

And an ayish verifies/affirms itself to lay/meditate **שׁוֹמֵר אִשָּׁה וְלֹא יִשְׁכַּב** 13
 with a recollection **אִי אִשָּׁה**
 as a result/from the lying/meditation of an ashayh/state of form/body; **אִשָּׁה לֹא יִשְׁכַּב**
 an abomination they have performed in their foundation; **מֵאִשָּׁה יָמוּת אִשָּׁה**
 to a death they have died; **וְדַמָּהּ יִשְׁכַּב**
 their blood remains in them **וְדַמָּהּ יִשְׁכַּב**

Every action has within it the ability to bring forth a complete recall of the Principle via which there is the strength to perform a thought unto fruitfulness. A recall is to bring to the fore or to the front the Principle Seed, whereby an activity of extension/ayish is tied to the inner structure of the Staff. Within every active extension/ayish there is a meditation unto a complete recall/zakar. The Zakar is then fulfilled, as it comes to a complete expression, whereby the activity is not partial, but complete.

However; when the action is based upon a recollection that is drawn out from a previous state of residence, the deed may act adversely to the one performing it. Such is the repetition of a deed that becomes habit forming. The habit then is a means to retain the members in a body or form denoted by the ashayh [woman]. The retention of the members, based on a habit or an addiction, forfeits progression, and therefore it is an abomination. The abomination leads to a death—a stalemate, for there is no ongoing ascension.

The common reading of these lines refers to a man lying with a man falls short to convey the statute that is being stated, for the terms rendered as a man/ayish and the term male/zakar do not imply sexual intercourse “as with a woman”. There is no preposition/וְ to be rendered “as or like” in these lines, as commonly rendered, “as with a woman”. Nothing in the Teúwrah implicates the distinction of gender as in mortals, for such division is contrary to the Unity of the Teúwrah. Should the Teúwrah speak of the gender of this world, then its words would fail, for this world passes away. Further, in that there are no genders in Mashiyach, all such renditions of the words contain not the Mind of Messiah. We discern that the Teúwrah speaks always of the Mind of Mashiyach in ALOZAR and conveys thoughts that are imperishable.

The manner that one affirms each action or initiation—ayish is via the result of examining the outcome. Both the mediation to do and a meditation of contemplation leads to a complete act of all that is intended. If one would do the same act over and over, they would be as those who seek to pray long prayers, as though the repetition may achieve some transformation in itself; or the same act becomes repeated again and again so it is noticed by others. Repeating an action or a set of words is as those which memorize without comprehension, whereby there is no inward understanding that results from this level of action. Rather the blood does not flow freely, but remains within them yet to be set at liberty. Therefore, doing a deed without comprehension or contemplation of the result unto life, does not constitute an offering that is acceptable upon the altar.

The contents of the passage pertain to recall. A violation to revelation leads to death, a cessation, for if one cannot access the River of Life, then they cease to walk in Light. If one violates the bed of their meditation, one becomes corrupt/darkened in their thinking; what they consider shall die because they are misled by acting with partiality and without understanding. The final statement is that the flow of their blood remains within them, like the fountain of revelation that is cut off.