሃ
the people see, ግዐጻ ላጻጻሃ
and they move shakingly, ሃዐገገሃ
and they stand from being afar, narrowing the dimension. :ዋጃገግ ሃጸግዐገሃ

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: ጻሃግረላ ሃጸግላገሃ 16
Speak the sum of the Light with us, ሃገግዐ ጻጸላ ላጻጻ
with a keen intent we are hearing/listening. ጻዐግሃገሃ
With reconsiderations, re-thinking of all within us of ALhhim ግገላገረላ ሃገግዐ ላጻጻረረላሃ
to turn from death; bring luster to transformation. :ጸሃግገገገ

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

T Xቲገ
 T Xጋጎጓ ሃፃፋጸ ቺሃ
 T ጻቲጐ
 T :ጻጐጸጸሃ

T ጻጐጸፋጐ 23
 T Xጐጠፃ
 T ቺጸፃጠጐጐ
 T ሃጸሃፋፐ ጻጐጸፋጐ ፋጠፋ
 T :ሃጐጐ

Sepher Yetsiat Metsryim (Exodus) 21

T ጠቺጐጠጠጠጠ ጻጐጐ 1
 T :ጠጻጻጻጻጻ ጠቺጠጠ ፋጠፋ

T ጻጻጻጻ ቺሃ 2
 T ቺፋፋፋ ፈፋፋ
 T ፈፋፋፋ ጠቺጠጠ ጠጠ
 T ጠፋፋፋፋ
 T :ጠጠጠ ቺጠጠጠጠ ፋጐጐ

T ፋፋፋ ሃጋገገገገገ 3
 T ፋጐጐ ሃጋገገ
 T ፋጐጐ ጻጠፋ ጐፋፋፋ
 T :ሃጠፋ ሃጠፋፋ ጻፋጐጐ

T ሃጠፋፋፋፋ 4
 T ጻጠፋ ሃጠፋፋ
 T ሃጠፋፋፋፋ
 T ጠፋፋፋ ሃፋ ጠፋፋፋ
 T ጻጠፋፋፋ ጻጠፋፋ
 T ጻጠፋፋፋ ጻጠፋፋ
 T :ሃጠፋፋ ፋጐጐ ፋጐጐ

T ፈፋፋፋ ፋጠፋፋ ፋጠፋፋፋፋ 5
 T ቺጠፋፋፋፋ ቺጠፋፋፋፋ
 T ቺጠፋፋፋፋ ቺጠፋፋፋፋ
 T :ቺጠፋፋ ፋጐጐ ፋጐጐ

T :ፋሃጓ ሃገቹሃ ቶሃ

T ጠገላት ጠገላት ጠገላት 22

T ጓጓጓ ጓጓጓ ሃገላት

T ጓጓጓጓ ሃገላት

T ሃገቹፋ ጓጓጓጓ ፋሪሃ

T ሃገላት ሃገላት

T ሃገላት ጠገላት ጠገላት

T ጓጓጓጓ ጠገላት

T :ጠገላት ጠገላት ሃገላት

T ጓጓጓጓ ሃገቹፋ ጠገላት 23

T ጓጓጓጓ

T :ጠገላት ጠገላት ጠገላት

T ሃገላት ጠገላት ሃገላት 24

T ሃገላት ጠገላት ሃገላት

T ፋሪ ጠገላት ፋሪ

T :ጠገላት ጠገላት ጠገላት

T ጓጓጓጓ ጠገላት ጓጓጓጓ 25

T ጠገላት ጠገላት ጠገላት

T :ጓጓጓጓ ጠገላት ጓጓጓጓ

T ሃገላት ጓጓጓጓጓጓ 26

T ሃገላት ሃገላት

T ሃገላት ሃገላት

T ጓጓጓጓጓጓ

T ሃገላት ሃገላት ሃገላት

T :ሃገላት ጠገላት

T ሃገላት ሃገላት 27

T ሃገላት ሃገላት

T ጠገላት

T ሃገላት ሃገላት ሃገላት

T :ሃገላት ጠገላት

T ሃገላት ጠገላት 28

T ሃገላት

T ጓጓጓጓ ሃገላት

T ጠገላት

T ሃገላት ጠገላት ጠገላት

T ሃገላት ሃገላት ሃገላት

T :ጠገላት ሃገላት ጠገላት

T ሃፋሪ ሃጸረግግ ፋሃጓ
 T ጎሃወጊ ጓግጎ
 T ጓጊጓሃ
 T ጊረፋ ቀዑጊጊሃ
 T ጊጸዐግወሃ
 T :ጊጎፋ ጎሃጎጸጊሃ

T ረረቀጸ ፋሪ ግጊጓረፋ 27
 T ሃግዐጎ ፋጊወጎሃ
 T :ፋፋጸ ፋሪ

T ሃጸፋረግ 28
 T ሃዐግፈሃ
 T ፋጸፋጸ ፋሪ
 T ሃጊጎጎ ፋሃሃጎ
 T :ጊረጎጸጸ

T ጓወዐጸጎሃ 29
 T ሃጎፋኮ ሃፋወሪ
 T ግጊግጊ ጸዐጎወ
 T ሃግፋግዐ ጓጊጓጊ
 T ጊጎጊግወጓ ግሃጊጎ
 T :ጊረሃጎጸጸ

T ወፈቀጊወጎፋሃ 30
 T ጊረ ጎሃጊጓጸ
 T ጓጎፋፀ ጓፈወጎ ፋወጎሃ
 T ሃረሃፋጸ ፋሪ
 T :ሃጸፋ ጎሃሃረወጸ ጎረሃረ

Sepher Yetsiat Metsryim (Exodus) 23

T ፋሃወ ዐግወ ፋወጸ ፋሪ 1
 T ሃፈጊ ጸወጸረፋ
 T ዐወፋግዐ
 T :ጸግጸ ፈዐ ጸጊጓረ

T ጸዐረ ግጊጎፋጎፋጎፋ ጓጊጓጸፋሪ 2
 T ጎፋሪዐ ጓጎዐጸፋሪሃ

T ጠገላቲዮስ ጳጳሳዊ ገጽ 37
T :Xፀ፳፭

T ርገሃ 3
T :ሃገላገ 4፳፯ ፈሪ

T ሀገላገ 4
T ሃገላገ ሃገላገ ሃገላገ ሃገላገ
T ጸፀ፳
T :ሃሪ ሃገላገ ሃገላገ ሃገላገ

T ጸፀ፳፭ 5
T ሃገላገ ሃገላገ ሃገላገ
T ሃገላገ ሃገላገ ሃገላገ
T ሃገላገ ሃገላገ ሃገላገ
T ሃገላገ ሃገላገ ሃገላገ
T :ሃገላገ ሃገላገ ሃገላገ

T ጸፀ፳፭ 6
T ሃገላገ ሃገላገ ሃገላገ
T :ሃገላገ ሃገላገ ሃገላገ

T ሃገላገ ሃገላገ ሃገላገ 7
T ሃገላገ ሃገላገ ሃገላገ
T ሃገላገ ሃገላገ ሃገላገ
T ሃገላገ ሃገላገ ሃገላገ
T :ፀፀ፳ ሃገላገ ሃገላገ ሃገላገ

T ሃገላገ ሃገላገ ሃገላገ 8
T ሃገላገ ሃገላገ ሃገላገ
T ሃገላገ ሃገላገ ሃገላገ
T :ሃገላገ ሃገላገ ሃገላገ ሃገላገ

T ሃገላገ ሃገላገ ሃገላገ 9
T ሃገላገ ሃገላገ ሃገላገ
T ሃገላገ ሃገላገ ሃገላገ
T ሃገላገ ሃገላገ ሃገላገ
T :ሃገላገ ሃገላገ ሃገላገ ሃገላገ

T ሃገላገ ሃገላገ ሃገላገ 10
T ሃገላገ ሃገላገ ሃገላገ ሃገላገ
T ሃገላገ ሃገላገ ሃገላገ
T :ሃገላገ ሃገላገ ሃገላገ ሃገላገ

T ሆኖገላቲዮች
T :ገገላቲዮች

T ጠገላቲዮች ገገላቲዮች 17
T ገገላቲዮች
T ሆኖገላቲዮች ገገላቲዮች
T :ገገላቲዮች ገገላቲዮች ገገላቲዮች

T ገገላቲዮች 18
T ጠገላቲዮች
T ገገላቲዮች
T ገገላቲዮች
T ገገላቲዮች
T :ገገላቲዮች

T ገገላቲዮች 19
T ሆኖገላቲዮች ገገላቲዮች
T ገገላቲዮች
T ሆኖገላቲዮች ገገላቲዮች ገገላቲዮች
T ገገላቲዮች ገገላቲዮች
T :ገገላቲዮች ገገላቲዮች

T ገገላቲዮች 20
T ገገላቲዮች ገገላቲዮች
T ሆኖገላቲዮች ገገላቲዮች
T ሆኖገላቲዮች ገገላቲዮች
T ሆኖገላቲዮች ገገላቲዮች
T ገገላቲዮች ገገላቲዮች
T :ገገላቲዮች ገገላቲዮች

T ሆኖገላቲዮች ገገላቲዮች 21
T ገገላቲዮች ገገላቲዮች
T ገገላቲዮች ገገላቲዮች
T ገገላቲዮች ገገላቲዮች
T ገገላቲዮች ገገላቲዮች

T ገገላቲዮች ገገላቲዮች ገገላቲዮች 22
T ገገላቲዮች
T ገገላቲዮች
T ገገላቲዮች ገገላቲዮች
T ሆኖገላቲዮች ገገላቲዮች ገገላቲዮች
T :ሆኖገላቲዮች ገገላቲዮች ገገላቲዮች

T ቅዱሳን ማህበረ ቅዱሳን 23
 T ማህበረ
 T ማህበረ
 T ቅዱሳን ገቢዎች
 T ቅዱሳን ገቢዎች
 T ቅዱሳን ገቢዎች
 T :ሃይለማርያም

T ገቢዎች 24
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች

T ገቢዎች 25
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T :ሃይለማርያም

T ገቢዎች 26
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T :ሃይለማርያም

T ገቢዎች 27
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T :ሃይለማርያም

T ገቢዎች 28
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T ገቢዎች
 T :ሃይለማርያም

