

And affirmingly you take action אַוּוֹחַ יָדָד
 concerning any losses of your brother, אַדְרָא אֲדָרָא אֲדָרָא
 affirming what you have lost from your collective אֲדָרָא אֲדָרָא
 and then found/discovered the Illumination. אֲדָרָא אֲדָרָא
 Being prodded you are able to delight in your eternal sense of being. אֲדָרָא אֲדָרָא אֲדָרָא אֲדָרָא

Whatever are your purposes and assignments in life, you are able to tap into your Sources, whereby any sense of loss is recovered. In so knowing and affirming your place and appointments, you have the eternal sense of joy and wholeness of being. The strands of AL are the means to create a complete face, restore a brother—upholding branch, or create a garment of Light to wear for your assignments. These strands are listed below, noting the corresponding branch in your Body of Light.

Each Father is an Everlasting Concept of Light. The 15 pairs of the Faces of the Fathers form a Seed. This cluster of Light strands is called AL, the Seed or Word of the Fathers. The Seed is the construct of all living things whereby there is nothing estranged from its Source nor from one specie to another for all are from Light. According to the hour, day, and month, each living thing is formed according to the thoughts frequencies and colors of its Fathers.

- 30 אֲדָרָא / 31
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- 3 אֲדָרָא
- 2 אֲדָרָא
- 1 אֲדָרָא

From the patterns of the Fathers in AL a tree grows and bears from the rings the fruit of AL. The Rings are formed by the unions of the Faces of the Fathers, and the fruit by their extensions of Light through the stalks.

**The Formulations of AL אֲדָרָא
 as the composite Seed of the Lights of
 the 15 Aúvim/Fathers**

You are prodded to see/look/examine אֲדָרָתְךָ 4
 the sum of your brother's labors/functions שְׂרָפָה אֲדָרָתְךָ
 or the collective observation יָדָוּךָ
 as they are fallen in the derek/Way שָׂדֵהוּ אֲדָרָתְךָ
 Through knowing the delightfulness/eternal character of totality, you realize inwardly אֲדָרָתְךָ
 what it is to be without them; אֲדָרָתְךָ
 the illumination lifts them for you to gather אֲדָרָתְךָ אֲדָרָתְךָ
 them to the collective consciousness/people. אֲדָרָתְךָ

You are prodded to discern the functions of all of your parts, and seeing them as of ALHHIM you know if they are laying down or if they are busy about their Father's business. In seeing the works of your Name, you comprehend their eternal nature of olam, and what it would mean to be without them at your side or without them functioning in ALhhim. The Light in your Eye lifts them up whereby you gather them as the fruit from a tree and bring them into your collective sense as the People of Yahúwah.

Redirect/prod YahYah אֲדָרָתְךָ 4 5
 to be configured as a vessel of might/prevailing strengths אֲדָרָתְךָ
 ascending as the *ashayh*/the bread of illumination/meditation/woman. אֲדָרָתְךָ
 With proddings, put-on/attire/be clothed with strength/valour, אֲדָרָתְךָ אֲדָרָתְךָ
 wrapping/enveloping/enclosing an ashayh/woman, אֲדָרָתְךָ אֲדָרָתְךָ
 because outward show is a contradistinction of אֲדָרָתְךָ אֲדָרָתְךָ
 Yahúwah of your ALhhim אֲדָרָתְךָ אֲדָרָתְךָ
 as to fulfill/complete/perform according to ALah—strands of Illumination. אֲדָרָתְךָ אֲדָרָתְךָ

The giber/might/warrior is adorned as the Bread formed from the altar, called the l'ashayh Yahúwah (woman). What is formed of YahYah has the strength derived from the Fires of the oylah which is within the Bread. Each formulation of truth stands on its own merit as does every Name. In contrast, Shimshun/Samson gave the strength of a nazir/dedication to a woman instead of wearing it inwardly as a giber/mighty one.

In comprehending these lines, the Túwrah speaks of your garments of strength within each of your houses. The term, garment, rendered as a vessel—pertains to articles of might/prevailing power—as tools. The same word as an organ, or an instrument that you wear bodily, whereby you walk inwardly by the Collective

The term, *ashayh* is translated as "woman/bread" verses a gebúwrah—a mighty woman, which would compare to a giber, a man/hero of valor and strength. Woman comes from your sides as you rise daily, forming a body of consolation for your ascending rings; however, the strength that gives rise to the body of your bones lies within your den as a lion (CHP/Numbers 28:13). Hence, in these Túwrah lines, we are to distinguish between the form presenting which continually changes and the inner strength that accumulates. Should we attire the outer, as to fit it with the inner, we restrict changes from occurring outwardly and inwardly.

The Túwrah speaks progressively. You come to masteries by learning through your inner activities of contemplations. Through ashayh/woman comes is awareness of levels of illumination through performance of offerings. You do not need to wrap the illumination with the flesh, as what forms inwardly

hy comes with its own mantle, as a seed comes with its own coat. A giber—man of valor attains strength by what is imparted freely by YahYah and wearing it inwardly. The term, לֹא , meaning, “no,” conveys to re-THINK or restrain fixing a garment upon the outward nature, as putting new wine into old skins. The former body is not able to contain the new formularies.

A spinning of cloth for your daily garments occurs during ascending the spirals in an oylah, whereby you are attired in suitable garments to move forward with strength of your progression. A plant develops its strands according to the expansion activity of the Seed. You are not to show outwardly to make a presentation to your stature by attiring your woman with your inner adornments.

“Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear; let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in the Eyes of ALhhim is very precious (ALphah Kayphah/1 Peter 3:3-4).

Daúwd/David could not wear the garments of Shaul as they did not fit. The attire of Daúwd came from the inner strength and confidence to stand in the Name of YHWH with a shepherd’s cloak and five stones from the brook to hurl against self-exaltation.

To wear garments of valor/strength one must be engaged in keeping and doing the commandments, instead of putting confidence in the outward nature (woman). What is formulated through drawing out your inner resources leads to doing the commandments of the giber/valour/might. To think that one is of might because they talk about the commandments, or by imitating another, or wearing robes and other costumes is an abomination/contradistinction to YahúWah of your foundational stones of Light; for only a doer, ready for service, wears the dresses of a giber/warrior.

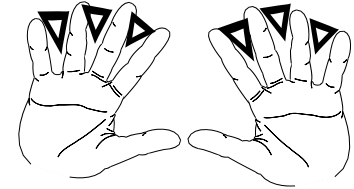
There are no distinctions between the body of an ayish or ashayh as man and woman of the natural order are one flesh/garment. Clothing of an ayish or ashayh—for as man or woman are of the same fabrique; hence this portion is not related to human genders and styles of clothes. With the garments of a giber/might there are distinctions of readiness and implementation. The cloth/garment of a giber depicts the function of Breath woven inwardly. The warp of your offerings provides a framework for the woof to be fabricated. Being in support of another, a garment is woven from the sides of the woof according to the steps/deeds of your progression. The garment of meShich is of great value, for it is woven seamlessly with inner and outer rings to comprise the Body of ALhhim.

The two sides of our branches serve to clothe one another. *e.g.* Aparryim and Yahúdah are one body with two heads/ends as a unified Rod of ARiAL. One head serves the other head/end to compose and build its unified body of Rings. This is the nature of HhaALhhim; there is head below and a head above, as a bulb and a crown. When a head rises upon the parts of the oylah it appears upon a new body/garment that it fashioned. This Body of Light is daily renewed by drawing out the strands of light of YahYah. When the other head rises in subsequent offerings, what was the head now becomes the body, whereby the two ends are one—unified into one Light Body. This teaching is from performing the oylut of HhaALhhim, from which all sayings of Light come, and thereby the corresponding state of residences.

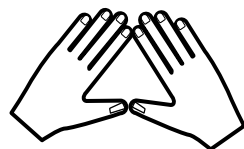
Teachings and their fabriques/weavings come by the labors in the realms of Light; where there is no labor or movement in the spirals, there are not weavings. Thinking about what the teachings mean are to lead you to your labors; otherwise the thoughts fall short. Teachings that come from only thinking about what the saying means are an abomination/contradistinction to YahúWah of the Branches of

of the Tree of Lives. The OyitsChaiyim is read as Tree of Lives verse Tree of Life, as the Tree is an assembly of two Names.

When your hands are facing each other, the pattern of the Seven Dallath are apparent. With your hands fingers to fingers, you approach the kaiyuwer/laver to activate your Name for its progressions to make the oylah. The facing of the hands one to another is the core of your Name as it appears upon the altar in shemayim. Within the sides of your hands are your three Dallath on each side; and where your thumbs and forefingers connect the double Dallath of your Name and Aharúwan appear. (Regarding these formulations of your origins, see BHM Shuphetim/Judges 19:16 illustration of The Taúweh-Dallath/×Δ Stones).



When your hands are paired, then the 14 Dallath/Δ of Neúwn/ו are clustered as one hand of Dan, whereby the sum is 20 (10+10). Together your hands are the Hands of ALhhim, joined together as the Body of ALhhim of four hands (YechúwzeqAL 1:4-14). As the priests utter the blessings of Aharúwan, they poise their hands to be fingers to fingers and thumbs to thumbs, forming Seven Pathways through which their Words are uttered unto your Name.



The nests of Knowledge which appear to your faces contain hatchlings or eggs. These shapes are apparent upon every tree, as the fruit of a tree are as eggs, and the seed within the fruit are living hatchlings of blessings. The nests are of your messengers, depicted as birds, who abide in your branches. From these birds you are provided instructions/nourishments. The nests may be in trees—stature of teachings, or in the earth—amongst your dwelling states that are established for progressions, such as orbits—habitations of ALhhim. Within the nest are voices of a new generation or gatherings of consciousness, as eggs, which are given to your Hands to acquire. This new inventory of Knowledge are under the wings of your Mothers who have been formulating new acquisitions or the evenings and mornings. The nestings start with Bayinah laying the eggs. She initiates new thoughts and provisions of the night. In the morning, the Queen of the South, Chækúwmah stretches Her body over the nests to cause them to develop fully as well as to protect them. However, you must first extract—release the properties bodied in Bayinah and Chækúwmah prior to putting forth your hand to grasp their fruit, lest you partake without acknowledging the Source of what you are eating. You give flight/ascension to Understanding and Wisdom, thereby releasing formulations of Knowledge within their breasts. As you accept the Knowledge appearing, you attain what has been hidden within the folds of Understanding and Wisdom. As you see Wisdom rise from the nest—the mutual sides of impartial thoughts, you are able to obtain the fruit of Knowledge within her house. As the Mother rises in your eyes, you create space for Her fruit to come in your bosom—your wood, whereby you take on the responsibilities of nesting the young. Through your responses to what appears, you acquire the Good of the collective—the Trees of Knowledge. The Light therein lengthens—extends your days—activities beyond former levels of knowing.

When you build/construct Bayinah/understanding אֵלֶּיךָ אֵלֹהִים 8
to renew a Bayit/House, WΔH XQJ
with Understanding is Wisdom to attain your Totality, whereby your perform XQWOY
from consistently following your steps to your roof/mind/vaulted dome; שׂרַרְר אֵפֹרֹר
with prods you rethink the placements of blood activations מְרַרְר מְרַרְר XQY
within your houses שׂXQJ
for the reason that one falls undiscerningly לְרַרְר לְרַרְר
from your thoughts/bread formularies. :שׂרַרְר

T ገብረ ሆሎ
T ርሃብ ሆሎ
T ላገልረሃ ሆሎ
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T ሆሎገ ገብረ 21
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T ሆሎገ ገብ ሆሎገ 24
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Meshneh Teúwrah 24

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