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With a count, you are to Number/make an evaluation, for your branches of Thoughts ግላ ግላ ግላ ግላ ግላ 15
 from the morrow, a follow through, of the shavbeth/shabbat, ግላ ግላ ግላ ግላ ግላ
 from the results of one coming/appearing with evidence within their branches ግላ ግላ ግላ ግላ ግላ
 of the totality of the omar/sheaf (of the initial wavesheaf pattern) ግላ ግላ ግላ ግላ ግላ

being of the wave—a composition of the Neúwn contained in all expressions of Illumination—of the united Sayings of Light ጸፓሃጸጸ
 to be seven/complete shevbúwt/sabbaths ጸሃጸፓፓ ሀፓፓ
 perfect/without shortsightedness, or neglect, they are. ፡ጸፓፓፓፓፓ ጸፓፓፓፓፓ

The counting pertains to the numerical values which are the Source of all thought. From the values of Light, come forth the branched associated messages to provide comprehension and relationship amidst the branches of thought are within each rod/tribe assembled within. There is a correlation of thought in each branch/tribe that pertains to the Sayings of Light via which we arrive unto the shavbeth.

The morrow of the shabbat is a reference to the day—the activity that follows the Pesach and Days of Unleavened Bread. On the shavbeth of the 15th day of the first moon, the gate of the shavbeth opens through which we depart, or ascend through Mitsraim/Egypt, the forms in which we are residing. What are the results of departing from, or through, Mitsraim? The results are evident in the morrow, or that which follows after the emergence, even as the evidence of what is within a Seed is evident upon its emergence.

On the shavbeth of the 22nd day of the first moon, the gate of the shavbeth opens through which we depart, or ascend as a result of eating unleavened bread. On the morrow of the shavbeth, the matzah that has been partaken of becomes evident. Shevuouth/Shavuot is the Day of our Appearing as the offspring of Neúwn, commonly rendered as a Son of Nun, in which the complete signs of Light appear within our members. There are seven light signs of the seven shavbúwt which gives evidence to our coming to the Day of the Neúwn—the activity of Light relative to the values of 50, to convey a complete extension and fulfillment of our emergence.

By counting the Numbers of Light relative to each of our Branches, we determine the results of our emergence, whereby we fulfill wearing sandals when we ate the Pesach. [The Numbers of each branch is detailed in BHM: ALhhim Achadd]. Those who eat the Pesach have definite goals of fulfillment. We do not come out of Mitsraim to become stalemated, wandering what we are to do now and where we are to go. If we are unable to take another step after departing from Mitsraim, we will be soon engulfed within the boundaries of the former state of dwelling. When we come out of our former dwellings, our motive is the full extension of our Names unto the Neúwn/ALhhim, lest we fall short. We proceed unto a New State of Mind and unto the Ten Lands that triumph the former, leaving it behind without a memory to connect us.

The guides to our coming to the Neúwn are the Numbers of Light and the messages that are branching forth from the values of Light. The motive of emerging from the body of corruptible flesh leaves no hesitation in the mind of the Enlightened, ***nor are there any risks too large to take to fulfill the quest of Eternal Life.***

The evidence is from the morrow/what follows after ጸ 4፫ፓፓ ልፀ 16
 the seven sevens. ጸፀፀፓፓፓ ጸፓፓፓፓ
 Compose the Number via which all are joined, the Numbers of Unity: ፕ47፫ጸ
 to be a Day of Fifty—the activity of the Light of the Neúwn ፓሃፓ ፓፓፓፓፓፓ
 with one drawing near to compose the messages ፓፓፓፓፓፓፓፓ
 being a new manchaih/mincha to YahúWah ፡ጸሃፓፓፓፓ ጸፓፓፓ ጸፓፓፓፓ

The new *manchaih*, lit. *bread of Life*, is the new loaf according to the harvest of YahúWah that is grown each year. All of the Days of YahúWah are appropriations of Light, and none are without the intent of a harvest. The results of the seven sevens are tabulated. The phrase “seven sevens” is the sum of all that seven can extend itself unto a new Body. Similar terminology is used in the Teúwrah as “ten tens,” for each of the values can only extend itself by the Numbers that are within it, whereby it has revealed the complete glory of what the Owner of the Names has determined to be sown within the Lands. The values of 50 pertain to the Letter Neúwn. Within the values of 50 are all States of Residence stemming from the Origin of our Names. [For further information regarding the Nature of the Neúwn and the activity of this Letter of ALhhim, consult the writings of BayitHhaShamMidrash: The House of Dan—Wisdom’s Judgment Hall in the Kingdom of YisharAl. *ChameshHhaPekudim / The Book of Numbers Chapter 26 Vs 42-43.*]

The concept of “new” pertains to initiations that cause new growth within the states of mind according to the initiations determined in our coming up through Mitsraim—defined states of residences. The evidence is at the season/*mauóde* of Shebuówt. We anticipate new procedures for the mind to be developed unto and for our Names within our tribal branches to acquire a new habitation that is not according to our former dwelling. As we aim for the fruit of YahúWah to be upon our branches, we affirm being extended according to all that is within our Names, as seven sevens. We are determined to process information being initiated within us as we enter into the expanding Consortium of Lights. Though eye has not seen, nor ear heard all that has been projected in the Heart of the Neúwn, we compose the Numbers and the Sayings of Light coming from them as a new *manchaih* to be always within our Faces/expressions. Our minds are renewed unto the activity of the Neúwn—the fiftieth day. As the *oylut/offering*s are initiated and performed in this day, the pattern is set for branches to be full of fruit at Sukkut. The oil and salt for the *manchaih* loaves arise as beaten oil from the loins/flank/Neúwn and combines with the thoughts that have been refined according to their Numbers. During the seven sevens we have been making the flour by sifting the values within the composed messages to which we are given access as a result of our emergence. One will taste the sweetness of the *manchaih* in the Day of Fifty, as they have calculated the Numbers of ALhhim within the Letters of the Neúwn. [As to the Numbers of each branch, consult BHM:ALhhim Achadd.]

The term *manchaih* has in its center the Name “Nuwach/Noah,” indicating that each study is an ascension/אש, a drawing out of the span of the Neúwn to the Chayit, via the grace of YahúWah. The letters from Shayin to ALphah are descending, and the letters ALphah to Shayin are ascending. Hence we read the letters in both movements which leads us to the centre in the Neúwn. The movements of the Letters descending and ascending are seen in the Work of the Lights that encircle us daily. These movements formulate the wheel within the wheel, or the circle within the circle, depicted in the movements of Abraham and Lot, and in the vision of the wheels of YechezqAl/Ezekiel. The Neúwn to Chayit are the parameters of the second dimension of the Letters/Signs which encompasses the school, or academy of favor/grace, of the Faces of YahúWah. The word grace/חן is the inverse parameters letters/אש provided for full access into the Heart of the Letters, through which we become fully extended into the seven sevens of Bayinah and Chakmah, that form the paths of Light.

From the results of the habitations of branched messages מלך אש אש אש 17
 there is a composed Presence of being joined אש אש אש
 a bread to be waved—the composites of unfolding the united sayings of light אש אש אש
 to be established in both sides/two מלך אש
 two tenths solet/fine flour, an establishment of wealth of the Numbers, מלך אש אש אש

being finely sifted ᄆᄇ
they have become ᄆᄇᄇᄇᄇᄇ
apparent of being baked ᄆᄇᄇᄇᄇ ᄆᄇᄇᄇ
the first-fruits to YahúWah. :ᄆᄇᄇᄇᄇ ᄆᄇ ᄆᄇᄇᄇ

on the day of Shevuwouth/Shavuot, out of our dwellings—within the branched messages of Light, we are to bring forth a new mincha, being formulations of the Numbers of Light; the Shevuwouth mincha pertains to the offering of bread being reaped from coming into the lands of the Ayin. The vibrations of thought within us are waved according to the light frequencies of the Numbers given to us as we demonstrate determination for coming into the Lands of the Ayin. The Numbers establish the sides of our dwellings and compose thoughts according to the wealth/value of the Numbers as they have been finely sifted by Breath. **The Numbers/Values have risen within to become apparent in the Words and the Thoughts**, as those baked, being heated in the Fires of the mind's oven via contemplations and review, allowing them to be welded together as fine flour forms a new loaf. The term, *hamatz*, translated as unleavened by the Hebrew text and leavened by the Christian text, **pertains to becoming apparent**. The Nature of the Values of Light which are counted during the seven shabbatot now rise to the surface via the Breath. This is called the leaven of the Breath and does not pertain to the leaven of the flesh or the leavening of the Pharisees.

The Torah is not composed of words that pertain to the natural order of the world, for to do so would bind the Torah to the realm of corruption. Thus all that the Torah states is of the Fire and contains words that are perfect, being of pairs and associations of thought from which comes the Perfect Unity of Thought. Via association we project the Torah into all realms of habitations lest we fail to comprehend the Freedom of the Words of the Torah whereby one reads of the Fire yet walks in the nature of the flesh. Thus when the Torah states to put away leaven out of your houses it is speaking of the thoughts that project the nature of the flesh within the dwellings of the offspring of Light. “In all of your states of dwelling, you eat no leavening [Sefer Yetziat Mitzraim 12:20; 13:3,7].” In comprehending the presence of leavening in our natural members which bear the nature/cloth of the flesh, we distinguish that the houses of our Names belong not unto this level of thought formulations. Hence, via association we eat nothing leaven either of thought or of form. For if we continue to eat of the form then we have yet to distinguish the level of our enlightenment to be apart from that which is of this world.

The mincha that are made to YahúWah, including the loaves of Shevuwouth, are according to the Order of Light. “All mincha which verifies the nearness composed within to Yahúwah is not made to be leavened [TeuwrathHhaKuwanim/Lev 2:11].” There are various manner of making the minchot/bread which is the various means to compose thoughts. The manner of computing the Numbers for Shevuwouth is by baking in the oven via which one renews their Faces/expressions of being unto their full extension of Neúwn. The offering is waved—a vibration of the Faces of YahúWah within us, breaking forth from the foundation unto the crown. The flour of this mincha is the solet, which conveys finely ground seeds as the charts of the Cardinal Numbers which opens every concept and beholds the particles of thought that comprise each Number.

And the one coming near with composed messages ᄆᄇᄇᄇᄇᄇ 18
pertains to the illuminated bread ᄆᄇᄇᄇ ᄇᄇ
being seven lambs/complete branching, ᄆᄇᄇᄇᄇ ᄇᄇᄇ

perfect/without shortsightedness or fault or neglect ጢጊጥጥ
 a development of the Neúwn’s light cycle, an offspring/produce of a year/study ጳግግ ጊግግ
 and a bullock/offspring of a herd/being an investigation of what comprises Oneness ልዘፋ ላቀግ ግግ ላገጥ
 and rams, two, with nobility established in the sides ጢጊግግ ጢጊጊፋጥ
 to be a unified oylah to YahúWah ጳጥጳጊ ጳጢ ጥጊጳጊ
 and the mincha of composed messages and the libation/flowing of living waters ጢጳጊጥፍግጥ ጢጶጶግግጥ
 are Fiery emanations ጳጠፋ
 a sweet savor/aroma to YahúWah. :ጳጥጳጊ ልዘጊ ግ ልጊፋ

The one who draws near to Alhhim has composed the messages of the Numbers, as a result of their counting and evaluating the Nature of Light and the progressions unto the habitations of the Neúwn. The bread or mincha of the Neúwn pertains to the formula according to the group of offerings. The seven lambs are the complete branching of our Names; the bullock is the unified base that ever supports the branching of Mind; the two rams establish the nobility and always give honor to the Unified Principle in the sides. According to this formula, the one seeking YahúWah is served with every thought and Number unto their full extension of being—unto the nature of haMashiyach. For as one makes these offerings/gifts of their Fire nature, so they create the formula whereby they are prepared to receive the unleavened mincha and the flowing waters of life. The thoughts that result from the offerings are of the Fire and not of this world, which is an agreeable state to YahúWah; for that which is of the flesh opposes the Union of the Lights in which there is no division nor self exaltation.

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 T ልዘፋ ጢጊገጠ ላጊጠግ
 T ጶፋፀዘጊ
 T ጢጊጠግ ጊግጠጥ
 T ጳግግ ጊግግ
 T :ጢጊጢጠ ልዘጊ

T ጢጶፋ ግጥጥ ገጊግጥ 20
 T ጢጊጠግግ ጢጊ ጢጠ
 T ጳጥጳጊ ጊግጊ ጳገግጶጶ
 T ጢጊጠግ ጊግጠ ጢጠ
 T ጳጥጳጊ ጥጊጳጊ ጠጠ
 T :ግጥጊ

T ጢጶፋ ላቀጥ 21
 T ጳገጳ ጢጥጊጳ ጡጠጠግ
 T ጠጠ ፋጠጥ
 T ጢጥጊ ጳጊጳጊ
 T ጳጠግ ጶፋጢጡ ጢጥ
 T ጥጠጶ ፋጊ
 T ጢጢጠ ጶፋጠ
 T ጢጥጊጶግጠጥ ጢጥግ
 T :ጢጥጊጶፋጊ

T ጢጥጠጠግጥ 22
 T ጢጥጠጠፋ ላጊጠጠ ጶፋ
 T ጳጢጶ ፋጊ