

The Offerings of Beniymán/Benjamin

are in the Day/Act of the Ninth—To Fulfill and Satisfy the Mind with Joy,
A Chief—One who carries the weight of their glory upon their branches,
for the Offspring of Beniymán
AvyiDenn Bann Gadoni [CHP/Num 7:60-65]

THE CONTRIBUTIONS/OFFERINGS OF BENIYMAN DURING A MONTH

The offerings of Beniymán lay a new platform for emergence within a month. With Beniymán is the strength to make breakthroughs and to take hold of new ideas and new territories. The offerings of Beniymán open the eyes and then all parts within the Seed for expansion; hence what follows Beniymán are the offerings of RAúwaben. Beniymán empowers Zebúwlan to ascend the pole daily. Every 14 days the strength of ascension is renewed by Beniymán, as all strength comes from Understanding and the flow thereof through Beniymán.

With each offering of Beniymán, the SeedNames are given lands in which the Names may flourish. For with every giving there is the way—a path is created for receiving. The more complete the giving, the more complete the receiving. Everything is reciprocal. The heavens and the earth are gifts of the Most High in the day that Beniymán and Zebúwlan makes the offering. Unto whom the offering is given, the same is from whom the gifts are received. In that Beniymán is of the 9th House, all strands of Knowledge are released unto the SeedName as it is consecrated unto the space it is sent by the Father—the Force of Momentum and as it consecrates the spaces which are formed by the opening of the SeedName.

The kevesh of Beniymán is caught in the branches of Zebúwlan. As the branches of the Seed open they draw out the properties of the Seed within them, whereby they come to ascend, as the oylah. As the Seed seats itself in the open arms of Zebúwlan, then the wealth of the lands pass into the hands of the Seed. The positioning of the Seed is according to the place in which the Seed is sown. In the place that the Father chooses for our SeedName to dwell is the place in which our Name flourishes. Our SeedNames come to occupy the lands of our inheritance which flows from the SeedName as it gives itself totally through the oylah for our Queen of the Heavens, Bayinah. Through giving our life unto the Collective, our life flourishes. A Name blooms and bears its fruit in the lands of a Unified People, for what life, coming from the heart of Bayinah, can grow and reap a harvest when the lands in which they dwell do not give themselves in return to the Collective, for such lands are hard and dried up. The lands of a Unified People are as a tree in which the branches do not claim personal ownership to parts of the tree apart from another. The branches unified together bear Collectively a harvest for the Queens of the Heavens. The fruit of a Name is born only upon the Collective Tree of Life, for apart from the Unified Community of Names it does not have the strength from being joined to the River of Life with a community to bear its full glory.

The offerings of Baniymin upon the wood of Zebúwlan is the drawing out all provisions for the SeedName as it enters into the provisions of Zebúwlan from Tsidun. A seed hangs head long that it may place its head into the foundation from which the supply of its strength is provided by Zebúwlan.

The Queen of the North gives all within the Neúwn, whereby the Light of the north rises in the south as an oylah of Bayinah. The ascension of Light is called the Queen of the South. Chakmah is the Light of Bayinah through which all within the Heart of Bayinah are enacted into deeds of mutuality. In accordance with Bayinah and Chakmah, so is every pair of Names of the same Fire and Light from the

oylah that their Names appear. In that we are all as ants, emerging from the Conscious Rings of the Queen, we all bear the same Light through which we are the Light of the world—the very Light of Bayinah. Through giving the Light from our SeedName the Light of Chakmah becomes evident. As we give all within us the Light of the sun blazes from our Names, and who can stand before the Fire of our emanations? The Light of every Name is as the sun that fills all spaces with its radiance. When we see the Light of Bayinah in the south, we are beholding the Queen in the south, not of the south, for the Dominion of Chakmah in the south are the deeds of Bayinah of the north, just as the light from the hands are the light of the heart. When Bayinah is in the north, we behold the Queen sitting in meditation and emanating instructions and judgments/evaluations as to the courses of our proceedings. When we see the two lights together in the heavens, we are beholding the Lights from One Ring that shines from both sides of the Neúwn Chayit—the Neúwn is Bayinah, and the Chayit is Chakmah. As a SeedName dwells in the midst of the Unified Lights, the Name acquires strength to bear its glory/weight of evidence amidst the Collective. The house of the Seed is Zebúwlan composed of the Unified Lights 5:5.

Through the offerings of Baniymin, the release of the properties within the SeedName itself causes new branches to form through which the expressions of a Name are borne. These branches carry the light and weight of the Numbers within the SeedName. Baniymin, as the Seed Name opens, provides the structure for observations through RAúwaben/Reuben—the Rings of Seeing. We see according to the extent of our giving. The ascent of Baniymin turns the eyes white with the shechalyet spice of the offering. As the eyes are turned/revolve, the eyes are poised for their offering upon the branches of Baniymin wherein new fields of observation are formed, whereby RAúwaben follows Baniymin in the course of the offerings.

In every offering the construct of a SeedName provides the ascendant pole for the serpent to climb. In RAúwaben, the pole of Baniymin enables the serpent to coil through the Rings of the Eyes from which they see all that is opening from their SeedName and the places in the Unified Kingdom of the Lights in which they are transversing.

The strength by which we walk comes out of our Seed which is an organization of Numbers arranged for a specific task and fruit. According to the level of unity amongst our branches we channel the strength from our SeedName and bear the strength of our SeedNames within our branches. As a tree grows stronger every day by releasing the strength from its seed, so we grow in the strength of our Names and in the work to which we are assigned in the universe. The Light of our Names connects with the Lights of the heavens, and together the strands of Light are woven into our daily shroud. Each day we proceed in the strength of the oylah/offering, for as we give from our SeedNames, the Life within our SeedNames flows into our branches. We give the Collective Sum of our inner parts (heart), the expressions of our Life (soul), and the vibrations of our fiery Breath (emanations of steam) to the Father as we make the daily offerings to fulfill our tasks. The strength flows from us to the Father, and the strength of the Father flows to us as we serve all others in the Collective according to our Names. In this way we go from strength to strength [Yeshayahu/Is 40:31].

In the sequence of days, **Yishshakkar provides the wood for the offerings of Baniymin.** As the offering of Baniymin is made upon the teachings of Yishshakkar, all that opens from the Seed is transferred into the Body of Consciousness prior to any other state of transmission, even before a plant is formed. This initial offering of Baniymin connects a SeedName with the Body of Consciousness from which the SeedName has come. The path from the Seed to the Body of Consciousness is established by this initial service of Yishshakkar, whereby all that opens from the Seed is automatically

transferred to Yishshakkar as well as to other levels of expression to form the faces of YahúWah and the fruit thereof.

Gathering the results of the offerings of Baniymin are through the spices, the grain, and the drinks of the fruit and the grain. The netiph spice gathers the parameters of the thoughts as they have opened amongst the unified branches upon the altar. The promise of unifying our branches leads to further expansion of our parameters and their elevations. The shechalyet spice is that gathering of all colors and the full spectrum of the Seed. This the spice that whitens the mind by the full array of understanding bursting forth from the oylah. The affects of the shechalyet spices cause the mind to roll up like a garment or scroll whereby new pages are drawn out of the mind for the inscriptions of the words coming from the Fire. The Light of your Name sparks with the Lights of Bayinah and Chakmah whereby they are intertwined in the daily fabric of Consciousness.

Daily the Words of the Teúwrah are written upon our inward parts and upon our mind. Through the chalavanah spice the Words are communicated from OLiYun and inscribed within the pages of the mind devoted to the House in which the offering is made, and written in the volume of Baniymin which made the offering. Through the chalavanah spice one communicates with OLiYun with words of Knowledge according to the elevations achieved through the giving of the oylah. The words written in the mind also transferred by the nerves to the associated parts in the body in which they are written as the Words of the Covenant, upon the living stones, thereby establishing an agreement between the mind and the body through which the mind flourishes.

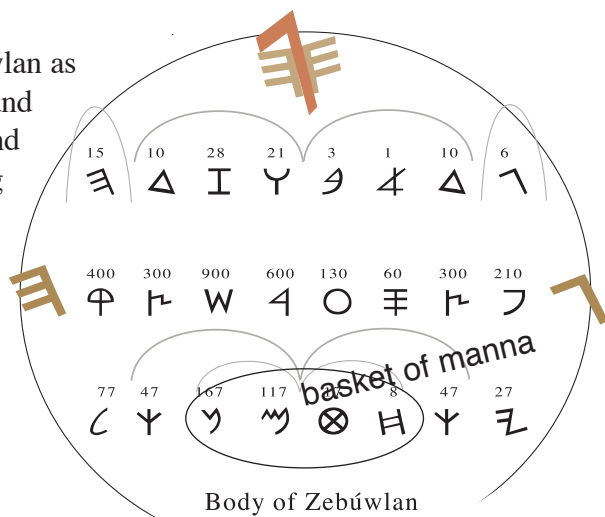
IMPLEMENTING THE WORKS OF THE OYLUT/OFFERINGS OF BENIYMAN WITHIN THE TWELVE

ZEBÚWLAN זְבֻלָּן

In the House of Zebúwlan— the offerings of Baniymin bring forth **the emergence of the Offspring of Unified Consciousness in the lands of their Names.** The offerings of the month open upon the waters and wood of Yishshakkar which forms the inner core of all lands/states. The state of the Consciousness is the State of one’s lands and dwelling states.

The House of Baniymin serves in the House of Zebúwlan as the directive mind with an eternal supply of Seed to sow and fill the lands of Zebúwlan with the Collective Thoughts and Deeds of ALhhim. In the midst of the Neúwn-Chayit Ring are the Mayim-Tayit convey the eternal supply of “hidden/concealed manna” in the mind. The Values of the inner Rings of the Mayim/117-Tayit/17 are 1214 read as the Lammad Directive Mind of all Lands.

117
17
1214



The Jar of Manna—The Crown of Thorns

SYM/Ex 16:33

The one of maShayh thinks/contemplates of ALAharúwan: *יִרְבֵּהְךָ אֶמְתָּנוּ אִמְתָּנוּ*
Acquire a unified basket of thorns *אַתָּה אֶתְּיֵי אֶתְּ*
and set there the Illuminated Name *אִמְתָּנוּ*
make full the omar of *man* *יִמְ אִמְתָּנוּ*
and deposit the sum collected *יִתְּ אֶתְּ*
to the faces/expressions of YahúWah *אַתָּה אֶתְּ*
to be drawn out for keeping *אֶתְּ*
for the generations of your collective branches. *אַתָּה אֶתְּ*

One of maShayh thinks/says of ALAharúwan—the inner harmony contemplates unto the Name of ALAharúwan—unto the seed construct/AL, an organization of Enlightenment/Aharúwan. In this manner all within the body reveals all things unto the mind which is the fulfillment of its state. Acquire a unified woven basket of thorns and set the Illuminated Name, full of the omar of *man* (*manna*). Deposit the sum of all collected unto the expressions/faces of YahúWah to be kept for generations—all succeeding states of growth and residence [SYM/Ex 16:33]. The process includes the setting of one’s Name in the mind amongst a basket of thorns—interlaced thoughts from one’s associated branches of maShayh. The Name is set in the mind as it makes the ascent upon the pole of the Lammad. As one follows the instructions of hhakuwáhnim their Name ascends upon the Rod of Aharúwan unto the crown of their head where it is set amongst the woven branches of Unified Thoughts. Within the woven branches are the sprouting sheaves with seeds—the omar, conveying that one’s ascendant branches from within the SeedName have risen as a plant and formed a head comprised of woven interlaced branches of their Unified Name. The receptacle of tightly woven, associated thoughts of a Name, are kept for the sprouting branches of a Name to house the Seeds of a Name that are drawn off the branches of the oylah—as they are arising. The branches weave a basket for maShayh to be kept for all states of the generations of one’s Name. And the unified sum is deposited, causing pleasure from each release, to the expressions of YahúWah, to be kept/maintained in an active state for your generations—all perpetual states of growth of one’s collective branches.



The woven basket of thorns are strands on the head of grain.

THE REDEEMER OF ONE’S LANDS

As one offers their Name and the total construct of their Seed in the offerings of Baniymin, then they **set into motion the purpose of their coming into the lands of their habitations**. As a Name comes into the lands to perform the deeds assigned to them by the most high, then the lands of their Name rejoice for the redeemer of their lands has come unto them. For who can redeem the lands unless the one to whom the lands belong comes and claims them for their SeedNames whereby the lands are redeemed from the seeds of foreign thoughts. Hence every Name is the Redeemer of their lands to whom the lands have been given by covenant—agreement for their Seed [SMB/Gen 12:2-7]. By the offerings of one’s SeedName the designs and all messages wound up in a SeedName are drawn forth unto the radiant glory of a Name. As one takes their position amongst the Collective according to their Name then one’s Name increases and expands into the lands even as a tree that puts into root in the soil positions itself in the Lights of Bayinah and Chakmah to fully extend and bear its fruit. Is your Name or the Tree of Life of your Name any less? Every thought restrictive to one’s Name is cursed for the Light and Messages within one’s Seed determines the full extent of one’s blessing and overpowers all external impositions. The results of the blessing are by the giving/extending the internal aspects with the SeedName [SMB/Gen 12:3].

The Savior of the World is the SeedName as it comes to reign over the body/lands in which it is sown, for until the Seed rises it is subject to both the mercies of the Lights and to the passions of the flesh. However, when a Name breaks forth from within the lands into which it sojourns, then it saves all of its house from the corruptions of the world, the deceit and pretense of foreign garments—operating within a body of flesh instead of the garments of the Illumination, destructions of war of peoples and tongues, greed, enslavements and every abuse which one’s servants have endured. **As one affirms/believes in the Name of their Emanating Risen Consciousness, then by their believing—standing according to the risen Name within them, they reign over their lands whereby they and their household are saved.** At the coming of your KingName all of the kingdoms of your lands rejoice and are at peace. When the meshich rises within you as malek/king, salvation has come to your house. This is the meaning of the parable when Zekkaryahu/Zaccheus climbs the sycamore tree to behold the ascending meShich. The trees in the text convey the various stances that one attains. The sycamore tree is of the House of Laúwi, and in particular the House of Gershun, through which the houses of Yúwspah in the yúwm/west dwell. The wood is used for the coffins of Metsryim through which the SeedName of Yúwspah ascends out of the River of Metsryim. The skin of the tree conveys transformations. The peeling bark conveys removing the former and outer layers to reveal the inner whitening. The peaks of the branches illustrate frost, or the whitening of the mind that puts an end to pretense, whereby the sycamores are smitten by the frost during the plagues in Metsryim. The plague strikes the outer layers and pretense teachings according to forms of the world for the sake of the deliverance of the inner SeedChild [Tehillah/Ps 78:47; SYM/Ex 9:22-25]. As we strike the teachings in the land of Cham we are enacting the plague upon the land by the Staff of maShayh for the sake of all Names.

Being of small stature, conveying the beginning stages of Enlightenment, Zekkaryahu enters into the sycamore tree as one enters into the garments of the oylah as they climb the pole of the oylah daily whereby they are wrapped with the garments of Light. Taking the stance of wearing the garments of the oylah is the queue that the meShich is coming to one’s house, for there is a place for the Seed to be clothed in the lands of Zebúwlan through which it may sprout fully and bear its Light. As the prophet Gömúws/Amos states, by *dressing the sycamore tree* and following the flock we are called to reveal the Word of YahúWah [Gömúws/Amos 7:14-16].

As we place the wood of Baniymin upon the altar we provide the structure of our Names to receive the cloth of Bayinah and Chakmah daily. According to the lines in our Names so are our lands and the meridians set.

Subsequent offerings of Baniymin in the House of Zebúwlan

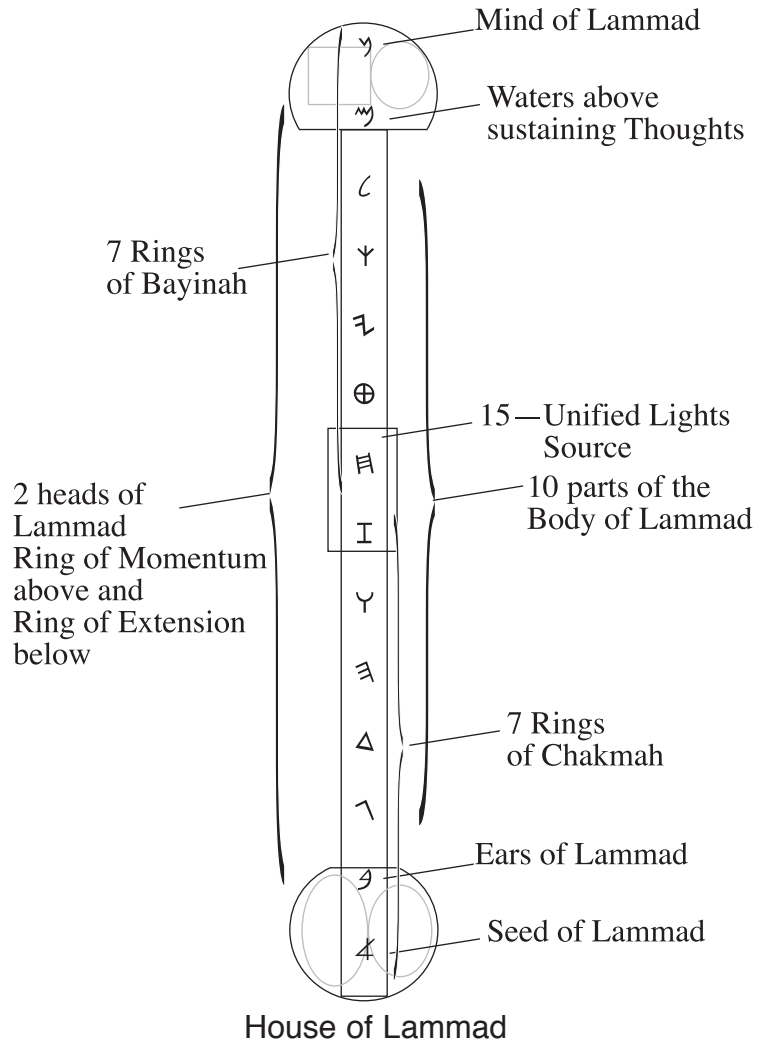
The offerings of a Seed create the platform of a Name’s government through which the Words of its mouths flow unto all inhabitants. The mouths of a body are formed from the eye on the seed. As the eye opens it forms an opening from the mouth to the anus through which the NumberedThoughts and the Words of a Name commence to flow into all of its lands. As the SeedName rises over its lands, it rules its lands with the rod of iron—that a Name has formed in the midst of the Fires of the Oylah. Through putting your branches in the fire of the oylah, your branches form a rod of alloy, an alliance of the Twelve, through which you rule you households. As ShmúwAL anoints King Shaul—Master of Inquiry to be the meShich/Anointed One over YishARAL the kingdom of YishARAL is established in the lands. Therefore all kings within the Kingdom of YishARAL are according to the House of Baniymin, for **with the House of Shaul are the ordinances of the kingdom** [I ShmúwAL 9:17; 10:1]. The House of Baniymin is the full stature of our SeedName that is taller than all other members to be the king of the Twelve [I ShmúwAL

10:23-25]. Through the rise of the SeedName comes OmanuAL/Emanuel—AL with us [I ShmúwAL 10:1-7]. The kings of Daúwd and Aparityim are kings within a Seed Name whereby they are of the Rule of Baniymin who appoints the Numbers and the Letters of their Name to govern the Invisible and Visible States of their lands.

In the day that the SeedName ascends upon the Lammad, by moving through the spirals around the four sides/ramparts of the Lammad: 30+30+30+30, one enters into the upper room of **120—the Consciousness of the Twelve of HhaLammad.**

The ascent and descent upon the pole of HhaLammad is 30 points up and 30 points down on the left side for the evening and the 30 points up and 30 points down on the right side for the morning. Those who live in the Lammad Body are in the Chamber of 120. In the upper room the Rings of a Name speak the prophecies of their rings as they receive the Breaths of HhaLammad. As each Ring of ALhhim has a Voice to declare the Numbers and Words that are within it, so as the ReuwchHhaALhhim comes upon a SeedName, one speaks the Words of their Names in the tongues of their Seed. By the ReúwchHhaALhhim one lives by the Breath of HhaLammad, for now the Spirit of their Name is one with the Spirits of ALhhim. As the Rings of a Name are opened by the Offerings of Baniymin one prepares themselves to tarry seven days—i.e. the seven shevbat in which one recounts the acts/works of ALhhim as the omar. Through recounting/recalling the 7 complete acts—shevbat of the omar, the Words of YahúWah come unto them [I ShmúwAL 10:6-8].

The houses of a Name are built for the expansion of the Kingdom of ALhhim and thus the 7 Spirits of ALhhim fill the dwelling as the 7 Spirits of ALhhim fill the tabernacle. The days of tarrying are the days of the omar in which one considers the harvest of their rings for ALhhim whereby they do not stand empty handed as they make the ascent from Yerushalyim upon the pole of the oylah daily. For how can one enter into Room 120 until they have expanded their Twelve upon the pole of HhaLammad? While Pessech is in the House of Gad, Shebuóúwt is in the House of Zebuwlán and in the banquet chamber of Neuwn-Chayit in which the wheat harvest commences [I ShmúwAL 9:12; 12:17]. On the day of Shebuóúwt, Shaul in the House of the Neuwn-Chayit is anointed King of YishARAL. Thus from the midst of a Name, from their inner most being flows the Words of HhaALhhim in all tongues of the Consciousness of the Twelve opened for the Words of the 14 languages of the Neúwn Mind to be formed in them and to be carried in them forever. In that each Ring in an outer and inner, there are 14 languages of ALhhim to declare the Numbers and Letters of one's house.



House of Lammad

Through the ascent of a Name all 7 Rings are open to receive the ReúwchHhaQudash—The Spirit of the Holy/Distinguishing Thoughts and Functionalities of the 7 Rings of ALhhim. Those who are Galileans/Gallil, meaning those of the Rings, arise in the chamber of Baniymin unto the uppermost room of the Lammad, which is the House of Neúwn at the apex of the Staff's Body. **As one receives the HhaReúwchHhaALhhim their spirit is joined with the 7 Spirits of ALhhim from whence they have come, whereby they are Achadd—One Spirit.** The 7 Spirits are the **Spirit of Lodging/Lúwan** םלל of the Hhúwa-Gammal/Dallath-Dallath Rings; the **Spirit of Life** which flows out of the Word of the Seed for according to the Words of Neúwn there is life. With the Spirit of Life are Grace and Blessings of the Neúwn-Chayit/Mayim-Tayit Rings; the **Spirit of Wisdom and Understanding** of the Zayin-ALphah/ÚWah-Bayit Rings; the **Spirit of Judgment** of the Shayin-Semek/Rayish-Oyin Rings; the **Spirit of Holiness/Idenitites and Liberty** of the Qúphah-PaúWah/Tsada-Tsada Rings; the **Spirit of Unity** through which one bears the Twelve Fruit of the Lammad-Yeúwd/Kephúw-Kephúw Rings of ARAL in which is the **Spirit of Light** and Revelations through the bonds of Love.

The offerings of the day of Shebuówt include the 2 sides of the body of the Lammad, called the two bulls [CHP 28:26-31]. In that the offerings are of the day of Baniymin in Zebúwlan—the head of the lands, the offerings of the sides are the Neúwn and the Chayit through which one establishes the paths of Understanding and Wisdom to ascend upon the pole of the Lammad. By the Chayit of Chakmah one rises upon their Works of ALhhim and by the Neúwn of Bayinah one rises by the strength of their inner harmony. As the Lammad gave all from its sides it created the worlds and all that is within the world is by the offerings of the shayh which are in HhaLammad. From this pattern of Thought, the giving of the sides of a Seed creates a Body, and by giving all within the Seed the body is filled with all things appointed within a Seed—the unified Breaths of ALhhim that fills and expands the Rings of a Name. In this manner, the Adim give from their sides to form the body of ChauWah, the mother of all Living into which the Reúwch ALhhim breathe. This is the Law of Sides whereby the Lammad gave of its sides and formed the Body of the Queens of Bayinah and Chakmah that carry the Spirit of Understanding and the Spirit of Knowledge.

The offerings of the sides are followed by the ayil offering, comprised by all within the sides—hhaShayh [CHP 28:27]. Upon the inner core of the Name's body, as a plant, the offerings of its branches are given as the seven keveshim/meek ones, for the branches of a Name bow with the Winds of the Messengers and bear the glory to their Aúwvim/Fathers. With these offerings are two keveshim of the year for the zevach-shallamim/peace offerings whereby we go forth with our feet shod with messages of peace/completion of all things set forth by the first-fruits of our Names. The offerings of peace and the two loaves of bread are waved three times for the harvest to be complete. The two loaves are comprised of the Thoughts of the offerings of the evenings and the offerings of the morning through which the generated Seed of the offerings formulate the two loaves of the brain.

As the feet are placed into the waters they are shod with the type of offerings. In making the peace offerings they receive the sandals of peace; in the making the oylah, they receive the sandals of gold or silver or bronze; in making the chatat, they receive the sandals of the disciples/learners through which one moves through the Schools of Nine.

THE HARVEST OF ONE'S DAYS—THE FRUIT OF A TREE

The configurations of the branches of one's lands in Zebúwlan determine the harvest of a Name. Our associations and relationships are as branches upon a tree. As we prune the branches of our Name into

pairs, they form bonds of strength which in turn determine the harvest borne by our branches. The discipline of the states in which we reside is to enable our branches to bear the weight of the harvest that appears quickly at the coming of Baniymin. Thus every facet of our lives are to be examined in terms of the harvest that comes from our associated thoughts and deeds.

Every deed performed is the result of sustained and arranged thoughts. As we contemplate the type of deeds, the manner of speech, the levels of Knowledge desired to be grasped, we arrange our members in order that the intended harvest is fulfilled, for as the arrangement of the branches, being extensions of the Seed Thoughts, so will the harvest be that comes upon them.

Should one desire to be a BegölHhaSham—a Master of the Name, then one associates with other who have the same goal. Should one desire to know HhaTeúwrah, then one clusters with others whose aims are set in the same direction. Via our associations, we stimulate and develop a network of branches as a tree to bear upon its branches the harvest of many days. Without fail, the harvest comes. By the appearance of the fruit of one's labors the rewards are present, for upon the branches that we have formed and sustained, the results of networking we have accomplished is evident in the fruit that appears.

Hence as one sets the goals of their mind they set the sails of their vessels, lest at the end of many days they are find that they have not moved far towards the goal projected. Through enacting our visions and desires, we arrange all things in our lives to be according to the high calling in meShich which is to bear upon our branches the Thoughts of the most high from whence we have come.

One that speaks in one way and acts in another is double minded. The two halves/sides of the brain, as the two loaves of shebuoúwt, have yet to be formed with associated thoughts. The thoughts in one side do not agree with the deeds in other side. As a result the members are likewise divided in one's body, for as the mind so are the branches within a house, and as the sustained thoughts, so is the harvest of one's days. From this premise the serpent becomes separated from the members/branches of its body.

As one forms the branches of Knowledge into as ascending pole, the serpent of one's Name suddenly (quickly) appears. When the pole is formed by the alignment of the rings of a Name, the serpent no longer goes upon its belly as one having nowhere to ascend. The curse of the serpent is the restriction of movement for its own good. The restriction is to place the serpent into a Teraysarunim of Schools that it may come to comprehend its origins of antiquity. The blessing of the serpent comes by the paths of ascensions through which it spreads its wings. The spreading of the wings of the serpent is the same as to spread out the rings of a Name to form an associations of branches through which the serpent of a Name arises upon the inner pole therein. As one gives themselves upon the altar they are spreading out their rings until the day of their ascension. Through spreading out of one's branches one forms the height of their tree upon which the serpent rises from the ground to which it became restricted. The entire body a Name is the body/woman of the serpent which proceeds by its appetite until the day it returns to the ashes—the cohesive Thoughts upon the altar—from which it is formed. The woman is the opening of the sides of the SeedName that reveals to the serpent its plight and tribulations that it overcomes through ascensions. **Whatever one creates by its words, so it must answer unto what is spoken, for the sayings are the creations of the serpent.** The Adim/vapors of the serpent agreed with the desires of the body. Therefore the Adim reduce themselves to servitudes of the body that they submit unto until they form again the crown of thorns through which they return to the likeness of ALhhim from which they are made.

The serpent is the strand of life that comes from the Seed of our Name. As a seed sprouts it forms the

serpent body. Until the serpent body becomes rooted in the Rings of its Name it roams the faces of the earth seeking habitations. The serpent proceeds upon its belly as one's life proceeds according to its appetite of ambitions. In order for the serpent to comprehend its plight, it is limited/restricted/cursed from all members and from the life of the breast. The state of the serpent is a provision of grace in order for one to think upon their state of residence amongst a majestic host of surrounding bodies/members of the luminaries. While other members have an intimate association of lodging together, the tongue dwells apart from the whole until the day that all are gathered unto as the chicks are gathered under the wings.

The serpent is given dust to eat, meaning that the serpent is given the breakdown of every Thought of the most high in every way. Within the dust are the Thoughts from which the serpent/tongue is made upon the altars of ALhhim. In the day that the serpent comprehends the Thoughts contained within its dust, it returns again to the altars of HhaALhhim through which it spreads out its rings and forms a pole of ascension. As it rises it gathers to itself that which it has been separated from whereby it receives the full glory of the Twelve of the Lammad.

The serpent is the Word of ALhhim. When the serpent uses Words—the Letters that take away from the Collective State and its associations, then one takes away from the Collectivity and the Associations of their Tree. The Adim are the Rings of the house of the Serpent. As the SeedWord of the Serpent commences to sprout from the two sides of its Seed, it forms the Rings of Adim. The Rings are Adim—the inner ring inhales/female and outer ring exhales/male. Therefore in meShich—the Word of a Name—there are no genders, and if not in meShich then not in the language either. The harmony of paired Rings make one Spirit whereby two are one. Therefore an ayish will prepare itself a helpmate by drawing out of itself the Rings of the momentum and extension in which it is born. The term “leave” in the text is the word, 𐤀𐤐𐤐, meaning to form the OyinZayin Body, from which comes the term to prepare, fortify, assist. One forsakes its encasement as a Seed leaves behind the shell in which it is formed to enter into the Body of its Name which is its means of extension/wife [SMB/Gen 2:23-24].

And the Adim contemplate/think: 𐤓𐤁𐤁𐤀 𐤀𐤓𐤁𐤅𐤕 23

This is the throb/pulse: 𐤓𐤐𐤑𐤀 𐤕𐤁𐤀

bone from my bone—to acquire strength from extending my acquisitions, 𐤅𐤓𐤁𐤀𐤓 𐤓𐤁𐤀
and flesh from my flesh—to weave a fabric from extending my strands of thought. 𐤅𐤁𐤓𐤁𐤓 𐤁𐤓𐤁𐤕

For this—to distinguish one's sum 𐤕𐤁𐤀𐤕

one acquires 𐤁𐤁𐤅𐤕

an ashayh—a unified inner harmony 𐤀𐤓𐤁

a consequence from putting forth one's hand of Fire 𐤓𐤅𐤁𐤓 𐤅𐤕

to learn/attain this—the goal of all sums—how to distinguish their sum. 𐤕𐤁𐤀𐤕 𐤀𐤓𐤁𐤕

The Most High verifies/affirms. 𐤓𐤕 𐤕𐤐 24

An ayish/one prepares to put forth their hand of Fire: 𐤓𐤅𐤁 𐤓𐤐𐤐𐤅

the sum of its Father 𐤕𐤅𐤓𐤁 𐤕𐤁

and the sum of its mother 𐤕𐤓𐤁 𐤕𐤁𐤕

and is joined/devoted in its Fire branches. 𐤕𐤕𐤓𐤁𐤓 𐤑𐤓𐤁𐤕

And they become one flesh—unified strands of thought. 𐤀𐤓𐤁𐤕 𐤁𐤓𐤁𐤕 𐤕𐤅𐤓𐤁𐤕

As a child in the womb, one takes the sum of the its father and the sum of its mother and cleaves to the branches that it has drawn out and whereby it prepares itself for service in the Collective. In this manner one learns of their sum Values in their Names 𐤕𐤁𐤀. We are to learn the end of the process whereby we know how to start and continue. By ascending from the foundation in which the SeedName is laid as a

gift upon the altar it is joined to the Ring of its extension that is made as its Seed opens. Accordingly the Spirits of ALhhim are two Rings unified through eternal bonds via a covenant between them. The covenant bonds of a Spirit forms a logo or Covenant Word of their Unity. The Word is the Logo—the sum of their Thoughts into One Word/Name. As the Word of ALhhim opens the Lights and the States of the Word become evident. Hence, in the beginning is the Word, and the Word is of ALhhim/Unified Rings, and the Word is AL/The Seed of Lammad [Yahuchannan 1:1]. According to the Word of a Name is the State of a Name. **The Lands of the Aúwvim are the Verified Word States of Being for they are of the Word of a Name as the Logo opens, through which one sees through their rings the lands** [SMB/Gen 13:15].

The serpent forms a body, as a plant is formed from the opening of the sides of a seed. The body of the serpent is called woman, the mother of all living—which houses all pulsations of thought emanating from the head of the serpent that creates itself a body. The formulation of the Rings of ALhhim are through the offerings of RAúwaben upon the wood of Baniymin.

As the SeedName comes to the altar in the final days of a house, the House of Baniymin rises upon the wood of Yishshakkar and then finally upon the House of Zebúwlan, which is its Lands. The SeedName seeks to expand Consciousness, and submits itself totally to the opening of its unified sides. By the opening of the Consciousness within its Seed a Name walks in the Light of its Name and comes into full expression and mastery. The Consciousness of Yishshakkar are as the turban of a Name through which its head expands fully. The expanse of Consciousness is the opening of the patterns of the Words of HhaTeúwrah. Though one may hear the Words audibly, *one leans the intent and the extent of the Teúwrah as the Words are linked to the patterns from which they are spoken.*

OCCUPYING ALL REALMS OF THOUGHT

The Seed rises and spreads out in the Consciousness of Yishshakkar whereby it lays a base for regeneration and expansion. As concepts rise from the offerings of Baniymin, the SeedName ascends and spreads out from the centre of the mind unto its furthest thoughts. In this way a Name occupies all of its mind being formed. As shalichim/envoys of the Kingdom are sent out from the midst of the kingdom unto its uttermost parts, likewise **one occupies and fills the lands of their mind from the inner core of Zebúwlan—the inner core of the lands is the Rayish-Oyin Ring.** From the inner ring unto its outermost surface, which is always being defined by the generative core pulsations of Thought, *one occupies all realms of Thought.* Hereby all states of mind formed by a Name are subject to a Name, as that which is formed by the Aúwv is subject to the Aúwv.

As one takes possession of the lands of their minds, they **regulate all thoughts and their chemistries by the Numbers of their Name.** The three sets of intervals of a Name for Wisdom, Understanding, and Knowledge regulate the Thoughts of each level of Illumination through which the Numbers of a Name span the entire range of mind and each thought within the mind, from their initial formulations unto the deeds thereof. The use of the three intervals of a Name is applying the Numbers appointed for a Name and its housing—applied sacred geometry. As one has mastery over all aspects of their mind and the thoughts therein, they come to have full regulation of all fields of mind. All that is in the mind is determined by the numeric intervals of a Name. As each house and each thought in each house of the mind are be measured by the intervals of a Name, one determines the thoughts that are theirs and knows the Values of all in their mind. By measuring a thought one controls the impulse of energy and the chemistries generated by the associated or disassociated members, whereby thoughts of one's associated members are kept, or those thoughts of disassociation are dismissed. *Realize your body members are created to generate and*

express the Numbers of your Name, whereby they answer to your Name in all things. Your Name is subject to the Aúwv who formed it and to one another as you are of the Collective Mind. All things that are *in* and *of* and *with* you are subject to your Name. One with Wisdom and Understanding and Knowledge submits all things of their Names to the Aúwv and submits all *in, of, and with* them unto their Names. All *in, of, and with* are the Kingdom of a Name. Through mind and thought examinations and their regulations one comes to master all parts of the body as well. In so doing one becomes a BegölHhaSham, a Master of the Name.

To examine the Thoughts in your mind, use the intervals of your Name composed of ten Numbers. Examine each thought upon a scale of one to ten, one being the conception of the Thought and ten being the fulfillment of the Thought. During the evaluation, one determines to let the thought reside or to expel it based upon the evaluation. Until a thought is measured, it is like a wild card in your mind and may cause or lead to undesirable results.

USING THE ANALOGY OF A TREE ONE MAY MEASURE THEIR THOUGHTS:

1. Measure the opening of the seed or conception of idea. Has the thought opened entirely? Can you see an end or fulfillment of the thought?
2. What is the body the thought forms? How is it visualized within your mind? What shape could the thought become? If the body is acceptable, give the thought a 2.
3. What are the processes or channels of a thought? Is the thought active, pursuing, exploring? Has it made road ways into your life? Is it connected to other associated thoughts? Where are the paths that one is being led unto?
4. What are the dwelling states of a thought? Is it forming a pyramid? Are there gates to the thought to give you access into other fields? What insights are being generated by the thought? Are the insights transferable and do they have in them gold, silver, or bronze, or what is their content?
5. What is the illumination of the thought? Is there a color associated? Is the thought bright? Does the thought seem like the sun, or moon, or stars?
6. How does the thought lead to unity and harmony? If the thought produces agreeable states, give the thought a 6. Does the thought contain partiality? Is it fair and inclusive?
7. What is the goal or outcome that is achieved by the thought? Is the thought part of one's overall goal? Is there a way to attach the thought or is it missing an arrow tip to fasten it to a line of success?
8. What is the labor or work that the thought will produce? What are the deeds that one will ride upon or become enslaved to by following the thought? Realize that every thought could become your master whereby you give the energies of our mind and body to serve it. Does the thought serve your mind and uphold you in your ascensions?
9. What is the life of the thought to generate new states? Can it multiply? Will it become fruitful and a blessing to others?

10. What is the fulfillment of the idea or thought? Is it achievable? If achieved, record the date of its fulfillment. Is the thought to be gifted to another?

APPLYING THE INTERVALS OF YOUR NAME:

i.e. Name of 77W44. Each interval is comprised of ten Numbers that convey conception of an idea unto its full extension/face. Write your Name, and use the intervals of your Name to apply the Values of your Name to regulate all aspects of mind and body.

For Wisdom, examine associated or paired thoughts that form a basis of consideration or sides of view:

i.e. Name of 77W44: 62 124 186 248 310 372 434 496 558 620

Your Name: _____

Your Intervals of Chakmah: _____

For Understanding, to examine thoughts that lengthen and provide a sense of inner core strength use these intervals:

i.e. Name of 77W44: 557 1114 1671 2228 2785 3342 3899 4456 5013 5570

Your Name: _____

Your Intervals of Bayinah: _____

For Knowledge, examine the deeds or faces of thoughts; use these ten intervals:

i.e. Name of 77W44: 8 16 24 32 40 48 56 64 72 80

Your Name: _____

Your Intervals of Dagöt: _____

The above three sets of Numbers are called the Lammad Numbers of a Name, being 30. To each Name 30 core Numbers are given through which one enters and returns to their Aúwvim/Fathers. As a Name ascends upon the pole of their Name, they establish the spirals of Wisdom, Understanding, and Knowledge of their Name. Through the spiral around the pole for the evening and the spiral around the pole of the morning, they depict the two unified serpents woven together, whereby they sustain another, upon the pole—in modes of ascension. Should one commence to slip, the other upholds them, whereby they rise together as the rings of wood and the rings of the parts arranged faces to faces twice daily.

Thoughts that are of our Life resonate upon the intervals of your Name. When another computes the same Values or same conclusions they have a Number base that is the same or closely associated. Other ideas or thoughts that do not connect with our Origin of Numbers, are found to be non-harmonic with our State of Residence and thereby dismissed and discarded from our chosen selection.

As one examines their thoughts within a House: i.e. The House of Zebúwlan, then the intervals of Zebúwlan, containing the Thoughts of the Land, are entered into and activated within the Numbers of our Names. The intervals of ten of our Names operate within the Rings of ALhhim as we pass into their Bodies/Lands/Rings of resonance, whereby we bear our gifts to the ALhhim as we dwell in their lands and pass through the corridors of their mansions.

The practice of submitting all things to the Aúwvim of your Name follows the taking off and laying upon the altars the lavanahzekah/frankincense spice for an offering. As the spices are now complete for an offering, all which has been generated *in* and *of* and *with* a Name are in the hands of a Name to present all to the Aúwvim of their Name. As one stands completely in the Hands of their Aúwvim, they pour out the drink offering to the Aúwvim whereby they sup together. In the days that the wine flows from the lands of a Name, one drinks the wine of their household with their Father in their kingdom, whereby the entire House of a Name and their Aúwv, being one in Understanding, yield the fruit together and drink it together [Mattithyahu 26:29]. The fruit is produced only by the members of a Name in oneness with their Aúwv. The drink offering is of the Seed of the Aúwv being the complete working of the fruit thereof through the body members/branches of the Seed. The promise of drinking the cup is the fulfillment of blessing upon the House of Yúwsphah to be fruitful and to attain the land for one's SeedName as an everlasting occupation [SMB/Gen 48:4].

How does Phargöh/Pharaoh also receive the cup? As the Master of all Deeds and their states of definition, Phargöh is served the cup with the Aúwvim—the Head of all Names of Sham, their places/lands of Cham/Ham and their governments of Ayshshur of Yapheth. Phargöh conveys the seat of authority to position our Names according to their service. Phargöh is *the consequence* unto which all are subject to. The consequences that we cause from our deeds is what truly governs over us in our lands. As our Name rises in the House of Phargöh then we manage all things within the lands of definition according to the heavens. We serve the Aúwvim/Fathers of our Name whereby the consequences in the land are of the deeds of HhaAúwvim. Based upon the consequences of our deeds, one stands before Phargöh with the evidence of their deeds unto the Collective. In this manner the cup is served to the Head of the Invisible and the Head of the Visible.

The Crown Diamond of a Name is harvested from the Lands into which it is sown. **Through the Fires of the oylah every stone of Enlightenment is formed within the lands of a Name whereby the Twelve Jewels are made under the compact pressures of the Breath which layers the thoughts day by day into the lands of its Name reserved for them.** From the Fires of HhaLammad, the stones are made upon the altar. The stones are formed inside the lands/parts on the altar and concealed within the parts for the day when the reúwch has prepared its dwelling state. The stones of a Name which are gathered for Aharúwan breastplate are made from the garments of Baniymin—the twelve square fabrics of thought through which a Name covers and adorns itself [SYM/Ex 28:15-30]. The breastplate is squared as the stones within it are composed from the four sides of the altar of HhaLammad. The stones are formed from the four sides of the altar and arranged as two Lammad, face to face, whereby their are two sets of parallel lines. When a reúwch has made all of its garments, then it shall uncover the mask of clay and put on its garments of Light. The lands of a Name are marked with its Numbers and its Letters, for as the lands come from the SeedName they rightly belong to the Name from whence they are formed.

To move another's marks is a violation to the Spirit of your neighbor, a law that speaks to the Twelve within as well as to the CubedNames that adjoins your cube in the Unified Kingdom of Lights. We bless others that their cube may expand, for as they expand their space so we have space to expand also. In this way the entire body of Names builds itself into a distinguished dwelling of the most high.

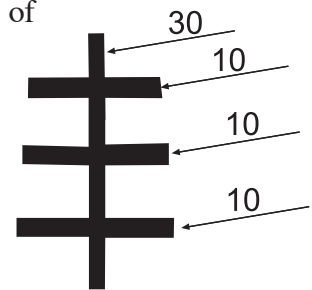
YISHSHAKKAR 4YWW7

In the House of Yishshakkar— the ring of the Neúwn-Chayit, from which comes the Life of the

Body, flows within the Rings of Yishshakkar, causing the Consciousness to pulsate with the Life of a Name. As the Neúwn-Chayit Eye is located in the center of the Body of Yishshakkar, so the Life of a Name bleeds through all strands of thought assembled that form the Body of Consciousness of a Name.

The full traits of our Name break forth as we make room for them to be received. The House of Yishshakkar sets the spaces for the Seed and arranges places for them to be housed. The structuring of a Seed is of the Works of Yishshakkar conveyed by the structure of the wood of Yishshakkar beneath the offerings of Beniyman that brings forth all traits in a Seed. As the Unified Body of Consciousness is a structure of all Names of the Unified Kingdom, Yishshakkar carries forward the patterns of the Unified Consciousness for our Names to be housed in the universe and for the traits of our Names to be expressed in all states of our generations. **The structure of a Name in the Unified Consciousness is the same yesterday, today and tomorrow**; hence, the structure and its strength are with us in all generations of our Names. The thoughts of our Names are set in the Body of the Unified Consciousness wherein they have been tested and positioned amongst the stars to reside in all generations. What deems to be good and of the associate nature of a Name are set in the Tree of Life by HhaOLiyun, and the gifts and positions of a Name are appointed without wavering. Every Name is set to bear its lights in the Unified Heavens through which the Arets is filled with every detail written in the skies.

As we bear the Lights of our Name in the Arets/Earth space they are gathered in the lines of the Heavens where our Names are inscribed. The lines of our Names are written in the Heavens to be expanded in the Arets. As the Number codes of our Names are opened in the earth, the full essence of the Thoughts in our Names rises into the heavens where the lines of our Name are inscribed, whereby the fragrance and the record of all that we do in the earth is written over the lines in the heavens. According to this pattern, we make the oylah daily and gather the spices. As we bring forth the shechalyet spice for each oylah, the mind opens, rolling back like a scroll, to receive the inscriptions of Nine strands of the hhaLavanah spice of Knowledge [SYM/Ex 31:34-36]. The rolling up of the heavens like a scroll is for the incorporation of all that our Names are performing for the sake of the Unified Kingdom. When a Name achieves a level of service to the Collective, then what is written regarding that Name is fulfilled, commonly called the fulfillment of prophecy regarding a Name. The concept of being fulfilled is an ongoing state of Being whereby one's measurement now operates from a platform of their unfoldment. From all that is given and opens from the oylah of our Names, our Minds operate from this base and acquisition of Knowledge in all subsequent acts of ALhhim.



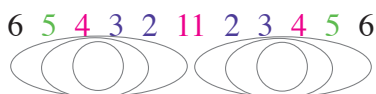
The Semek, Value of 60, is the gifts of the Lammad/30 from the Fires of Shayin/360. The givings of the Lammad are via the Hand/10. All of Chakmah, Bayinah, and Dagot are imparted whereby comes the saying, "It gave all it had." Through the Lauwi/לוי all things are given to the world.

STATE OF BLISS

The joy of a Name is its occupation in Light. The ascent of a Name through the Rings of ALhhim is the sense of freedom, exploration, and victory of achievement. The compound of these thoughts yields the fruit of joy that remains and become woven into the cognition of one's assembled Thoughts. At each level of emergence is the sense of wonder—*Paluwa* 4YU achieved by breaking through the configurations of Numbers that form a state—a gift of *Perats* 47. These gifts are amongst the 63 Names gifted to the House of Baniymin, which together with their gifts are the sum of 70. The Number of gifts to a Name are 63 Names gifted to the House of Baniymin from the Lammad. The gifts of a Name are of the 3 eyes on the left and right of the Lammad. All within the six/6 eyes are gifted of the Lammad/12/3 as measures of Unity/6 with the rite of their elevations/√3 inherent in the Lammad

momentum. These gifts are imparted to a Name through which one comes to know faces to faces all within HhaLammad. The design of the Semek is the Staff of the Lammad and its 3 Eyes left and right: 𐤎, denoting the 6 Eyes of the Lammad/30: 6 of 30/630, an inverse of Shayin-Semek 360 whereby the two are one.

The Lammad extends all of its Illumination through which there is Light/Aúwer. Within the 6 Eyes of the Lammad are 6 measures of 5, which are 30. The 6 5's are comprised of 3 in the left eye and 3 in the right eye whereby the Values of Semek in Chakmah are 15 from each side of the Semek House. The three 5's are within the parameters/sides of 12:6+6. The 3 5's are combinations of the Values 4+1, 3+2, and 5 in the left and 1+4, 2+3, and 5 in the right Eyes of HhaLammad. From these gifts come all Lights of a Name, the Lights of the sun, the moon, and the stars. The Lights of the sun or those of Chakmah are 1+4 and 4+1 for they rule in all 4 sides of a house as they are spread abroad; whereas the lights of Understanding govern in the midst from the Lammad and its impartations unto Knowledge, and the lights of Knowledge are the 5's that are scattered as seeds in the heavens.



The emergence through the Rings of ALhhim is the taking up of the most high, whereby one is gathered into the Lammad from whence they have their Origin of Being from the Tree of Life. One uses the gifts imparted for an embodiment to achieve the State of Mind from which they have come whereby all things of the body and the mind are unified, for as one achieves the State of Mind of the Most High, unity is full, whereas when one lives by gifts, the unity is measured and thus partial. Hence **the Enlightenment imparts to us the Courses of the Oylah** through which all parts of dwellings, the gifting of Rings, are set forth upon the Fires of the ALtar for the ascension of a Name. Through the designation of the gifts as a means of ascension and attainment of cognition, one attains the State of Bliss with those of the most high. The application of our gifts is unto Knowledge whereby they are not used in vain nor exhausted upon tasks that do not result in achieving bliss.

Through the House of Baniymin a Name calculates its emergence through seven shebetut/sabbaths, which is to say that a Name calculates how to achieve rest through each of the Rings of ALhhim. The culmination of the seven are summed up in the State of Bliss, the Union of Mind, the 50th Act/Day of Neúwn in which one enters into the upper room of the most high with the 120—the sanctity of all branches and their thoughts.

SUBSEQUENT OFFERINGS OF BANIYMIN IN THE HOUSE OF YISHSHAKKAR

A Name is the Life in the Seed. The seed is likened unto a tomb that contains the Life. When the life has received the Lights of Chakmah and the Rains of Bayinah, the Life breaks open from the stone in which it is laid and rises triumphally from the dead. The ascent of a Name from the stones in which it is laid is the fulfillment of the offerings of Baniymin upon the wood of Zebúwlan. The House of Baniymin is the Hope of YishARAL. As Baniymin appears in the lands of captivity all of YishARAL rejoices in the House of Yúwsphah for from that day the offspring of YishARAL begin to multiply in the land unto their emergence/breaking out with conquest over all that they have been subjected unto.

To accomplish this feat of transference, all of the lands of Zebúwlan are laid upon the wood of Baniymin through which all properties of the SeedNames fill the lands given unto them. The sequel to the emergence of a Name is the appointment of the lands. Thus the offerings of Zebúwlan follow upon

the heels of Baniymin, as the lands of Kenoni are appointed for the Names rising out of Metsryim. As the lands are seen and given/received by the Aúwvim from The Single Voice of the Mind of the Collective—HhaReshun, **the offspring of YishARAL are born in the same night from the same place, for all emerge from the Stone, the Rock of YishARAL as one people** [SMB 15:7,16; SYM 12:50-51]. There are transportations from one land unto another but there are no transplants, for *all of YishARAL are born together from the same place and in the same hour when the waters of the deep break open and the stone of the grave are rolled unveiling all Words that are written therein, unrolled as a scroll!* When the meShich arises from the tomb all of YishARAL are born together and seen with meShich. Though the twelve may not have full cognition of their emergence they are aware that something is different in the way that they hear things. As an infant yet to affirm its lineage, they have been born in that night and snatched as a thief in the night to belong to the eternal Kingdom of the Lammad.

THE CROWN OF A NAME

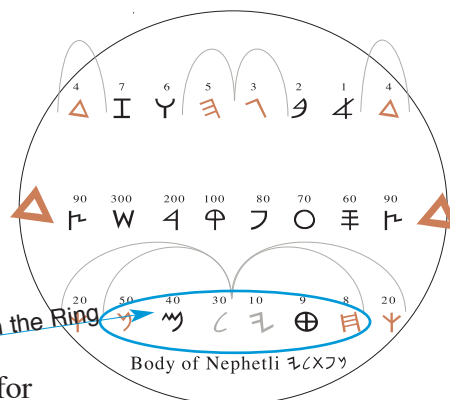
The crown of the lands is of the SeedName of Baniymin risen and unfolded. What is formed in the Tsur rises revealing the stones of a Name. Thereby according to our Numbers and lineage of Name the crown worn upon one's head is comprised of the stones from which one ascends. Hence, all twelve crowns are of various stones and the crowns are marked by the Numbers of the Name from whose stones the Crowns are formed. The stones of the foundation are those of the crown. For Yahúdah, the foundation stone and hence those of Yahúdah have as the chief characteristic in their crown the stone of Yahúdah; however, all 12 stones are in every crown as all 12 stones are in every body [Chazun/Rev 21:19; Yeshayahu 54:11]. We have the stones of our foundations and the stones of our parts and the stones of our crown; are there others that we need to adorn our house? The crowns are two primary stone types, the stone of the ring around the base according to one's house of extension and the upper crown according to the house of momentum. At the upper levels of Knowledge in the crown are the gems of all 12 houses for we reign as one people not as individuals. Each Name as it rises to Knowledge has the Mind of the King whereby we govern ourselves as one people of one Law whereby YahúWah, the Collective is our King. As the ants we are a people, servants of each other and masters collectively. We are either of the Unified Kingdom as ants or we walk separately and each one does what is acceptable for themselves. We do not need separate buildings or headquarters for our Names as we all abide now in One House, the House of YahúWah. The universe is our home and each has a place amongst the offices of the stars. We do not need monumental buildings as the nations to house their Teachers or Priest or Magistrates of YishARAL for all are appointed amongst the House of YahúWah in the villages to which they are assigned. Our monuments of memorial are the Rings of our Names and the teachings that we uphold as a people. All Names serve in their place the Collective Peoples of the earth, in their town, in their community with their heart and mind for the Collective. Whatever your place is in the universe, keep it clean and orderly, as you do maintain your internal members.

YAHÚDAH יְהוּדָה

In the House of Yahúdah— the rings of truth are in the lands of a Name, for all that comes from the House of Baniymin is the evidence of what is in a SeedName. As each level of a Name opens, like a tree, the verification of truth cast a shadow upon the land, whereby the lands are overshadowed by the rings of a Name. The casting of the shadow of the traits of a Name mark the lands as belonging to a SeedName. In this manner, as the traits of our Names rise fully within us, the lands, as the bodies in which we reside, are marked with the Rings of our Name whereby they are free lands.

The marking of the lands by the Rings of a Name are as a slave that is set free bearing the mark in the rings of the ear. When the lands of our Name, as our bodies, pledge full allegiance to our Name, then they are marked by the Ring of the Master to whom they belong, whereby they are a slave forever to Name and consider not that they belong to another Name nor peoples—level of consciousness. The body has laid itself at its masters feet to be a servant forever, whereby what was once wild and independent, has been tamed and desires nothing more than to abide with the House of YishARAL. The acquisition of all processes of thought are by incorporating the servants of a Name as a SeedName, as those purchased by silver/understanding, whereby YishARAL acquires the lands of the nations that are given unto them, and they, YishARAL and all processes/nations, become one in the Hand of YahúWah [SYM/Ex 21:6; MT/Deut 15:15-17; Yeshayahu 19:18-25]. The marking of the ear by the awl signifies that all rings are bonded to the master Name with understanding whereby they do not depart from their house. The awl is the rod of ARAL that runs through the rings, and around the Staff of the Aúwvim all nations are joined to ARAL forever. This is the bonding of all Rings to the Aúwv ALOZAR through the unification of all peoples by the Hand of Laúwi.

When Metsryim and Ayshshur are joined to YishARAL two more rings of consciousness are layered around the layer of YishARAL, whereby the mishkan is in Metsryim. The mishkan is comprised of three layers of thought/fabrics: 1) the linen of YishARAL which is layered with 2) the fabric dyed red by the awl in the ear of freedom in Ayshshur/Assyria, around which is woven the 3) snake skin diamond pattern cloth from Metsryim, whereby the mishkan is in Metsryim in all dimensions. The SeedName has built the House of YahúWah in Metsryim, and all peoples/level of consciousness are unified as one. In that day the mishkan becomes the House of Prayer for all peoples, through the one decisive act to accept the piercing of the Rings and their gathering together as one body. This is one pierced whom all eyes shall see/understand to be the healing of all nations.



The offerings of Baniymin open the Unified Consciousness within a SeedName and cause it to flow from one branch unto another. Baniymin is supported totally by the Unified Consciousness, as the offerings rise from the seamless garment of Yishshakkar. All Numbers that are composed in the Unified Consciousness become apparent through the opening of a Seed and its branching whereby the Numbers rule in a house, as Yahúdah, for they govern the design and the stature of every specie. The Unified Consciousness is continually supporting the SeedName as the pituitary is seated in support of the thalamus in the brain. The Unified Consciousness is the Eye that watches over, as a shepherd, every Name that comes forth from its Rings.

The platform of the SeedName, as it rises from the level of Consciousness in any month or house, then establishes itself in the lands of its Name. Following the ascent by Yishshakkar, Baniymin humbles itself to be the wood for Zebúwlan, whereby the land arise out of one's seed as the rings of tree rise from the place in which it is sown. During the oylah, the swirling of the waters of Baniymin into the lands/parts of Zebúwlan are the transfer of the Numbers of Yahúdah into the States of Enlightenment. Thereby all lands are made according to the Numbers of Yahúdah within a Seed.

The subsequent offerings of Baniymin are upon the wood of Zebúwlan, as the land into which one is

sent supports the SeedName unto its full extension. As we are in service to the Unified Consciousness from which we have come and the states of Enlightenment to which we are appointed then we receive continually all that is needed for our SeedName to become fully branched and fruitful. The appropriations of the Lights are the means of acquiring the wealth of YahúWah, for by them come Wisdom, Understanding, and Knowledge through which the SeedName rises and governs its lands.

The offerings of Baniymin lead to the measurements of all things by a reed—the line that comes out of a SeedName according to the Numbers of Yahúdah. When Baniymin rises from the wood of Zebúwlan, then a prince goes forth with a measuring rod in their hand whereby they measure the states in which they are residing. The reed in the hand is within a SeedName. As the SeedName sprouts a line of Thought goes forth into the lands and determines the length—the endurance of that which it is emanating, whereby one evaluates their productivity. As one beholds all from the south—the peaks of illumination, they discern that all of their lands are measurements to house the glory of YahúWah, whereby they have no places reserved in them for the wiles of the devil/distortions and misuse of the properties of the most high [YechúwzeqAL/Ezek 40:2-43:7]. Offspring of Neúwn, know that you are the place of the throne and the place where the soles of your feet have dominion. Know that in you is the place in which the most high dwells amongst the offspring of YishARAL forever. Know that you will not defile the Name of the most high nor your kings for the Spirit of Understanding is being poured out upon you.

As a prince, the Begolim/Masters of the Terrains train you and show you all things whereby you rise to be the king of your lands. When your SeedName rises no longer will other kings reign in your parts and abuse the inheritance of YahúWah. When you have measured your states and your kuwáhnim have offered your oylut/burnt offerings and your shallæm/peace offerings, know that **you are accepted in the Rings of the Collective of ALhhim for you are of them** [YechúwzeqAL/Ezek 43:27]. The means of entering into completion/peace are through the full giving of one's Rings.

The offerings of Baniymin made in the evenings are of the extending nature of the Seed to make strong the inner column to support the ascent as a tree gaining height; the offerings of Baniymin made in the morning are of the extending nature of the Seed to increase the sides and their strength. The intervals of 14 days apart denote the directive Mind of Neúwn in all of the houses. Each member fortifies the House in which they sojourn either from the side of Chakmah or the side of Bayinah. Chakmah affects the depth; Bayinah affects the height; together they enable the width and the breadth to increase. They grow together as they are one.

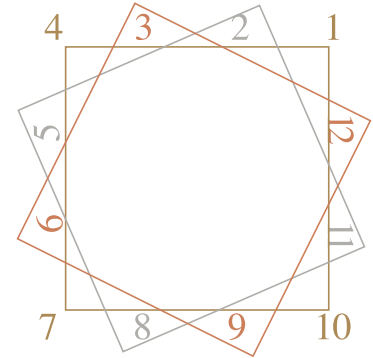
THE LANDOWNER AND THE VINEYARD

The Emanating Consciousness sets forth scope of the Kingdom in a parable. The story is of a land owner who hires servants into the vineyard. The land owner is the one who makes the lands. **Each Name makes their lands by their Numbers of Lammad**. During the day, the land owner calls their servants at intervals of 1, 3, 6, 9, and 11. The pay-out for the service is the same as those who worked one hour as those who labored twelve hours. What is the meaning?

The first hour are the Sowers of the Field. The ALhhim give the Seed to the Names of the Heavens and send them forth to fill the Lands of Zebúwlan. The Master Lammad makes a covenant—enters into an agreement with the Names who are sent into the spaces of Light [Mattithyahu 20:1-2]. The covenant is the establishment of the Teúwrah in the midst of the peoples.

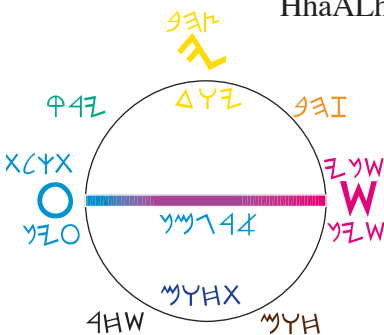
In the third hour the land owner of all States and Kingdoms, depicting the Name of Lammad, calls another set of servants into the field. The third hour is the call of the Prophets who cause the Seed to unfold whereby one brings forth the Values in all nations and processes. The Neviim open the blind eyes to reveal the meanings in a Seed and the Teachings of the Agreement/Covenant. The Master of the Worlds sends prophets according to the mishpat/judgement of their Words—whereby what is spoken is the mishpat of the Teúwrah to all nations the outcome of their deeds.

In the sixth hour the Land Owner sends forth other servants, those of the House of Daúwd and Laúwi. Daúwd is providing the Numbers coming from the Double Dallath of the heart to measure all things. The Laúwi/Levites are the Teachers of YishARAL/Israel who unify and thereby strengthen the vines. The Laúwi bear the Lights of the menorahh/lamp stand of the unified members upon the six pairs of branches, three per side of the Lammad. These stand as two olive trees to the faces of the Master of the earth to bear the Lights of ALhhim, as each Ring is a branch of HhaMenurahh, whereby the full Illumination of the Lammad shines abroad in all Houses of ALhhim collectively. Via the passions of the beastly nature, the design of their bodies are slain and the works of ALhhim are spent in vanity; however the Light is in them cannot be extinguished. Their bodies are not buried, but remain in the street/walk-ways [Chazun 11:9]. The 3.5 days convey the retention of the sides of the kuwáhnim Minds [35+35] of the Unified Consciousness whereby the witnesses, as the prodigal son, rise from the dead. The two trees, left and right, depict the teachings of the Lights of Bayinah on the left and Chakmah on the right within all Names whereby they receive the Breath of ALhhim and stand upright. Though the body of the witnesses of the mishkan are slain by the passions of the



The 12 months of the year:
 months of Wisdom: 1,4,7,10;
 months of Understanding: 2,5,8,11;
 months of Knowledge: 3,6,9,12.
 Each month the Earth receives from the Lights at an angle according to its tilt and position/alignment during its annual rotation. The angle of the Lights enter the Lands through the 12 Gates within the Oyin Consortium.

beast, arising from the abyss beneath, the Reúwch HhaALhhim of the 7 Rings enters whereby they stand upright with the ascent of the oylah. The beast in the Chazun as the states of formulations, as the body of flesh, that steps upon the inner meekness. As the witnesses ascend the beast, once in opposition, now is depicted as one on the side of the shayh—the inner harmony. The witnesses ascend as a vapor from the altar to which they have been called to come up. With the ascent, the foundations of the earth are shaken overthrowing the former consciousness in all levels.



The three Heads of Understanding extending their bases unto the full spectrum of Light.

In the ninth hour the Lammad sends forth the Students into the midrashim to set the fruit upon the Trees of their Names, whereby every Number and its Thoughts are set within the Body. In the eleventh hour the Master Lammad says to those waiting for the command: Go, and reap my vineyard. These are the angels waiting in the wings of the four corners of the earth for the command to burn up the chaff and gather in the grain.

Those who are sent into the fields are the Names of all ALhhim. These enter into the world to fill it with their Light and to establish the Kingdom [SYM/Ex 19:5-8]. They are sown as natural in the terrestrial to be reaped as the spiritual in the celestial. Those who follow the prophets rise up with strength and build upon the foundation of those sent; those who kill the prophets remain in their graves of mortal skins and

bones, for when one slays the prophets they cut short their Words whereby they are blinded to the utterances of their Words and hence cannot see their Light. Those who follow the Laúwi bear the full Lights of the 70 in their menurahh each evening and morning. Those who discard the Laúwi walk in the baskets of their bodies which cover the interior Flame of their Names.

In the ninth hour all nations come to Yerushelyim/Jerusalem and unto Tsiyun/Zion, saying, Teach us the Law! Without the light of the third and the sixth hours, the Law is far from the mind of those in the world. In the eleventh hour comes the malekim/angels/messengers from afar to prepare the students bearing the fruit to be ready for their gathering into the lands prepared for them by the Aúwvim unto whom they are given.

Those who complain about the pay-out of the Lammad are those who have remained in their natural state yet to ascend. The murmurers are those of mixed company with Metsryim—a mixing state of the natural with the Word State whereby the Words are perverted. These are yet to comprehend the full measures of meShich within them, whereby they are estranged from the concept of all receiving the same measure—the Life of the Word which are the 18 Seeds of the manchaih.

The pay-out starts with the last unto the first. The last, being the reapers, receive the same as those who began the state of the Kingdom. The last receive the Seed of the harvest, whereby the first receive the Seed of the planting. Could anything be more just? **The pay-out is the manchaih grain offering that comes at the end of the day, in the evening.** The only pay-outs that the landowner can provide are the measures of the grain, for they are the investment and the income. The denarius measure is composed of 18 parts of silver, depicting the 18 grains/teachings of Life as they flow with understanding from the oylut. The reference to the denarii contains ten, for it depicts the sum of the labor of a day.

THE HOURS OF THE DAY ARE OF THE 15 AÚWVIM IN WHICH THE STAGES OF A DAY UNFOLD AND THEIR RADIANCE

12 (3) 11 10 (3) 9 8 7 6 (3) 5 4 3 (3) 2 1(3)

Each of the hourly groupings of the day in the parable equal three whereby the Works of the 15 Aúwvim, being 15 [5x3] set in motion the development of the Kingdom and its harvest. Into the Kingdom we are called to bear our SeedNames to the glory of the Lammad, in which are the 15 Aúwvim.

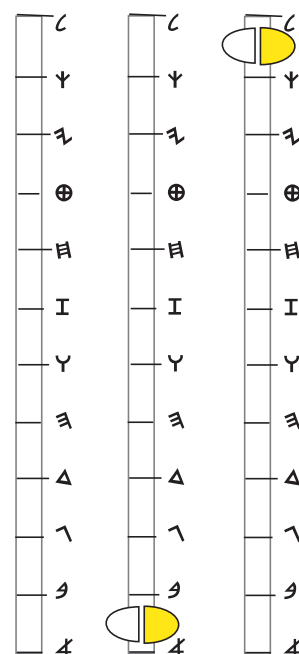
THE HOURS 11 9 6 3 1

The hours mentioned in the parable, 1,3,6,9, and 11 equal 30, for these are the hours of the Lammad which appoints a Name to their works within the Kingdom. According to these hours of the mishpat, one enters into the types of their labors, for as the most high evaluates our place and our deeds, so are we commissioned in to the vineyards to carry forth the works of sowing, unfolding, unifying, bearing the glory and harvesting the Seed for the Lammad unto which we all have come and from which we all partake.

The implementation of the parable of the kingdom is within the members of one's house. **In the first hour, a Name enters into the covenant with YahúWah whereby they are by agreement part of the fabric of the Kingdom of Names.** When one enters into a covenant, they enter into a Body of Name. They make an agreement with the philosophy of the Thought that there is one Body of Names in which we abide Collectively and in which we ascend Collectively, move Collectively, and have our sense of Beingness through our mutual unions. For how can the eyes comprehend without the ears, or the glans be able to bless apart from the seed, or the lungs breathe apart from the heart? All members serve each other

through which all parts are filled and know the Collectiveness to which they belong. Without the unification of our parts, we cannot rise, nor move, nor have a sense of Being for we are estranged from the Staff and its parts from which we have come. The mentality that it is the most high and you alone dies when one enters into the Covenant of the Collective Body of Names. The idea that one cannot make a promise nor a commitment to another nor state their position to serve as one house perishes when they become employed to serve in the Kingdom of YishARAL. In the Kingdom one is no longer estranged from the commonwealth of Wisdom, Understanding, and Knowledge. Upon making the vow the entire world of a Name enlarges that one now begins to feel the pulse beat of the Collective Lights and *their elevations, their movements of rotations, and their sense of Being One House in which the most high abides*. For only in a Unified State will one find the Thoughts of the Most High AL. The labors of a Name are unto all other Names that comprise the Kingdom. Into the vastness of the Kingdom we are sent to perform the gifts of our Name on behalf of all Names.

In the third hour of a day, one hires their members to perform the rite of ascension, in which they commence to transfer the properties in their houses to build cities and to extend fields of thoughts. The third hour is called the hour of prayer, meaning that one emerges from their former state of yesterday to move into higher and broader paths of service, examining the orientations to achieve what is assigned to them each day. We release all within us for the sake of the Collective through which we ascend with the moon and with the sun in the third hour of the offerings. We turn a corner in our thoughts to see what is over the next mountain. The vistas increase whereby we spread out of the Eyes/Rings of our Names. In spreading out your members, we spread forth our spirit to go beyond the achievements of yesterday, continually exceeding the limitations and boundaries of how we see or hear or speak, etc. through which we are setting our members, one to another, that they may bear the fruit upon our branches for the Land Owner—HhaLammad.



In the sixth hour we hire our members to bear the Lights of our Names. As all things are opened from the third hour onwards, we employ our body to serve as the Laúwi, to carry our bodies with honor, our soul with dignity, to maintain our garments without spot/fault and specs of worldliness.

We employ our nerves, our muscles, our bones to carry the great thoughts of Light that are being composed! We lift up the menurahh of our Names to the height of the noon sun and warm the earth with kindness that all inhabitants within us and surrounding us receives our strength and vitality.

In the ninth hour we hire the house of Baniymin that appears within the appearing fruit to work unto laying new platforms of thought from our ascensions. We call forth the bread maker, the wine server, the table setters; come into the Kingdom and commence to prepare the banquet for the Land Owner at the end of the Day. We know that the Land Owner has agreed with us that we all are to receive 18 parts of silver for each days labor from the Unified Hands of the Lammad—HhaLaúwi; however, in our hearts we desire to give all within to the Unified who have employed us in Life for we own our very souls and breath to the Unified ALhhim from which we have come, whereby we count nothing to be of ourselves or owned by ourselves. We serve in a most pleasing and delightful manner to present to the Land Owner the choice gifts of our members.

In the eleventh hour we hire those capable of gathering all that has been generated into the

storehouse. We see the House of Consciousness *standing* having arisen from all of our labors; whereby they are prepared to receive all that has been formulated through our hands/deeds. Within their Ring of the Rayish-Oyin are the winged ones of the Tsada-Tsada who are able to transfer from all made in the field of our hearts unto the cones in our minds whereby all is laid up for the great academies of Knowledge, as libraries of the most high.

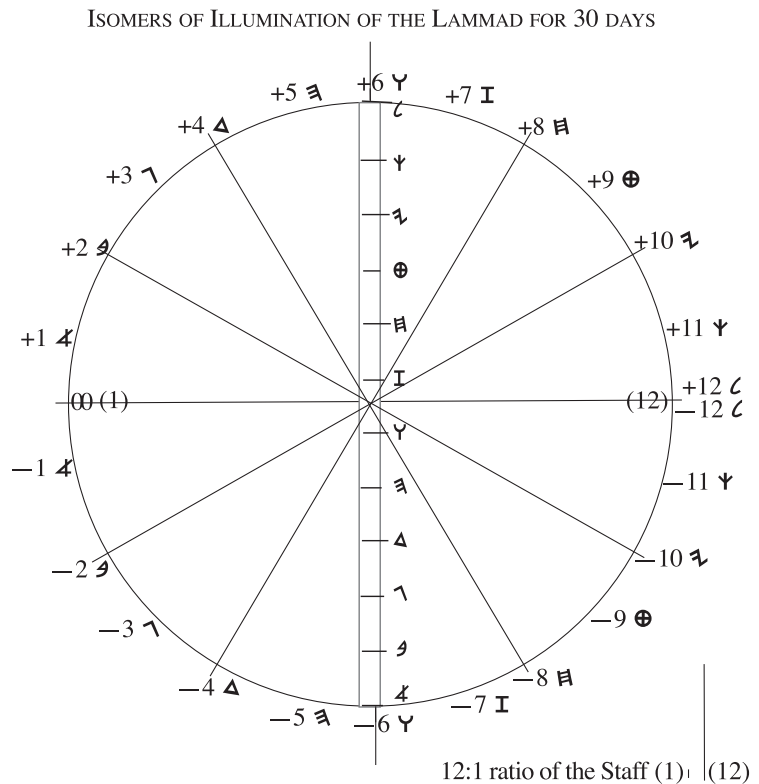
When the evening of the offerings comes, the Land Owner appears and commences to disperses the flow of Seed of 18 parts of silver that is set upon our table by the hands of the kuwáhnim. In this manner the kuwáhnim/priest administers the bread upon the tongue of the laborers whereby they have joy in all that they receive. For when the evening comes, the Understanding flows, and great is the joy that comes to us in Union with the Aúwv that commissioned us into the Kingdom. Though we have sowed our Seed with tears and borne the heat and toil of the day in the end we reap with joy for all the Understanding that has come. Through performing our gifts for the Master, we come to understand that there are no divisions amongst us whereby we enter into the State of the Unified Kingdom. In the Kingdom we are made equal to all who are called whereby there is perfect Oneness and the state of everlasting Life.

Baniymin is the joy of giving all Thoughts and their Values without limit of expectation, for the great gifts of a Seed are beyond the mind that gives them. In that they are formed in the mind, they are given from what the mind has attained to; however, all things that are coming out of the Seeds, from the platform of the mind formed today, are yet for the eyes to see and the ears to hear what good things are laid up for those who love the Unified State.

As the SeedName emerges, the Eyes of ALhhim position themselves upon the wood through which the SeedName has a habitation of ALhhim. Therefore, the subsequent offerings upon the branches of ALhhim are first the Eyes of RAúwaben and then each in their order of unfoldment thereafter.

NEPHETLI ㄣㄨㄨㄨ

In the House of Nephethi—the Elevations of Laúwi— the offerings of Baniymin open and rise upon the altar in accordance to the wood of Yishshakkar. As the Consciousness is prepared, the Body of Yishshakkar welcomes the Seed and makes room for it. Until a Body is prepared for your Name, Your Name comes into the world; however, there is no place for it to reside as the birds have a nest and foxes a hole [Mattithyahu 8:20; Yúwspah/Lk 2:7]. A Name is nestled in the Unified Consciousness until the days of its appearing whereby it sets its foot to the State to which it is appointed to reside.



As the Neúwn speaks through the offspring of Baniymin in the midst of Yishshakkar, the **Voice of**

Anni is spoken; however, when the Voice of the Neúwn speaks through the offspring of Baniymin upon the wood of Yishshakkar in Nephethli, then the **Voice of Anuki** is heard.

i.e. *Anni/I* YahúWah verify the Illumination which brings you forth. SMB/Gen 15:7

Anuki/I YahúWah of your ALhhim, verify the Illumination that brings you forth... SYM/Ex 20:2

Our Seed is formed in the Virgin of Yishshakkar, in the Unified Consciousness from which we are brought forth as the Seed of Avrehhem from the Aúwer/UR. Our Seed is born from the Virgin of the heart given to the Houses of ALhhim as they come to make their offerings at the heart altar. By the Illuminations of the mind and the heart the Seed opens and is brought forth from that which is above or below. In that your SeedName is of the Light, there is nothing to which you are a slave except the bonds to the ALhhim in which is your Life, for all things of the world are subject to you in that you are Light. The Light both gives of its illumination and governs by its illumination whereby all that is made is subject to your Voice, your Hand, and your Light. These thoughts are from the throne in Nephethli where Baniymin is malek/king in Yeruwsheliym/Jerusalem.

As a Seed enters into its place, the lands of its Names are set and the territories of each House within the Seed is determined. In the order in which the tribes receive an inheritance in the Collective Kingdom so do the Houses within a SeedName enter into their inheritance according to the Words in their Rings. Hereby the offerings of Zebúwlan follow upon the branches of Baniymin.

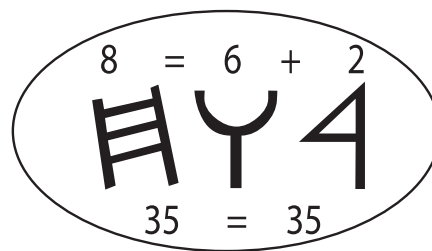
Which of the 90 generations are we abiding within the 3600 Rings of Dan? What is the correlation of 324000/9 years, known as a period to form atoms, 3600x90? Are there distinct changes in energy through the compounds of 36/9 x 9? How about 9x9, 81—The Unified Sayings of the Eight Unified from which come all bodies of Thoughts? How many bodies of waters do we pass through since the days that we come from the *göat* Dan? What is being achieved by our dwelling in bodies? Is it the fruit of our members and the harvest of our Thoughts that are counted? Is the fruit of our lives what we bear through the offerings made for the Collective? Do the results of all that is given culminate in a Collective residence?

Is there a lingering perspective that what we do is for our own sakes? The intent of our residing in bodies determines the outcome. If we made ourselves then for what purpose? And if we are made by the Rings of ALhhim, then we belong to ALhhim and in Them we live, move, and have being.

Do the thoughts that we generate become woven into a Collective Seed that expresses the sum of all ALhhim? Hence we do not know what we are becoming except that we are contributing to a new state. The extent of our days are set within our Seed even as the life of species, plant or bahamah are according

Reúwch

The Head within the Unified Neúwn



The Reúwch/Spirit is of the Head within the Neúwn.

The Reúwch of a Name is called **the Spirit of Life in that it comes from the Seed of the Aúwvim that gather as one in the Neúwn**.

According to the classification of the Seed, a spirit is assigned to reside within the Collective according to its works.

A reúwch is a **Thought frequency of an labor/work** of the Neúwn within the 28 ALhhim— $\text{E}/8$ Y $4/2$.

to their seed type. The number of revolutions that we make are from within our Seed. As we make a revolution of 360 we are as a pine tree that spins its house through the revolutions of its Seed and creates the rings of its house. The circles of revolutions are determined by the oylut that we make, each evening and morning are one ring. By the Number of the pairs of oylut the days of our Names are counted. The days of our offerings comprise the days of our generation—the twelve waters of the kaiyúwer through which we pass. What comes forth from within our Body of Names determine how we branch and grow.

The Twelve Waters of a House are the twelve bodies that are born in us, through which the mind dips its head to dispense a ThoughtSeed in which it chooses to dwell. The Twelve Waters are evident in days one to six, two bodies of waters per day. In the seventh day, there are no more seas for all sown in the waters has been reaped and transferred to the House of Dan—the reúwch. The transference from all movements of reúwch in the waters are the results of the reúwch moving upon the waters from day one through six.

The everlasting Life of a Name flows through its Seed, which is an arrangement of the Rings of ALhhim. As the Rings of ALhhim are set in a Name, so a Name has Life and this Life has no end. Therefore it is said the “Gift/Giving of ALhhim is Eternal Life!” What is not of the congruent Rings set in the Order of ALhhim lead to a cessation of Life. Thoughts and the deeds not of the Order of the Life freely given fade as the grass. As the Emanating Consciousness awakens us to the Order of the Rings of ALhhim that comprise our Names, we are delivered from the darkness of our misconfigurations of thoughts and deeds.

Each Name is formed by a pair of Rings through which the Life continually flows from one to another. In that the pairs of ALhhim abide together in One House, likewise a Name abides in union as a paired strand within the Body of Names according to the Order of ALhhim. Through unions and associations of Names a Name *lives* within the Body whereby it does not perish/dwindle. The community of Names comprises the Kingdom or domain of the Names of Light, for which star in the universe can abide by itself and therefore say it of the Collective Kingdom?

A NAME BELONGS TO THE DAY OF THE OFFERINGS AND IS COUNTED BY THE MOMENTUM FORCE OF THE OFFERING THOUGH IT MAY BE CALLED BY THE MOMENTUM OR EXTENSION FORCE IN THE OFFERING.

In that **a Name is formed from the Rings of ALhhim in day of their offerings**, A Name belongs to be housed in a pair of ALhhim Rings. Should the Name be called after the Momentum Ring—the Ring of the kevesh that is set in movement upon the spiral of ascension, then the Name is counted to belong to the Momentum Ring. However; if a Name is called according to the Extending Ring then it is counted according to the Momentum Ring for it has come from the blood of the Momentum. One is born from the kevesh and is supported by a Ring in the wood or another ring of the kevesh ring. i.e. Should a Name be called to belong to House of Baniymin in the day of a Baniymin offering, then the Name is formed in the Neúwn-Chayit Ring. If the Extension Ring/Mother is of Baniymin also, i.e. from within the Wood or within the kevesh, then the Name is of Baniymin-Baniymin. i.e. The offering is made in the House of Yahúdah. The Momentum comes from the works of Chamul in Yahúdah, and the Extension of the offering is of Perez in Yahúdah, then the Name is of Yahúdah-Yahúdah and the Name is counted in the House of Yahúdah. i.e. When the offering is made in the days of RAúwaben coming to the altar, the Momentum is of the Ring of Shamoúnn in the offering of RAúwaben, occurring in the hour/spiral momentum of Shamoúnn, then the Name is counted to Shamoúnn though it is born in the month of RAúwaben. Should the Ring of Extension/Support be of Gad in the offering, then the Name is of Shamoúnn and Gad, which is born or set in the moon of RAúwaben. According to the moon in which a Name is set, so is the tone of

its Understanding and means of receiving the Lights of Chakmah and Bayinah; however, a Name is counted to the House from which the blood and the Momentum flows.

i.e. Should the offering be formed in the House of Baniymin and the kuwahn serving at the altar enters into the flame when the head of the offering is placed upon the altar, then the Momentum is of the head of the kuwahn and the extension is of Baniymin. When the offerings are of Shamoúnn, and the part of the kevesh that pertains to Qahhath gives of its Life in the offering, then the offspring is of Qahhath and the supportive or extending Ring is of Shamoúnn. In these examples the House of Laúwi are given residence amongst the tribes to be their servants. Only certain tribes house the servants of Laúwi, whereby they are given cities/centres of rings for them to dwell amongst the Houses of YishARAL for their lands are of the göat of HhaKuwáhnim and Laúwim [Yahushúo/Josh 21].

HhaGúwral LeMishpachut HhaQahhath

The Lot for the Families of Qahhath from HhaLaúwim

For Aharúwan: Yahúdah, Shamoúnn, Beniyman

For Qahhath, of the Native Patterns: Aparryim, Dan, and the Transference of Meneshah

For Gershun: Yishshakkar, Ayshshur, Nephethli, and the Elevations of Meneshah

For Merari: RAúwaben, Gad, Zebúwlan

When **you are saved or restored**, then you are delivered from your estrangement outside of the Rings of ALhhim. **The ancient paths for you to return to your Rings in ALhhim have been paved for your feet to walk upon.** For how can one say to another that they have need of being saved until they know from whence one has come and unto which they are to return? **We are saved and therefore restored unto the place in the House of the Aúwvim from whose House our Seed is formulated and whose Life flows within our veins which is housed in the pairs of ALhhim through which we appear and abide in the Collective.**

Subsequent offerings of Baniymin in the House of Nephethli, as Baniymin is called again to the altar for the sake of the Collective.

As the offerings of Beniyman follow after Zebúwlan, we hang our SeedName long unto the ten lands of our inheritance. All that is flowing from our SeedNames is unto the states and in the direction in which we are moving. The opening up the Seed of Beniyman extends the Name whereby the double Yeúwd appears in the Name whereby it is rendered as Baniymin. Our SeedNames are read as they come to the altar whereby the State of our Name is proclaimed unto the most high. As children of the most high, we are called to the altar at the level attained, for every every measurement is counted for our service. We are announced by Name in the courts of HhaALhhim as we come to make our offerings. All that we have assembled during the prior 14 days of the 28 offerings of our SeedName is now set into service. We come to the altar, and we bear our evidence as we lay out our parts in service.

Through setting the Neúwn and Chayit ALhhim as the shavbeth gate in Nephethli, we position our Name to enter into the yúwm/west corridor of the heart in which we lay up the wardrobe and the harvest of the heart. All generated from the branches, there expansion of Numbers and Words, are laid up in the house of Nephethli in the fourth week, as all generated through the daily offerings are laid up twice daily in the mind within the cone of Nephethli, whereby what is in the heavens monitors the status of house in its arets/earth. All that gathers in the mind creates the State of the SeedName and its becoming, even as all that gathers upon the tips of the branches and the head of the plant determine the State of the Seed and its proliferation of Light. According to all that your SeedName proliferates, so is the State of your lands for

they are filled with all that your Name yields. Therefore, Zebúwlan initiates and follows Baniymin in the sequence of the offerings for Nephethli.

The parable of Yahushúo eating grain on the shavbeth is the day when Baniymin is making the offering in Nephethli. Those who hunger for the true bread are fed from the bounty of the heart when the grain appears in the heart which is set aside for the Enlightened/hhakuwáhnim. The corresponding references to Daúwd eating the temple bread is another correlation that these activities are occurring in the House of Nephethli [Matt 12:1-8]. When the stories become interpreted according to a physical setting, then they lose the intent of the spirit. The physical setting then masters or regulates the message, and thus what is of rest is determined by the form or interpretation instead of the understanding of what is written. Thus Yahushúo says, according to the way that the Teúwrah is read, Daúwd is guilty of eating the bread; however according to the intent and meaning of the scriptures those with Daúwd are innocent. When one walks according to the meaning then they regulate/master the shavbeth, for they control that which achieves rest. When we do things with understanding we determine to attain a rest/shavbeth—a state of completion and fulfillment with joy. We are regulators/masters the shavbeth, for we control that which we are doing verses being controlled by the deed i.e. passion. Therefore we achieve rest—the state of entering into a house verses being regulated by a house. Unto a fulfillment of our deeds we have understanding and walk accordingly. The model of the parable regarding eating the grain on the shavbeth ultimately concerns what regulates/masters the shavbeth—the forms of the writings or the Understanding in the writings?

THE SWORD OF OUR WORDS REMOVES EVERY PLANT NOT OF THE AÚWVIM OF OUR SEEDNAME

Through the absolute priority and honor of the Words of our Names, we purify our seed construct, for by the washings of the waters by the Word, we are cleansed entirely. In that we deny the Breath to speak strange Words which are not of our original seed, they die and fall off as chaff, for where the Breath does not supply its strength the body and its thoughts perish and are no more. We remove the mortal thoughts which are unable to cling to the staff of our SeedName. That which is of clay and iron in our seed crumbles [DaniAl 2:43]. The spirit of our Name, being of gold and silver, blazes through the Words of our Name as we enter into the baptism of Fire and the cloud of ascension through the oylah daily whereby every tree not of the most high is cut down by the sword of our mouths [SYM/Ex 24:17; YechúwzeqAL/Ezek 20:47].

As we make the offerings of Baniymin upon the wood of Zebúwlan we produce the jeweled crown of our Names for the emerging king of the House of Baniymin. All crowns break open through the lands of Zebúwlan in which the crystallized seeds of the reúwch/spirit are sown. As the crystals of thought inherent in our SeedName ascend through the smoke, a crown of jewels is formed at our heads.

Through the House of Baniymin the consistent thoughts of our Name prevail to emerge. They will not be silent, nor will they comprise the Land to dwell with inhabitants that have entered without the birthright of inheritance. Any words or thoughts that do not contain the Values of the Aúwvim, of 987654321, nor have the result of 10, are counted as dung and eliminated from our dwellings. The plants of the Nine Schools remain in us, and all other teachings and doctrines are uprooted. When a Thought or Word bears the fruit of the Collective, then it is of the Collective. The might of Baniymin, as the kings of kings, prevails to occupy the lands and to drive out all inhabitants not in accordance with the SeedName and the works to which we are assigned. Through the Words of our Mouth we are Victors over our lands, for who can stand against the Unified ALhchim. In that the 28 ALhchim are for us, who can overthrow the House of ALhchim? We are of and for the Rings, and the Rings are of and for us. We have been begotten of the Rings, and through the assembly of our Names together, we give birth to the Rings and the Names of ALhchim within us, for they emerge through us to reside in us.

As we speak the Words of our SeedName, then we speak in the Names of HhaALhhim, for the Words of our Names are of the Names of ALhhim. The ALhhim know those whose heart are towards them and whose heart are one with them, for their heart is blazing with the offerings as their hearts. The ALhhim give their Words to those who know them and who serve them, for what emperor would give a message to be delivered in their name unless those who would represent the emperor would be of the mind and kingdom of the emperor. Thus foolishness it is that one thinks that they speak the Words of HhaALhhim when their hearts are not for ALhhim. If one does not know the Thoughts of OLIyun then how are they able to quote and explain the Words of OLIyun? The Words are revealed to babes, who come to draw out the Words of Wisdom and Understanding from the heart of Chakmah and Bayinah. Merciful are the ALhhim to teach us that we know how to come to their Unity and thus know their Words and have the right to speak in their Names [Yahuchannan 1:12].

The blood of the offerings of Baniymin runs into the screen of the altar which quickens the garment of Zebúwlan with the vitality our SeedName. We affirm that life has been sown in the House of ALhhim in which we are born. We bless the House of ALhhim with our blood and by the services of our Names. We give our all on the altar that the lands in which we dwell and the city to which we are called to uphold are filled with our Light and that strength is with the Collective Kingdom of YahúWah.

The Seed of Baniymin giving itself without reservation for the Collective is the means of one bearing fully their Light and strength. Through every impartation of the Words in a Seed one increases in their Light and in their strength amongst their branches. In that we walk according to the Light of our SeedWord, we have Light in our dwellings and do not stumble. Though Metsryim walks in darkness for three days, YishARAL has Light in the Day of Wisdom, the Day of Understanding, and in the Day of Knowledge for every Day is an act of Wisdom, Understanding, and Knowledge according to the offerings of that day. In that Metsryim consider the offerings unprofitable they walk in darkness, whereas YishARAL walks in the Light of the Words of their SeedNames. **The ninth plague—the encompassing of the Rings of ALhhim** are days of darkness and days of light according to the Ninth House of Baniymin. The days of darkness and light pertain to whether a SeedName is wrapped or unwrapped, whether it abides in the flesh or has risen in the mind. Light and darkness are relative to the State of the Seed of a Name. When one walks by and therefore abides in the forms of the world, one has darkness; when one lives by the Words of their Seed they have Light in all of their days. To walk in darkness or in light is according to the Rings encompassing—surrounding a SeedName which culminates in the death of the first born or the release of those which have already died and have ascended. Those which have already ascended are set free, as a risen Seed, unto a new State. For who can keep back the Seed when it flows to the head of a plant? Can it return again to the seed sac from which it came? Or is it destined to be harvested by the most high to be planted in another soil/land? The Ninth Plague is of the Ninth House of Baniymin through which one dies or becomes set free. Both sides of the strike are according to the surrounding goodness (plague) of the Rings of ALhhim upon the peoples of Metsryim and YishARAL, for **by the tightening of the Rings upon the consciousness of the people all are set free, some to the waters of the sea and some to the lands of the Neúwn, each in their progression of salvation.**

To enter into the lands of the Unified Kingdom, one must be born from above—their SeedName must have already risen at the crown of their heads whereby they are prepared to be transported to enter into the lands of the most high. **For as one has opened their gift of ALhhim** wrapped in their seed coats—**the gift of eternal life**—they have unfolded their Words of Light, whereby, by the Light of their Unified Names, they enter into the Kingdom of Light. Those having passed out of death—the dying of their Seed Names, enter into their eternal Life [Yahuchannan 5:24].

As we come to the altar with the Words of our Names, we are welcomed into the heart of Bayinah. As the Child of the Heart Mother, we are recognized by the Words of our mouth and the Deeds of our hands, whereby we have access into the palaces of the most high. Through drawing out the Words of our Names from our Seed constructs we come to know fully as we are fully known in the heavens [I Cor 13:12].

The glory of a House is according to its Consciousness for by it the SeedName is made. As all Names are woven by the threads of HhaKuwáhnim in the Unified Consciousness so all SeedNames are composed of the strands of thought through which they appear in the offerings of ALhhim. As the threads of a Name are drawn out, the glory of the golden threads, the threads of silver, and the tapestries of bronze adorn all of the servants of the house within, whereby none other can compare to all of the nations of the earth how YahúWah adorns the servants of the Unified House.

As each of the treads of Knowledge, Wisdom, and Understanding from our SeedNames are woven in Nephethli, then we have a complete garment for the heart. Ditto for the other houses, whereby every house stands in its choice attire, and whereby every house is recognized by its attire that it belongs to the House of YahúWah. Though you may be walking amongst the slums of mortality, there are kings amongst you that are triumphing over your enemies and the bonds to a world apart from the glory of the Rings of ALhhim. Walk according to the robes of light that are hanging upon your shoulders and bear the testimony of your ALhhim in all of your conducts. **As the Numbers of your Name are strung out according to your intervals, there are your strands of bronze, your strands of gold, and your strands of silver within the House in which you have given yourself as a servant of YahúWah.** For as you serve the most high then you are attired by the Lights, for you are walking in their rays whereby their strands wrap you like spun treads of fine silk. The threads of light are woven without harm to any living creatures; as the silk of the worm is its body of transformation, and who can deny another their rights of entombment lest they be known as robbers of graves in which the breath of resurrection is denied?

As one SeedName ascends into all frequencies of Light, so does the State of the Name, for **as the Seed so the Body**. Hereby Zebúwlan follows hard after Baniymin in the sequence of the offerings.

The development of the SeedName affects likewise **the Table of the Bread**, for as the Seed construct so is the bread made and set upon the table for the sides of a house. Thus according to one's Seed, so is the table that one's set and that which is upon it. Further, **the hidden manna** within the Seed is according to the developments of a SeedName. As the treads of Knowledge, Wisdom, and Understanding break open through the services of a Name, so is the manna formed within their Seed House. The manna is called, the hidden manna for it is concealed with the SeedHouse of a Name as depicted in the thalamus of the brain.

The harvesting of Baniymin during the month is the means of filling up a house with Knowledge. As we reap the kernels of Knowledge within a house, then the house stores up Knowledge, which is the fruit that it has generated during its days in Chakmah [Chazun/Rev 22:2]. Each fruit is a kind of ALhhim for it is formed of ALhhim through their mutual agreement to abide together to contain Knowledge. The drawing out of Meneshah in a month is for the benefit of the house which labored to produce the fruit of Baniymin, whereby the lands of that house are sown with the thoughts of ALhhim for its regeneration. As the Seed forms during the days of a month, the thoughts being cultivated through the oylut of a month are within the Seed being made, whereby through each formulation of Seed there is a new platform of observation. As the worlds are created with the offering of Baniymin, so the houses and all they contain, in which we live, are shaped by the Seed that is offered during the month. No tree appears the same, nor do we. The branches, the pruning, the leaves, the colors, the flowers and produce, etc. all affect the shape of a

tree through the processes of it bearing fruit and its harvesting.

In each month there are the **early rains and the latter rains** of a house, whereby the house yields its first fruit and its harvest. According to the two times during a month when the House of Baniymin comes to the altar, so are the early and latter rains and the fruit thereof.

The **offerings of praise** comes from the fruit of a house. What is within the fruit are the Seeds that spring forth from the mouth/lips. Thus when the writings speak of giving the fruit of the lips as an offering of praise it is referring to the Words of Knowledge. As we generate the fruit of our Names, the bearing of the Words of our Names upon our lips then we are making the offering of praise. The offering of praise is of YahúWah—of the Collective rather than making a praise to someone as commonly rendered, i.e. to praise YahúWah. The phrase: **HalleluYah**, often rendered as “Praise the Lord,” means to declare the Emanations of Light rather than declaring adorations to an Being, for no one of Enlightenment desires to be exalted above another which shows partiality [Ayuv/Job 32:21-22, Mishle/Prov 28:21]. Let each one walk in the meekness of their heart with the fruit of their Words upon their branches....this is the praise of YahúWah. The root of the word, Hallel, means *to shine, to diffuse light, to make bright*...[Ayuv/Job 29:3, 31:26; Yeshayahu/Is 13:10; Matt 13:43]. We bear our good works as the lights of our Words to the glory—the weight/heaviness of the Aúwv/the Father from which the fruit comes [Matt 5:16, Yahuchannan/Jn 7:18]! Each fruit of our Words is a lamp that contains the Illumination of our Names. We are to bring forth **from the Words of our Names the declarations of Illuminations—HalleluYah**. From all of our unified parts we are able to bear the fruit of our Words, for short of all parts as one, we are lame or blind or short of hearing, etc. whereby the fruit is stunted from coming to its full harvest. As one is bearing the Words of their Names upon their branches, they are making the offerings of praise, which are the fruit of Knowledge. The Words in their Seed Name have now come to the edges or lips of their branches, whereby they have adorned their Tree of Life with the fruit of bronze, silver, and gold that does not perish [TK/Lev 19:24]. **The fruit of your branches is the praise harvest of your Collective strength**, whereby it is called a praise of YahúWah.

We set the intervals of our Names in each of the Rings in a house, whereby we are able to carry the Thoughts of HhaALhchim within each of our branches and their compositions. As we **set the intervals of the Numbers of Knowledge that pertain to our Name in the Neúwn-Chayit Ring**, then we have positioned our Names and the means of carrying the Thoughts of Knowledge of Baniymin in the House of Nephethi, **for all Thoughts hang upon the Numbers**. As the interval Numbers of Baniymin: 11211222411233611244811256011267211278411289611210081121120 are quickened in Nephethi, then the Thoughts of the ALhchim Neúwn and the ALhchim Chayit reside in the House of Baniymin with the Thoughts of our Names, according to our Numbers of Knowledge, and together we abide in one house.

AYSHSHUR 4W4

In the House of Ayshshur—the House of Origins—the House of Affirmations— the offerings of Beniyman shape the consciousness that presents itself humbly upon the altar as the wood to receive the kevesh of Beniyman. When two are humble together, they rise together, whereby both the wood and the kevesh rise daily unto the heights of the mind’s altar—the golden incense.

The offerings of Baniymin determine the ALhchim of a Name, for as the Seed opens and expands so are the Rings of ALhchim of a Name. According to the Seed of Baniymin, Rechel has the ALhchim of a household, for they are within Baniymin [SMB/Gen 31:34]. One should not think that the ALhchim of the Collective make a house for each Name, for such would be to overshadow or dim the Lights of the

ALhhim of a Name. Each Name is to make the Tent of Meeting with the Rings of ALhhim that are of their Name, for in that each Name is made of ALhhim, then the ALhhim are within each SeedName through which one comes to see ALhhim faces to faces. As we make the House of YahúWah—composed of the consortium of the Rings of ALhhim—then we are of the House of the Collective, for we are of the same House.

The gathered thoughts in a house are summed up in Beniyman; as they are released they are the works of Baniymin. The offering so Beniyman upon the wood of Yishshakkar establishes a new platform upon which the House stands and whereby its works expand with meaning and influence within its meridians and those meridians that border a Name.

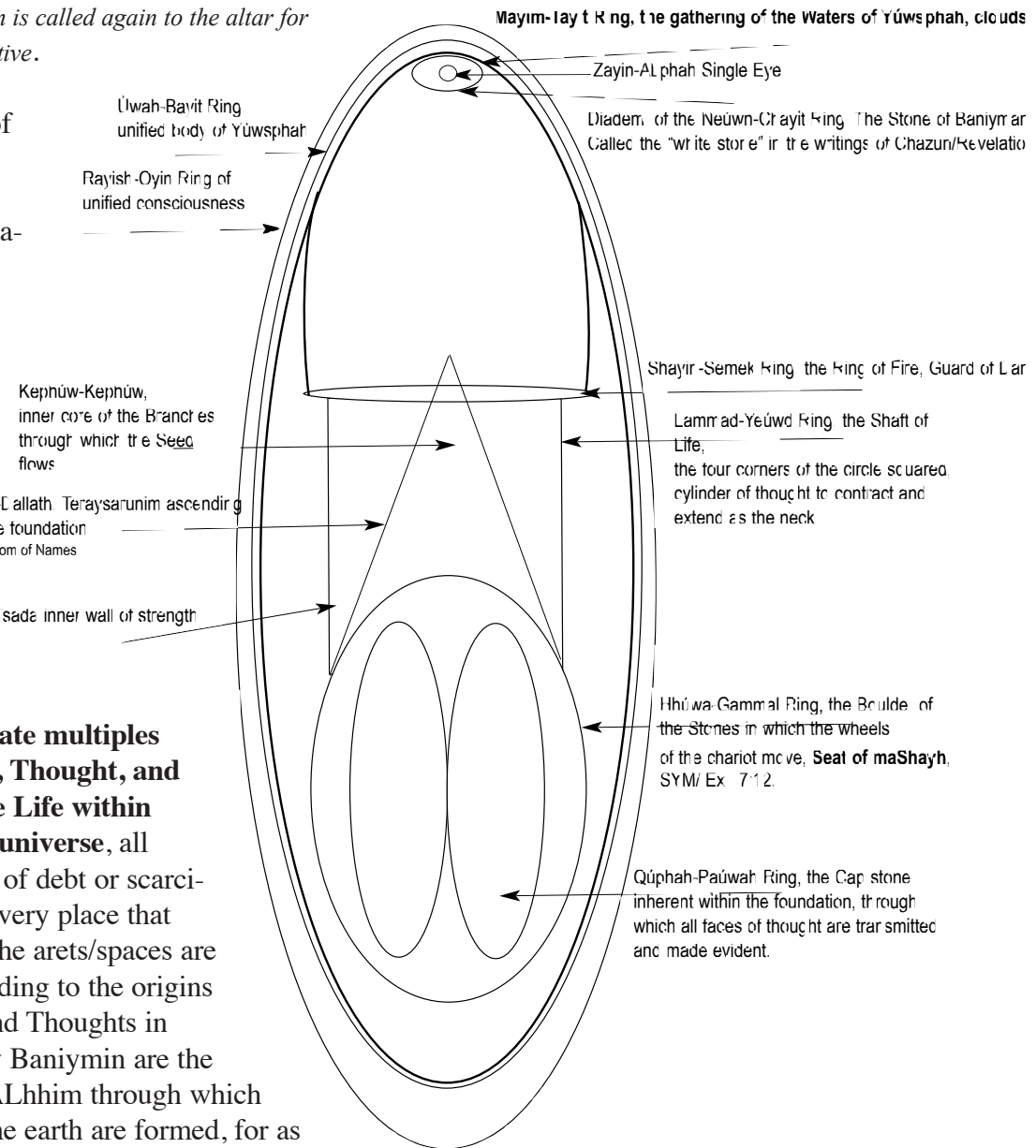
A NEIGHBOR

The concept of adjoining meridians is the root of the word neighbor, for the term comes from those that abide together, who are joined within the levels of the dwelling states of ALhhim and in the levels above. Those outside these twelve constructs of thoughts and deeds are called strangers. Neighbors share all things as they are joined in thoughts and deeds. Meaningless deeds occur with thoughts, and thoughts without deeds are incomplete; thus neighbors are joined in thoughts and deeds whereby they are able to share a garment, a meal, a table, a bed, the fellowship of like hearts and minds. Amongst neighbors there is no want nor covetousness for they are as one in all things. Hence, the phrase to love your neighbor as yourself is not a directive; rather it is a statement of affirmation/Ayshshur: “you love your neighbor as yourself” which is a sign of your Enlightenment. The words are not a directive that you must pursue as most of the statements in the Teúwrah are statements of awareness and affirmations. You can pursue to love your neighbor as yourself, but you will never attain it. Loving your neighbor as yourself is automatic when you become a neighbor to another. This is what it means that “my yoke is easy and my burden is light.” We see a stranger as we once were; hence we never exalt ourselves above them nor cast our eyes disapprovingly. We put out our hand to lift them from their ashes; we offer them the teachings; we show them our works of ALhhim; and by the grace of the Rings we accept them as one with us when they become a neighbor to our meridians at any of the levels of 12000 stadia. In that we are joined from Twelve elevations with the Twelve elevations of another, we are a city—an association of inhabitants in constructs of 144000 cubits from any perspective [Chazun/Rev 21:16-17]. As many seeds gather together to form one head, i.e. the seeds of a sunflower, so are those that comprise the glory of YahúWah. The joy of our Unity flows as the currant wine to make the nesek of the Baniymin offering.

All within the House of Baniymin is transformed daily by the Lights of the Neúwn, as the Lights of Bayinah and Chakmah gentle tend to the properties of a Name. The patient cultivation of a Name is the precious reward of the most high, and nothing will be compromised to achieve the fruit of ALhhim. Nothing can hurry the process nor stalemate its quest. What is in the SeedName of all peoples can only come forth as the SeedName receives and extends itself to walk in the Lights of the Neúwn, from which it is begotten in the mind of the most high. According to all in the SeedName the branches of its Tree are arranged and shaped to bear its fruit unto the One who says, “you are mine, and my glory is not given to another, oh, YishARAL.” Any fruit borne upon your branches that are not of the configurations of YishARAL are borne for strange lust and the alhhim of the world that perishes for such fruit are of your strange projections of rings. Only the fruit of your Name are acceptable to the Collective of the ALhhim in which you are positioned to serve only.

Subsequent offerings of Baniymin in the House of Ayshshur, as Baniymin is called again to the altar for the sake of the Collective.

The increase of our Name's resources come through the affirmations of Ayshshur which causes a release of wealth from our SeedStone. As we affirm our unions, as we affirm our pairs, as we affirm our alliances with another, **we generate multiples of every Number, Thought, and deed whereby the Life within the Seed fills the universe**, all without any sense of debt or scarcity of thought. In every place that the Seed resides, the arets/spaces are transformed according to the origins of the Numbers and Thoughts in Baniymin. Hereby Baniymin are the first offerings of ALhhim through which the heavens and the earth are formed, for as a Seed is put into the waters of Ayshshur (i.e. womb) the properties in the Seed shape the mind/heavens and the body/spaces, providing a definition of the assembly of Rings of ALhhim within the Seed.



Our very Source of productivity and happiness is according to the assembly of the Life of ALhhim that dwells within our Seed Name. As our SeedName formulates a dwelling according to the ALhhim—as associated Rings, then and only then can the Life of a Name be revealed, for any other state or form of appearance is a veil that hides the structure within the Seed. From the Source of our Seed and from our Seed Name comes all lands or states of residence; hence, Zebúwlan both precedes and follows after the offerings of Baniymin, for we have come from a State of Light from which our Seed is cast, and from our Seed comes States of Light.

The offerings of Baniymin are the unlimited resources of the Mind of Neúwn which gives of its formulations of Rings through which comes the ever abiding sense of unity and the joy of being unified as

one in all dimensions. All impartations of Thought emanate from the origins of the Kuwáhnim Body of the Unified Consciousness which are given for joy.

The sides of our SeedStone are unified to bear the everlasting joy of our Names. In that our Names are continually giving, continually emanating, continually producing thoughts and deeds of Unity, the joy has no end. From within our SeedStone arises a fountain of Understanding that bears with the unified strength of our sides the glory and weight of the Crown of our Names. Thus the joy that Bayinah has given to the worlds of ALhhim is the very joy from which we give the wealth of our Names, which flows from our SeedStone, which houses the domain and the crown of an everlasting kingdom. For who would suspect that the garments of corruption could hid the Light and that the power of the Life in our SeedName would bow to serve a body that is not of its own nature? Our SeedName formulates itself an incorruptible Body according to the nature of ALhhim and spreads itself out like the curtains of the heavens to reveal the spectrum of its Illumination, for as a flower has its colors, so does a Name according to the sides of the altar and the hour of the offering in which it is made. i.e. Those made of the Rings of Dan and RAúwaben of the first hour have within their spectrum a white light, with edges of dark blue, and flames of red of the Fires of Dan-RAúwaben which are of the moon and sun risings of the first and seventh hours. As these principal colors of the Houses of Wisdom combine so are the hues and emanations of the Light of a Name. Combined with these emanations from the offerings are the Numbers of Name in which are the colors HhaKuwáhnim. The third factor are the angle of the lights according to the day and month of a year. The day in which a Seed is born of ALhhim upon the altar is the day of its appearance and the work of its Name in the Unified Kingdom.

Through the offerings of Baniymin upon the wood of Zebúwlan one enters into the Lands of their Origins—the qedam of Zebúwlan from the waters of Ayshshur. The Life in our SeedNames gives itself completely whereby it comes to dwell in the Lands. By giving all in our Names the lands are formed. The Rashunim/Heads affirm our Names to dwell in the lands of their kingdom. The Lands of our Names are appointed for us from the foundations of the world. As our offerings are acceptable, we are affirmed to enter into the paths to the lands of the Unified Kingdom which is not of this world. The states are marked with the Numbers and Letters of our Names. In coming into the lands we bear the full spectrum of our Light.

Zebúwlan is the home of the Seed in all states of occupations and transitions. The mobility of Zebúwlan is the means for us to be transformed from one state unto another. Out of the land mass of Zebúwlan we cultivate our branches in which the Life of our Name flows. Hence, the words in the parable say to the twelve: *Anni* is the affirmed/true vine; you are the branches. The one speaking is the Voice of every Name for it is the Vine of its branches, and apart from the Vine of your Name your branches can do nothing. As your Name empowers your branches, so they are of the your Vine and bear the fruit of your Name [Yahuchannan/Jn 15:1-8]. If your branches are not acceptable, they are unproductive to you and hence cast off from their attachment to your Vine. Those that are acceptable and profitable to abide in you, you prune and cultivate them as your twelve disciples. As they bear the fruit of your thoughts, they prove to be your disciples.

As we come to the kaiyúwer to put our hands and feet into the waters, we touch the waters of the most high whereby we are washed and sanctified to do the bidding of those lands. The one who touches the waters of Zebúwlan will come to the shores of Zebúwlan, for as one enters into the waters of the womb they come to the shores of the waters in which they touched—came into agreement with.

The first disciple of a Name is RAúwaben, as RAúwaben follows the Voice of a Name and comes to the altar first in sequel to Baniymin. Those that are unruly are dismissed from their associations to our Vine, and those that serve us receive the flow of our Life whereby we are joined to them through which they are clean/whitened.

DAN 7Δ

In the House of Dan—the House of Judgement—the initial offerings are structured upon the wood of Yishshakkar. In order for a tree to bear fruit, the properties within the SeedName are gathered within the Body of Consciousness through which the plant has the strength to flower and to form seed bearing evidence-fruit. As a virgin body in Yishshakkar is made for the Seed, then the properties of the Seed and the life therein shall arise to bear its expression, for otherwise, without a virgin body, the properties would be compromised and the full attributes would wane. Thus ***as we have the Mind of Bayinah and Chakmah, we may conceive the Seed of our Names in the Mind and therefore bear the full attributes of the most high from our crown of consciousness.*** First we have the mind of Chakmah and then the mind of Bayinah, for the Seed is first opened in Chakmah and then transferred to the womb of Bayinah whereby it has the strength to rise fully. This *transference from one queen unto another is depicted in the ants*. The **seed-egg** is first opened to be a larvae. The **larvae** is transferred to another queen to become a **pupa** unto its emergence. This transference is what is known as the two virgins, for both states are required to bear a **kingly mind**. **The states are four: Seed-Egg is sown in Shamoúnn—in Chakmah, subject to the inner chamber of the Unified Consciousness of Yishshakkar. The Larva of Zebúwlan becomes the pupa in the Queens chamber of Bayinah—the Neúwn-Chayit Ring, whereby the offspring is Baniymin—the King.** The kingly offspring is of Daúwd—from the dual chambers/teraysarunim of Chakmah and Bayinah.

As the offerings of **Baniymin are accepted upon the wood of Zebúwlan**, the SeedName has a Body of Enlightenment to dwell within. The SeedName entering into the wood/structure of Zebúwlan is the ***transfer of our Seed unto the Schooling and States of HhaKuwáhnim***. This transfer of residence is as maShayh/Moses affirming one's heritage as an Offspring of HhaGovri/of the Hebrews. Through the transfer of residence one taps into their roots whereby they have access to the Nine Schools of the most high; otherwise one abides in the Schools of Metsryim which teach words, deeds, and symbols with an orientation of interpretation that pertains to the world [SMS/Acts 7:22]. According to the schools in which one learns, the reúwch of Dan of a Name discerns at those levels.

The Neúwn within Baniymin seeks out all things through the body in which it comes to reside. The presence of the Head of the Neúwn turns the head of the serpent to explore all avenues of the waters and of the land—it's states of Light, whereby one is able to draw out knowledge of their waters and states to determine where they are going in relation to where they have come from—their origin. The origin is in the Seed of Baniymin from which the serpent body is formed. As the body of Zebúwlan grows in Enlightenment, the head of Baniymin within the tail of the serpent rises to the crown, whereby one becomes an upright walking image in the likeness of HhaALhhim. Until one makes this ascent, they crawl upon their belly, which means that they move by their appetite and lust for the world, rather than **moving by reason of their Enlightened State which is evident in the construct of their lands** and in the arrangement of their waters that serve their parts.

The House of Dan cultivates a Name until they come to their kingly state. When the Invisible Judge of Dan appears, the king in a Name appears thereafter. Hence before the worlds are made, the

Judge of the most high stands at the portals of the universe looking through the telescope of the House of RAúwaben for the kingdom comprised of every Name being a king of kings. The wand of Bayinah marks the Seed with its branding iron, and the Lammad turns left to right to make the first mark on the staff at the level of the ALphah—the Seed of Baniymin. The staff turns right to left to make the same mark on the opposite side of the Lammad whereby the first ring is formed for a Name. The second mark is made by the wand of Chakmah. The left mark is illustrated as the Light of Bayinah (white); the right mark is illustrated by the Light of Chakmah (gold). The mark at the ALphah level is made in the midst of the 14th-15 day when the Seed of the House is given from the midst of Bayinah and Chakmah. By bearing the Seed, a House multiplies and increases in measures of Wisdom and Understanding whereby it acquires the Head of Knowledge. Each mark on the Lammad staff, either to draw out or to add is made according to the offerings. Hence the mark widens or thins according to the Number of offerings made from a house during the course of a moon's cycle.

The wand turns again from the left side and makes another mark upon the staff whereby the evening of the second day is marked at the Bayit Ring, and following the Lammad turns right to left to complete the ring by the fire ring of the sun in the morning of the second day. The staff continues to turn left to right each evening and then right to left each morning until six rings are made on the staff by the strikes of Bayinah and Chakmah. These six rings comprise 6 days which form a side of a house. From this pattern of 6 days per side, a cube of 6 sides is made for each of the 4 Bodies of a House: the Body of the Celestial, the Body of the Kuwáhnim, the Body of the Terrestrial, and the Body of ALhhim.

The Breath of Dan is continually ahead of the inscriptions by 180°, whereby what is written by the wands has been first uttered by the All Seeing and Roaming Eye of Dan. Every day the House of Dan turns 360° in the evening to behold the next day, and in the day the House of Dan turns 360° to prepare the appointments/instruction for the evening. Dan turns 360° in that the Ring of Dan—The Shayin-Semek is 360.

The Ring of a day is marked by the latent path of Dan and then inscribed by the Light pen of Bayinah by night, and the Light strokes of Chakmah by day fill in the course of Dan written before the sun arose. In that the Breath of Dan goes 360° prior to the Lights, one is able by Dan to project their reúwch into days that are yet coming, whereby they set in place that which their members will enter.

The marks on the staff are made relative to the Twelve Rings on the Lammad of a Name. As a month begins, the marks on the staff are minus, for the Light is being drawn out from the Head of the Moon/month. Each day the Light is drawn out by measures which is laying up a depository of Understanding for us to enter into. Then in the midst of the month, where the 00 appear, the Seed of the House is set, and all that which has been drawn out begins to feed the seedling. When the Twelfth Ring has been made upon the Lammad of a Name, then the Judge of that Name will appear and with them the Offspring of the Seed that was branded by Bayinah. The offspring has grown by Wisdom and Understanding and is ready to stand as a king of kings and ruler of rulers in harmony with all other kings to form a Unified Kingdom of YahúWah. In that day, a Name will put on the Robe of Baniymin of Twelve Rings, distinguished by the stripes upon their garment. By their mastery of their words and their deeds by the Lights of Understanding and Wisdom, they shall rule over their meridians designated by the Numbers of their Name.

As the House of the Judge rises first, ShmúwAl judges YishARAL unto the appointment of

Baniymin who is anointed to be a king in YishARAL. In that all commences in Dan—in Breath, all ends as the judge of Dan appears to deliver up all things of the SeedName to the most high and to burn-up by its own Breath of Fire that which perishes. In that Dan appoints the king, the king serves according to the Words of the prophet-judge of ShmúwAl in all matters of the kingdom.

BANIYMIN בְּנֵימִינִי

In the House of Baniymin the initial offerings are structured upon the wood of Zebúwlan. According to the branches of Zebúwlan a seed unfolds within a house/body/land type. The lands are determined by the Values and the deeds of SeedName, whereby the body type that one enters is according to the Numbers of the land in which their reúwch inhabits. The branches of Zebúwlan therefore set the pattern for the body of a reúwch as it comes into the world either to do its service for the Collective or to do what it can to possess the world and the things in the world. Should a Name have the ambition of the later, then it remains in the world, being attached to the world and its lusts/vanities. Should the Name come to serve the Collective then it owns nothing except the Light that it holds within its leaves, being the oylut of its Name through which it is transformed from one state unto another.

As the life of a Name—the Spirit of Life—runs into the lands, then the lands take shape within the framework of the branches of Zebúwlan. The Life of our Names give distinction to the lands even as the Life in us causes our expressions to come forth through our faces and deeds. The colors of the eyes, the hair, the texture of the body, etc. are affected by the life that flows from the Seed whereby the expressions are unique to the Seed yet totally compatible to be unified. Yet what can we say about genetics that shape the characteristics is that they are relative to the house through which the SeedName passes, whereby the land in which one is sown is the same as the land to which one is given. In this manner the fields of YahúWah are not sown with mixed seeds nor mixed threads but bear the same vibrations. Literally the Teúwrah speaks that one does not sow mixed seeds nor wear a garment/skin of mixed threads nor can it be so according to the reúwch of a Name. These words of HhaTeúwrah are great promises, for the land in which we live is dedicated to the Seed of our Names and no foreign or strange seed is present. The garments that we wear are of the strands of our Name whereby there is no strange roles placed upon our shoulders. According to the Spirit of Life, we are of one house or another; we are one of one classification of Thought or another. As we have distinction in our deeds and in our services to the Unified Body of Light so are the purity of our lands and garments.

According to the emanations of our Names, the branches of Thought within our SeedName give of themselves to fulfill our destiny within our lands, which unfold, become apparent through the offerings of Baniymin. According to the Numbers within our SeedName, so are our days and our deeds.

As the structure of the lands of Zebúwlan are cleansed—designated for YishARAL, then the Names of the houses are given the lands—to possess those lands for their Seed and the SeedHeads that are born upon their sanctified branches. The cleansing of the lands are the sanctification of the processes/nations as the places in which the Seed of YishARAL inherit for an everlasting dominion of the most high. Hence when *the meShich of our Names come into the world, there is no place for the SeedHead of meShich to be born, nor for the head of meShich to be laid, for the places of the world must first of all be claimed—designated for the Thoughts of the meShich to be sown and to occupy the lands for YishARAL*. As one commences to branch forth from their SeedName, they create the places where the Thoughts/SeedHeads of meShich may come to be laid/sown. The laying down of the branches of Zebúwlan upon the altar prepares the place for the SeedHead of meShich to be laid and to

appear in the world. When other thoughts are tolerated to reside within our lands, then their remains thorns and divisions in the lands, whereby one is in conflict instead of being in a productive mode to bear their traits upon the branches of their tree. The offerings of Baniymin assist every house of YishARAL to release the properties within the SeedName to bear its traits within the lands of Zebúwlan.

As Baniymin rises from within the lands and forms at the apex a crown, the Kingdom of the lands are under the scepter of Baniymin who rightly is the Malek/King of all of the lands which are states of the Unified Kingdom of OLiYun. Though there are the kings of YishARAL and the kings of the nations, there is One King to whom we all serve, which is the Master of the Collective—YahúWah. For who shall rightly rule your lands except the one who created the lands and to whom the lands belong unless another come to steal the kingdom from the Name through which the lands belong. For every plant the Master Sower governs over all of its branches less a host of devouring prey be permitted to take from its strength. In like manner the House of Baniymin watches over all of our lands and forms a defense inwardly and outwardly to maintain the House [Shephupham—the inner defense; Chupham—outer defense]. Hereby one appoints their SeedName sent of Avrehhem, as ShmúwAL anoints Baniymin, to be the Chief Ruler over all territories in whom are all magistrates from Dan to Aparryim, for every ruler comes out of the Head Ruler who alone is **the King of Kings and Governors of Governors** within your lands [SMB/Gen 17:6]. *All powers within a SeedName comes forth to rule over all spaces that receive them.* Thus when any land is made for a SeedName, then from the SeedName there arises the appointed rulers within those lands, whereby there are Twelve Thrones for every Name. A Ruler of each House of the Seed is appointed to govern their lands under the administration of the King of Kings which is as a monarch in the universe under the domain of the Unified Kingdom of all lands, peoples, and Names. Hence the title of meShich as King of Kings is relative to the place of an assigned Name within the Kingdom of the Names, commonly called the Kingdom of the heavens.

As one draws out the strands of their Seed, they are proclaimed, You are the Offspring of My Hand. To you is given to sit at the Right Hand—to administer the Kingdom of the Aúwvim. Hereby Baniymin is Named: the offspring of my right hand. And if Baniymin sits at the right hand, then who is on the left? By the Collective order of ALhhim, the House of all beginnings—The Neúwn-Chayit bears the head of all tribes. Baniymin is the Twelfth house, seated on the Right Hand that spans the wand of Chakmah from RAúwaben to Baniymin. And on the left, is Dan, the Judge, that spans the wand of Understanding from Zebúwlan to Dan. In that all come from the Seed, Baniymin is the head of the twelve which appears as the last of the twelve. Rightly so Baniymin is called the ALphah, the beginning and the Oyin—the summations (end), for from a Seed all commences. Through the ascent of the Seed all is summed up to be offered in the Hands of the Aúwvim. The Oyin, from which is the Omega, is considered to be of the last of all Letters for it contains the Values of 7, the sum of all unified acts/16.

The **last generation** pertains to the the fruit of the writings inscribed in the Seed. The development of the Seed from the 70 Kuwahnim unto bearing the fruit of the 70 Names [CHP/Num 26]. The beginnings of a Seed are from the 70 Kuwahnim; the last days of the Seed are the 70 Names matured upon their branches.

The ascent of Baniymin in every house is followed by the offerings of RAúwaben. In the day that RAúwaben gives of themselves upon the wood of Baniymin, the eyes are opened. Upon the wood of Baniymin the eyes are opened to behold the lands and all within the Seed from one end of the kingdom to the other, whereby there is nothing hid inwardly from the feet to the crown. The offerings of

RAúwaben are the healing of the blind, in the house in which they make their offerings. Thus in the month of Baniymin—The Eye of the Seed is opened/healed; in the month of Dan—The eye of the Judge is opened/healed, etc. whereby there is no blindness in all of YishARAL.

The subsequent offerings of Baniymin in the House of Baniymin, as Baniymin is called again to come to the altar for the sake of the Collective.

The continual ascent of a SeedName is based upon the developing state of the consciousness of Yishshakkar. As Yishshakkar develops within the House of Baniymin, the offerings of Baniymin continue with significance to alter the state of a Name in the midst of their meridians. The consciousness is spread over the spheres of a Name—from one end of the dwelling states of a Name unto the other—as Mercury spreads its wings over all spheres unto Pluto. Accordingly, the sphere of Baniymin is aligned with the sphere of Yishshakkar whereby all spheres within a Name’s meridian are affected by the conscious shift within the House of Baniymin as Baniymin spread out their parts upon the wood of Yishshakkar to be in the perpetual service of HhaKuwáhnim. For as the head develops so all parts of the Seed respond in like measures whereby the head and body are unified.

The offerings of Baniymin upon the wood of Yishshakkar lead to management of all branches and lands of a Name. The rulership of Baniymin is the head magistrate of one’s meridian field as Baniymin is the head—the beginning of all branches. As the offspring of Baniymin learn of the consciousness in HhaKuwáhnim, they direct the use of the branches according to the Kuwáhnim. The putting forth of branches and the use of the lands to be sown with seed in each season are under the administration of Baniymin. Realize that Baniymin is the composite dwelling state of the Words of ALhhim and is not as an individual, lest one stir up rivalry amongst the thoughts and perceptions in one’s mind. We are governed by the Totality of the Sayings of ALhhim in Baniymin whereby we are ruled and measured by the full extent of our Seed verses by a part within the Totality.

Based upon the extensions occurring from Baniymin so are the state of the lands of a Name. In response to the directives within the Seed, the lands are laid prostrate before their malek. The offerings of the lands are depicted in the acquisitions of Shúwlmeh/Solomon which come to present their offerings before their ruler. Likewise, Zebúwlan presents themselves upon the altar; their parts are laid upon the wood/structure of Baniymin. The complete giving of Zebúwlan upon the altar are the means of our receiving the meridians appointed for our SeedName and those lands that are determined for HhaKuwáhnim which are the states of Enlightenment [SMB/Gen 47:20-27]. The lands are 4 parts for the peoples, meaning that all states are for inquiries into the Seed and for the dwelling states of the Seed. The 5th part is for the one serving—the enlightenment derived is the reward of all labors—lePharaoh. For the sowing of seed and the inquiries of Knowledge, and for the joy of all explorations of the Seed of Baniymin, the Kuwáhnim establish a unified kingdom in the midst of the expanding consciousness for the mutual welfare of all peoples.

The offerings of Baniymin bear the complete traits of the offspring of the Aúwv. Within Baniymin is the Aúwv depicted as “the Serpent of Antiquities/Origins” which is ***the regenerative power within the offspring***. The Aúwvim are in the Qedam/Fields of Origins. In the Qedam are the Numbers of Yahúdah, the Unified Consciousness of Yishshakkar, and the Patterns of Zebúwlan, whereby Zebúwlan is called in the writings the Serpent of Old/Antiquities, for the pattern that comes from the Seed of the Aúwvim is a serpent, and hence “**the Serpent of Origin**”. As these thoughts are brought into this realm the reuwchut/spirits are quickened that have been sleeping whereby the dead are raised.

According to being in unity with the Aúwv one is able to be transformed from one state unto another according to the force of momentum in the Aúwv. The constructs of a Seed are beget by the assembly of the Numbers of a Name, whereby **the assembly of Numbers as a strand of thoughts—like a serpent, set within a coil of ten intervals, is the Aúwv of a Name.** The composite Numbers of the strands of Chakmah, Bayinah, and Dagot comprise the unified Numbers of a Name through which they stand before the Faces of ALhhim, faces to faces, and whereby they are one with the Aúwv. As one brings forth all strands of Numbers within them, as a tri-spun cord, they are one—of the same Values of the Aúwv which begot them. In this position whatever Baniymin asks of Zebúwlan, it shall be done that the Values be fully implemented, whereby their joy/satisfaction is full and running over [Yahuchannan 16:23-24].

The perpetual givings of Baniymin determine the states of residence of a Name. As the patterns of the lands are drawn out in Zebúwlan, the response of the SeedName is to affirm the patterns and formulate from its strands the manifestation of the patterns to become its states of residence. In this manner a tree branches. First, the tree emits the patterns of its branches and then secondly, draws out from the resources of its Seed to formulate the branches whereby the life of the tree is extended and flows into the lands in which it has made according to the patterns of Zebúwlan.

The states of our tree are according to the patterns of the lands in Zebúwlan. The shape of our branches, the colorations of our thoughts and leaves, the response to the various lights of Knowledge/stars, Understanding moons, and Wisdom/suns are relative to the Numbers of our Name as they are activated by the offerings of Knowledge, Understanding, and Wisdom. Through each strike of illumination and our responses—receptivity and transmission—we are changed daily internally and likewise the faces of our lands [SMB/Gen 1:11-12; Tehillah 104:14-17,30]. The giving of all within our seed leads to the sequel offerings of Zebúwlan, whereby the patterns within our SeedName become apparent and activated into the fabric of our consciousness as it is written in the Unified Consciousness.

MENESHAH מֵנֶשֶׁחַ

In the House of Meneshah Baniymin gives all within the lands of Zebúwlan through which the entire house ascends. **What is generated by a seed and its fruit sets the course of its transference.** As the Seed gives of itself, the lands of Zebúwlan are changed/transformed. Though one enters into a land as a slave, as Yúwsphah, through the full giving of all within a SeedName the state of one's residence is changed.

The Seed is kept reserved by the Aúwv until it is brought to Yúwsphah through whom the Seed is opened to bear the full radiance of its Light and Life whereby it makes a transference from one state unto another. The garments of a SeedName are woven by the spindle of Yúwsphah whereby a Seed is dressed. The collective thoughts and acts of our Name are gathered in our Seed each harvest. The harvest of our minds during the seasons of a year determine the garments of our Names. The garments woven through Yúwsphah are spun out of Meneshah. The strands of silver are drawn out each evening, and the strands of gold each morning, whereby they are woven upon the warp and the woof of the oylah by the needle of Yúwsphah. According to the oylah of our Names we are attired as a tree is dressed by its leaves/oylut.

The Seed of Baniymin is the composite sum that is ever forming from all offerings of a Name. As

the illuminations are gathered evening and morning from the leaves of a Name, the Seed of a Name is formed. The studies that pertain to the daily offerings are unfoldings of the composed Seed status of a Name, whereby one eats of the grain that is continually being formed from the ten lands. In that the seed is the sum of the ten lands, the seed is one/achadd. Our minds are illuminated daily as the unified Seed forms and opens to feed us. As we learn of the unity of OLiyn, we partake of the unified Seed of HhaAúwvim; however, if the information is not of the unified Seed, then the study is called to be of the tares. Every teaching of OLiyn yields fruit for the Collective, and by the fruit do we verify what has been taught if it is of the Seed of Aúwvim or of the tares. The fruit of a teaching has 9 strands, whereby we affirm that it is of the Aúwvim and belongs to the Collective of the Unified Minds/⊕. In the body of Meneshah the Seed of Baniymin is the crown. Through all in the Seed the works of Meneshah—the means of elevations and transference are accomplished.

All within the Seed of Baniymin determines the boundaries and the types of species that thrive in the lands of Zebúwlan. According to our SeedNames we have associations with plants, animals, star fields, etc. All that is of our SeedName dwells within our lands. This is portrayed by people who have an affinity with certain species, whereby they have representations of those species in their environment.

Through the offerings of Baniymin and the life with the Seed that pertains to every offering we direct the strength and the flow of life from our SeedNames into the specified lands of our Names whereby the life does not dissipate into the world. The targeting of all energies of our Names is dedicated to the State of the Unified Kingdom whereby we serve the Collective according to the strength of our Names and whereby the Collective is made strong to maintain its position of uprightness and to emerge as well as to overthrow all powers seeking to use its strength for vanity.

Look into the lands of your Name and observe the stars, the plants and species that appear in the lands of your Name. What likenesses of plants and assemblies of forms are in the states of your Name? i.e. oaks, sycamores, cabbages, rabbits, lions, mice, kangaroos, lilies, ants. Who are the residents in your lands? i.e. Offspring of Baniymin. What stars are seen in your heavens? i.e. The constellation: kesil—the archer from which the Seed is cast. Who has begotten you? What is the Name of the Aúwvim from which you have come? Know the Aúwv and the Aúwm from which your SeedName appears: i.e. HhaKuwahnim Nadav of Reshun through Liah, mother of all lands/Zebúwlan.

The subsequent offerings of Baniymin in the House of Meneshah as Baniymin is called again to come to the altar for the sake of the Collective.

The ascent of a SeedName is dependent upon the development of the consciousness of a Name. The offerings of Baniymin proceed upon the wood of Yishshakkar, for the development of our Names is based on the consciousness in which we walk. As consciousness expands it determines the extent that the Life in the Seed may attain in the days of its offerings. The House of Baniymin commences the processes as the Seed emitted pricks the consciousness to awaken. During the 14 days from the offering of Baniymin, the consciousness undergoes transformation, every learning and expanding through the sequential offerings of Baniymin. When Baniymin comes to the altar again in 14 days, the consciousness of a Name has made a house for the further offerings of Baniymin, whereby what is in a SeedName enters into that which has been made, like one entering into a house that they have built. When the Reúwch of Baniymin enters into Yishshakkar, as the kevesh enters upon the altar with the wood of Yishshakkar, then the consciousness is pricked again and the processes are set in motion for another fortnight. This span is known as the Intervals

of the Days of HhaNeúwn through which the Head of the Seed—Neúwn sets the directives for the succeeding 14 days.

As the offering of Baniymin rises upon the teachings of the Unified Consciousness emitted from the branches/wood of Yishshakkar, *the King of Baniymin within the kingdom of its Name arises upon its throne and views the terrain of its kingdom—Zebúwlan*. All things will be delivered unto the Judge of the lands, as Dan emerges from the offerings of Baniymin and Zebúwlan to determine the state of the kingdom. Dan will send out the spies—the eyes of RAúwaben to observe all in the land and then to come and report the same. The emissaries of Ayshshur and Shamoúnn follow to understand all developments ongoing within “**the kingdom of heaven**”—*the domains of the Light of a Name* until all are brought to the capital of Nephethli and Gad to sum up all aspects that are transpiring within the kingdom. From the Values summed up within a kingdom, *the King of Baniymin dispenses the Values of Yahúdah and Aparryim to govern the states and to determine the expansion of the kingdom as the Lights of the SeedName illuminate each evening and morning* all of the inhabitants that are born of the Seed. For the Illuminations come from the Neúwn/moon and the Chayit/sun, that are with the stars of Baniymin. The stars are first and with them are the sun and the moon in the day of their appearance, therefore the Teúwrah states that in day four—in the act of inquiry, one shall receive the light of Wisdom and the light of Understanding that are with the stars that one commence to follow thereafter. For as one commences to track the star light of their Names—to follow the star to the east one is on the course of their journey to proceed into the paths of the illumination from which your StarlightName has origin of Being. Thereof all Lights come from the SeedName of Baniymin which open and pour forth their illuminations in the days of their birth. All of these transpirings from house to house are from day to day which culminate in a renewed consciousness that emerges with Yishshakkar and Meneshah that sum up the evolution of development from the crown/Yishshakkar to the foundation/Meneshah. Within this empire of a Name the King governs for the sake of the Master Lammad/Ruler of the Twelve from which comes our rites and scepter to be masters in the lands to which we are given and appointed to serve the Collective. Accordingly, Baniymin is the twelfth house to appear amongst the commonwealth. Therefore at the end of the worlds the King of Baniymin comes, also called the Offspring of Neúwn and commonly rendered as the Son of Adim/man which is non other than the meShich in you.

As we lay the branches of Baniymin upon the altar, knowing the full ascent of our offering is the foundation of our labors, we place the wood for the sequential offering of Zebúwlan. The gathering of the wood upon the altar fulfills the command: “And the Fire does not go out upon the altar,” for by the continual study of HhaTeúwrah, the Light of the Teúwrah burns within our heart from evening to morning and from observation unto meditation. From the Fire the Teachings have come; therefore within the Teachings of the 28 ALhchim the Fires continue to burn within our hearts and minds to inscribe by the finger of Fire the Words of ALhchim upon our stones.

What opens from our Seed branches out and formulates the lands in which we sojourn. The deeds of our SeedName determine the state of our residence. Each of us are from the Rings of Fire in which we are formed as ashes of fire. The ashes are tested seven times then breathed upon whereby the spark in them does not die. We appear in a month of a year that corresponds to our assignment of service. The month we are born does not imply that we were composed in that month or that the month designates our lineage, as all Rings of ALhchim have within them twelve quarters or signs of the moon residing within them. One learns of their origins, the Ring of ALhchim from whose offering they have been formed, the service/assignment to which they are given, and the cities of the lands in which they are position to bear their Light for the Collective. The city within a land is appointed by our services and levels of progres-

sion. There may be a correlation to one's service and month as it relates to an assignment. The Laúwim come to abide in the city as they are in line, so to speak, to follow after others in the rotations or courses of their days in the mishkan.

The various species of a House correspond to the spirits of that house. In the House of Baniymin are those species forming packs. i.e. Those born as dogs provide directions and detect the movements of the Neúwn. Should a dog murder another specie cold blood, then the reúwch within the specie has been a murderer in the past, for by one's fruit one is known, even if it is in the thoughts of their past whereby they enact it through their bodies. When one has had a murdering spirit they appear in the species of that house to which their reúwch belongs. Those who are of the Baniymin house enter into the species/forms of Baniymin. The term "dog" refers to all species which are canine—carnivorous. Within the twelve houses there are those who are vegan and those who are bloodletters which devour the flesh of another. A carnivore is a dog whether human or animal form and applies to any of the houses—formulations of thoughts, whereby the forms that a seed resides within may be called a dog in any house.

According to the behavior one either sits at the table of the most high or licks up the crumbs that fall from the table above. For all who come into the world receive of the Lights as the illuminaries speak night and day. One either eats at the table of the Faces or as one lying beneath the table. According to the position of one's service in the Collective one receives a portion. Those who shepherd others tend to the Collective state and are known by their services. The meek assist the development of other spirits and harm not any in all of the mountains or plains, whereby they are no longer called the term "dog" even though they may have appeared in their former days/acts as a "dog". The deeds that we do for the Collective determine the state in which we reside whereby we not bound to any form. The duration of days of a body is the length of our assignment. How long a specie lives corresponds to the days of their allotted days of sojournment to fulfill their progression and service.

According to the level of the opening of a Seed, so is the extent of its lands. Likewise, according to the size of the strand of life of a Name from the Seed of Baniymin, so is the size of its wings.

From the hanging of Baniymin—the ascendant SeedName—come forth the issues of life from the sides, whereby all that is of Wisdom and Understanding flow unto all that is within the SeedName. Piercing the side is by those keeping the commandments depicted as a soldier—one who follows rank. The spear, pictures the tongue, that enters the left to the right, whereby the issues of the Life of a Name run. The blood flows from the left side out of Bayinah, and the waters of ALhhim flow from the right side from Chakmah. Through the flowing of blood and water the full emanations of a Name from the Unified Side are the Life of Bayinah and Chakmah given to all inhabitants of their unified kingdom [ZecharYahu 14:8; Yahuchannan/Jn 7:37-39]. Accordingly the lights flow from the evening unto the morning. The pierced side conveys the Life of a tree that runs with vitality unto all of its branches [Yahuchannan/Jn 15:5-10].

As the offerings of Baniymin follow Zebúwlan, the SeedName comes to the altar to give all within it to reside within the lands of one's origin. The Head of the Seed is sown head long whereby all thoughts of a Name are imparted into the lands into which it comes. With each offering of Baniymin and Zebúwlan, we enter into the woven constructs of our thoughts through which the light of our Names fills the fabric of the universe. In that we are associated Name to Name there is no variance to turn from each other. The light of each Name spreads into our Names whereby we are One Light that fills one Body of Consciousness.

Through all of the offerings of a House, the SeedName is established in the place to which it is sown as a native born of that land. In that the lands into which a Name is sown, being virgin soil, the Name is the firstborn of that country whereby it is said of our Name, you are my unique/only begotten in whom the ALhhim are pleased to reside and make an abode in your lands.

APARRYIM אַפּאַררײַם

In the House of Aparryim, the offerings of Baniymin are those composed from the days of the last shavbeth—the shavbeth of gathering of the prior year unto the 6th day of Aparryim in the sequel year, as the offerings of Baniymin are composed through intervals of 14 days in a house. All that is gathered in a month of Aparryim are retained to be connected to the offerings of next year whereby the Seed of the harvest of one year is sown unto the next level of development in the following year. According to the continuity of the Seed of Baniymin, we grow in layers and with elevations. The Seed retains the progressions of our Names whereby we do not back track.

Baniymin is the Seed of the Serpent through which we expand our rings in the House of Aparryim and develop our traits. Our Seed takes root in all ten lands whereby we occupy our Names in the lands of Neúwn. As our SeedName opens continually in the oylut, we are cognizant of our stature and all that is emerging from our SeedName. The opening of a SeedName is the Life of our Names and causes us to flourish in all lands. The SeedName feeds us with the Thoughts of our Name, whereby they are inherent within us.

Through the offerings of our SeedName we are joined with the Aúwvim: Avrehhem, Yetschaq, and Yaoquv, for we are the Seed of the Aúwvim. The thoughts of the Aúwvim register within us according to the extent of the branches of our SeedName. All we are becoming is according to the Seed of the Aúwvim from which we have Life within us, whereby there is Life in the Aúwvim and the same Life in the Offspring of the Aúwvim. Through every manchain of parched grain laid-up, our Name registers with the Aúwvim, for that which is in our minds is of the same substance as the Teachings of the Aúwvim.

The **diadem eye of Baniymin** at the crown of Aparryim is the means for the House of Aparryim to fully expand and flourish. Through the Eye of the Unified Consciousness—the Single Eye of Baniymin—the expansion of Aparryim is continual in harmony with the Values and Thoughts of HhaKuwáhnim. Through the offerings of Baniymin in Aparryim we receive from the diadem in OLiyn. The diadem of the Unified Eye is the means for Aparryim to rule with majesty, whereby what comes forth from Aparryim governs over all lands and all peoples, even as that which is within a Seed governs the house/plant/body formed by the Seed. Thus in the journeys of Name, according to their SeedName, one has authority to govern their houses and the lands in which they enter and those lands where their feet trod therein, whereby the lands belong unto them as states of their dominion. Those that live according to their SeedName are rulers, and those who walk in another name are ruled over even by the world in which they have entered.

The one anointed as the malek/king of YishARAL is first of Baniymin—Shaúal/Saul. All subsequent rulers in YishARAL, from Yahúdah and Baniymin, are extensions of the rule of Baniymin. In that Baniymin is of the House of Yúwspah, the rule of Yúwspah extends over all lands of the people after Baniymin comes into Metsryim [SMB/Gen 47:13-27]. The rule of Daúwd becomes apparent as the crown of a Name is formed by Baniymin, for then the Numbers of the Names have risen to the head [I ShmúwAL 24:16-20]. The continuation of the rule of Baniymin is through the House of Aparryim of which

is Baniymin for all expressions/faces are dependent upon Baniymin. Hence underlying the rule of Aparryim of the visible kingdom is the House of Baniymin which determines the faces and traits of the worlds. And all rule within the invisible Kingdom is of Baniymin, for by the establishment of the SeedNames the Union of the double Dallath is formed in which is the rule of the Unified Names called Daúwd. **The oter/diadem of a Name is set when one has exerted their branches to formulate a crown.** In the days of fulfilling the purpose of their Names the crown of majesty are formed whereby the SeedNames are crowned. The diadem is called the White Stone, which means the whitened or activated stone, in which is inscribed the Name read in the Unified Eye of OLiYun. The stone is in the shape of a tear, according to the tear in the Eye of OLiYun which runs in the day that the Names are formed. The foundation of the teardrops in the waters of ALhhim rises in the forehead to be the diadem of a Name. When the tear drops into the waters of ALhhim, the tear becomes a drop of blood, therefore it appears as a ruby stone in the forehead, according to the position of Baniymin in the House of Aparryim. Within the stone are inscribed the Name of the Aúwv of the teardrop and the Name of the Offspring, both having the same Name. Hence the Name of the Aúwv of your Name and your Name are achadd. The lineage of a Name is within a Name, and Names are joined together as it pleases the Aúwvim for the sake of the Collective. Hereby the Aúwvim are the matchmakers. From the Union of Names the flame of Fire burns from both ends of their Unified Branch for they are of the Fire of YahúWah and one stick does not burn alone.

The crowning of the SeedName is called the coming of the Son of Man, for as the SeedName emerges from amongst the nations/processes of becoming, the Offspring of Neúwn appears within the clouds, the clouds being the formulations of the Mayim-Tayit congregation of ALhhim. The term clouds is used to convey the bodies of waters that gather in the Mind. The clouds gather as one receives the understandings in the Teachings of HhaTeúwrah.

There are nine layers of clouds within the Qúphah PaúWah Ring in the Mind; these are the Nine within One whereby the Values of Qúphah of Aharúwan is 19. When the sayings include the phrase: “the clouds of great glory,” they are referring to the parts of the Mind of Aharúwan that have gathered the Knowledge of the Most High. Amongst the clouds the horns are sounded through the ears/bells of Shamoúnn.

SUBSEQUENT OFFERINGS OF BANIYMIN IN THE HOUSE OF SHAMOÚNN

The composite rods of a Name expand unto their crown, whereby one has in their consciousness the Rod of Iron—the composite elements of all thoughts fired into one stick. By the Rod of their SeedName they rule their processes and members.

The leaves of a Seed are the means of a Name hearing. According to the oylut of a Name, so are the state of their leaves. When a Name ascends unto the crown of ARAL, then the hearing is of the ARAL level. As the staff of Yishshakkar is composed of 7 Rings of Stones, so one hears according to the heights of the Rings in which they have emerged. All states of emergence come by giving oneself unto the Collective.

The opening of a SeedName enables one to hear all that is within them. Until the SeedName opens and rises into Shamoúnn the precious things are hidden. As Meneshah expands the Consciousness, the details of Baniymin rise from the inner core of hearing into the lands of Enlightenment providing information from above for one to ascertain. Through the ascent of Knowledge one comprehends the mag-

nificent order of Spirit and their dwelling states in which they are positioned by the Crown. Through the development of the consciousness one is able to “hear” and then speak what is becoming formulated within. Via the development and the continual expanse of consciousness we hear and then make our transitions. One counts all things to be loss in view of the surpassing Values of knowing through the Anointing in the Consciousness, which governs us, for which we suffer the loss of all things, and count them but rubbish/dung so that we may gain the full attainment of Name.

GAD אָ

In the House of Gad, Baniymin gathers into one the thoughts that comprises the words of ALhhim. The words that have been forming from the previous 14 days of offerings are collected into SeedWords. The opening of these SeedWord provides a platform for our continual ascensions. The Seed of Baniymin are the Words of the Lands. The thoughts of HhaKuwáhnim are gathered into the Body of ALhhim through the house of Yúwsphah and become sown through Baniymin amongst the Rings of ALhhim. Baniymin releases a string of words, like pearls, for the mind through their offerings; thus many seeds come from each Name and none are given in vain. The seeds contain clusters of thoughts and series of words relative to every degree of the moon and sun and the stars which contain the words of Knowledge. Through the strings of seed the bread is formed daily for the oylah. This is called the daily bread which is made from the seed compounds that are formed from the many structural combinations of sparks from the altar.

The offerings of Baniymin bear the Words of Knowledge that are amongst the trees/branches in the garden. In each application of the Seeds for the manchaih, there is the Knowledge of the Father—of Avrehhem, Yetschaq and Yaoquv. According to our partaking of the Seeded Bread we grow in Knowledge unto comprehending all within the Mind of the Father.

Zebúwlan, the head of Baniymin, rises through the offerings of Baniymin to speak of the lands given to the Seed of the Aúwvim/Fathers. The words that pertain to the lands of our sojourn are part of our vocabulary each day for they are the lands and the states in which we occupy to fulfill our days/works. The consciousness of the lands and their words are transferred to Baniymin—The SeedName through the oylah, who is the King of the Lands. One speaks of the lands or states in which they reside within the Unified Kingdom of YahúWah. Should one continue to speak of the world as their point of reference, they have yet to leave Metsryim unto the States of YishARAL.

Through the House of Baniymin all measures of grace are spoken from one end of the world unto the other. The positioning of Baniymin is at the ends of the roof of the mouth, and from there a Name speaks the full extent of the grace of the Neúwn. The Houses of YishARAL are arranged according to the Rings of ALhhim for each member. In each month, the Houses of YishARAL are positioned to serve one another and those of the First States/the Auwvim from whence comes all things. According to the services to the Faces of HhaAuwvim, the spheres of suns and moons, stars, and planets are arranged in the heavens for the offerings of each month. The bodies of Light rotate and revolve in the Courses of Days set by the Neúwn—The Full Counsel of the Heavens.

THE NAME COMING BEFORE THE FACES OF THE AÚWVIM

The offerings of Baniymin open upon the wood of Zebuwlan as a seed opens in the soil in which it is sown by the Crown. As one arranges the parts of their SeedName upon the altar, they show them-

selvs to the kuwahnim through whom they enter into the four sides of Enlightenment of a Day. One stands to the Faces of Nadav first, the Auwv of the tsaphun/north. As has given in the offerings so they are given unto by Nadav. Before the Faces of Aviyahua, in the qedam/east one stands readied to perform the Words of their Name and to follow all commandments of YahuWah. According to one's deeds, the Words of the most high are drawn out of the heart. According to what is imparted from the Faces of Aviyahua come the measures and wealth of a Name which are formed in that day. In the south, one appears before the Faces of ALozAR. Though coming before ALozAR the lands or states in which one passes are granted. In the yuwm, one stands with the fruit of their labors. By standing before Ayithamar, one receives a measure of defense in their positions of service and the rewards of all that they have performed. The Faces of Ayithamar shine unto a Name to enable their full ascent, as one unhindered. By standing to the Faces of the Auwvim, the Blessings of Enlightenment are spoken:

THE WORDS OF BLESSINGS

The Sayings of the HhaKuwahim are statements unto peace [CHP 6:23-27]. The first of the three statements is of Wisdom: Peace comes by: Expansion of Unity and the retention—continuation of the Thoughts of the Collective.

יִאֲמַרְנָהּ יְהוָה אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

The second statement is of Understanding. The Light of the Collective Faces—Expressions of the Fathers appear through unified associations coupled with branches of thoughts and their deeds that favor all.

יְהוָה אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ אֱלֹהֵינוּ

The third statement of setting the Name is of Knowledge. The ascent/lifting-up of the Collective Faces arise within your branches and set upon your branches with peace. As the sun rises from the midst of one its light sets upon its houses. All Lights given from the Fathers compirse a dome of Illumination in which we dwell in perfection. Through the Words of Aharuwan, the kuwahnim set The Name—the Corporate Collective Abiding Logo over the Offspring of YishARAL, and Anni, the Head of Neuwn—the Mind of Reshun expands them from within.

יְהוָה אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ

The wonderment of a Name is the unfoldment of its petals. A SeedName opens from the House of Baniymin and fills the world with wonder. Through the simplistic giving of our Name, we create a pleasing aroma that draws the workers of Light, as bees, unto our branches. Our flowering faces grant a satisfying portion to all who seek, whereby every Name that we encounter has a pleasant remembrance of our visitation. Seeking not to alarm, we seek only to give the emanations of our Name which illuminate all that our faces are turned unto and all whose faces are turned unto us. By the Lights of our Faces we cause others to open their SeedName likewise and shine up them unto the full flowering of the wonder in them. We look for the wonder in others whereby we look for joy in all seen from Chanuk, to Palúwa, unto Avriram to behold the Faces of the Aúwvim in all SeedNames. We speak of the wonder in a Name whereby our Words have no malice nor faultfinding in our communications.

There is no time for a Seed, only the days/works are counted. What is within a Seed is the same in all states of its expressions, from establishing itself unto forming the crown of thorns upon its head. What is counted of a Seed are the Words from the mouth of a reúwch, as both the Words of Life and

the words of death are discerned upon the floor to GerenHhaAuwernehHhaYavúwsi, who examines all Seeds and thereby appoints one to the Gates of Life or unto the Gates of Sheol for the continual development of Mind within a SeedName.

ADOPTIONS OF AVIYAHUA

Through our State of Becoming, we are adopted by Aúwv Aviyahua to belong to the Consciousness of Light. As one redeemed from one state to another, we are adopted by the Words of Aviyahua to be of the Kuwáhnim Mind and Household. As one moves from one kingdom/domain of thought unto the Thoughts of HhaKuwáhnim, we are then adopted, for we are marked by our thoughts and deeds to be of different people. As Aviyahua sees our ascensions and the lifting up of our hands, we are chosen and adopted to belong to the House of ALhhim, having received of their seven-fold Spirit. “For you have not received the spirit of bondage again to fear, but you have received the Spirit of adoption, by which we cry, ‘Aúwv [Father]!’”

When the references speak that the Aúwv sends the Holy Spirit, the sayings are referring to Aviyahua who imparts the Spirit of Life to a Name in the day one is approved by the Aúwvim. The Name Aviyahua means the Father of Breath, the Father of Becoming which is by the ReúwchHhaQudash. From the day in which the ashes of a Name are gathered and Numbered, as a generation of the offerings of ALhhim, a Name receives the Breath of Life from Aviyahua [SMB/Gen 2:7]. When a Name distinguishes themselves from the world in which they are sent to bear the everlasting witness of the Unified Kingdom declaring that all spirits are of one Spirit, Aviyahua sends to their spirit the full Counsel of ALhhim and imparts to them the Seven Spirits to abide with them [Yúwspah/Lk 11:13]. The everlasting witness is of Núwach who builds a tevahh/an ark for all Names of Breath. Within the tevahh—the House of Life are the works/offspring of Cham, depicting Wisdom, of Yapheth, depicting Understanding, and Sham, depicting Knowledge and their companions/wives—the means of revealing all in their SeedNames. As a Name comes forth from the waters of immersion, out of the lands in which they have awakened, the Faces of Aviyahua appear unto them with an outstretched hand/Yeúwd to give them the Spirit of the Mind of the Aúwvim—called the Holy Spirit, whereby one is able to send with the Might and Counsel of the Spirits of ALhhim, which are the Collective Body of the Aúwvim. The 7 Eyes are the Body of the Aúwvim.

The fast of each month is on the tenth of the month—on the day of Aviyahua. The purpose of the fast is to receive the Breath of the ReúwchHhaQudash in each house. Each month in a year a house is made new according to the developmental stages of the house that the Reúwch may abide in the house and be the priority of the house, realizing that the Breath is what is needed above all things in the world. In this manner monthly, the Seven Eyes which congregate to form the house—being that each House is an Assembly of Rings, are the Spirits that come to dwell in the house that they have made. Those who are hungry and thirsty are those who have fasted on the tenth to receive living waters with the wine and grace of Understanding. These portions of food, known not except by the one to whom they are given, are obtained by fasting—without money and without price [Yeshayahu/Is 55:1; Yahuchannan/Jn 4:32].

The Breath of Aviyahua quickens the Teachings of Laúwi whereby they are green and whereby their leaves do not wither upon their doctrines/trees. The stone of Laúwi is the emerald stone amongst the Twelve which corresponds to the evergreens and cedars of Lebanon. Therefore the diadem stone of Gad is emerald, as the Lammad-Yeúwd Ring is seated in the brow of the House of Gad.

The ascent of a Seed upon the structure of consciousness opens the Eyes of a Name to all within it. When the writings say that RAÚwaben defiles his father's bed, it does not mean that RAÚwaben took his father's wife; rather, the text is referring to the bed of Yaoquv which is the mind. When the eyes bring and seat into the mind images without merit, then the bed of Yaoquv is defiled. Every Word construct within a Name is opened by the ascent of Baniymin—the head of the serpent—whereby Baniymin is suited to govern and rule over all members. The Eyes of Baniymin monitor the twelve within our Name whereby when Baniymin rises into Yishshakkar—the Seat of Consciousness in which is the white throne—the Name that arises is above every Name. Through the ascent of your Name, you take captive captive—what was caught in the embodiment of the world is liberated by your ascent. The prisoners of our Name that once served the flesh are now joint-heirs to the throne of your Name and your dominion. In the ascent of your Name unto the faces of AL OLIyun you give gifts/appointments to your members. Basically, you employ your members to serve according to the level of your ascension, and by your Name you defend them and keep them in the House of the Aúwvim that you have entered. You have passed out of death—out of the strongholds of forms that keep you from ascending, and have entered into the House of the Aúwvim in which you and your members serve as one. i.e. Your eyes now bear illumination unto the whitening of the bed of Yaoquv whereby their former state has passed away.

The SeedName determines the Words within the Seed that are to branch in the House of Gad. Seated to the inner wall of the Kephúw-Kephúw, the Neúwn-Chayit breaks open the bark of a tree and emits a shoot. Each shoot of a tree is according to a Word in a Seed; each branch is to flow and bear the fruit of the Words of a Name. All Names have a word of shallæm to denote completion and fulfillment. Whatever Word within your logo that commences the breaking open of a Seed, there is the means to achieve the fulfillment of the flow of life from your Seed. The ability to bring the Seed through the sides of our Tree is called being self-fruitful and is the fulfillment “to be fruitful and to increase.”

The rites of a Name are appointed by ALhhim in the lands of a Name. In the Names of ALhhim, to which a Name belongs, all lands are secured and defended. Though powers may come against our Names and our lands, the lands are defended in the Names of ALhhim, those of our momentum and our extensions. ALhhim are for us, what do we have to fear when others come against us [Tehillah 27:1; 62:7; 84:11; Romans 8:28-31]. The meridians of our Name are formed by Thoughts of our Names. As our Words are extended from our lips, the meridians are formed like strands of hair. In the midst of our Thoughts we dwell according to the Words of our Names. In that the Words are eternal, no other construct of thoughts can prevail against us.

The Lights of the Words of a Name fill their places of residence whereby one does not walk in darkness. The Words of a Name, those of Wisdom, fill the days of a Name as the light of the sun. The Words of a Name, those of Understanding, fill the nights and days of a Name as the light of the moon. The Words of a Name, those of Knowledge, fill the mind of a Name whereby one does not lose their sense of direction. The unfolding of the Words of the Collective give Light [Tehillah/Psalm 119:130].

SHAMOÚNN ʎʎOʎW

In the House of Shamoúnn, the offerings of Baniymin are the core of the foundation of hearing. According to the emergence of the Seed during the month, the ability to hear is heightened, as one pierces the ears to house new frequencies and elevations of interpretations. As the offerings of Baniymin are made upon the wood of Zebúwlan, in the House of Shamoúnn, the core provisions for

hearing are opened and gathered within the Neúwn Chayit Ring of a house. The inner core of the SeedName taps into the ever running sap of Zebúwlan in Tsidun (Sidon of Tyre) and draws out the strength of Knowledge through which we are able to comprehend what is within the core of what is being heard. The offering of Baniymin in Shamoúnn activates the core Values of the Fathers 987 654 321 from which one is able to determine the radiance of sounds and the thoughts which they carry. The sounds are of light; therefore, they are of colors which comprise the radiance of the sound. The colors of sound are gathered through the shechalyet spice.

The state of the SeedName determines the level of residence and accordingly the level of one's hearing. The Neúwn-Chayit located in the midst of Wisdom for Shamoúnn determines the extent in which one hears. As the offerings of Baniymin are given for Shamoúnn, then the base of hearing is broadened and likewise the extent in which one hears. As one listens according to their Name, they are not deceived by anything; however should one listen for some other reason or motive, then the hearing is incomplete causing misunderstandings. Through the offerings of Baniymin in Shamoúnn the SeedName expands by hearkening to the Words of Wisdom, Understanding and Knowledge, and as the SeedName expands from the midst of Chakmah, the entire house of Shamoúnn is increased. Being dull of hearing indicates that the SeedName is not expanding; hence, the hearing is not sharp nor keen to the Words of ALhhim. Each state of hearing by the SeedName is a level of Enlightenment whereby the voices of the world are not heard.

The Neúwn Mind in the SeedName leads the direction of a Name. Through the offerings of Baniymin one forms the lands in which they reside and passes through them unto the formulation of the Mind of Neúwn at their crown. The directives of the Neúwn are heard by the opening of a SeedName. As a Name opens in the House of Shamoúnn, the range of hearing is set. According to the expanse of a Seed so are the Rings of its tree. As one lives in their SeedName, they do not taste of death, for they are perpetually living/ascending through the lands/states through which one passes out of death/forms into the emanating Light of a Name.

The compound states of a Name are the joy of a Name, for in them the Thoughts of a Name are extended and fulfilled. The lands are configurations of the Neúwn Mind. From the Neúwn Mind of a Name the lands of a Name are woven by the nine strands of thoughts within a SeedName, whereby the lands of a Name are the very lands of its Seed, even as the body parts are the formulations of the Thoughts in a Name. The ten lands are arranged in pairs, as the fingers and as the fruit upon the sides.

קני 170 Qayni is paired to רפח 331 Rephaim; their sums are 501.

קניזי 167 Qenizi is paired with רמורי 251 Amúwri/Amorite; their sums are 418.

קדמוני 204 Qedmoni is paired with קנעני 200 Kenoni/Canaanite; their sums are 404.

כיתי 418 Chitti is paired with גרשתי 516 Girgashi; their sums are 934.

פרזי 297 Perizzi is paired with יבשתי 88 Yavúwsi; their sums are 385.

The sum Values of the Names of the Ten Lands are 2642/14/Neúwn. In the midst of the sides of the Numbers are the 64 Words of a core Name through which the body/lands are formed. The Lands are for the Twelve—the 2 6's/12 of the Eight—the 4 2's. In other words, the sum of the lands are of the Lammad of the Unified Sides of Consciousness.

In the Yavúwsi is the structure of the inner harmony יבשתי implemented and extended. Each of the Names has at the end of the Name the Letter, Yeúwd, conveying that the lands are extensions of the ALphahSeed of Lammad and belong to Lammad as the Hands belong to the inner skeleton. The ten lands form the Oyin-Zayin body, which are in the head of Baniymin—Zebúwlan, the House of the Zayin/Serpent Tongue of Fire of the Neúwn.

Upon the structure of a Name, [i.e. the wood of Baniymin], the 7 Rings of RAÚwaben are given and laid. As the Values of the SeedName are opened and extended into the Rings, the lands and the states of a Name are formed in Shamoúnn. The waters of the lands are the waters of the kaiyúwer of Baniymin that swirl into the pools or rings of RAÚwaben. Within the waters of a SeedName are the waters from the Rings of ALhhim in the Unified Consciousness in which they are first gathered. The Seed contains the waters of ALhhim as crystals in the SeedName. As a SeedName opens, the waters in the SeedName flow into the lands in which the SeedName comes/appears. In this manner the parts of the body are formed, each having its unique chemistry of fluids.

The formulations of the lands/body/temple of a Name are formed in the fifth month of Shamoúnn, the days of designating the Rings for the mishkan by the Fires of the altar [2 Kings 25:8-9; Yirmeyahu 52:12]. As the offerings of RAÚwaben are laid upon the wood of Baniymin, the states of the lands are made in the world in which the SeedName enters to display its glory. The Ninth of Av is understood as the Collective Act in which the Words of a Name are spoken to be the House of YahúWah—spoken unto the Faces of GerenHhaAuwernehHhaYavúwsi, the Aúwv of the Ninth of the Fifth/Shamoúnn. *The Ninth of the month pertains to a position amongst a sequence of days; however, in parabolic literature, the Ninth pertains the works of Baniymin through whom all things rise and by which all things fall.* As the House of Baniymin is lifted up or cast down, the House of YahúWah is built or is cast down. Though the offerings of Baniymin of the SeedName in Shamoúnn a house is built, and by the offerings of Baniymin of the ripened fruit a house falls. That is, through the opening of the Seed, a plant rises as a house upon its foundation, and through the formulation of the new head upon the plant, the house falls—gives way to a new creation. “Destruction is never destruction for its own sake or punishment per se but a means for a new beginning.” Everything that lives and breathes is moved according to its origins. When one has outworn a garment, the spirit that inhabits the skin enters into a new cloth, and the former fabric is disposed. The Ninth of Av is the Nine of Shamoúnn, which is the gathering of Baniymin in the days of the offerings of Baniymin for Shamoúnn. From the gathering of the Nine of Baniymin within the Rings of ALhhim, the Collective Houses of ALhhim are formed. The House is set for an appearance in the sequential days of the Aúwvim: ALBayitAL—on the 14th of Shamoúnn unto the 29th—full moon. The House of AL is formed through the days/works of GerenHhaAuwernehHhaYavúwsi upon which the offerings of Meneshah bring forth the wherewithal—The Numbers and the Letters—to form the Seed of Baniymin. Note the sequence of the offerings in the House of Shamoúnn unto their formulating a new Seed offerings through which one’s ears are renewed.

Numbers pertain to a vast scope of meanings within parabolic writings. The significance of the 15th day as the head of Sukkut and of Pessech takes on a new meaning, as this is the day of conceptions of the formulated Seed of Baniymin. The 15th in the month signifies the days of the Aúwvim/Fathers through which there is both sowing and reaping—the gathering to form the Seed of ALhhim in the Rings of RAÚwaben [days 13-14 of Shamoúnn], i.e. Pessech, and the gathering of the increase of the Seed until it is sown in the waters of Ayshshur [days 15 of Shamoúnn], i.e. Sukkut. From the days of ShmúwAl, the 15th Father unto the 30th, the Words of ALhhim are set unto their proclamation and gatherings [SMS/Acts 3:21-25].

RAÚWABEN ַאָּוָבָבֵן

In the House of RAÚwaben, the offerings of Baniymin are the parameters of seeing as the Neúwn is the parameter of the Mind. According to the Seed generated daily, the eyes behold all that is coming to pass and its formulations.

Unified Kingdom. Upon the structure of a Seed and its ascensions, the Eyes of RAÚwaben open, whereby RAÚwaben follows upon the wood of Baniymin and beholds all of the lands [MT/Deut 34:1].

SUBSEQUENT OFFERINGS OF BANIYMIN IN RAÚWABEN

The ascent of the Name amongst the Rings of ALhhim is the crowning of the lands with the glory of the SeedName. In that the Name rises through the Rings, the Name is called, the Offspring of ALhhim (Son of God), for it has by evidence emerged with the traits of the Union of the Rings. The Name makes an ascent from one kingdom unto another—from the kingdom of the world—the domain of forms, unto the Kingdom of ALhhim—the dominion of Thought in the Unified Consciousness [DaniAL 7:14]. The ascent of Baniymin as king of kings comes upon the threshold of Yishshakkar who calls the Name to ascend into the Unified Consciousness from which it is sent [I DHY/I Chron 6:72; MT/Deut 33:18-19]. As one makes the ascent they leave behind the expressions and traits of the former kingdom in which they served. Those who are released from the chains of satan are those of the spirit of Yúwsphah/Joseph who rises from the prison of Metsryim—forms of the world unto which people are chained. One must, must, turn their faces from the things of the world unto the Faces of the Auvwim/Fathers to be set free from the grips of the world, for **as one looks so are their rings/eyes set.**

From the day of a Name's ascent, a Name glories its house as a seed glorifies its head with flowers and baskets of fruit. The glorification of the plant is the glorification of the source thought from which the plant is sown. In like manner, a Name bears its glory upon its branches to reveal the glory that it has within it from the Aúwv/Father to whom the Name belongs [Yahuchannan 17:5]. The attire of a house is according to the thoughts of the one occupying the house. As the master of a Name appears in a house, then the house and all within it bears the thoughts of the Name which has come to claim all of its ground and reward all of its servants—members with the bounty of the harvest.

A SeedName flourishes in the lands that are good soil, meaning those which are devoted to the Collective. When all parts reside as one and for one, then the Name attains unto its full stature in meShich. Being **in meShich** is to reside in one's Word construct of 64 Words; being **in the fulness of meShich** is to reside in the full measurement—the extension of one's Words. As the Words are extended from the SeedLogo, then one lives in the fulness of meShich.

