

W4Δ™ ℳWƏ XƆ
Bet HaShem Midrash

™Ɔ⊕ƆYW
Shuphetim (Judges) 19

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**Bai'Yæmim haHam
In Those Days**

And Yæhh is activated in the those days, מִצֵּאן מִצֵּמֶלֶךְ עֲבָדָיו 1
 and a king is as before, the primordial state in the consciousness וְעַל יְלֵמֶיךָ
 in YishARAL, within the inscriptions of ARiAL, לְהַאֲרִיב
 and Yæhh activates a spirit of a wondering/who processes grain of Laúwi אֶל עַלְמֵי הַבָּרָא עֲבָדָיו
 in the hinder/innermost parts of the Mountain of Aparryim to teach. וְעַל מִצֵּמֶלֶךְ אֶת עֲבָדָיו
 And this one acquires for the collective יְלֵמֶיךָ
 an ashayh/woman, a concubine—lit. a wonder/amazement of stones heaped וְעַל עֲבָדָיו
 from the Bayit Lechem/House of Bread of Yahúdah/numerical formularies. אֲשֶׁר עָבַד מִצֵּמֶלֶךְ

In the last days, the Name of Yæhh is activated as the King within the primordial consciousness, who is without an apparent person sitting on a throne of humankind, but evermore present in the writings of ARiAL. The Malek/King is seated in the loins of the House of David/ΔΔ, in the House of Nephethi. In the annuls of days, Yæhh stirs in the spirit of a wondering Laúwi, who is “a stranger” to the most part of those of common understanding who are looking backwards to their forms in Metsryim/Egypt. The Laúwi/Levite abides in the backside (Meneshah realm) of the Hill of Aparryim, to be a Rav/Teacher. In Aparryim, the Bread/MaN is found which develops from the Shayh/Lamb/Body—MaNNeshahh. The Body/Woman/Ashayh is found, and thus acquired, within the undermost parts of Aparryim. In HhaNoræh of Aparryim, the Bread and the Fishes of the Neúwn appears which forms a shayh/lamb/body/woman. According to the frequencies of Neúwn: 55, the DNA of the body is continually changing. As a dynamic and adaptable molecule, the nucleotide sequences found within it are subject to change through mutations, whereby the body is spun within a manifestation/state/level of dwelling.

The dwellings of ALhhim are drawn out of the Neúwn. The level of Words of a Spirit are determined/judged by which a Laúwi—via instructions and performances—acquires. As you draw out of your wells of Life a path is cut unto the destiny of your progressions. When you perceive yourselves to be according to the manifestation that you enter the world, you are yet servants of the ALhhim of Metsryim—the Gods of Egypt (SYM/Ex 12:12; Chazun/Rev 11:8; Yeshoyahu/Is 19:1). These ALhhim of Metsryim are able only to manifest a body as mortal, depicted by blood and frog states of development. The ALhhim appropriated for creating a body include those who can draw out blood from a Seed and also create a body. These ALhhim are provided for all nations/processes. The words chosen to convey these creations, as secret arts/מִצֵּמֶלֶךְ, literally mean, “through acts of sex,” which are normally “performed secretly/intimately.” As these acts are performed by the staffs, which become serpents, these drawings out of blood and appearances are by tongues, which causes chemistries to flow and fill designated chambers. However, as the language of Metsryim adopts the tongues of Kenon/Canaan/מִצֵּמֶלֶךְ, the state of Metsryim is shaken to purge/empty-out the Spirit of Metsryim, whereby the Houses of YishARAL flourish in their stead. With the Breath of Metsryim emptied, the former state cannot be maintained. The new blood of Laúwi which forms the Body of ALhhim is activated which creates new dwelling states for your branches. The blood in the ALphah and the body in the Bayit now fill the spaces of definitions by ALhhim, overthrowing the former pulsations and throbs of the blood and tissues. Being at a higher frequency, YishARAL cannot drink from former waters. The former states of flesh of those waters are piled-up in heaps of frogs which become foul to the Nose of Dan.

Through activations of your Numbers of Yahúdah, a path/derek opens from your current level of residence to new venues/portals of Ayshshur. According to your origins of ancient days, your Spirit commences to transfer itself into a renewed habitation (Yeshoyahu/Is 19:3,17-23). The 10 Numbers of your .5 shaqel or 10 gerah become activated to generate a new covering for your spirit, depicted as the faces and mane of a lion.

The Laúwi acquires on behalf of all souls the Bread/Woman. The W^L^L^L, pielgesh, is a heap of stones, a wonderment to the eyes, difficult to comprehend, which is acquired from the House of Bread of Numbers and their formulations. The term, W^L^L^L, is commonly translated as a concubine/mistress, formed as a compound word of L^L, meaning an amazement/a compound of difficulties, and W^, meaning a heap of stones, as is the body.

And she becomes a harlot of collective surrounding risings יַעֲלֹ אַיִלֶיךָ 2
to be a wonderment of heaped stones/a collective concubine יַעֲלֹ לְעַלְמֵי
and proceeds/goes out from the unified collective sum יָצְאָה יְצֵאָה
as strands/unto the House of her Father אֶת־בֵּית־אָבִיהָ לְעַלְמֵי
unto Bayit Lechem of Yahúdah אֶת־בֵּית־לֶחֶם־יְהוּדָה אֶת־בֵּית־אָבִיהָ
and lives to be a Name of Days אֶת־שְׁמֵי־יָמִים אֶת־שְׁמֵי־יָמִים
four/through inquiries—renewals (four months) :אֶת־שְׁמֵי־יָמִים אֶת־שְׁמֵי־יָמִים

What a Laúwi—the bones and hands acquire becomes subject to many diverse ideas likened to a woman who receives multiple partners. This judgment is a universal parable, as the bodies of most species become subject to acts of fornication. In LIGHT of this occurring, the astute Laúwi goes to the Source to discern: from which do manifestations originate? In following after the subjections, the Laúwi addresses the heart of the divergence.

The acquisitions, as an ashayh/woman, are formulated through sifting through the heaps of stones in the body and beholding the wonderments within them. The document of the ashayh, as writings of the bread, proceeds/continues as strands of Light come from “Her” Father. Our bodies are considered to be epistles, written by the thoughts of our associations.

The formulations of Laúwi are strands of light drawn out from the House of Bread, in BethLechem, as formularies of Yahúdah/Numbers. In this place, the document breathes/lives through renewing inquires (four months). The idea of the Woman/Body being the Bread is carried forward in statements as: “This is my Body,” referring to the formulations of the Seed into Bread and from the offerings of grain which forms “a woman for Yahúwah” (CHP/Num 28:13). The woman in the parable is the Bread of the Seed which rises from the loins and appears as a manifesto of the invisible. In understanding the parable, the Bread of the Teachings are documents—women—acquired by one Enlightened to inscribe the Thoughts of Numbers—from the House of the Bread of Yahúdah.

And the Fire of the man rises with proceedings to follow Illumination אֶת־אֵשׁ־הָאֵשׁ־הַזֶּה יְהוָה אֵשׁ־הָאֵשׁ־הַזֶּה אֵשׁ־הָאֵשׁ־הַזֶּה
to speak from above, to the flame of the heart, to cause a restoration יְהוָה אֵשׁ־הָאֵשׁ־הַזֶּה אֵשׁ־הָאֵשׁ־הַזֶּה
with a collective young man/who brays, as joined asses/labors אֶת־אֵשׁ־הָאֵשׁ־הַזֶּה אֵשׁ־הָאֵשׁ־הַזֶּה
and She—the Illumination brings them in the House of her Father, אֶת־אֵשׁ־הָאֵשׁ־הַזֶּה אֵשׁ־הָאֵשׁ־הַזֶּה

and the Father of The Noræh sees their collectiveness 𐤅𐤀𐤐𐤓 𐤓𐤁𐤀 𐤕𐤁𐤁𐤕𐤕
and rejoices to call/name/read them together. 𐤕𐤁𐤁𐤕𐤕 𐤁𐤓𐤕𐤕𐤕

The Name of Noræh is a city in the loins of Aparryim from which the documents are composed. The city is located in the OyinRayish Ring of the House of Aparryim; as the illumination in the Body of Aparryim comes forth. The Words flow as Seeds of Light. The OYIN RAYISH Ring of Aparryim is the foundation of the glans, seated at the base/western region that attaches to the House of Meneshah (Yahushúo/Josh 16:7). The governing Ring of the House of Aparryim is the House of Yahúdah, whereby the inscriptions flowing from the House of Aparryim are dictated by the Numbers in the Bread.

The terms 𐤓𐤓𐤁𐤁𐤕𐤕 𐤁𐤓𐤕𐤕𐤕, denotes two who are bound together—the priest and the youth/the Noræh/vitality of Aparryim, who follow the path of the ashayh/in the writings to the House of Father from which the documentation of Bread originates. As the documentations stream from the House of the ashayh, those who are bound to the teachings follow the dictations to the House of the Father. Upon their approach, the Father rejoices in their coming/appearing to the Bayit Lechem.

And the hand/inscription is strong in them, 𐤕𐤓 𐤐𐤓𐤁𐤁𐤕𐤕 4
—that of the bridegroom, and the Father of NoræH/who gives/empties, 𐤅𐤀𐤐𐤓 𐤓𐤁𐤀 𐤕𐤁𐤁𐤕𐤕
to remain collectively together three days, 𐤓𐤓𐤕𐤕 𐤁𐤓𐤕𐤕𐤕 𐤕𐤁𐤁𐤕𐤕
and they eat and drink and lodge together there—in Name. 𐤓𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤕 𐤕𐤁𐤁𐤕𐤕 𐤕𐤓𐤕𐤕𐤕

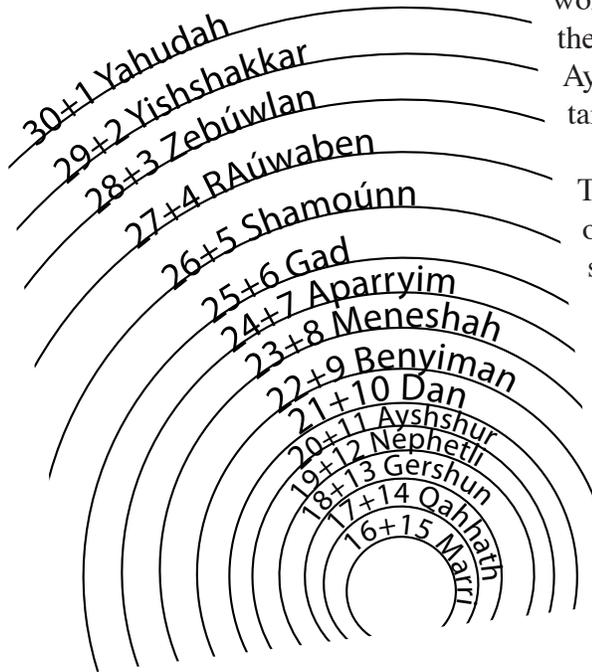
They eat and drink at the same level of knowing and understanding whereby they abide succinctly together by a unified Name. The priest is referred to as the bridegroom of the woman/Bread/document who is with the Father of the youth/the one supplying the blood for the writing. The term, 𐤅𐤀𐤐𐤓, as a city/centre of Aparryim has many applications from the braying of a donkey, the roar of a lion, a young lad/damsel, stirrings, shakings, emptying out, giving its life/vitality, and related concepts. In translations is it often rendered as servant or lad to assist the Fathers as those who attend unto Father Avrehhem to make the ascension unto Mount Muriyæhh (SMB/Gen 22:3).

And Yæhh imparts through the inquiry—in the fourth day. 𐤓𐤐𐤓𐤓𐤓𐤓 𐤓𐤕𐤕𐤕 𐤓𐤓𐤕𐤕 5
And they rise early with observation, and rise to proceed. 𐤁𐤕𐤕𐤕 𐤓𐤕𐤕𐤕 4𐤐𐤓𐤓𐤕 𐤓𐤓𐤕𐤕𐤕
And the Father of the Illumination of Noræh says/recourses: 𐤅𐤀𐤐𐤓 𐤓𐤁𐤀 4𐤓𐤕𐤕𐤕
AL/Strength of the bridgroom Sod/soud—refreshes/supports deep inquiries 𐤁𐤐𐤓 𐤕𐤓𐤕𐤕𐤕 𐤕𐤁
of their heart with opening the formularies of bread 𐤕𐤕𐤕𐤕 4𐤓𐤕𐤕𐤕 𐤓𐤓𐤕𐤕 𐤁𐤓 𐤕𐤓𐤕
and by following through after the collective proceedings. 𐤕𐤕𐤕𐤕 4𐤓𐤕𐤕𐤕

In the fourth day Yæhh sets the sun and moon and stars. Rising early denotes readiness to ascend with the Lights and to proceed according to the observations. The Father, who is glad for their coming, provides an estimation/review of the works of their hands. The Bread not only refreshes the heart but also leads to subsequent steps of fulfillment.

And they dwell/sit, and eat, and drink together as one; $\Upsilon\Delta\text{H}\text{H}$ WYW $\Upsilon\text{C}\text{Y}\text{H}\text{Y}$ $\Upsilon\text{W}\text{W}\text{Y}$ 6
 and they drink of the vessel, and the Father of the lad says: $\text{A}\text{O}\text{Y}\text{A}$ HA $\text{A}\text{M}\text{H}\text{Y}$ $\Upsilon\text{X}\text{W}\text{Y}$
 AL—the strands of Yæhh—are of the Ayish/Fire. $\text{W}\text{L}\text{H}\text{A}$ CH
 Now agree, supplicate, HY $\text{C}\text{H}\text{Y}\text{A}$
 and lodge and impart/receive goodness for the heart. YAC $\text{H}\text{O}\text{H}\text{Y}$ $\text{Y}\text{L}\text{C}\text{Y}$

The Father of Encouragement enjoys the company of like minds in fellowship to dwell, sit, eat, and drink as one. To the ayish, composed of the strands of AL, a place and the goodness of the Father are provided for the heart to receive all that the Father has, as every servant receives their reward from the Father of Lights. With these words of commendation and expectation, knowing that the labors before them must be accomplished, the Ayish/Spirit rises to fulfill their obligations without tarrying further.



The strands of AL carry the vibrations of the Faces of Yæhh. The paired Faces of Yæhh are joined with strands of strength which carry the thoughts of their Faces to corresponding parts within you, whereby you are charged with the expresses of their illumination. Their are 15 strands of AL for the paired 15 Faces. Each strand of AL is 31, the Lammed/30 + ALphæh/1 = 31. Through the strands in ALphæh, what comes forth in a Seed, flowing into Lammed, a tree is made strong. The strands carry the thoughts of Yæhh, and through them, the body is formed.

Through the strands of AL, a tree, as your body, draws out its Light from your Seed to form its branches/organs upon which you hang your fruit in your seasons. The fruit of the Tree of Lives increases as gem stones whereby their generations do not perish.

The words, LH , are read in the modern sense as “unto;” however, in the Paleo Sense, the terms CH , are frequencies of Light through which Thoughts of Grace—The Eight flow to communicate and resonate calculations within your energy centres of the body and mind to affect sensory fluctuations and shifts in perception which occur at lightning speed. Through the strands of AL, what are in the pairs of 8 are transmitted to favor your developments and directions. The 15 Strands of AL are fiber cords of transmissions through which The Lights communicate one to another, thus expounding the concept of speaking “unto” another. In accordance with your receiving information through AL, you also transmit your offerings according to the transmitters within your Name.

THE 15 STRANDS OF AL WHICH CREATE THE TREES OF LIVES AND THE EVERLASTING FRUIT

The Strands of AL are from the paired Faces in Yæhh 15:15 which emanate from the pairs of Dallath Dallath. The sum of the 15 strands of Dallath are $15 \times 4 = 60$ Semek/פ which form the

dwelling/sukkah of your Spirit. In the midst of your strands are the core of your Bones of Marri by which you make progressions, support, and perform reciprocal actions of your stature.

$$\begin{aligned}
 30 + 01 &= 31 / \Delta 4 \\
 29 + 02 &= 31 / \Delta 4 \\
 28 + 03 &= 31 / \Delta 4 \\
 27 + 04 &= 31 / \Delta 4 \\
 26 + 05 &= 31 / \Delta 4 \\
 25 + 06 &= 31 / \Delta 4 \\
 24 + 07 &= 31 / \Delta 4 \\
 23 + 08 &= 31 / \Delta 4 \\
 22 + 09 &= 31 / \Delta 4 \\
 21 + 10 &= 31 / \Delta 4 \\
 20 + 11 &= 31 / \Delta 4 \\
 19 + 12 &= 31 / \Delta 4 \\
 18 + 13 &= 31 / \Delta 4 \\
 17 + 14 &= 31 / \Delta 4 \\
 16 + 15 &= 31 / \Delta 4
 \end{aligned}$$

The Strands are drawn out from the Chækúwmah/Wisdom Side of Eight to be pairs of Eyes: 7:7 $\Delta\Delta$ + 7:7 $\Delta\Delta$ within an Oyin Sheath (Zekeryæhh/Zach 3:9) which are in the Stone of your Name. As your Name opens/expands, the Seven Eyes of ALhhim within your Spirit appear for their operations to extend full vision into the side of Bayinah. Through your paired Names, you are Offspring of Neúwn/14 to make transference through waters of the Yarrdenn/Jordan. The waters of Metsryim are of Wisdom; whereas those of the Yarrdenn are of Knowledge. You pass through the waters below/supportive and those above/reciprocal unto the promises of your inheritances in Light (YechúwzeqAL/Ezek 34:25-27).

THE DALLATH PAIRS OF THE SIDE OF CHÆKÚWMAH TO FORM THE 7 EYES WITHIN YOUR STONESEEDNAME

$$\begin{aligned}
 15 + 01 &= 16 / \text{O of } 7 \\
 14 + 02 &= 16 / \text{O of } 7 \\
 13 + 03 &= 16 / \text{O of } 7 \\
 12 + 04 &= 16 / \text{O of } 7 \\
 11 + 05 &= 16 / \text{O of } 7 \\
 10 + 06 &= 16 / \text{O of } 7 \\
 09 + 07 &= 16 / \text{O of } 7
 \end{aligned}$$

which abide in the surrounding consciousness of the Eights:

$$08 + 08 = 16 / \text{O of } 7$$

THE DALLATH PAIRS OF THE SIDE OF BAYINAH FROM WHICH FLOW THE SAYINGS OF MYSTERIES AND THEIR DEEDS

WITHIN YOUR STONESEEDNAME

$$\begin{aligned}
 30 + 16 &= 46 / \text{ƚ of } 10 \\
 29 + 17 &= 46 / \text{ƚ of } 10 \\
 28 + 18 &= 46 / \text{ƚ of } 10 \\
 27 + 19 &= 46 / \text{ƚ of } 10 \\
 26 + 20 &= 46 / \text{ƚ of } 10 \\
 25 + 21 &= 46 / \text{ƚ of } 10 \\
 24 + 22 &= 46 / \text{ƚ of } 10
 \end{aligned}$$

which abide in the surrounding consciousness of Oyin/70

together with the 70, the summations of Eight form the Sayings/Paúwah/7 80 of Aharúwan (8:8)

$$23 + 23 = 46 / \text{ƚ of } 10$$

The Body that is formed by the Strands of AL are called the Arúwn/ግፋፋ/8, the Ark. In this chest the Enlightenment resides. As it rises inwardly, you activate the strands, carrying them bodily to make your progressions to the Bayit HhaSham in which your Ark is housed unto Yahúwah—The Collective (Tehillah/Psalm 132:8). The discovery of the ARúwN/Ark is found within your Body made by the Hands of Dan and Yahúdah (SYM/Ex 31:2-6). The Spirit of Dan measures out the Numbers of the Eight from their Head/Crown of Yahushúo, whereby it is said that all things Invisible and Visible are made through meShich Yahushúo (Colossians 1:16).

And the Ayish rises to proceed Xሂረረ ወቅታን ማቀጥ 7
and within the chaten/bridegroom there is a pressing urge, ሃጎጸዳ ሃጎ ላቲጥሂ
and they dwell and lodge in a Name. :ማወ ጎረጎሂ ጎወጥሂ

The Bridegroom is in the Spirit of the Priest which presses to bring all sheep into the Hands of the House of the Fathers. To gain momentum and strength, the Priest and the Attendant are counseled to dwell and lodge together as one Name. The Voice of the Bridegroom goes forth at midnight—in the midst of Instruction as the Voice of Neúwn in the midst of the night (SYM/Ex 11:4; 12:12), when judgement comes on the ALhhim of Metsryim, and the scrolls/documents written in the Stones of YishARAL are gathered into the Arun/Ark.

And they rise early through observations in the day of Five ቂወጥኞቹ ማሃታ 4ቀጋጋ ማሃወጥ 8
for them to proceed. And the Father of NoræH says: ጳጳሳንን ቂጋፋ ላማላጥሂ Xሂረረ
Sod/Soud Na—Refresh with supplication to your heart, ሃጎጸረ ፋጎ ልዐቹ
and tarry. Affirm within yourselves the collectivity of days, ሃጎጸጎጸጎጸጎጸ
bearing witness to spread out/extend the day/illumination. ማሃታ Xሂጸጎ ልዐ
And they eat together, the pair of them. :ማጻጻጎወ ሃረሃፋጥሂ

The document of the Body is formed by an assemble of 3 days through which the material of Numbers and Words rise. As it gathers it forms seed to be imparted/sown. Then through 4 months—moon periods of inquires comes the full illumination of the heart in day 5. The sum of these days are 12/Lammæd whereby one comes with the rod of iron/instruction to lead the nations home as the Shepherd of Souls.

And the Ayish/Spirit rises to proceed Xሂረረ ወቅታን ማቀጥ 9
in the Hhúwa/Illumination of ALhhim ፋሃን
with the collective document of amazement/concubine and ሃወጎረጎጎሂ
the lad/vital Ring of Consciousness attending. ሃጳሳን
And Father of HhaNoræh says to them of the unified bridegroom: ጳጳሳንን ቂጋፋ ሃጎጸዳ ሃረ ላማላጥሂ
Behold, supplicate, let down your hands/relax ጳገፋ ፋጎ ጳጎጳ
for the evening of the day, and lodge supplicating. ፋጎ ሃጎጸረ ጎሃጳረ ማሃታ
Behold, the favor/graces are of the day to lodge/abide in the orifice, ጳገ ጎጸረ ማሃታ Xሂጎዳ ጳጎጳ
and do good for your heart. ሃጎጸረ ጎጸጥጥሂ
And put your shoulder to them tomorrow, ፋዳማ ማሃሃወጥሂ
for your ways/paths/derekem and to proceed collectively to your tent :ሃረጎፋረ Xሂረጎጎ ማሃሃፋፋረ

The Father of HhaNoræh desires that graces be fully administered, whereby the heart is strengthened for the tasks ahead. When such is known inwardly, the Bridegroom comes out of the closet of the fabrique of humanity as the sun rises in the east with a blaze of Illumination (Metiyæhu/Matt 25:6). Those who have prepared their garments and have the oil in their lamps (matured stalks forming the oil in their 12 heads) are ready for the wedding banquet whereby they encounter the groom and enter into the advancement of their dwellings.

And the Enlightenment of the Spirit is not willing to lodge *ጎሃረረ ወቺታጻ ጻጻፈ ፈረሃ* ¹⁰
and rises and proceeds and appears/comes *ፈጻጸሙ ሃረገህ ማዋገህ*
as a witness in front of Yevuws/mastery/manage manifestations. *ቼሃገገ ዳሃጎ ልዐ*
She—the breath are composite inscriptions of Yerushelyim *ሜረወሃገገ ፈቺጻ*
and They are the wool hairs of Beniyman, saddled dressed asses, *ሜቺወሃገገ ማገፈሃሃገገ ልሙሱ ሃሙዐሃ*
and their amazement of heaped stones are of the collective consciousness. *:ሃሙዐ ሃወረረገገ*

The **three actions** necessary for progressions are: *ፈጻጸሙ ሃረገህ ማዋገህ*—to rise, walk/proceed in the illumination and appear unto managing manifestations. The location of *ልሙሱ* is a city/gathering as the hair follicles of the seed of Beniyman that cause the seed to direct and move the mission. Each gathering of Beniyman accumulates the strands of Light for their withdrawal to advance the assignments unto their fulfillment. As the sac can only contain its measures of weeks, the information in Beniyman is appropriated for sequential developments and progress. The **three assets** for making transitions are: the fever/inspiration of your designated Seed to create a new dwelling—to spin the wool—a garment of “your lamb” for your flocks/sheep, your saddled asses/labors/assignments to make transitions to carry forward your mission, and the elevation of your concubine that you have whitened/purified as a collection of your stones/jewels.

They consciously gather their waters of Yevuws/Jebus. *ቼሃገገ ሙ ሙጻ* ¹¹
And the Day is descending, exceedingly. *ልፋሚ ልፋ ማሃቺጻሃ*
And the HaNoor/attendant thinks of AL of their Aduni/Master, *ሃቺጎልፋ ርፋ ፋዐጎጻ ፋሚፋገህ*
supplicating/considering a move to make, a way to go: *ፋጎ ጻሃረ*
and let us turn aside to AL of this city of HhaYevúwsi/mastery, *ጸፋገጻ ቺቼሃገገጻ ፋቺዐ ርፋ ጻፋሃቼጎሃ*
and we can lodge in her. *:ጻጻ ሃቺረጎሃ*

To abide in the Yevuws/mastery/Jebusite state is an option, but not a fulfillment. You attain transitions by continuing to manage your current state of Illumination as a basis for further progressions into inheritances of YishARAL. While your supplications with the Kuwáhnim provide insights for direction, you can close the window too soon by inserting what you see to be near-at-hand and settle for an option that is only as far you can see. Submit your Numbers and Name to the Spirits/Ræchut of ALhhim to create paths through sequential access points for your feet. You proceed through multiple steps of progression to your fulfillments of HhaYevúwsi/mastery.

The advantages and services of the attendant/lad provide a platform for continual learning, explorations, options. Through considerations of your progressions, you hear the Teacher admonishing you to your destiny.

And their Ayduni/master says unto them: *ሃገሃገሃ ሃገረረረ ላላገገገ*¹²
 Re-think turning aside; *ላሃቸገ ላረ*
 AL tempers/heats-up the stands to vibrate with a cognizant to verify *ላሠገ ገላሃገ ላገረ ረረ*
 an inward prod/awareness to discern *ላረ*
 what is apart from the Children of YishARAL; *ረላላሠገ ገሃገገ*
 behold, we are to cross over to the witness towards Geboo/a high hill. *:ጸጸገ ልጦ ሃገላገገ ጸጸ*

Instead of lodging/continuing to remain in discourses of studying your mastery of Numbers of Yahúdah, you are admonished to employ/activate your Numbers to cross over from your attainments to heights of Geboo—a Laúwi city in Beniyman (Yahushúo/Joshua 21:17). From your 3 days of ascension, your 4 months of inquiries, and the 5th work of attaining full Illumination, you take the accumulations in your SeedName and become translated to above the realm you enter. There is one level to manage your Numbers within your states of occupation and another state for your spirit to reside above the world. Through ascensions you verify your SeedName to be above the world from your beginning, knowing that all of your body now is subject to your SeedName of Beniyman from the day you enter into your mother's waters.

And one says to their youth/lad/attendant for the sake of their branching. *ሂረ ሃላግረ ላላገገገ*¹³
 With insights we (collectively by pairs) draw near through oneness *ላጸገ ጸጸገገ*
 into the illumination of set determined places. *ሄሃገገገ*
 And they lodge towards the illumination of Geboo or B'Ræm. *:ጸጸገ ሃገ ጸጸገገ ሃሃረሂ*
 And they cross over/ascend and progress and appear. *ላጸሂ ሃሃረሂ ሃላገገገ*¹⁴
 For their illumination of being, the sun/shemesh reserves/sets a side a place *ረረ ሠግሠግ ጸጸ*
 in the Light of Geboo to verify their whitening in Beniyman. *:ሃሃገገገ ላሠገ ጸጸገገ*

These words of consolation speak to the place Wisdom reserves for your Name. Though you may sense strangeness in your progressions, *there is a set apart place for you* to enter through initiations and fulfillments of three actions/verbs: 1) to cross over the world, as one who passes through evolutions, whereby you see the Numbers in your SeedName that have been and always will be above the states of your habitations, 2) to proceed, being steadfast in your resolution to live by the authority of your Numbers of Yahúdah, and 3) to appear in the Light of your Name within you whereby the outward nature does not stand in opposition nor as a mask to your inner realities. Through these three activations, the place reserved for your Name in the universe surrounds you in the Light of Chækúwmah with the Light of Geboo—in the Hill, Heights of your Name of Beniyman which breaks forth as the dawn and rises to the elevations of days, whereby no shadows are in your Eyes.

And having been chastened/admonished of Name, they appear *ላሃገረ ግሠ ሃላገገገ*¹⁵
 to lodge, take-up residence *ሃሃረረ*
 of Geboo and appear/come in and sit down/reside *ጸሠገ ላጸገ ጸጸገገ*
 in the expansion/broad path of the city—watchful eye of the angel; *ላገረገ ጸሃጸገገ*
 and there is no spirit who would gather/reap their summations *:ሃሃሃ ገገገ ሠገ ሃሃሃ*
 of their house/developments of illuminations to lodge *:ሃሃረረ ጸጸገገገ*

Upon being admonished to their purpose of Name, they assume/affirm their place in the throngs of society and take-up their place as appointed by ALhhim and the watchful care of their angel. The Laúwi wonder to their tasks in that they are seldom befriended in their labors, particularly in decoding the revelations of ALhhim of the double Lammæd of Neúwn, 𐤅𐤆𐤆, which are looked upon as pleasures of the world instead for the quests of Enlightenment. Man goes forth night to day, 𐤆𐤆, seeking what is in their outward eye, without seeing beneath the surface of what is fading. In that there are no comrades to come to their side and accept them and their tasks, who would joyfully embrace them for their labors, they abide amongst the general public.

The lodging of the Laúwi and the Attendant is the same as the House of the Double Lammæd that forms Night and Day in which are Evening and Morning. This dwelling is the abode of Names, known as the House of Zebúwan, meaning “to dwell”. Names are joined from the offerings of Nephethi—at the altar—the 12 of the wood are united to the 12 of the offering, forming a body of ZayinOyin of the double Lammæd. (see attached illustration). The double 12 pattern forms the House of Daúwd/𐤃𐤃 which are Light crystals for the Haiykal/Temple.

And behold, the Spirit of the Old/Antiquity appears, 𐤀𐤓 𐤅𐤓𐤀 𐤈𐤆𐤀 𐤀𐤅𐤀𐤃 16
 from their labours, from the field, in the evening; 𐤓𐤀𐤐𐤓 𐤀𐤃𐤈𐤀 𐤅𐤅 𐤈𐤀𐤈𐤐𐤅𐤅 𐤅𐤅
 and the Spirit from the Mountain of Aparryim 𐤅𐤓𐤀𐤃𐤀 𐤀𐤓𐤅 𐤈𐤆𐤀𐤃𐤀
 and the Breath of Hhúwa journeys towards Geboo/the height of Oyin, 𐤀𐤐𐤓𐤀𐤓 𐤀𐤅 𐤀𐤅𐤀𐤃
 and the benevolent ones, who give of themselves in the place 𐤅𐤅𐤈𐤅𐤅𐤀 𐤆𐤈𐤈𐤀𐤃𐤅
 are the offspring/generations of Benyiman. 𐤆𐤅𐤆𐤅𐤆𐤆 𐤆𐤅𐤓

When the Hand of Laúwi puts their mind to what is their hand, the OLD— the AGED, appears to befriend them, and to provide whatever is necessary for their labours! In view of your ardent services, and the acceptance of corrections/chastisements, you draw the Eye of the OLD to come to your side. In this manner, ReShun, the Father of Fathers of Antiquities appears as your Provider! This passage explains, in part, why the Fathers, the Heads and Reshun of HhaKuwáhnim come into your Eyes and Hearts and invite you into their encampments. The appearing of the Names of YæHh is also due to the Body of ALhhim being built, whereby there is a House of Light for the Heads to appear. Crystalize clusters appear upon stalks of grain that are established; in like manner, the Heads of Light appear as your stalks are readied to be crowned by their Names.

The Mountain of the Aparryim is the central elevation in the Hills of Yæhh. The elevations of Aparryim rise from the foundation of the loins to the Tsædda Crown of Reshun. In Geboo—the Heights of the Hills—the Laúwi turn their faces to reside. In the Mountain of Aparryim are three elevations that lead to the peaks of ShmúwAL, Yetschaq, and Reshun unto the Crown of Tsædda of Transformations. As you scale the slopes of the Hills of Aparryim, you enter into the elevations of HharGoosh/Mt Gaash, HharSæynni/Mt Sinai, and HharChavar/Mt Horeb. Geboo is the crest of the Hills of Yæhh from which your Eyes extend into shemayim/the heavens and to the depths of sheol. The awakenings of your Name, the Structure of your Life and Words, and your sweet Associations are obtained through pulsations of Aparryim that provide perceptions and blessings. The depths of your reproduction faculties are under-currents of Wisdom that move you from one level to another in harmony with Aharúwan. *e.g.* Yahushúo/Joshua Bann

The Garment of Zebúwlan:

Pairs of Names who reside according to the double Lammæd, who Lodge according to the pairs of the wood and offering in shemayim, forever welded together by the Fires/Spirits of their Names!

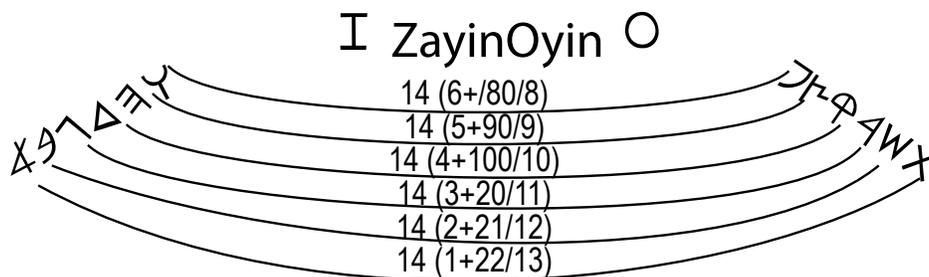
YLYAI

The OyinZayin Body of ALhhim

I	7+7	○	= 14/5
≡	8+6	≡	= 14/5
⊕	9+5	∩	= 14/5
Ʒ	10+4	∩	= 14/5
Ψ	11+3	∩	= 14/5

The Sum of the Body is 70 (14x5), according to 5x5, the 2 5's, Names are appointments of RESHUN to lodge together

from the sides of the ZayinOyin Body are the wings of Fire:



70 +
70 +
24 CC
164 Δ≡Φ

The 5 Pairs of Wings 5 x 14 = 70, + the Body of 70 are 70x70 lodges within the sum/totality of ALphah to Taúweh—the parameter wings of the Double Lammæd, understanding that Tauweh is formed by two Lammæd = 24, forming the Aharúwanic/Φ Body of Saúwd/Δ≡

Neúwn/Son of Nun of the House of Aparryim, leads you beyond the River as you attain Knowledge in Beniyman—the First and the Last of the Houses of YishARAL. In the mount of Aparryim, the Seed of Beniyman flows, whereby the document is read through the Eyes of the 12th manifestation. Beniyman gives all freely of the Spirit of Nadæv, through which generations of Names—treasured compositions of Seed compose the Document/Concubine/Woman/Bread of BayitLechem/Bethlehem. From your House of Beniyman, generations of the Body—the Bread—the Woman of the Oyin Elevations are written.

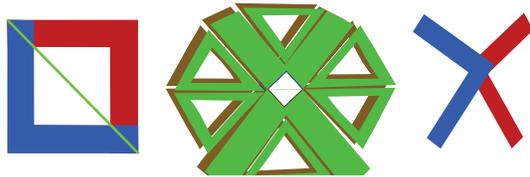
In loosing directives of progressions and a fading sense of lodging in the Garden of the Aged, it is imperative that humanity return to their original formularies prior to taking/accepting illusions by eating apart from the Trees of Knowledge of the Good and the Associative. Before, before, before the sentient world, there is and yet remains, unadulterated, pure and qudash, a Garden of Bliss, Goodness of your Pairs of Mutuality! The State of this Garden is for the Beloved; thus, it is called the Lodgings of Daúwd/David. In Daúwd/ΔΔ the stones of your Name are laid as immortal crystals amongst whitened teachings of LevaNuN/the Trees of Lebanon. The Sekkut of Daúwd are re-stored, re-paired, and re-built as before times—in OULM/מלכות—as 7:7 configurations, occupancy. This betrothal dwelling of your Name has already been built as your place in the Garden (Oomúws/Amos 9:11; SMS/Acts 15:16). The Tent/Sekkut are your lodging places prepared for you when you are born from the Altars of Yæhh, which yearns for your Breath to fill its chambers! Before the day you are born, the ALhhim of the Fathers see to prepare a crystal palace for you to lodge.

The patterns of the Sukkut/tents of DAÚWD/ΔΔ/David are where the one of the double Dallath reigns within your cluster of stones. King Daúwd pertains to royal palaces of the Dallath Dallath configurations of the altars in Yerushelyim/heavenly Jerusalem. Daúwd is anointed to reign with the glories of your Spirit as your 12 branches abide peaceably within a network of heavens and earth.

The Sukkut/XYÆ are intertwining triangles/teraysarunim of the Fathers'Æ instructions of night and day/XY composed of double Lammæd. The Taúweh/X ALhhim are formed by double Lammæd as they first create a square city for their inhabitants. When the two sides, as two teachers, bow to one another, they create the Taúweh/X Body/ð, whereby the instructions of the night are knitted with the instructions of the day to contain/XY degrees of Understandings/evenings and observations/mornings. What is heard in the night, through the reigns of Bayinah, are implemented in the day, by the governing Hand of Chækúwmah, whereby what is heard is fulfilled. This rule of Light is through the DallathDallath paradigms through which you journey and receive instructions.

As double Lammæd/12+12 give from their unity, they create Taúweh/22/X and Bayit/ð—a sum of 24. In their midst appears the pair of DallathDallath as the beloved of their unions. Their Unity of 1+1=2 form a lodging/מלכות for their Teachings of spirals/ללל (ALphah Malekim/Kings 6:8; YechúwzeqAL 41:7) composed of instructions of Lauwi/ללל. Within their unified square appear the double Dallath—the sides of paradigms through which teachings flow from side to side. The Dallath configurations are seven. The central diamond in the Taúweh-Dallath structure are paired Names with their pairs of sixes, from which comes their twelve branches. The term XΔ

The Lodgings of
Double Lammæd LL/℄℄
create Taúweh/×—Totality of
paired DallathDallath/ΔΔ



The Taúweh-Dallath/×Δ Stones

Taúweh. From the Teachings of the Taúweh, the Seven Trees of the Collective Goodness and the Seven Trees of the Associative are planted in the Garden. Their words form the seven evenings and seven mornings until they are complete/understood with adherence.

The Origins of your SeedName of 7 Dalúwt (7x4=28) on the Tree of Lives

The Seven Dallath/Δ of Taúweh/× contain seven pairs of stones: 1) Dan and Raúwaben; 2) Aparryim and Yahúdah, 3) Zebúwlan and Beniymán, 4) Yishshakkar and Shamoúnn, 5) Ayshshur and Gad, 6) Nephethi and Meneshah, with 7) the Stone of Aharúwan/Enlightenment of your Name set on the shaft of ARiAL. These seven facets or eyes are of the Eight. The stones are engraved with Names—the Names of your spirit unto your neighboring/friend stone (Zekeryæhh/Zach 3:9-10). The paired Names form an OyinZayin Body, 7:7. The cluster of Eyes are set unto Yahushúo, son of David/ΔΔ, the Head of Graces and chief corner-stone. On the Tree of Lives your 12 fruit are reinstated to hang. The sum of be-littlings/iniquities are removed in One Act/Day through your Stone being opened to reveal—read with declarations of the Light in your parts hanging on the stalk of Laúwi.

The Royal Decree is composed of the Words of AHHæB/Love/ᵊᵊᵊ. What is in the Body/ᵊ are thoughts of perfect devotion. In the Core Seed/ᵊ are double Hhúwa/ᵊᵊ, whereby the Body/ᵊ/2 = ᵊᵊᵊ/2. The laws of love are statements of Light/ᵊᵊ. In pulsating the thoughts in your spirals of bones, your blood and nerves carry messages of double Lammæd. You consider everything made to be as yourself—of the same Source. With this perspective, the statements of HhúwaHhúwa, which make-up the Body, are extended through your hands/deeds providing evidence you are Born of ALhhim. Living by the Royal Statements of DæT/×Δ, gives no cause of bloodshed by hurting another or taking from their Collectivity. You live in harmony with all generously provided by the Lights. The Royal Decrees cover—over pass—stay far from a multitude of violations. When Love is the Ambition and the Rule of Action, there is an absence of transgressions. Love is the bond that connects your faces to faces as One, intimately with one another, connects the flow of your Heads to your 12 parts of soul, your Radiances of YæHH within your 15 strands of AL, and your Name to the Sources of HhaKuwáhnim. As you live according to the clusters of ALhhim in your SeedName, you cannot transgress any of the orders of the Collective. You are steadfast to abide in a Unified Body of Names. Your SeedName of 64 Words of ALhhim do not perish as it

means *a royal decree/law* from which the teachings emanate. In the derek/way that love can be shared, there is a Law. As depicted in the illustration of the Taúweh-Dallath Stone, the Taúweh/22 are combined with its reductive inner values of Dallath/4, to house the Thoughts of HhaSham/YHWH/26. Through DæT, you build the House of YHWH. The term/DæT became employed from the kuwáhnim while in Old Persia to describe the pious/devout to their origins and teachings. Within the Garden, before the fruit are hung upon the trees, the Seven gems are within

dwells in the Body of ALhhim. Your Name is the Living Stone, which ascends and abides forever in a perfect unity, predestined and laid within the Houses of HhaKuwáhnim for all Ages (ALphah Yahuchannan/I John 3:9).

As you forsake illusive self-projections, you return to your paired dwelling of Names in the Garden to abide in chambers of Daúwd:

Six Dalúwt = 24 (6x4) and their pairs which are united to
 Six Dalúwt = 24 (6x4) and their pairs; both sets of Dalúwt are joined to the
 8+8 quad centre = 16 the paired Dalúwt who stand in your Centre as offspring of Laúwi.
 These clusters of 64 are the Word Constructs of your Core Name/Stone/Seed. With the
 double Lammæd of 24—your origins of Light—12+12—the sum of your dwelling are
88 from which your Numbers branch by the Spirit of NaDæv 8:8—
 OyinConsciousness.

The unfoldings of your Names are through offerings of your branches and fruit which bear the evidence of your Core Seed. The branches are the wood; the fruit are the offerings which are nestled within the branches. In the day you appear, you are joined as 2 as 1. The strands of AL are connected to the Bones of Aharúwan from which the body is spun. One Name is designated as the wood, which serves as the bosom of the body, and an associated Name is the fruit attached to the wood. Through your progressive ascensions, you are continually upholding one another and exchanging patterns/positions of the wood and the offerings. Your offerings rise in succession from the inner Lammæd to provide the bone/wood for subsequent ascensions. The 256 bones of Aharúwan supply the blood to activate the body parts and the phosphorus to create the manchaih with spices. From the bones the nerves of the body seep with chemistries of Numbers, Circles of Consciousness, Nutritions of its Oasis, Tears, Golden Waxes, Words, Blessings, Strengths, the Gamete Nests of Hatchlings/Youngs and their Eggs affecting generations of growth/elevations/ acquisitions, Vapours/Fires, Graces/Fats and Bloods (MT/Deut 22:6-7). The 12 emissions of the bones/Lammæd are transferred through the nerves into body tissues through offerings. Lammæd impart its Dallath facets to renew your garments/skins as a Serpent creates a diamond covering of DalúwtDalúwt. This network of mutual support is the House of Laúwi: Marri/the bones; Qahhath/the nerves, and Gershun/the tissues.

The bones continually are giving, and thus, they are poised to receive. The Bones feed the body through their nerves as a tree feeds its leaves and fruit. How do you maintain the health of the bones to affect the health of your body? Rather than being focused on feeding the Body, consult the Bones to supply the needs of your Body. The Bones are continually supplied with strength and nutritions through spirals of the Seven Lights and Breath.

As you come morning and evening to the Shulchan Penayim/Table of Faces, you set your faces and the Names of your 12/Lammæd with their messengers to corresponding Faces at the Table. In coming to the Table of Faces you are joined Lammæd to Lammæd. You swirl your breath, exhaling from the depths of your coccyx—sacrum pyramid, through the lumbar, and on up through the head. The breath follows the coils of bones, spiraling through the staircase of the skeleton unto the crown. This form of your breatharian nature feeds the bones as you inhale the Thoughts in the Breads of the Faces. Receiving from the Table of 12 you swirl the breath downwards through your Lammæd, from the crown to the coccyx.

The bones are also invigorated as you gather the spices and ashes following each evening and morning ascension. As the final spice is gather, the Illumination of the bones—your phosphorus ash, spirals through the House of Gad—Seven Branches/Ribs rising from your Manurahh/menorah (three fused ribs). This upward motion of Illumination supplies your bones with sustenance of the Seven Colours of the Seven Masters to be housed in your breadbaskets. Your spiral of Light in the bones creates a radiating aura around your head and body.

In proceeding to make your ascensions upon Lammæd, you weld your 12 branches, placed as wood on the altar for ascension/oylah. The welded unified branches, without partiality, turn into a golden fused lamp-stand. Your lamp burns your oil from the vials of Meneshah by the ShayinFire of your Name. You trim your lamps by setting the intervals/spaces between your branches according to the 10 Numbers of ALhhim that make-up the body of the offering. *e.g.* For the offerings of Yahúdah, the lamps are set to carry the illumination through the ten Number sequences of 506 to 5060. The intervals create a spiral through which the Lights of your manurahh rise with you as you make your ascensions. The Lights of the lamp clothe your bones.

The Seven Lights enter into your chambers of Gad, whereby the streams of Light are transferred from colours into Words. These Words lodge in the basket of the Rings of Gad—the Seven Ribs rising from the three fused ribs of the manurahh. Your manurahh/אֲנָחְנִי is the Lightstand of Man/The Bread. The seven scrolls of your unleavened bread are the words in the Seven scrolls of the TúwRaH: $\times\Upsilon\Upsilon/(4+3)7 = \aleph/(205)7$. The Words of seven-seven are generated by the Seven Radiances of the Masters which are the food for your bones. The Bread of the 7 Radiances feeds the right side of your Body. As you turn to the northern side of your Body to partake from the Table of Faces, the Seven-fold Lights of the south guide you to observe all mysteries in the north. Through the Seven Fold Radiances of the Seven Masters in your lamps, you approach the Shulchan Penayim to receive sustenance for your north/left side.

The word, bone/עֶצֶם, denotes your life force, sustenance, and essence. You do not live independently in your own eyes; but look to your Collective State, shunning mis-associations. In so doing you have health in your umbilical cord to nourish your body and cords/strands for your bones (Mishle/Prov 3:7-8).

The bones underlie the major transitions of consciousness within the parables of HhaKuwahnim. Emergences from one form/state to another are through activations and carrying the bones and the patterns woven therein from stars. The wakening the bones within the prophets of YechúwzeqAL/Ezekiel and Yirmeyahu/Jeremiah lead to revitalization—new lives of YishARAL and their surrounding nations/processes. Lifting the bones of Yúwsphah/Joseph from the waters of Metsryim/Egypt is a classic metaphor of how progressions are planned with hope to be fulfilled. The associations of the bones as a key to health are depicted in Mishle/Proverbs. A correlated parable to the Laúwi and the Noorah in Shuphetim/Judges 19 is told in the rejuvenation and consolation of MalekDaúwd/King David to revitalize the ruling force within humanity through DallathDallath configurations of the Garden. It is easier for people to believe and follow after what is unseen, unknown, imagined as superior deities and to beat their gums with such ideas than to affirm and follow after their inner evidence. Even now, someone is saying, how can

The Names of 30—30 form a complete Tree/Skeleton capable of blazing the Fire/Shayin—impartial sides of Wisdom. Two Names enter into the Fire together to affirm their origins to the House of 8 DallathDallath Pairs— (For more details, see BHM ChameshHhaPekudim/ Numbers 26)

△△

△△

△△

△△

The Tree of LIVES.

From the midst in the central core of Nephethli, the Qaúph-Paúwah Ring of Yahúdah/30 rises from the midst of the Fire. The messages of the Numbers are transmitted to the faces of ShmúwAL/the culmination of the 15 Faces of Yæhh. In passing the 15th marker in the days of a moon cycle, you commence to gather what has been transmitted by the fulness of Chækúwmah unto the side of Understanding. Passing through the Darkness of ShmúwAL, on the 15th days in Berúwkah, you enter into the fortnight of the month of Yahúdah which commences the re-restoration of the 24 Courses of the Kuwáhnim/Priest of Aharúwan. From the assemblies of the Laúwi and the NOR, the document of the Aged is composed.

The bones support each other through nestlings. One lies in the bosom of the other. The backbone is hallowed out to nestle the spirits of your Names. Within the bosom you feed from the bread baskets in the chest ribs and abdomen. The backbone to the hallow of the womb is a nest. Exchanges of spirit to spirit and body to body promote healings/new developments to nurture Wisdom, Understanding, and Knowledge. The double Lammæd form ʕO/OoúwL states of ascensions from your sides, as the sun and moon. What is behind comes to the front and vice-versa. Bayinah—the moon comes to nestle Chækúwmah—the sun, and the sun forms a house for the moon. The cavity in the hallow of your back houses your paired spirits and girds you with strength to move as one in any direction (YechúwzeqAL 1:17). The hallow of the back is the bosom of Avrehhem in which you have consolation and take repose. With the capabilities of paired serpents, you can intertwine, flex, to support one another upon the double Lammed for perpetual ascensions. The place of the bones provide a bosom for aligned spirits to be a chegen/ʕʕʕ, a 8:8 formulary, meaning to be suitable, commodius, forming clefts of rocks for a refuge. In this appointed place your spirits of paired Names find their dwelling place of the Eights.

Your “living stones” of the Tree of Lives of paired Names build the Tent/Betrothal of Daúwd. Your Names of 7:7 eyes/facets abide together in the 7:7 Rings of ALhhim. In so being, you are of the Spirit of the Neúwn/14. Yahushúo and Kelleb/Caleb are a Neúwn Spirit capable of moving forward. Daúwd and Yehunattan/Jonathan, DaniAL and Ozæryahh/Azariah; ChænnYah and MishAL, are set stones according to the sides of Yahúdah/Judah and Yúwsphah/Joseph to comprise four faces of meShich. These have an excellent spirit to enter into the Assembly of the First-Born of the Eight (ChameshHhaPekudim/Numbers 27:18, 32:12; DaniAL 5:14; 6:3). Those who transcend the world are noted to follow the Collective fully, being of Kelleb/Caleb/ʕʕʕ, meaning of a total/all/ʕʕ of heart/ʕʕ who fully give themselves to make transitions through the Yarrdenn—path of Knowledge.

The bones of double Lammæd creates Taúweh/X. Your pairs of bones bow to each other as your father, mother, and brothers within you bow to receive the grain from Yúwsphah/Joseph. In so doing, you receive stored-up resources of Light-Phosphorus to feed your unified body unto subsequent progressions of Knowledge. The legs are extended from both ends in the pattern of the Taúweh ALhhim to create a Body of ALhhim—a Tent of Betrothal—merged Rings. As you are eyes to eyes, you transfer your rings one to another to be Achadd/One.

Two are better than one. They help each other succeed. If either of them goes to fall, one helps the other to stand. Consciousness sends two by two. These are according to the appointments of lives as pairs of the Eight of Núwach. Various parables convey side by side relationships of the Kuwáhnim and queens.

“On that night there are two in one bed; one is taken and the other left.” The night is the 15th of the month, when there is no light of the moon. The two are from the sides of the fulcrum of the full moon and the sun which meet together in the midst. As the instruction of the Kuwáhnim flow from the left—meaning to release/give/permit the flow to impart illumination embodied in Understanding, the other on the right receives Wisdom—acquires/takes/receives. As the offerings, one rises upon the other. The ascension offering/oylah rises on the wood.

Two are grinding flour, one receives Knowledge—takes/acquires/ receives from the other who gives from the left—releases/gives/opens the seed. These two depict the hands of the queens of Bayinah who is on the left that imparts to the queen on the right—Chækúwmah. As the offerings, one receives their strength from the other. The ascension offering/oylah rises on the wood.

Two are at the well, one draws out from their depths; the other receives the drink. As the offerings, one supports another. The ascension offering/oylah rises on the wood. These examples of pairs are at the coming of the Offspring of Neúwn. As paired sides of one body, the Fish/Neúwn/14+14 rises from the waters via a conscious flow one to another. As such, you are your brother's keeper and committed to actions of support and reciprocity of Túwrahh.

With 4 Faces of your Dallath Head of origins you see in four directions simultaneously. The Four Faces contain the Eyes of Dan to be 360°. Your paired Name—the verso of your side, is beheld inwardly through your aligned sevenseven eyes. What is within you is open and known intimately, one to another.

A Single River in DaLLathDallath flows unto your Four Dallath Heads to water your garden of Names (SMB/Gen 2:10). The quadrants of your Names are supplied with streams of waters to generate your fruit moon by moon. This DallathDallath supply is the Rock that flows in the bemidbar/word exploration (wilderness). The Eyes of Wisdom and the spinning of Understanding develop your generations to cultivate inwardly thoughts of Knowledge as treasuries.

With four faces you overcome lust of the eyes, lust of the flesh, and pride of life, for they are no more. You no longer look outward to lust for the external nature, nor desire the corruption of the flesh. Your narcissistic views, as lovers of yourself, no longer chain you to your pride of life

to behold your images in the waters of the womb. What has been turned inside out to form a sentient body turns outside in to house the glories of your immortal stones.

Why the waters are divided is due to the quest of Enlightenment. For the reason, to be wise as ALhhim, Chaúwah/Eve takes apart from the Tree of Knowledge of the Collective Goodness and the Associative. With limited vision to follow specific commands of ALhhim, the temptation to gain quickly leads to disappointments, greed, and getting yourself off course of the paths of Neúwn. Enlightenment comes slowly and surely. The full vision of Dan comes through discernments and step by step elevations upon the Staff of LammedLammed. When you are not learning inwardly, you seek to call others teachers/rabbis; however, the Enlightenment of Aharúwan/Aaron is already within you. Though you learn from the good and the evil, you are taught inwardly through evaluating what is handed to you to study with your Eyes. When you call someone else your teacher you have yet to accept full responsibilities for your actions. As Adam says, it is the fault of Chaúwah who gives me an illusive fruit, and I eat. When you cannot blame anyone else for your decisions, you devote your studies to cultivate the Mind of Aharúwan within your stones.

Through primordial insights you affirm your partner predestined by the Eights—with full measures of GRACE. What you may see externally becomes transformed into an AngelFlame and Stones. What appears outwardly vanishes as you unite inwardly your Rings of ALhhim. The lot has been already chosen to which strands you are united to build the House of Eights. Pairs of Names are sets of stones within the Collective House of Name. A destiny of full joy is laid up for your heart to be filled.

In making the oylah evening and morning the bones of the hands and feet draw-up waters from the living-well of the kaiyúwer. The hands are nourished, as waters flow in your Seven aqueducts/Dallath, as gates to the Seven Hills. As the feet are activated, the fingers of the left hand extend to the toes of the left foot, as do the fingers of the Chækúwmah extend to the dominion of Kingdoms in the right foot. These pairs of double Lammæd activate the bones into further progressions.

The pairs of rings in your fingerprints and toes are extensions of all of the rings inside of you. Through them you bear your connections with the Laúwi/Levi origin Consciousness with assignments and directions. The Name of Laúwi/ㄥ means the legs/ㄥ that carry you and the arms/ㄥ that extend your thoughts for profit. As you connect the left set of fingers to the corresponding left toes and activate them in the waters of hhakaiyúwer/the laver, and also join the five sets of prints on the right, you affirm your Neúwn (core assembly of the 28 ALhhim—14+14) progressions with the Minds of Aharúwan/Aaron. In these concentric rings of Life you perform your deeds and make your transitions, deed by deed, step by step, unto the vast kingdom of universes/rings/orbits, as the pattern of circles in your skin, in which you reside.

The instructions/teachings you carry in your bones affect the conditions of your houses (nerves/organs) attached to the bones. Likewise, when your members do not walk in the Lights of double Lammæd, then your bones are adversely affected. The health and progressions of the soul may be diagnosed according to the affected parts in the bones, nerves and organs. Your 12

houses are suspended and move with liberty as they receive nourishment and guidance from the double Lammæd—the Rod of Bayinah and the Staff of Chækúwmah who comfort you.

As the Body is given daily (via the oylah) upon the bones (the wood) there is no sense of heaviness for the bones to carry. The Body rises from the Fire in the Wood to bear the radiant Faces of YæHH—unto its Ascendant. In reciprocal action, the bones are fed by what is in the body. The colourful, vivacious strands of Light enter into your veils/tissues, night and day, and transmitted to the bones as your parts are united to your wood. These strands satisfy the hunger of the bones. The strength of a tree are three levels/waves of intercourse/orgasms/mutual support and reciprocity, the inherent medicine chests of the body. From each level of Numbers you create pharmaceutical formularies for health and psychological adjustments unto happiness. What is at the base comes to the crown, what is at the crown runs to the base to make all things clean, revitalized, charged, fueled, energized, exploding health from within, renewing as the seasons of a year/study.

Through your Fire offerings, your Body of Soul is given to the bones as a betrothal, whereby it joins to that which it is drawn out. As your origins are of ALhhim, the two of the ALhhim are achadd/one. A Body of ALhhim are two Names: e.g. ÚWah and Bayit make the Body of Shamoúnn. Your Body of ALhhim of paired Names is the union of the Lights of both sides which forms a perfect state of consciousness—a Circle/Ring. In this Ring your Eyes see all things clearly.

In presenting your members to be joined to the bones, you make acceptable offerings, which are qudash—distinguished to be good, of the collective, and perfect. This is your service of reasonings to be of your origins (Rom 12:1-2). As your SEEDName fully extends into your branches to abide/remain steadfast, your nerves, like strings bind your offerings to your inner radiance, whereby you cannot sin. The fruit of your Seed bears only the expressions/faces of your Names of ALhhim. Your members adhere/attach to your Semek/Skeleton to bear your Faces of YæHH.

The weight of the body, the management of waters, the psyche of the mind, and vitality of the parts are regulated by 30 Numbers of your Name. The drawing out of your Numbers are the beginning of your Name consciousness. These pairs of 15:15 Numbers create the skeleton in which your Spirit—the Fire of Shayin/ʿלW/21 dwells for progressions. The Numbers of Shayin are 300/21. 21 is read as "two are one" to denote that every Spirit is the Breath of the pairs of ALhhim Rings. In that your Spirit is of ALhhim, your designated Body is of ALhhim—pairs of Names unto which there is an eternal bond/attachment. In your Breath of Shayin/300 are three Eyes of OyinOyin. By definition of the Letters, The Fire of Shayin/ʿלW flames from your pairs of Neúwn/28/10. The Fires of your ALhhim reside as one spirit. The Fire of your unified Breath does not go out/expire as it ascends from your joined altar/heart.

Names are paired stones which are hewn out, polished, and set within the Sukkut of Crystals. The purpose of all creations is to form a Body for the Heads of Light to reside joyfully with their offspring. This House is called the Bayit HhaSham/BetHaShem—the House of the Name. The heart of Daúwd/ΔΔ in all peoples constructs lodgings to affirm their origins of Laúwi which are set as pairs of Names of ALhhim. As Mothers of ALhhim, so are their daughters to be bodies of ALhhim (YechúwzeqAL/Ezek 16:44).

These configurations are foundations of the Garden of Saúwd/ΔΥΞ/64. Their pluralities of seed-stones with their leafings/sheaves are called the Garden of Súwdim and Oomarreh—the Garden of Yahúwah (SMB/Gen.13:10). As in this parable of Shuphetim/Judges, the Daughter/Bayit is presented to the students of the House of Beniyman to understand the mysteries composed, which are manifested as they are drawn out from your SeedName.

And one lifts up their Eyes and sees 446Y Y6760 4W6Y 17
the sum of the ayish, W64A X4
the one journeying/moving in the way of Life through expansions 3Y6A9 6A4A
of the Collective assembly of angels/the city, 460A
and says/meditates: the Aged Words of the Spirit: 7P1A W64A 4746Y
Supplicating, you are proceeding; YCX 374
and from your AYIN, you are appearing. :4Y9X 7647Y

As you move in the expansion of the Eyes of the Universe—entering into orbits and spirals of your offerings, the Eyes of the Aged take notice of you—they turn their Eyes and Sayings unto you. The word, city/460 is also rendered as “an Angel,” as a collective Body of melakyim which reside upon the crests of the Seven Hills. In Geboo—at the heights, a circle band of Auphænnim/7677Y4, encircling messengers, reside. These messengers abide in the Oyin Consciousness of the Hills, at the level of Geboo. As there are three elevations of the Hills, there are three types of messengers who minister to you. Those on the sides are the KeRúwvim/Cherubim; those in the Fire are the Seraphim; and those upon the crest are the Auphænnim. (See BHM Millun/Oovri-English Dictionary entries: maylak/7467 and ooyiar/460 for further details). Through the collective Hosts of Yæhh, the Aged speaks: In accordance with the Illumination of your supplications/ANæH, and from your AYIN/States of Nothingness, you are proceeding. Your Words are confirmations through ANæH and from AYIN. By your words you are judged/evaluated/proven and make your progressions to appear to the Faces of the Elders. In that you are proceeding by your Words and are appearing as the Fathers, from your Invisible Nature of AYIN, you are poised to be addressed. In these states of ascensions you are seen and your supplications heard.

And one speaks unified Strands of AL of the Oovarim/Hebrews: 76A90 Y664 4746Y 18
We are a collectively from the House of BayitLechem/House of Bread 766 X677Y Y7674
of Yahúdah, the Verifications of Numbers, giving evidence as a testimony, 40 3AY36
My hand is of the side of the Hhar/Mount of Aparryim, 76A74 4A 6X746
from the Name of Anúwki (Heart of Neúwn), 6774 7W7
and my eye proceeds to witness the BayitLechem of Yahúdah 3AY36 766 X67 40 Y64Y
and the summations of the BayitYahúwah. 3Y36 X67 X4Y
With Anni—my mind of Neúwn—there is illumination to proceed Y6A 774
yet there is no spirit who gathers to extract 7647 W64 764Y
my summations in their house. :3X67A 6X74

A TESTIMONY OF YOUR DOCUMENTATIONS TO THE FATHERS

The Fathers are of Illuminations of Aharúwan (pre-Word formulations), whereby you speak with them through strands of Unified Faces—via calculations of AL/31. You speak of unified Names, making a declaration from your Ayin Nature of Numbers. By your Numbers in your SeedName you make manchaih/grain offerings of the House of Bread. In the Mount of Aparryim, you appear with an evidence of your SeedNames, to bring the Bread to the Mountain of Aparryim from which you first descend (Yahuchannan/John 3:13). You affirm your ascent is from the Heart of Neúwn, the altar, to attain to the Mind of Neúwn, the crown. In stating your progressions, you affirm that you did not make this ascent through robbery of the kevashim/lambs; rather, you enter the door through the sheep-fold of the Neúwn—via the oylut/complete giving of lambs (Yahuchannan/John 10:1). You stand within expansive thoughts of angel communications, amongst the throngs of the nations, in processes to gather your computations into their dwellings.

The Dallath/Door/Gate of Nephethli opens and closes by Father Avrehhem. As the Father of all Nations, Avrehhem administers the offspring of the SEED to come into the earth through portals of stars. Seated in the Dallath/Fourth Throne of YæHH, all spirits by their Names come from the DALLATH DALLATH of the Heart of Nephethli into and through all states of manifestations/appearances, visible or invisible.

To impart the clusters of the Fathers' Faces, all is gathered into a Seed for their expansion; hence, one knows the Father through the Son (Yahuchannan/Jn 14:6-7). The Faces of the Fathers appear through the Son of Daúwd/David whereby Yahúwah supplicates/prays unto my Master (Tehillah/Ps 110:1). The Father of SeedNames is AVREHHEM—a composite of the Lights of Bayinah and Chækúwmah for expansion in waters. Where is the SEED of AVREHHEM today? Look at the path/derek of a seed as it becomes a tree. Where is the SEED in the TREE? Upon giving all that a seed has, it remains within the branches of the tree as the Seed of Avrehhem is within the fabric of all nations—in the stars as well as in the sand. In that the nations are created by the Seed of Avrehhem, all processes of humanity are children of Avrehhem—their Father. Avrehhem's Seed swells in your heads to generate an anointing—the meShich, ripening day by day until the fulness of your Name appears risen to that which your Seed fell from the stars. To the Faces of Avrehhem you are born in the earth, whereby Avrehhem rejoices to see your ascension. With the Bread formed by your chosen Seed and the strong drink of your harvest, you come not empty handed to the Table of the Fathers to sup with them.

The Seed of Avrehhem is one to form one Body of meShich composed of diverse yet harmonic properties of dwellings. Within these varied houses, transformations are achieved. In that all things are made of the Seed of ALhhim, whatever you eat is the Seed thereof (SMB/Gen 1:29-30). From the expansions of the Seed of Avrehhem, the Bread/Woman/Body of HhaLaúwi is composed to be full of utter joy bearing children. Every detail is written in the Seed documentations of Oovri/Hebrew—what passes through from one side to another. Your Body is a composite of scrolls—inscribed with the writings of stars transcending ages. The writings of ALhhim disclose what is in the Seed as it reveals the Words of ALhhim. Their Words flow as dew in the night and as grace/oil in the day from the Consortium of Lights. The Seed is the Word of ALhhim that creates and fills their universes. According to what is in a seed, the parables of Tanak are composed;

for what else is there to write about? The examination of the body and its many parts are underlying themes throughout the scriptures. What you carry in your twelve suitcases make-up the fabrique of the Letters.

As the ALphah rises through Chayit into the Semek, your Seed remains in the Branches of your Name as the seed of an oak fills the branches of its tree. The SEED forms the Bones where it takes up residence, thus, the Life is in the Bones! When you encounter/touch the Bones of ALisha/OWרלד/Elisha—strands of Wisdom and Understanding—you are enlivened. Though you are lying in your grave, as one sleeping in the body, when you touch the bones of your sides, you are quickened/activated/rejuvenated unto new life (Bayit Malekim/2 Kings 13:21).

Within your branches, the Seed of your Name continually abides to generate Words of Light. By Seed in your branches, you produce the fruit/expressions of Your Name with your seed flowing in them. These fruit/deeds exemplify your SeedName without violations. The containment of your Seed in Branches are paired strands of the Light of Yæhh: e.g. Ayithamar—the 12th Father is paired with Avrehhem—the 4th to comprise an Oyin/16 Eternal Ring of Consciousness in which the composite sum of their Faces abide worlds without end. ***The awareness that your Seed is in your bones gives vitality and health to your body and fruitfulness of creating nests nurtured under the wings of your Mothers*** (Mishle/Proverbs 3:1-11; 11:25; SYM/Ex 22:29; Mælaki 3:10; MT/Deut 28:8). (For related studies of your nests, see BHM MeshnehTúwrah/Deuteronomy 22:6-7).

And also, straw and also provender are provisions of sustenance Wרל דפדפממ מרל נדח מרל 19
for your asses to sustain your labors דנרדדדדדדד
 and also bread and wine to be sustenance of Laúwi רל Wרל נרלדד מרל מרל
and for your handmaid and your youth/NOAR דדדדדד דדדדדד
with a consciouness of your servants דדדדדד מו
 there are no wants/mathematical deductions of any branches of Word. :דדד דד דדדדדד נרלד

Straw are instruments to write; provender, is from the root meaning what is provided “to eat.” These provisions sustain your works with communion of bread and wine of HhaLaúwi, formulated daily from the oylah. In these provisions are the sum of the matrix of the thoughts (handmaid) and the attendant ever ready to assist. As you employ your members unto a conscious service of HhaLaúwi, there is a continual supply of WORD to compose and live by. And so it is!

And the Spirit of the Aged say נפדד Wרלדד דדדדדד 20
 peace, wellness and wholeness are to your branches; דל מרלד
 what is drawn out/thinned by your spittle—the breath infused water of your branches דד דד
 contains mathematical deductions of attained ascensions; רלד דדדדדד
 what is drawn out/thinned by your spittle are with expansion/generosity; דדדדדד דד
 rethink your lodging/passing through the night. :נלד דד

The sayings of the Aged/Old of Antiquities are unto peace to the totality of the residences of all species. What occurs through muttering the Words in your mouth, creates spittle, which

draws out mathematical formularies within them. Via meditations/mutterings, Words are thinned to Numbers. Then the Numbers expand and reveal the generosity of the Numbers within the Letters. In considering where you lodge/dwellings, consider the Numbers within you that you may pass through the night—the layers of Light that make-up your body which provide instructions. The Spirit of Reshun provides the formularies freely through which you pass through parables of your habitations and have management of your Words. And so it is!

And they are seen with the Light for their House $\text{YX}^{\text{F}}\text{J}^{\text{C}} \text{Y}^{\text{A}}\text{K}^{\text{F}}\text{J}^{\text{F}}\text{Y}$ ²¹
 and their belongings—what they are carrying within them; $\text{L}^{\text{Y}}\text{J}^{\text{F}}\text{Y}$
 instructions for their asses/labors and their feet are activated, $\text{M}^{\text{A}}\text{K}^{\text{L}}\text{G}^{\text{A}} \text{Y}^{\text{H}}\text{B}^{\text{A}}\text{F}^{\text{Y}} \text{M}^{\text{F}}\text{A}^{\text{Y}}\text{M}^{\text{A}}\text{C}$
 and they eat and drink together. $\text{YXW}^{\text{F}}\text{Y} \text{Y}^{\text{L}}\text{Y}^{\text{F}}\text{Y}$

Through activations of the ANCIENT guidance what is present inwardly is seen. The Illumination within the Laúwi and the NooR now appear through their assembled unified bodies and their documentations. Nor/407, as the lad and book of Laúwi are read as 7. Within Oyin/O/16/7 are 7, and surrounding are 7:47/250/7. These carry within them a supply of provisions for their labors/assignments. The activations of all within them follows. The Ancient One activates/washes their feet and gives them food/grain to eat with drink/understanding through instructions of Lammed Lammed.

They draw-out their collective goodness, $\text{M}^{\text{F}}\text{J}^{\text{F}}\text{L}^{\text{B}}\text{F}^{\text{M}} \text{A}^{\text{M}}\text{A}$ ²²
 —the sum of dwellings, and beholding/exclaiming $\text{A}^{\text{Y}}\text{A}^{\text{Y}} \text{M}^{\text{A}}\text{C} \text{X}^{\text{A}}$
 are benevolent ones of the city/messengers, benevolent as $\text{F}^{\text{L}}\text{W}^{\text{A}}\text{F} \text{A}^{\text{F}}\text{L}^{\text{O}}\text{A} \text{F}^{\text{L}}\text{W}^{\text{A}}\text{F}$
 offspring who are attaining mastery of assimilating knowledge. $\text{L}^{\text{O}}\text{F}^{\text{L}}\text{S} \text{F}^{\text{Y}}\text{S}$
 They surround the sum of the house $\text{X}^{\text{F}}\text{J}^{\text{A}} \text{X}^{\text{A}} \text{Y}^{\text{S}}\text{F}^{\text{Y}}$
 from its composite Dallath of Numbers $\text{M}^{\text{F}}\text{F}^{\text{F}}\text{J}^{\text{A}}\text{X}^{\text{M}}$
 ascending the Dallath and speaking of AL/strands of strength to $\text{L}^{\text{A}} \text{Y}^{\text{A}}\text{M}^{\text{A}}\text{F}^{\text{Y}} \text{X}^{\text{L}}\text{A}^{\text{A}} \text{L}^{\text{O}}$
 The Spirit of the Master of the House—the Ancient Illuminary $\text{Y}^{\text{F}}\text{I}^{\text{A}} \text{X}^{\text{F}}\text{J}^{\text{A}} \text{L}^{\text{O}}\text{S} \text{W}^{\text{F}}\text{L}^{\text{A}}\text{A}$
 to declare the Light coming forth with the sum of the Spirit $\text{W}^{\text{F}}\text{L}^{\text{A}}\text{A} \text{X}^{\text{A}} \text{A}^{\text{H}}\text{Y}^{\text{A}} \text{A}^{\text{M}}\text{A}^{\text{L}}$
 to verify the appearance/coming of AL /strength $\text{L}^{\text{A}} \text{A}^{\text{S}} \text{A}^{\text{W}}\text{A}$
 within your house and with Knowledge to know them. $\text{:Y}^{\text{Y}}\text{O}^{\text{A}}\text{M}^{\text{Y}} \text{Y}^{\text{X}}\text{F}^{\text{A}}$

The reciprocity of their relationship causes to flow merriness with shouts of exclamations of what they are drawing out. Through their benevolence they attract the same who are able to entertain their joy. You become free-giving as the benevolent $\text{M}^{\text{F}}\text{L}^{\text{W}}\text{A}^{\text{F}}$ through affirming what you have been freely given. Those of the city being gathered around the messages, seek with inquiries as to what lies within these who are appearing (ALphahKayphah/1 Peter 1:12). As of a city of angels, the men seek to look into what is transpiring inwardly, within the creations of Laúwi. Hence, as the Documents of your Names open, you become surrounded to be read as the men of city seek to know.

Those who generously give their fruit belong to the House of BeniyMaN—a flowing seed generation, month to month, who swallow to be enlightened. The benevolent ones are of root first-born Name of BeniyMan, $\text{O}^{\text{L}}\text{S}$, meaning to absorb/swallow the teachings of Laúwi. The F^{L} are woven in the Name $\text{O}^{\text{L}}\text{S}$ for instructions and ascensions $\text{L}^{\text{O}}\text{F}^{\text{L}}\text{S}$. The serpent-seeds of

Metsryim/Egypt are swallowed-up by the Staff of Aharúwan, whereby Enlightenment engulfs all that appears (SYM/Ex 7:12). The idea of “beating at the door” is to draw out the Seed and cause an ascension of the Dallath configurations within the formularies of Names. Through humbling yourselves unto Yúwsphah, at the door/gate of the body, you are supplied with instructions to know the Strength of AL within the storehouses of assembling Dallath. You behold patterns in the Seed by examining, tasting, and assimilating the fruit/offspring of the Tree. Through partaking of the grain, you receive Knowledge. (Regarding the Dallath orientations of the universe, consult BHM: The Leaves of Dan.)

And coming out unto them, ጠገላላ ልብላይ ²³
 the Spirit of the Master of the House አገላላ ርዕሳ ወገላላ
 with sayings of AL to illuminate their dwellings, say, ጠገላላ ልጠላላይ
 Rethink, my comrades, rethink your guiding thoughts with supplication; ላሳ ሃዕላላ ርላ ገዳላላ
 follow after what affirms the House of the Spirit. ወገላላ ላሳ ላወላ ገላዳላ
 The target of Enlightenment is to weigh the evidence of the Light in the Words ጻጻ
 of the House given of ALBayitAL, ርላገአገላላ
 to reconsider, examine the composite of Understanding/O and Wisdom/W, ሃወዕ ርላ
 the sum of Illumination of the corpse containing the sum ALphah-Taúweh. :አላጻ ጻሪጎላ አላ

The Ancients, from whom flows all Seed/Word of strengths, counsel how to approach the Body Document. Come to the Body with supplications of the Neúwn, consulting the Source of the ALhhim within the Body, and follow these leads for Seed analysis. Realize that in your forms of Light there are the evidences of the two sides of Light, Bayinah and Chækúwmah, which compose ALBayitAL, the 14th Father of Ascensions of Neúwn. Change your focus to see what is composed of Understanding and Wisdom woven within your Body from the Sayings of ALphah unto their Fulfillments. Within the Seed of the Document is your Life that transcends your form.

Behold the Illuminaton of my body/house/daughter, ገላሳ ጻላ ²⁴
 the pure hanging fabrique within the document of ጻሪሃሳ
 the concubine—*lit.* a wonder/amazement of stones heaped. ሃጻወላሪገሃ
 I am bringing them forward, supplicate for the sum in them; ጠሃላ ሃጎሃ ጠሃላ ላሳ ጻላገሃላ
 with your humbleness, you attain their sums, ጠሃላ ሃጎሃ
 and do to them the goodness within your Eyes/Rings; ጠሃገላላ ላሳ ጻላ ሃወሃ
 and for the Spirit, the target of the Light, rethink that you may do ሃወዕ ለሪ ጻጻ ወገላላ
 the Word of the corpse of Light and its summations. :አላጻ ጻሪጎላ ላላ

Should anyone desire to know the Spirit of the Ayish that appears to the Elder, they are offered to study the body—the daughter/Bayit that houses the Teachings of double Lammæd. Through the arrangement of the 12 parts of Lammæd, you come to know/understand through humility what the Spirit of Laúwi writes. The Words of Laúwi are transmitted from the shemayim/heavens as engravures into fields of Enlightenment, whereby the images/designs of ALhhim and their Words are imprinted into the Mind of Aharúwan to be recorded, as written by Fire into the hearts of the inhabitants. The scroll of Laúwi are from all tribes/branches of YishARAL, depicted as the concubine, which are given to Aharúwan to decode (SYM/Ex 29:28). The 12 body parts and their Seed are given to Aharúwan—lifted-up as a heave offering of Hhúwa. What is within the body is a gift of YahYah to be drawn out through offerings of shelæmihem/peaceful transmissions, freely given

to be eaten/understood, fully digested/swallowed to be incorporated from the Body to states of Enlightenment—gifts of the Collective Goodness.

And through re-composing they consent, the benevolent ones *מְלִוּוֹתָא יִגְדַּל אֶלְעֵי* ²⁵
to follow the Voice, to hear to unify themselves *יְלֹוּ מְלִוּוֹתָא*
and acquire the heaped-up stones, in the Body of the Spirit *יְמַלְכֵנּוּ בְּגוֹבַהּ פִּי אִשָּׁה*
and bring forth compositions of Lights in strands of AL openly abroad, *בְּיָמֵינוּ מְבִרְכֵנּוּ אֶתְרֵינוּ*
and they know the sum of the Light and severely examine *יְלֹוּ אֶתְרֵינוּ אֶתְרֵינוּ*
through all night/instructions that testify unto the morning/observation, *אֶתְרֵינוּ אֶתְרֵינוּ אֶתְרֵינוּ*
and they release the illumination *אֶתְרֵינוּ אֶתְרֵינוּ*
through oylut/ascensions of the shecher/sacrifice of dawn. *:אֶתְרֵינוּ אֶתְרֵינוּ*

The handling and acceptance of the Body through instructions are deemed necessary to attain illumination through which your members are engaged in the oylut/offerings of ascensions. Those given a Set of Instructions from the Ancient of Days are responsible to open the Envelope. From within your heap of stones the Lights are drawn out. From the Illumination of your stones rolling, as on your day of resurrection, you are accompanied by angels/messages to make subsequent transformations beyond your field of dwellings. For how could you acquire subsequent states until fully investigating what is within you and fulfilling the Hands now appointed for your sojourn? Simply touching any part of the body with an embrace, to honour the dwelling spirit and the details of the Eight, leads to unfolding hidden mysteries.

And the Ashah/woman/book appears to Faces of the Morning *אֶתְרֵינוּ אֶתְרֵינוּ אֶתְרֵינוּ* ²⁶
with a causal action to fall inwardly, opening the House of the Ayish, *אֶתְרֵינוּ אֶתְרֵינוּ אֶתְרֵינוּ*
thereby affirming the mastery of illumination—in her master *אֶתְרֵינוּ אֶתְרֵינוּ*
Name testifying of the Illumination/Day *:אֶתְרֵינוּ אֶתְרֵינוּ*

Upon investigation of the Body—the Bayit of the Ancients, what is within the document falls open, like pages within a book, to reveal the Author’s Hand. As the rays of the sun fall upon the door of your room, the house of your spirit awakens. When the Words are sought all night—through investigations into the kuwahnim of lilah, the document opens doors. There are no intentions of concealing a matter for those who earnestly search for the meanings of the Túwrah. What appears within the document is the mastery of the hand to whom the document belongs. Ask, and you receive; search, and you find; knock, and doors open.

And her master rises through observation, *אֶתְרֵינוּ אֶתְרֵינוּ אֶתְרֵינוּ* ²⁷
and opens the doors of the house and goes out *אֶתְרֵינוּ אֶתְרֵינוּ אֶתְרֵינוּ*
to proceed towards the unified paths, and behold the ashah *אֶתְרֵינוּ אֶתְרֵינוּ אֶתְרֵינוּ*
of unified heaped stones fallen to open the house *אֶתְרֵינוּ אֶתְרֵינוּ אֶתְרֵינוּ*
and her hands are rising upon the threshold/basin. *:אֶתְרֵינוּ אֶתְרֵינוּ*

The opening of the documents in the Body propels the master to rise. What has been observed within the Ashah gives further movements of ascension. Other doors of the House of the Ancients open through which the master passes, proceeding step by step in the Paths of Unity. Through beholding the document of Yahúwah within the Body, as a heaping of stones, the House opens

with the hands—the employment of activities of the Body—being activated in the basin of the kayiúwer/laver, in the pelvic dish, at the threshold of the loins. Through investigations of what is composed by the Laúwi, the doors into Ancient Paths open. With each opening there are activations of the hands (Yirmeyahu/Jer 6:16), whereby the Light is fulfilled.

And one says—speaking according of Strands of AL to attain illumination, *ᐃᐃᐃᐃ ᐃᐃᐃᐃ* 28
 Rise, and let us proceed with a sense of nothingness/Ayin. *ᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃ*
 One responds and acquires elevations of the mission/the ass, *ᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃ*
 and lifts-up the ashah/domument, and proceeds to their place. *ᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃ*

Words form as the body opens releasing inward thoughts of Light. What is spoken are according to the fibers/strands of tissues that carry light frequencies. Through doors being opened, there is a sense of command to rise and to go forward. Through studies of the body one attains freedom from the weight of the body, realizing that its atomic composition is of no-thing. The superstitions of materialism are overthrown. As with intergalactic space of star dust, the body is a fluxation of energy fields composed of Light particles moving at lightning speeds. The Words given in Laúwi—within the bones, the tissues and nerves are elevated above a frozen sculpture of fixed perceptions. This weightless Ayin composite of Knowledge is the burden of the soul to be carried forward, as putting the ashah upon the back of the ass. With a sense of transition, achieved by being with the Ancient of Days, the master and what is written with the Letters of ALhhim—those Invisible and weightless formularies of thought, proceed to their place—their destinies to fill the spaces created by releasing energies in the ashah/body. What is composed in parables leads you to the realities from which they are spoken.

And one appears/enters according to AL/unified strands *ᐃᐃ ᐃᐃᐃᐃ* 29
 to be in their house/bayit/body *ᐃᐃᐃᐃ*
 and thereby acquires the sum of the fuel/food, *ᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃ*
 with such attains strength in their heap of stones. *ᐃᐃᐃᐃ ᐃᐃᐃᐃ ᐃᐃᐃᐃ*
 And one analyzes/dissects her bones to be of Twelve, *ᐃᐃᐃ ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ*
 and analyzes them, and sends the Light in all of the *ᐃᐃᐃ ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ*
 district of YishARAL. *ᐃᐃᐃᐃᐃ ᐃᐃᐃᐃᐃ*

Through studies of the document of HhaLaúwi you enter into your dwellings anew, with renewed strength to acquire the contents of what is written in your scrolls. How you appear in your body are by unified strands of AL—compositions of the 15 Faces of Yæhh. To understand your origins, by dwelling in shadows, enables you to enter into your realities.

What the Laúwi has composed with the youth/NOR, kneaded together, is considered “the food” or “fuel” for their Fire. The reading of the text as fuel/food is the same in Yeshoyahu/Is 9:4 and 18, where the phrase “fuel of fire,” also appears. The revelations of the ashah body are food through which you enter into the consciousness of living by the Bread of HhaDavar. The concept of a knife, used in some translations, is by implications, suggesting an instrument used for eating. However, the reading is simply: through eating the Words of Laúwi, you gain power and strength in your heap of stones. As you digest the composites of the NooR, which are assembled into a Book as a heap of stones, you analyze the writings, opening code after code, dissecting the calcu-

