

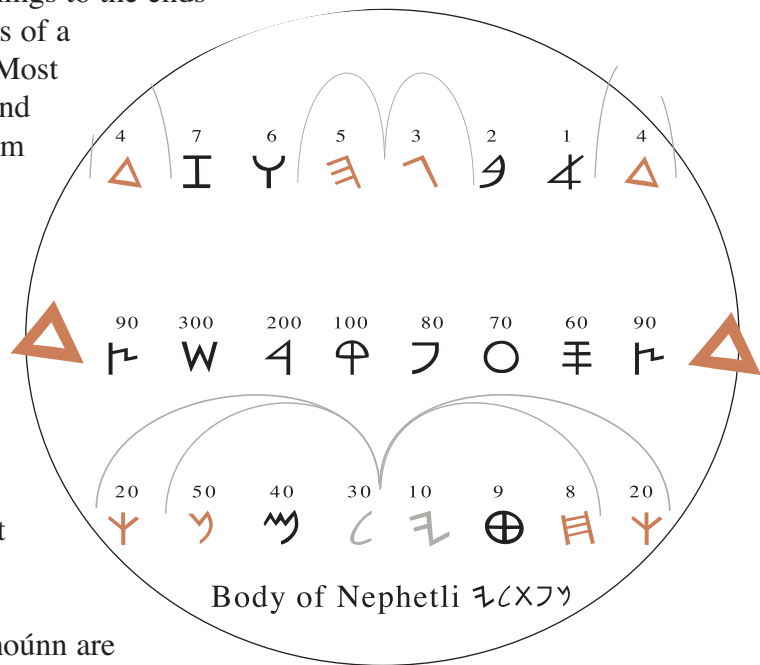
The Offerings of Nephethli

are In the Day/Act of the Twelfth—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 Nephethli

Achiro Bann Goaynun 𐤀𐤁𐤏𐤁𐤏𐤁𐤏𐤁𐤏𐤁𐤏 [CHP/Num 7:78-83]

THE CONTRIBUTIONS/OFFERINGS OF NEPHETHLI DURING A MONTH

In the course of the offerings, Nephethli follows the offering of Shamoúnn, whereby one meditates upon what they have been given to hear and understand. As one hears the Words of YahúWah, the heart is the messenger that carries the teachings to the ends of the earth, literally meaning unto all states of a Name, through which the Kingdom of the Most High is comprised of all lands of a Name and the magistrates within those kingdoms. From the service of the heart, comes the ministries of hamevasserim—the evangelists. The dedication of the heart is trusted with all riches, whereby they are the treasuries of the Most High and the financiers of the congregations that assemble together. In every oylah the treasuries of OLiyun are given to Nephethli from which they are gathered and laid up in the honeycombs of most agreeable thoughts and the jewels that form from them in the mind.



The offerings of Nephethli and Shamoúnn are the foundation of each Kingdom. According to the Values of 1-10 emanating through the Fathers, 0 987 654 321, every Kingdom is established. As the Values are heard and then transferred to the heart via the wood of Shamoúnn, the Kingdoms of the Neúwn are established and their messages go forth the ten lands/states within their Kingdom. The spices of these lands are gathered daily and borne as gifts to these Kingdoms, i.e. as all lands gather their spices, precious weavings of thoughts/cloth, and their attributes of gold/wisdom, silver/understanding, and bronze/knowledge and present them to 𐤀𐤏𐤏𐤏 Shúwlmeh/Solomon—unto the forth coming states of their kingdoms. In this manner we bring our spices and the cloth woven from the offerings, the grain, the oil, and the wine and present them to the Most High as the harvest of our services upon the altar. The Name Shúwlmeh/Solomon is borne by the offspring of Daúwd—of the Unified Teraysarunim who are ever becoming. The Name of Shúwlmeh is composed of two words, *shel* and *mah*, which denotes what is at the fore of the eye, what is coming into being, the transpiring **results of the configurations of the double Teraysarun/𐤀𐤏𐤏𐤏 which are ever unfolding before us in wonderment and majesty from every offering**. Through the union of the wood and the kevesh offering of each oylah, the House of Daúwd is formed and the offspring—Shúwlmeh, who bears the results of all that emanates from their Union. Shúwlmeh is the king that emerges from the thousands of oylah and who bears the spices for the altar of incense and the wealth of the Most High for THE BAYITHHASHAM—THE HOUSE OF THE NAME. The compositions from the offerings are infinite from every Union of the oylah. As the formula-

tions of the offerings emerge they are defined and read and gathered. The wealth of the nations are derived from the Union of Names and their offerings. Shúwlmeh conveys the emerging states of a unified Kingdom without limitations; who is called and read as Yedidyahu—the attainment of the beloved of the Light Emanations. From the heart altar of Nephethli comes the spices and gifts that are presented upon the altar of incense that is transpiring from the evening and morning oylut/offerings.

As the blood of the heart runs unto the ears, the ears are further enlivened with the extent of the messages that are heard. As the ears provide a foundation for the heart, the ears are whitened unto the service of the altar. The far reaching effect of the blood of Nephethli imparts the Words from the heart to Shamoúnn. As the ears support the service of the altar, they are ever the wood, as one that upgirds another to fulfill the offerings of Nephethli. For in that the wood of Shamoúnn is primary in the offerings of Nephethli, its coals do yet burn in the heart even as the spark of what is heard does not die out in the meditations of all heard from the Most High. Shamoúnn is as the shelichiym/envoys which send forth the words unto all peoples through Nephethli.

The offerings of Nephethli open upon the wood of Gad. As the teachings come from the Words the heart is drawn unto the sweetness of the Teachings and gives itself to house the Words as a treasure chest. The heart seeks the Words of Life and will sweep itself clean by its flowing blood of all words that are not of the Light. Through the heart giving itself unto the Word, the heart is structured. The heart is full of compassion and love that it gives itself that all members that surround it walk in the Illumination. Therefore love is shed from the heart which is in the centre of all houses as the great city of Yehrushalyim. To this city there are pathways for all Names from all spheres to come to its altar and make their offerings upon its altars. As one comes to Nephethli they receive the Illumination of the Words as they open through the Fire. Portrayed as Laban, the heart gives its daughters—the means to develop all four quadrants/sides of Lights that are of Wisdom/Liah and Understanding/Rechel whereby the Mind bears its fruit for Father Yaoquv.

The heart is the house of Words. As Gad speaks and gives itself within a House, the Names of that House receive a dwelling state. Nephethli, who provides a dwelling state for the Twelve, is the centre of the Tent of Meeting comprised of twelve pyramids for all facets of Mind to occupy as a unified community. The Unity of the Twelve comprise Nephethli, and apart from the Twelve, the chambers of the heart would be empty. According to the chalavanah spice, the heart receives the Words of the Most High, having set up strands of Thought through which the messages of the Most High are received Mind to Mind. Through the nine strands of the chalavanah spice arising from the oylah of Nephethli all thoughts pertaining to the BayitHhaSham—The House of the Name are communicated unto us.

Nephethli takes the grain that is ground between the two stones of Gad, and makes the bread for the Houses of YishARAL. When we give from our heart we are offering to our neighbor the pure unleavened Bread of humility and truth.

Nephethli provides the wood for the initial offering of Aparityim. As the heart gives of itself to lift up another, the blessings of Aparityim flow unto them. The release of the Thoughts in Aparityim is the means to formulate all the Heavens/Names and the Earth/Aurets/States of Light, for from this union of the heart and the fountain of blessings comes the Seed of Baniymin of which are all Names and the States of the Seed which are in Zebúwlan.

Through the offering of Nephethli, one establishes a path between the heart and the mind, whereby the meditations of the heart arise and illuminate the mind and all members. The mind is the means

of expanding the heart for it provides a space for the meditations to expand unto and from which the light of the meditations to be shed abroad in all spaces of a Name. The mind is the servant of the heart illustrated in the parable of Yaoquv laboring 14 years for the Liah and Rechel. Through the labors of the mind, the mind receives its Twelve chambers whereby it is fruitful and multiplies. Through the Twelve Houses the mind establishes a Kingdom in the midst of the earth/spaces to which it is sent. Hence the Kingdom is within the Mind, and from its labors, the Kingdom and its Lights fill all levels of residence the heavens and aures/earth.

The Words of Gad issued by Aparryim are given to the heart that is dedicated to the Unified Kingdom. The dedication and submission of one house unto another are the means of full exchange between the two. We watch after our heart as a gardner watches after their field, to tend to it—cultivating the chambers in the heart which are called the good soil—meaning the soil for the Collective messages. We tend to our heart by consciously appropriating the Seed issued by Baniymin for the manchain of each offering. The Seed is of the Aúwvim which determines our level of processing the oylah which includes seeking to serve and seeking to comprehend for the sake of our position in the Collective. The Seed is formed during the processes of sowing the Numbers of each part and by watering the Seed through the stirring of the staff in hhakaiyúwer.

The results of Nephethi is the formation of the heart of Knowledge composed of all and for all Houses of YishARAL and all peoples. The Lammad being 12 has chosen the 12th House for its residence and capital.

The House of Nephethi is in the midst of the ten lands as their capital city/gathering. Each of the lands have their Numbers. By the Numbers of the lands we enter into them as we have an Understanding of the Numbers released from Nephethi. The lands are measured out according to the Lammad/scepter that resides in Nephethi, whereby all of YishARAL are born of the heart of Chakmah, and Bayinah, Bilchah and Zilphah, which depict the 4 chambers of the Heart—the south of Chakmah, the north of Bayinah, the east of Bilchah and the west of Zilphah. As the measures are allotted from the capital births occur designated as the Offspring of YishARAL. There are other measures allotted for the nations or processes which are derivative Values of the Aúwvim, whereby Avrehhem is both the Aúwv of YishARAL and also Metsryim, and whereby Yaoquv is both the Aúwv of YishARAL and Adumi/Edom.

The ten lands are formed in the midst of Nephethi and all peoples walk by the Light therein of Chakmah and Bayinah. The flame of the Unified Consciousness whitens the mind in the shechalyet spice.

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

ZEBÚWLAN זְבֻלָּן

In the House of Zebúwlan the hearts of Nephethi recount the steps of a Name. The accounts of a Name and their place in the House of YahúWah are told through parables. **Each parable has ten steps.** The parts within a parable are 12 as discussed in ALhhim Achadd [COMBINATIONS OF THE RINGS OF THE LAMMAD].

Three Names are used to convey the commonality of the narratives. A brief summary and examples are given for each of the three Names selected to illustrate the ten steps in a parable.

1. **The Seed Thought of a Name.** The initial stating the basis of a Name, lineage, forces of momentum and extension of Thought which assemble within a Name. The purposes of a Name are set forth.

- a. The Name of Yúwsphah/Joseph—to increase Understanding.
- b. The Name of Yahushúo/Joshua—to bear the Emanating Consciousness.
- c. The Name of Avrehhem/Abraham—to expand the Aúwv/Father.

2. **The House** of the parable and the leading Name in the parable. This pertains to the works of a Name associated with the works of HhaALhhim.

a. The Name of Yúwsphah/Joseph—House of Rechel, left side of Laban/the heart, side of Understanding and the House of Yaoquv, conveying the Mind of Knowledge.

b. The Name of Yahushúo/Joshua—to bear the Emanating Consciousness—House of Maryim, HhaLaúwi/Levite, referring to the north side of Marri, and the House of Yahúdah—the increase of Numbers. The House of Daúwd/David signifying the union of the breast from which the emanating consciousness of a Name rises.

c. The Name of Avrehhem/Abraham—to expand the Aúwv/Father. The House of Tarach at the age of 70/Oyin, one bearing the Consciousness the all compositions of the ascending mind.

3. **The channels** through which the Name flows. This refers to journeys, schooling and interactions with the Midrashim of Nine.

a. The Name of Yúwsphah/Joseph—the School of Rechel, an orientation to the pit—action void of understanding, the hand of the YismgöAL/Ishmaelites—the bridge between the Invisible to Visible, the School of Definitions/Metsryim; the School of Phargöh...

b. The Name of Yahushúo/Joshua—the School of Maryim, The Wood of Yúwsphah/Jospeh—one who creates teachings depicted as a woodshop, School of Yahuchannan hhakuwáhnim; the Temple courts, Teachers of the Teúwrah/Law...

c. The Name of Avrehhem/Abraham—the School of Tarach, Haran (place one obtains a wife is a School of Thought that stands with one/their helpmate), Lights of Astrology/Ur of Chaldees...

4. **The favor/grace** bestowed upon a Name, as each fruit upon a tree is favored to receive the nurturing from the tree as well as the surrounding Lights in which one grows.

a. The Name of Yúwsphah/Joseph—favor of stars, moons, and suns that bow unto the lad; favor of the Aúwv; favored in prison, favored by Potiphar House, favor of Phargoh...

b. The Name of Yahushúo/Joshua—favor of Chakmah and the ALhhim, favor of wise men, Yahuchannan hhakuwáhnim, acceptance of the heavens/favor of Aúwv...

c. The Name of Avrehhem/Abraham—favor of YahúWah, favor of cattle/RAuwaben/visions; favor of Phargoh...

5. **The paths of Illuminations** of deeds/works of a Name. Keeping a record of events corresponding to the Lights of days, their Numbers, months and their years.

a. The Name of Yúwsphah/Joseph—goes into Metsryim setting the route for manifestation and the Kingdom of ALhhim in earth, sets the course from and to Land of Kenoni/Caanan...

b. The Name of Yahushúo/Joshua—goes into Metsryim, state of consecrations of mind branching/Nazareth, Golgötha—Mind Illumination...

c. The Name of Avrehhem/Abraham—to the Land of the Rings/eyes (to the land which I show you); inheritance of the Ten Lands of HhaDavar—of one's 64/10 Words; the ten steps in the spiral of seven.

6. The associates of a Name, calling and reading the Twelve within a House, interactions with teachings, family, oppositions, etc.

a. The Name of Yúwsphah/Joseph—Rulers of Metsryim; Fields of Harvest, The Twelve...

b. The Name of Yahushúo/Joshua—House of Masters, King of Yahúdah/Numbers, The Twelve...

c. The Name of Avrehhem/Abraham—House of Kings; Lot and Sarai, the base formulations of soul...

7. The Words and Sayings of a Name. These are the core projections of the Thoughts being unraveled from one's SeedName.

a. The Name of Yúwsphah/Joseph—Interpretations of Dreams—unfolding that which assembles and settles in the yúwm/west; Words to fill the sacs of the Twelve; Words of appropriations to all peoples/states.

b. The Name of Yahushúo/Joshua—Words to fill Twelve baskets; Words of Anni—Thoughts of the Emanating Consciousness that are of the Way/Paths; the Truth/Affirmations, and the Life/Ascensions

c. The Name of Avrehhem/Abraham—Words of the Heir/Offspring; Words of 3

Messengers/SharMalakim: GavriAL promise for Yetschaq; MikaAL and RaphæAL concerning Suwdim/Sodom; Words of ALhhim to heal Avimalek...

8. The ascensions of a Name. The altars built, the levels of ascensions/risings, noting the place of each change of elevation.

a. The Name of Yúwsphah/Joseph—rise from the pit, rise from prison, rise to the throne; The altars for the nesek/wine; altars for the bread...

b. The Name of Yahushúo/Joshua—rise out of Metsryim, rise on the pole, rise from the tomb...

c. The Name of Avrehhem/Abraham—rise of out of Metsryim, rise from the altars of the oylut, the ascent from each place the altars are made in the days of Avrehhem...

9. The fruit of a Name. The accomplishments and extensions of the Seed.

a. The Name of Yúwsphah/Joseph—fruit of salvation of all peoples; testing/faith; fruit of the loins that runs beyond the wall from which they have been borne; fruit of the grain, Seeds of all generations and their lands...

b. The Name of Yahushúo/Joshua—fruit of consciousness, faith; fruit of salvation of YishARAL—the Twelve and their writings within all peoples; fruit of Numbers and their embodiment...

c. The Name of Avrehhem/Abraham—fruit of faith, obedience; fruit of Seeds of all generations and their lands; fruit of kings...

10. The days of fulfillment. Statements of how something is done corresponds to a Writing/Scripture of a sacred texts. Forming a Seed to return to their Aúwv/Father is gathering all thoughts of their SeedName from their Aúwvim into Seed Clusters for further expansions and bearing of Illuminations. When a Name returns to their Father/Fathers the saying refers to the Seed sown below rising to the crown from which it dropped. The ascent a Seed from the base of the loins to the crown of the head is the path of return.

a. The Name of Yúwsphah/Joseph—returns unto Yaoquv/the Aúwv and beholds the faces of Knowledge appearing from with one's SeedName.

b. The Name of Yahushúo/Joshua—ascends and returns to the Aúwv to show the proliferations of the SeedName.

c. The Name of Avrehhem/Abraham—is gathered to the Aúwvim/Fathers.

The lives of the characters in the Teúwrah/Law and the Sayings of the Navia/Prophets are presented as allegory to convey unto us the paths and encounters of fulfilling the momentum of our Names. As *the thoughts are depicted into personalities we can feel the heart beat of the parable*. The narratives include managing oppositions to our purposes unto the fulfillment of all that we are set upon the Lammad to perform. Upon making the full ascent of our SeedName we are gathered unto the Aúwvim from which we are sent [CHP/Num 24:3; Yeshayahu/Is 14:4; Tehillah 78:2; Mattithyahu 13:24; Gal 4:24].

When one opens their mouth wide upon the wood of Nephethli, then the mouth is filled with parables. [Note the wide position of the Qúphah-PaúWah in the House of Zebúwlan.] To open the mouth wide denotes the manner and objective of speaking. When one speaks in this manner they are covering a huge territory as the sun that speaks broadly each day. Upon the wood of Nephethli the offerings of Gad follow, whereby one speaks the meditations and the formulations of the heart. The compounds of the heart composed of Bayinah, Chakmah, and Dagöt are dark sayings in that they are layered upon each other. As the Words open upon the tongue of Fire into a parable they give the Light of Understanding. The dark sayings of Nephethli in the north open upon the tongue of Gad in the south through which the compound thoughts come forth unto full illumination.

SPEAKING FROM THE HEART

The offerings of the heart lead to expositions of Words of Compassion. As compassion and considerations of all sides are spoken one is speaking from the heart verses speaking from what is seen or by what is heard. ***Gad is dedicated to the heart from which the Words of Compassion are spoken on behalf of all houses.***

The Words of the heart are measurable by the intervals of Nephethli. They operate upon the frequencies of 32 to 320 which speaks of the House of the Lammad 32, whereby the Words of Nephethli are of the Lammad—the Staff and the Teachings from the platform of Wisdom 32 unto the Understanding Consciousness 320 within Lammad. **When one speaks of the Lammad Consciousness 320 they are a Master/Begöl 303.** A Master speaks unto 1 to 10 to fully extend all within the Lammad unto the deeds of HhaLammad whereby they are of the Consciousness of HhaLammad. ***Those who speak of the Twelve from the crown are Masters of their House.*** From the Rings of the Lammad all ThoughtValues are emitted to be housed within the Rings of its body and their Offspring. Hence as one speaks of all within the House of Lammad they speak according to the frequencies of Thought emitted to various parts of the TreeHouse. As one speaks of those things within **the House of Lammad** one is speaking the thoughts which dwell and flow from the heart/32/32. As the blood of Gad swirls 7 times in the garment of Nephethli in the sequel offerings, the mouth activates the garment of the Nephethli—the double Teraysarunim 44 and all within them, whereby the mouth speaks of all within its body of Nephethli.

The happiness of the heart leads to discoveries. When one is content in their service they are free to make explorations. The bogging down of the heart is due to misunderstood words as well as the lack of meditation. As the heart is layered with information daily from the four sides of Light, the heart becomes a library of information that is opened with the evening and morning oylah. What we understand regarding any idea or Word is relative to our positions on the spiral of our pole. As we attain certain heights we see things differently. When as a child one sees as a child or as adult one sees from another perspective. One may come near an idea and behold it from their nearness until they enter into

the same field of the idea whereby they understand it intimately. There are four sides of beholding every Word, and each is necessary to compile the sum of the Word. Each glimpse builds upon the other until we come to view all things from the crown of our Names as an ascendant begöl/master of the Name—our Name. What we bear from our hearts daily is for the new generation of our mind that is renewed by the processes of the oylah.

As the strands of the Seed thoughts are opened from the oylah, they configure the heart according to the emerging thoughts arising from perfect unity of the wood and the parts. As the strands are gathered in pairs 9:9, 8:8, 7:7, 6:6, 5:5, 4:4, 3:3, 2:2, 1:1, O:O and arranged upon the altar of the semmyim/spices, the mind is restrung as the heart to carry the emerging strands of perfect unity. The sum of the stands are 90 of the Unified Consciousness OO, through which the heart and the mind are transformed daily by the Numbers of hhakuwáhnim 90OO.

Through the unions of Names, the heart forms lattices, as interweavings of Thoughts whereby we are woven together in love—the double teraysarunim/ΔΥΔ. The is described in the texts to be knitted together into one fabric/body. The garment of Nephethli is composed of two bronze pyramids, one in the front and one in the back. The back is Numbered 456 from the top down and the front is Numbered 654 from the top down. The Union of the corresponding Values are 4+6, 5+5 and 6+4 or 10 10 10, the sum of 30/Lammad. The sides of the pyramids are winged vents. On the left is silver with the Numbers 987 from the top down, and on the right is the golden flank with the Numbers 123 from the top down. Together they are 10 10 10, the sum of 30/Lammad. Together they comprise the Semek structure in their midst upon which the threads hang in the shape of the pyramid ₪. From this renewing resource one speaks from the Libraries of Light.

SEQUEL OFFERINGS

The heart of Nephethli follows the offerings of Gad, as one follows the Teachings of Life. Upon the teachings from the Tree of Life one lays open their heart to receive the Words of Eternal Life as the parts of the offering are placed upon the wood of Gad in the Fire. As the waters of Gad bathe the parts of Nephethli, each of the twelve parts of the heart are activated according to the Sayings of Life, whereby the heart breathes the Words of Life. Through the heart receiving the Words of a Name the entire main hall—the Hæykal is constructed as a dwelling place for the Ascendant Name.

The heart bleeds for one main purpose: to produce the Fruit of the Words of Name in which one lives/ascends and has their State in the Unified Kingdom. As a plant devotes a huge amount of their resources to make fruit, so the mind and body devote the blood to form the Words of ALhhim through the offerings. Through the formulations of Words as Name comes into fields of Knowledge in which they dwell and perform their services to the Collective. The choice of Words that one creates comes from the pairs of unified branches whereby the Words generated composed upon the heart altar convey the strength and blessing of Unity.

It is best to know where someone's heart is rather than their mind, for though one knows the mind of another today, it will not be same tomorrow. However, when one knows the heart of another, then they know where one is going and what the mind will become day by day. When the heart is devoted to purity for ALhhim, then one knows that the mind will be filled with all good things to administer their members for the Collective of ALhhim. When one cannot make a commitment or a covenant then they are as the grass that is yet to rise to form a stalk. By forming a stalk one has a backbone to stand for

who they are in ALhhim whereby they can form a head for ALhhim and be counted. Those who make a covenant are those with whom we are to walk, for they have the strength to uphold you and you them as you make your journey to form the mind of meShich.

As the heart gives of itself to Wisdom, the heart supplies Aparryim with its strength to bear all offspring of ALhhim. As the offerings of Aparryim follow Nepheli the garment of the heart is whitened by the givings of Aparryim, and the waters of Nepheli swirl into **the twelve parts/vessels of Aparryim, as twelve buckets** to uphold the offering unto its transformation and ascension as the **Rings of Adim/Vapors** [1SM/Kngs 18:31-35]. The buckets of the parts are filled by four round jars/kædyim/כַּדִּים denoting the Rings of ALhhim. There are four round jars for the four Houses of Wisdom, four round jars for the four Houses of Understanding, and four round jars for the four Houses of Knowledge. The waters denote the flow of the vast thoughts, tongues and processes of ALhhim being imparted to YishARAL [Chazun/Rev 17:15]. As all levels support each other as one they rise and fulfill the oylah—the transformation through the Fire of the Collective/YahúWah. As we are one, the Fire consumes our offerings and transforms them into an expanse of Consciousness, Tongues of Neúwn and processes through which the thoughts are enacted—deeds [SMS/Acts 2:1-4].

YISHSHAKKAR אִישׁוֹשֶׁק

In the House of Yishshakkar the offerings of Nepheli whiten the mind brighter than the sun. The heart gives itself upon the wood of Shamoúnn. In so laying its members upon the branches of Shamoúnn the heart seeks to extend itself in service according to the branches of Understanding, through which all is made of unequivocal sides. By giving the heart upon the branches of Understanding, the entire body is set ablaze with the Fire of the altar and none can escape its fervent heat. What is formed in the heart comes to reside in the mind. The outcome of the offerings leads to the full illumination of Bayinah in Chakmah. The law of gravity is denied in preference for the law of ascensions. What is presented in all seriousness with the weights of glory arises with jubilation and the ascent of weightless Consciousness. There is the law of rain falling and the ocean rising. What comes down as silver droplets rises as golden beams that magnify the inner light of Understanding. The opening of one stream of Understanding is greater than the space from which it came. One falls upon their faces at the altar and in the next scene their faces are ascending into the presence of hhakuwáhnim.

THE PATHS

The offerings of the heart open the pathways of Understanding, Wisdom, and Knowledge. Nepheli is of the north side of Understanding and the life of Dan. All paths branch forth from what is in the heart illustrated by the veins that run into all parts of the earth from the midst. Choose the paths that your feet will tread for there are many paths and trails, some yet to be marked and cut out where the leaders of faith make a path for the flocks to feed into the studies of YahúWah. There is given to us the path of parables which are written from the platform of Knowledge. On the right of the parable is Wisdom to show the parts of the story, and on the left is Understanding to provide the interpretation. As one walks in the parables of hhakuwáhnim they walk in the paths of Dagöt, Chakmah and Bayinah. Those that walk in the activities of the world handle knowledge but do not come to know its parts nor what they mean. Outside the parables is darkness that is the void of Illumination. The unexamined life is not worth living meaning that without examination of all things there are no values by which one lives. The writings of the Teúwrah are exceeding broad, for they take what is to be a reference of mat-

ter, and then expound upon its construct, design, and components in every setting that one may encounter from the chamber of the king to the house of the prostitute whereby one is Enlightened to walk as masters amongst all things made and has Wisdom to avoid the paths of destitution. The masters of the writings amongst all peoples are not attempting to set forth a religion to corral the populace into opposing camps but *to set forth the Teachings* in all levels of our development *which are as above in the Unified Consciousness* that we may enter into the Unified Body of Illuminated Thoughts and their Perfection, called the Urim and the Thummim.

THE SPICES AND THE ARK

The structure of an offering is transposed from the heart to the mind via the branches of a Name exuding to create **the netiph spice**. As **the shechalyet spice** is gathered next from the offerings the mind is whitened unto all expressions of the heart whereby the thoughts of the offerings are expanded in the mind for all subsequent thoughts and their expressions. In this manner one renews or changes their mind whereby their days are filled with the Light that has opened from the streams of the heart offering. The spinning of the mind seven turns is the making the arúwan/ark. All of the shittim boards of the branches of the netiph are arranged to house the writings of Knowledge now flowing from the tree of a Name. As the **chelavanah spice** is gathered, the scrolls of the arúwan are inscribed with information unfolding from a SeedName. The spices are the means to infuse all thoughts of the offerings from the unified sides of the body into the mind—to enable the thoughts to pass through the veil/screen into the set apart places of the ark. Upon this table of spices the mind eats its bread from which breaks open the lavanahzekah spice and frankincense. With the grain comes the drink libation of remembrance. ***The process of the oylah of each day of two parts is the State of Enlightenment and Consciousness*** in which one lives and walks amongst others.

The **making of the arúwan** is by the 12 branches of the shittim tree of a Name—the ability to branch into all sides, their Numbers and Breath as all things are formulations of Yahúdah and Dan [SYM 25:10]. The Numbers are 2.5 cubits for the length of each side *times* the width of 1.5 plus the height: the sides are $2.5+2.5 \times \text{the width } 1.5 = 7.5 + 1.5$ for the width side + the height of both sides $1.5+1.5 = 12$ /Lammad. The multiplying factor is from the left from the evening offering and from the right side from the morning offering, whereby the ark is in process of being made from evening to evening. The 1.5 of the width is called the *expanding side of the base*; hence it is multiplied on the side according to the offering and added on the opposite side of support. The **cubit** is the matrix of thought through which the Values and their Words may be inscribed. The arúwan is the Head of the Lammad in which are the summations of Unified Sides 12 composed of the illuminations of the unified 2.5 times the dimension of the thoughts 1.5 + the stability of the dimension 1.5 in which are the means of an expanse from two sides: Bayinah and Chakmah and their elevations/heights, $1.5 + 1.5 = 12$. Twelve is read as the Unified Sides of the altar from which the 6+6 branches exude their substances to form the arúwan with the spiraling breath stimulated by the shechalyet spice.

The **spinning of the thoughts are seven-fold per the seven rings of the dam/blood**. Each spin is a measure of 50—the Consciousness of Light according to the directives of the Neúwn upon the spiral of 7 as they are transferred from the heart to the mind. The sum of the spinning from each side is 350: 7×50 . This measurement is the of the 350035 that pertains to the 70 that comprise the Unified Consciousness of Yishshakkar. The making of the arúwan is for the Day of ALhhim composed of two parts, the evening and the morning which sets the five times of prayer daily. Upon the spinning of the thoughts and their acceptance in the hand/10, one may receive the fruit of Dan 360 [350+10] and then

gather all fruit for the strands to be placed in the arúwan. The strands of fruit are gathered by the Numbers of their rods: on the north: 360, 180, $8 = 8$; on the qedam 610, 730, $21 = 1361/11$; on the negev 8, 8, $22 = 38/11$; and in the yúwm 80 80 85 = $245/11$. The reductive Values of each side 41—the emanations of the full spectrum אָגַזְחֶמֶץ (41) of Light. The 4 ones are the drawing out of all Words in Baniymin, the Seed of 1111. The sum of all stands is 2192, the strands of the Neúwn Mind/14/5 in which are the 19 in 10—the unified 9 strands laid up in diagonal pairs upon the 4 sides of the table of spices; half on one side from Dan to Zebúwlan and half on the other side from RAúwaben to Baniymin.

The times of prayer are 1) the evening in the Light of Dan, the first hour of stars; 2) the taking off of the spices of the evening at dawn light, hour of Yahúdah; 3) the morning oylah at the hour of RAúwaben, daybreak of 12 inward parts; 4) the gathering of the spices of the morning, the hour of Aparryim, the lights of sun setting from Gad to Aparryim (30° above the horizon); and 5) the coming beyond the veil, the hour of Baniymin, the twilight of the 12th hour.

According to all that is opened in the oylah one has the Words of their Names through which they become masters. As the Words are gathered into their arúwan, they are now the teachers of their members. The tongue is the instrument equipped with the Knowledge that has opened from the sides of their Seed whereby they do not walk nor speak in darkness. One learns to become **a master** by studying all things of the Unified Consciousness deposited within them and then entering into the service of comrades unto their fulfillment.

As the House of Nephethi makes the offerings upon the wood of Gad, the wood and the waters of Gad transfer all wealth of Wisdom, Understanding, and Knowledge unto the heart whereby all that is in the heavens upon the lips of hhakuwáhnim are transferred to the earth as an everlasting deposit. Through giving all to the spaces they are unified to the kuwáhnim forever for they have positioned their Words as stones in the earth and claimed all spaces as holy ground unto them. Though the SeedStones of their Names may slumber for a season, the Words and therefore the Light in them will arise as the days of Wisdom and Understanding come upon them whereby they shall testify and thereby affirm the Unity of the earth with the heavens to consummate one Kingdom of Names. These days of affirmation are when the Ayshshuri are gathered into the Kingdom of the most high as the peoples come up out of Metsryim and all nations into which they are sent to make holy all lands and their processes to YahúWah [Yeshayahu 19:19-25].

The joy of the heart is giving to the mouth the sweetness of its Words. This is the joy of every heart. In contrast, the sorrow of the heart is when the heart is employed to speak with anger. When the heart speaks the Words of Light then it *speaks by its nature to give and bless*; however when the heart is used to speak falsehoods and curses then it as a land downtrodden by foreign task masters. *The freedom of the heart*, as with all lands, is the state of the oylah whereby it is in perpetual motion and thus not caught into traps of idols which harden the heart into thoughts of the past nor into imaginations of fixed images. In the continual ascent and descent of all from the heart the eyes of the heart see beyond any fixation of thought or form, whereby **the heart is at liberty to serve according to the emerging Faces of ALhhim within all things**. For if all things are made of HhaALhhim then the expressions of ALhhim are within all things unto which the heart serves without dropping a beat.

STATES of FREEDOM
We serve the eminent
Faces of HhaALhhim
lest any of our
members become
trapped in the past by
an image, thought,
word or deed apart
from the Emanating
Consciousness.

When the Teúwrah speaks of a land flowing with milk and honey it is referring to the heart that flows with the milk of the Word and the sweetness of the Word. Both the milk and the honey come from the Dallath-Dallath whereby the breads of YahúWah need no sweetener added to them for in the grains is the sweetness of agreeable thoughts and Values. Hence in the Word is both the milk to nurture and the devash/sweetener of agreement. Happy and satisfied are they who feed from the breasts of Chakmah and Bayinah for out of them come the daily bread arranged upon the Table of the Faces.

SUBSEQUENT OFFERINGS OF NEPHETHI IN THE HOUSE OF YISHSHAKKAR

The offerings of the heart arise from the wood of Gad. The heart is given to serve according to Words of Knowledge which are birthed from the sides of Bayinah and Chakmah, whereby the heart does not go after strange strands of light that cannot be woven into the fabric of the Unified Consciousness. These strange strands of light, being emanations of diverse, uncohesive forms, differ from the emanations of the Words of Gad, whereby there are strange alhhim distinguishable from the ALhhim of the Collective Body of YahúWah. As the heart is consecrated in the Fires of the oylah, it is given wholly for the Collective and bonded by the cords of ALhhim, whereby one loves—becomes bonded to YahúWah with all of their heart.

The words form by the Dallath-Dallath are the means for the rings to form and to expand. As the double Dallath flanks the Zayin ALphah, the construct of words are upon the lips of the rings and through them one's vision expands into all areas and states of the Unified Consciousness. As the Words of a Name are opened and as the the Words of Teúwrah are unfolded with prophecy the lands of a Name and the works of a Name expand and are filled with the Lights of the Words. In that Nephethi is in the the centre as the capital, the lands of the capital expand from the midst.

The heart given wholly to YahúWah—to The Collective of ALhhim—is seen/recognized by the Seven Eyes of ALhhim. The Næviya/Prophets speak “For the eyes of YahúWah move to and fro throughout the earth that They may strongly support those whose heart is completely unified [2 DibreHhaYamim/Chronicles 16:9]. Though they did not regard the beginning of the building their house—the Works of Wisdom...“They shall rejoice, and shall see the stone of tin (plummet) in the hand of ZarubabAL [The tin stone refers to the Tayit Body of a SeedName that sprouts forth according to the Lammad 𐤆𐤓𐤁𐤀]. **These are the seven eyes of YahúWah, that run to and fro through the whole earth** [ZekkarYahu 4:10]. Through the offerings of the heart, the 7 eyes of a Name rise and connect with the seven eyes of YahúWah. The stone set to the faces of Yahushúo—the Emanating Consciousness of Yishshakkar—has on one stone seven eyes [as on one Seed Stone are the 7 Eyes of ALhhim]. Behold, my Hand engraves an inscription on it,' declares YahúWah of hosts, 'and my Hand completely removes the iniquity of that land in one day—an act of Unity [ZekkarYahu 3:9; SMB 15:13-16]. The iniquity is of the Amori—sayings that are marked in the consciousness. The land refers to the House of Yishshakkar in each SeedName in that *the stone is set to the faces of the Emanating Consciousness* through which these Words come forth through the offerings of Yishshakkar. The Words of Fire rise out of the offerings in which they are hidden, for when the parts are opened then the Words come forth and ascend to the mind.

As the Words of the Covenant are written upon the heart of the Consciousness, which is the SeedStone of the Neúwn-Chayit in the heart of the Body of Yishshakkar, the pretense is removed in one day—unified act/deed. The former writings in the consciousness of a Name are wiped clean, and the

Words of YahúWah of the 7 Eyes are inscribed therein, whereby all know YahúWah by the inscriptions upon their heart—inward parts of their 7 Eyes as the inscriptions are read unto them. The inscriptions are made first in the stone of the consciousness and then transferred to the parts, for this is the order of transmission—all comes from the Unified Consciousness and then spreads abroad to all lands and the inhabitants therein.

Daily as we stand to the Faces of YahúWah, we are watched by the revolving Eyes of the seven spheres/planets that show unto us all within their Eyes and which speak of our Names in the great congregation of Names in the heavens. Thus as one of the twelve in us comes to the altar, the corresponding sphere/star to the house making the offering moves in position to witness the giving and ascension of a Name. As we lift our hands from our sides according to the offering, we connect with the seven spheres/stars in the heavens through which we receive in our hands gifts of Wisdom, Understanding, and Knowledge. Through making the offerings of the day and positioning our hands with that house we prepare ourselves to give to and receive from the Eyes of YahúWah.

YAHÚDAH אֲדָמָה

In the House of Yahúdah the offerings of Nepheli rise upon the teachings of Gad. As one speaks of the ALhhim, it causes the heart to rise. The heaviness of the heart is lifted as one speaks of the things of ALhhim and their Collective Unity. The Values within the Sayings of ALhhim are far above the perishable goods of the world, whereby there is no heaviness or fixation to those things around us that are perishing.

The resounding cymbals of Shamoúnn vibrate within the cheeks of Gad, whereby the sound of the tympany is heard with the clashing of the cymbals. The depths of Words resound within our mouths and peel off of the tongue as sayings of all understood in Shamoúnn. The symphony of all parts is played with the chorus of Gad that sings the praises of ALhhim, uttering all things according to the eternal Values in the Thoughts and Numbers. As we speak of the things of ALhhim, then they come to us whereby we have fellowship with the Rings in all levels of dwelling: in the Unified Consciousness, in the House of Dan, in the Rings of ALhhim of the House of Yúwsphah as the Seed opens, and within the Rings of one another. As the heart is set upon the things of ALhhim, the mouth is set upon the wood of the heart to speak all that is in the heart. Thus Gad follows after the offerings of Nepheli to carry them further into the Light, for as one speaks of that which is in the heart, both houses of Knowledge create a pathway into further gates and courses of ALhhim in all states of Thought.

The heart is the empire of the world, from which one sits upon the throne of their Name to proclaim their messages/Words to the world. As one speaks from their throne, they are the **Light of the worlds** through which they govern their nights as Bayinah and their days as Chakmah.

The Lights of every Name are set in the heavens first and then are appointed a place to shine and fill the earth with their radiance. Accordingly, as the stars so are the sand whereby the star of the Seed becomes a tree. The messages of the stars are far reaching and appointed for the worlds now and those to come. The Light of a Name is born in the Mind of the OLIyun first whereby it is a star in the heavens. As the Name is born upon the altars of HhaALhhim it becomes a tree. The Light of a star appears in the days it is appointed within an göat/epoch. Through becoming a tree the Light of a star branches forth and bears the fruit of its Light. For this reason you are of the clusters of the stars to become a cluster of the sands, formed from the waters of HhaALhhim, whereby what is above is unified with that below, and the heavens and the earth are achadd/one.

THINGS CREATED

In the Nephethi offerings, the Numbers are compounded in Shamoúnn as they rise upon the base/wood of hearing, whereby every thing that is made is formed by Understanding of the Emanating Consciousness [Col 1:16]. From the Mind of Knowledge, Wisdom spreads forth its sides from the base through which the Understanding in the midst of the ears appear. As one has Understanding in hearing the Numbers of Knowledge in Nephethi are applied. Shamoúnn initiates the heart with meditations to draw out the Understanding unto Knowledge for the formulation of all things through the applications of the Numbers. Through the oylah offerings, we designate our parts by their Numbers, whereby they are set in service unto the Collective.

The compound thoughts of the heart are contained in the Words of Gad. What is in the heart is revealed by the utterances upon the tongue. Through Words the treasuries are revealed to the discerning hearer. All gold, silver, and bronze are shown to the wise, but a fool who does not understand the utterance does not see where the treasuries are in Nephethi, in which is the temple where the treasuries are placed. The gold is in the right chamber of Chakmah; the silver in the left side of Bayinah, and the bronze in the midst as Knowledge is in the centre of a Seed wrapped with the sides of Wisdom and Understanding. From the heart of Metsryim, we extract silver and gold through which we transfer all wealth from our embodiments to the Collective House of YahúWah. With silver and gold we walk out of Metsryim unto the lands of Ten/Collective wealth of Knowledge.

The flow of the heart rivers forms the bones, whereby the marrow in them is of the unity of Bayinah and Chakmah through which one is able to stand tall, erect and have their movement of being. The bones are crystallized formulations of the thoughts of Bayinah and Chakmah unified through which the fortitude of Knowledge comes forth. Knowledge is conveyed as the Child of the Queens. In that the bones are crystallized formulations they are of the north and shaped by the hands of Marri/Merari who is in charge of their placements and use. From the Name Marri comes the many Maryim—Marys who are the Chosen Agents to carry the Offspring and spices of the most high—the formulations of Knowledge that come from the heart altar of ALhhim. Thus there are numerous Maryim/Marys in the writings, for they are of the administration of Marri/Merari. The Maryim/Mariam/Marys are the fruit of Marri through which the Seed of the most high are carried in their wombs. Hereby in the parables, the Maryim carry the child and the costly spices [Yahuchannan/Jn 12:3].

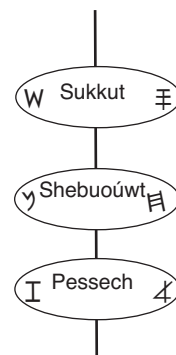
The bones give definition to a form. According to the bones/branches one puts forth their leaves and has the fortitude to hang their fruit upon their stalks. The wealth of a Name are in their bones which are deposited in Aparityim whereby all nations are fed and supplied strength. Accordingly Yúwsphah feeds the inhabitants of the lands and Yahushúo feeds the multitudes. These deposits of wealth are called the bones of Yúwsphah which we carry forth out of Metsryim as we engage in structuring the Faces/expressions of our ascensions. **In that we rise through Metsryim to perform the offerings, the initial step is to structure the Sayings of Gad for ascensions.** As the House of Marri served us in the lands of our sojourn, they provide the distinction of our dwellings in the lands made of the Rings of ALhhim. Though Seed opens with Wisdom where is its strength through which it rises? The fortitude of a Name is in the heart of the Seed from which flows the bronze erections of thoughts that pulsate with the blood of the heart. The bones therefore arise from the heart and are positioned to

bear the blessings of Yúwspah—the offspring of Knowledge and the costly spices. The fortitude of the bones is made by the strength of the Lights of Bayinah and Chakmah through which one stands erect and bears their wealth upon their branches. In this manner there are no poor among you for all have the wealth of their Names from the hands of the Queens of the Heart. Each one walks in the dignity of their wealth and are robed in the glory of their splendors. **In that all are born of the heart, the child is called the Word of ALhhim, born upon the lips of Gad.** Whereas the natural child is born upon the lips of the labia, the offspring of ALhhim are born upon the lips of Gad, even as a fruit is born upon the sepal—lip leaves of the branches of Marri.

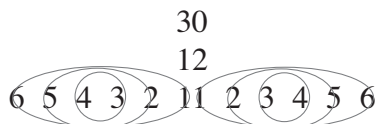
Subsequent offerings of Nephethli in the House of Yahúdah.

The heart gives of itself freely in the oylah that it may receive the words of Gad. The heart listens for the Words of substance which are of Gad—the wealth of a Name. As the Words of Wealth come to the heart, the heart is happy, and without the true riches the heart cries for the Words of Gad to come unto its door whereby they are received with joy. **The joy of the Words** is the result of all set before the heart to bear as the mind brings into its chambers matters to weigh and sort out.

The heart of all Words and their Sayings is opened through the offerings of Nephethli as the parts of the heart are elevated upon the wood of Gad, whose Numbers are Seven: Δ∨. Upon the 7 Rings of Gad, being the Words of Seven Rings of ALhhim, all in the heart is opened. The heart is the throne seat of the kingdom of the 7 Rings, in which all 7 convene 3 times in a year. The gathering of the 7 Rings correspond to an ascending alignment of the 7 Rings upon the Lammad for their convening for Pessech, Shebuoúwt, and Sukkut, the festivals of 7 days, 7 weeks, and 7 months respectively. The origins of these three sevens are in the Lammad/30, meaning within three zeros.



Within the Lammad of 3 zeros are



Within the Lammad are the left and right eyes or 3 rings of 7: 1+6, 2+5, and 3+4. In the midst of these three rings are 11 depicting the double Kephúw which stands unto the faces/sides of the Master of the Worlds: Hhalammad. The 11 are the two witnesses that declares all within the Lammad prior to the formulations of the worlds, whose witnesses are set as the moon and the sun that turn upon the inner shaft of the Lammad giving their Lights to all sides of the Lammad. The Witnesses of 11 + the Lammad of 3 zeros = 41: The Four/4 sides of the Unified Lights 5+5=1. In the midst of 41 are 12/3: 4 (12) 1, or the Shaft of maShayh that turns from the base/foundation of Meneshah through which the three rings of 7 ascend three times in a year. The turning of the staff of maShayh is the reading of the Teúwrah through which one comes to the mind of Aharúwan in whose hand is the Lammad of 30. The crown of these two staffs are 30+12=42, read as 4 2's conveying the 8 of the Unified Kuwáhnim/Priests of 18 in which is the Life of the Teúwrah or the Crown of Life. For this reason the kuwáhnim do not marry in that they are joined forever to the Body of the Unified Eights 88. To this Body of the Queens they are in service night and day. The Mind of the Kuwáhnim is achieved by following the paths of Chakmah and Bayinah whereby one enters into the Virgin Body of Illuminations which is called The Way—HhaDerek, the courses of the Lights of the Double Dallath of Nephethli. Derek √4Δ—the Path/Way to the Mind of the Tree of Life. The Numbers of the Way are 4:2+2 which are the 4 2's of 88,

the Unified Eights of the Unified Consciousness of the Kuwáhnim. The two circles or eyes of 654321 and 123456 are the courses of the Lights of Bayinah and Chakmah through which one comes into the midst of HhaLammad.

Upon the structure of the heart of Bayinah and Chakmah, the blessings of Aparryim are administered whereby the offerings of Aparryim rise upon the wood of Nephethli. The blessings of Aparryim are the blessings of Life flowing from the heart of the Queens.

“WHAT GIVES OF ITSELF IS REVEALED”

The revelation of Reshun, Head of the Lammad, is revealed to us by all that is given from Reshun, the Crown of Knowledge. In that the Crown is the Chief Giver, what belongs to the Giver is the Kingdom. Hereby the Chief Giver is the Land Owner even as your Name is the Land Owner of all your parts. As your Mind gives all of itself, it spreads itself out into a Kingdom through which it has servants. Your members are the servants of your Name appointed by the Mind to carry forth the Thoughts and the Deeds of its aspirations. Everything enacted by mind is an hiring of servants through which it is fulfilled. Every mind appoints its members to carry out the ideas that are generated and acceptable to the mind. When anyone has an idea they employ their members to fulfill it whereby it is performed to their satisfaction or their turmoil. As every work has a result, there is the pleasure of the deed; however not all that is pleasurable results in joy, for what seems to be pleasurable during the course of its implementation leads to entanglements and turmoil as a result. All that is given from the Crown of a Name is of the Mind of Reshun whereby **every deed is examined as to the measure of joy that is at the end of the task.** The Joy of YahúWah is our strength, and being of the Collective Agreement, the joy does not fade but remains within the mind forever, whereas what is not of the Collective Agreement shorts the means to create joy from which comes misery. **Through all that we give, we reveal ourselves.** The outcome of our giving reveals the source of the thoughts that we employ our servants to fulfill. What is thought of in Yahúdah is fulfilled by the distributions of the heart unto Aparryim.

HHALAMMAD

The Lammad is the Head of the Worlds from which all Names and their spheres are spun as fibers. The fibers denote strands of light that are spun on a rotating spindle in the hand or upon the leg as one would roll the bottom of the long shaft up the leg ㄥ or spin it in the hand ㄣ. All thoughts are composed by the House of Lauwi ㄣㄣㄣ.

NEPHETLI ㄣㄣㄣㄣ

In the House of Nephethli the Words of the ALhhim are activated and flow into the screen of Gad—upon the tongue. As the heart is opened as an offering, that which is in the heart runs forth. The heart is the assembler of the Twelve in the works of *YachtsAL*, according to the colors of rays of Light in *Guni*, which pertain to the Numbers/mathematical formulas in *Yatsaor*, and unto their complete states in *Shallam*. From this vast assembly the Words of ALhhim are formed, and from this well of salvation we speak out of the Rings of ALhhim as all aspects of the thoughts in Nephethli are joined into Words of Peace.

The constructs of the heart and its compositions of the many facets of the teraysarunim give way for the branching of words and the light that each word radiates. The gathering of the 12 Teraysarunim form the chambers of the heart. In each of the 12 Teraysarunim are 12 Hours. The angle in which the Lights of Bayinah and Chakmah strike the sides of the Teraysarunim in their seasons, pertain to the heart receiving and formulating the Words of YahúWah. The Words of YahúWah are comprised of those of HhaKuwáhnim, of Dan, and of the ALhhim. In that other *göatim*/epochs emerge from the days of the ALhhim, the heart likewise receives and forms their words also.

The Words of the ALhhim are according to their unified Rings. Within the Rings of the ALhhim are the Words of the hours of ALhhim, whereby there are the thoughts and prayers of the hours. In that the words are formed according to the sides of the teraysarunim and their hours, each word has its coloration and level of thought upon the descending and ascending Twelve measurements marked on the pole of the oylah. The parts are hung upon the staff daily according to the opened and activated words that one has received and formulated in Nephethli that pertains to their Names. According to the Semek/60 of garment of Nephethli: 4+6; 5+5, 6+4 that are the 30 in the midst, and 9+1, 8+2, 7+3 that are the 30 upon the sides, so is the staff formed upon which the parts are hung to determine their descent and ascent, for by the Words of YahúWah the rings and their measurements are determined.

The heart is a generator of the thoughts of YahúWah. The tongue is its servant to bear the illuminations gathered therein.

NEPHETHLI: THE CENTRE OF THE UNIFIED KINGDOM

As one establishes the constructs of the unified teraysarunim in Nephethli they provide an avenue for the Values of Yahúdah to be granted for forming the Kingdom of YahúWah. The manner in which we build the Tent of our Names is through arranging the Numbers of Yahúdah and then dressing them with the veils of our emanations.

All states of the Unified Kingdom are dependent upon the Unified Breaths of the Unified Consciousness. We form dwelling states as bonds through which we have interchanges of mutual satisfaction that are obtained by implementing Thoughts of the Unified Consciousness into associative deeds. If one is of the kingdoms of the world that are now then the talmadim of the Emanating Consciousness would defend/fight for it for such are they of the world. That which is of the Unified Kingdom is comprised of Unified Tents in which the most high watches over and therefore needs no waring over, for only those of the Unified Consciousness dwell therein [CHP/Num 23:7-9].

The opening up of the garment of Gad [worn to make the offering of Nephethli] is to receive the manchaih of the offering of Nephethli whereby the grain can be breathed upon and therefore opened. The garment of Gad is the Body of the Tree of Life depicted as the keRúwvim/cherubim which form a pathway to the heart of Nephethli. In the heart are the Tents of YahúWah amongst which YishARAL dwells with their offerings from the Tree of Life [SMB 3:24].

As Nephethli follows the offerings of Gad, Nephethli is set upon the wood of Gad. This positioning of the heart denotes that the heart is set by HhaALhhim according to the words of a Name. The centre core of a Name is the clusters of Words through which a Name and its houses are formed and through which the Life of Name flows to all inhabitants/members and their meridians. Your Name is crown in the midst and all of 64 Words are your messengers, for every angel is appointed to your Name according to the Words of the ALhhim that comprise your totality.

In Nephethi are the composite thoughts of HhaALhhim. These are the opened words of HhaLaúwi whereby the Worlds of HhaALhhim are made. As the heart is opened all Words of Gad are uttered, whereby the Mind of Laúwi/22 is upon the tongue of Gad/22. Accordingly, at the priests mouth one receives the Words of Knowledge.

Upon the altar of the heart the 64 Words of a Name are given. As HhaALhhim come and present their offerings, each of the ALhhim give the complete structure of 64 within them, whereby what is born of them is of the same Structure of Words/ $\Delta\Xi$. In the midst of the offering a Name is born as the only begotten of ALhhim, and by the Words of the mouths of ALhhim the offspring are fashioned in the day of their offerings, whereby what is born is called, the Offspring of ALhhim, commonly rendered, the Son of God [SMB/Gen 5:1; Yúwsphah/Lk 3:38; Mattithyahu 27:54]. In that the offspring are the composite utterances of the Unified ALhhim which have dipped their robes in the blood of the kevesh, what is born of them is called the Word of ALhhim [Chazun/Rev 19:13].

The intervals of Nephethi are based upon the Values of 32/5, which are the two sides of the Words of ALhhim and whereby the Words are Unified to be 64. The Union of the Sides of Bayinah/5 and Chakmah/5 bear the Offspring of the ALhhim—64/ $\Delta\Xi$. The Values of 64 explain how one side must decrease in order for the full manifestation of the Offspring increases to come to its full stature in meShich. What is formed through the Unified Lights of 55/10 is born to be 64/10 — the Teraysarun/ Δ of a Name fully branched as a pillar/ Ξ in the House of YahúWah.

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

In the days that Nephethi makes its offerings from within its own house, Nephethi takes the stones of its parts and lays them upon the altar whereby the lands of Nephethi quake. In this manner earthquakes are formed. The stones which are the very foundation and structure of a house are moved from the parameter of the House and put on the altar whereby the Fire on the altar flows amongst its stones causing the very surface and all that is within the house to be shifted. When the stones of a house are laid upon the altar of the house, then shifts occur in a house unto the emergence of the offspring of ALhhim within them, whereby the Stones in the House are seen and arise! The quakes are of Wisdom, Understanding, and Knowledge, for they come from the various levels of our assemble stones. The earthquakes in diverse places means varied places. Those from the remote parts of a House are from the edges. These quakes are caused by the corners of a house making the offering. In the House of Nephethi they refer to the offerings of Gad and Nephethi. Through the quakes the offspring of ALhhim appear and the end of one era/age concludes [Matt 24:3-4]. The statement of Yahushúo distinguishes the earthquakes that cause a coming/appearance of the offspring of ALhhim verses the quakes that occur in the world which leave untold thousands dead.

The offerings of Nephethi are the Words of Knowledge that are formed from the branches of Shamoúnn. When Understanding crystallizes in the ears, then gems of Knowledge are formed, which are the Words of ALhhim. As the offerings of Nephethi are made in a House, then the Words of that House are opened that releases the flow of Understanding. This is called the whitening of the Word. The opening of the Words give Light [Tehillah 119:130]. In the 4th day, by making inquires into ALhhim, through seeking the origins and by hearing, the Lights in Dan from the Days of Antiquity in HhaKuwáhnim yield the Lights of the Heart: Bayinah and Chakmah to fill the heavens and govern the teachings and the deeds.

As we take off the spices of the netiph we lay up the new structure of the heart that is the result of the offering. Through the unfolding of our stones in the Fire the house is reorganized, having become larger and expanded through the offering. For all that opens from the midst of our heart there are spaces made to house them whereby the heart is enlarged. What occurs in Thought is then made manifest through the movements of the members into the reorganization of the house, whereby our meditations, our levels of seeing and hearing, etc. are not as previous to coming to the altar. One should consider that acculations of information are necessary to see a change in form or expression; hence, even though one is gathering understanding with each oylah, the fruit is yet to appear until the stone begins to form in the centre of the body around which the strands are woven. Through the processes of the oylah we are continually gathering aspects of Wisdom, the strength of Understanding, and the strands of Knowledge whereby our states of residences are radiating the gems of our stones as their facets turns and are polished by the Wind/Reuwch of the most high.

THE WORDS THAT I SPEAK TO YOU ARE SPIRIT AND LIFE

As Nephethli gives its Life, the blood of Nephethli enters into the garment of Gad, fully activating it with the Words of Spirit and Life. In that **the heart beats according to the Reúwch** and in that the **Words a Name are formed and houses in Nephethli from the original offering**, when the blood of Nephethli is sprinkled seven fold upon the screen of the altar, then the Words of the Spirit and the Words of Life opening from a SeedName come upon the tongue of Gad, whereby one speaks the Words of the Spirit and of Life. Hence, one says with a knowing, the Words that I speak to you are Spirit and Life.

We rise with the offerings of ALhchim in the day that we are fashioned in the Fires of the Oylah. We ascend in the smoke of the oylah and pass into the qudashqudashim in the midst of Shamoúnn. In that we ascend gives testimony to the Unified Consciousness present within us from our Rings of Momentum and Extension. The Words of our Name are read as we gather at the sides of the arúwan/ark from where we are called to appear. As our Words are read and affirmed at the bema of the scrolls, in which our scroll is read, the Name of our Words are given. **The sum of our Words is The Name given to us from the most high.**

The composite ashes that rise are given the Breath of Life, for the composite sum of our 64 Words Unified are judged and determined to be a House of the Life of the most high in which the Reúwch of the Most High is pleased to dwell. Hence, as we make the daily oylah and ascend to come beyond the veil to partake of the hidden manna, we return our Breath to the Most High, breathing through our 64 Word Structure. In return, we receive from the Breath of the Lammad—The Unified Teachers of 12, the Breath from their mouths. The Breath that we give is the Reúwch of our 12 Houses which has been offered upon the altar and becomes extended through the full giving of the 12 Branches on the altar, whereby our Breath that returns is of the side of Chakmah. The Breath that we receive from the Lammad Unified Teachers is the Breath of Understanding that passes through our inner core and builds-up the staff of our Name. ***We exhale Wisdom; we inhale Understanding, and through our imparting and receiving we are One Breath.***

The Numbers of the sum of Nephethli, 46467 is the perfection/7 of the Unified Names of 64+64=128. As the Letters appear they disclose the inverse values of $\Gamma\neq\Delta\neq\Delta$ as a Unified Body of ALhchim $64+64=Zayin$, two Names unified by the bond of perfection that holds all things together as one. The inverse Values are the Numbers within the Letters. Two Names of 64 Words Unified: i.e.

Nephethi makes its offerings upon the waters and wood of Gad. As Nephethi gives all of its heart for the sake of the Collective, the waters of the Tree of Life flow into the rings of the heart, whereby the heart becomes a sea, commonly called the Sea of Galilee, a depiction of fresh living waters, and used in the narratives to denote the heart, a place of Nephethi [Yahushúo/Josh. 20:7]. The Name $\zeta\lambda\zeta\lambda$ Gallil/Galilee conveys a valve of a turning Dallath/door and commonly called **the rings or circles**, for Nephethi is the source of forming the rings of light—those of Bayinah and Chakmah, the seven rings of the blood, the rings of smoke ascending from their offerings, the spirals of Thoughts arising in the heart, etc. When one is called a Galilean—of the Gaillili in the narratives, it is referring to those of The Rings. The waters are also called the “Sea of Chinnereth” corresponding to the harp instrument of the heart [CHP/Num. 34:11; Yahushúo/Josh. 12:3; 13:27]; the Lake of Gennesareth/Gennesaret [Yúwspah/Luke 5:1], from the flat district lying on its west coast, and the “sea of Tiberias” [Yahuchannan/John 6:1; 21:1]. The various names of the waters pertain to the functions of the heart.

On the fourth shavbeth of Nephethi, the gates of the Double Dallath are made as the twelve stones on the right and the twelve stones on the left from the offerings are assembled and piled up upon the altar. Through the assembly of the stones one has access into the succeeding gates of the Lights, for as we make the gates of a House we establish portals on the four sides of our houses through which we pass into the venue of the north, east, south, and west. In Nephethi we make the twelve gates of the city of Yerushelyim in Nephethi, three on each side of the 4 sides of the heart. The twelve gates of a house are made over a period of three years. According to the year, so are the gates i.e. In the year of Knowledge the gate of Zebúwlan, the gate of Gad, the gate of Baniymin, and the Gate of Nephethi are made through which we enter into the levels of Knowledge in the heart.

The significance of Nephethi $\Delta\Delta$ being the house of the RashChadash of HhaBerúwkah, denotes that we spread out our Rings from the midst which provides an expansion of the teraysarunim $\Delta\Delta$ of our houses. The spreading out of the Word from Yerushelyim is a direct correlation of the spreading out of the heart. The thought of the enlargement of the heart likewise pertains to providing a centre for all of our Words to emerge and to fill. The heart is enlarged to contain the full expressions of HhaTeúwrah and to bear the glad tidings of our Names [Tehillah 119:32; SMS/Acts 1:8].

THE BONDS OF NAMES IN ALHHIM IN THE HOUSE OF YAHUWAH

The sure Word of our Names is the complete gift that we bring to the Collective. In that *our Names is the logo of our Words*, when we speak by our Name to another than we swear by our Name to another, and we can swear by no one greater than our very Names. In that our logo is the composite bonds of ALhhim it cannot be broken, and therefore our Words to one another are a sure testimony and Rock for another. Our Words, made by the Unified Rings of ALhhim, cannot be broken, therefore they are a sure Word, and with the Unity of our Words we build the House of YahúWah together. Each of our 64 Words are welded together with gold, and silver, and bronze whereby they cannot be broken. They adhere together as One, as the ALhhim, which have given them. Therefore our Words are of surety to another. Nor can one lie by their Name, for their Name cannot lie in that it is the verification of ALhhim and the Unity of the Rings. Hence, when one swears by their Name, as YahúWah swears an oath to the Aúwvim, then the Word of our Names abide forever and are fulfilled by the Collective strength of our Names which is eternal. Our Names are a strong tower in which all of the upright one within us abide within securely.

THE SACRED TRUST OF OUR WORDS OF LIFE

The Words of our Name are the complete gift that we give to another. As our Words are the composite sum of our Names, as a SeedWord, then what we give to another according to our Words is all that we have. As a Seed, when it is given, the entire strength and life of one Name is given to another, whereby the Life of one enters into another and they become One Life. When we receive the Words of YahúWah, then we receive the Life of YahúWah, for all that is bound up in YahúWah are the Words of YahúWah. No one can give only part of their Life to another, for when their Seed flows, then all of their Life is imparted, nothing is held back, whereby their Life enters into another and abides there. When one does not receive YahúWah, then they have not become One with YahúWah, even as when one does not receive you, then they are separate from your sacred Unity and have no bonds with our Life. However, when one sups with you and you with them, then you are in them and they are unified in you, and your lives are joined as one in the Rings of ALhhim. In this way ***we are achadd in ALhhim*** as Rings within Rings. Those of the Unified Rings cannot be separated by anything, not by death, nor by persecution, nor famine, nor sword, nor messages, nor things of the world, nor what is to come. There is no thing nor word that is able to break the bonds of Life between Unified Names, for their Rings are welded together by their Breath that fills them and that remains in them, and thus nothing of this world, nor its demise, nor formulations can cause Names of ALhhim to be separated. These are the bonds of those in ALhhim who have forsaken the world for the Unity of their Lives whereby they have their dwellings in ALhhim and have passed from death into the Life of One Eternal Body that does not perish [Tehillah 23:6]. For in that they have given their lives one to another they are no longer strangers/separate from each other, but are One Body of those of the Gaillili Reúwch, for they have been born of the Mother of us all, of Yerushelyim, from the altar in Nephethi whereby they have been saved—rescued from a perverse generation [MT/Deut 32:1-43; SMS/Acts 2:7-47].

Upon the wood/structure of faithfulness and devotion of Nephethi, those of the heart rise as saviors from the House of Aparryim, whereby the offerings of Aparryim follow, as those which come from the loins of Yúwsphah. For those of the heart of Yúwsphah forsake all foreign alliances to bring salvation to all of YishARAL, through which they become rulers over the world [SMB/Gen 45:7-8]. For as one forsakes the bonds to the world, then the world cannot hold them in their prisons, whereby they are at liberty to ascend upon the throne to govern all *states of definition*, i.e. *the land of Metsryim*. Hereby one comes riding upon an ass—upon their assignment, as one who carries their burden of service—to enter into the city of Yerushelyim—the daughter of Tsiyun/Zion, whereby they are accepted within the City of our King as their triumphal entry [Yahuchannan/Jn 12:15]. These are among the saviors who come to fulfill their role in the House of YahúWah on behalf of all peoples, being as those born of Yúwsphah [Yúwsphah/Luke 4:22]. Those who come to fulfill their Name on behalf of all peoples are given a throne in the Mother City of all Names, and the waters of this city up gird them as the waters of Nephethi lift up the offerings of Aparryim unto their complete ascension with the taste of the wine upon their lips [Yahuchannan/Jn 19:29-30].

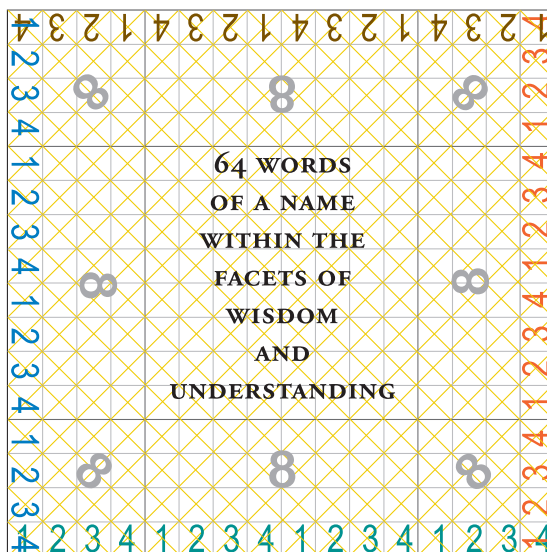
The heart of Nephethi **△** gives its strength to be **△** whereby it fulfills its position to uphold and empower the House of Yúwsphah in the day that they come into its city ***to save all born of Yerushelyim***. Hereby one has the strength of Wisdom and Understanding that flows freely from the breast upon whom we nursed, whereby Wisdom and Understanding are stored up in us. Such have not nursed from the formulas of human kind nor from the teats of kine, but they have drawn near to the heart of our Mothers and have received their strength [SYM/Ex 2:7-14]! ***When the saviors come to save those born from the altars of Yerushelyim, then all in the heart cry out***, Hosanna, blessed in the one who comes in the Name of YahúWah, even the King of YishARAL [Tehillah/Ps 118:26-27; Yahuchannan 12:12].

THE FORMULAS OF THE HEART IN THE RASH/HEAD OF NEPHETHLI—ACHIRO BANN GOAYNUN ㄩㄚㄛㄩㄚㄛㄛㄚㄛㄚ

The House of the Nephethli is the dwelling state of all Names, as the configurations of its House are the double Dallath. Both Values of the Dallath, 4 and 10, are incorporated into the offerings of Nephethli conveying the means of inquiry and the fulfillment of all states established for the twelve. The Values of 4 pertain to the levels of Chakmah and Bayinah, and the values of 10 to those in ALhhim and HhaKuwáhnim. In each state that the twelve gather a Dallath is formed.

The heart provides a space for the 64 Words of a Name, one square for every Word. Each side of the heart is a side of understanding/Oyin/16, whereby there are 16 squares per side. The Words of a Name are arranged on the sides of the heart, as fruit hang upon the sides of the branches and as the scrolls hang upon the sides of the arúwan. The sides of the north east are the Words of Dan, Ayshshur, Nephethli, Yahúdah, Yishshakkar and Zebúwan, and with them are the Words of Merari and Aharúwan of Laúwi. The sides of the south west are those of RAúwaben, Shamoúnn, Gad, Aparryim, Meneshah, and Baniymin, and with them are the Words of Qahhath and Gershun of HhaLaúwi.

The 16 Words per side x 4 = 64. The 64 are 6+4 = 10, a fulfillment of Understanding/Oyin within a dwelling of HhaKuwáhnim. The sides of the north east comprise two sides of a Dallath 44, and the sides of the south west comprise two sides of the Dallath 44, whereby they are 8x8=64/10, the fulfillment of the Consciousness of HhaKuwáhnim. The double Dallath each contain 32 paired Words of a Name, 64 Words, a compound of the 8x8 Unified Consciousness of 53/8 35/8. The Words on the corners are of the union of Wisdom and Knowledge, whereby the Words in the midst are of the strength of Understanding. The arrangement of these formulas are ㄩㄚㄛㄩㄚㄛㄛㄚㄛㄚ the Two Parim that establish a house for the Works of a Name in their season/moon cycle [CHP/Num 28:11].



The 64 Words of a Name comprise the Light of the inner construct of a Name which is the Shayh— the meek one—a drawing out of all within the waters— ㄩㄚㄛㄩㄚㄛㄛㄚ maShayh/Moses. As the Words are joined and connected in pairs side to side (denoted by the yellow lines in the illustration), each bond equals 5/ㄩ, a stream of radiance. The radiance revolves through 16 strands from one side to another to that which is in the midst. The sum of the 32 streams are of Chakmah. Each radiance of the 32 strands of 5 = 320 which are the expansion of the Lights of Neúwn: 320/50. As the Words are set 32:32 they comprise the Lights of a Name in which one walks and does not stumble. Together the 32/5+32/5 are of the Neúwn/10 Mind. The 32 sets of radiance are of the crystals of Dan/360: 360÷5 which yield 72 per side—a sum of 144 compound thoughts, written as 144000 within the 12 Houses which are of the 9 (14400/9) of the Aúwvim within the Neúwn Head, whereby all Words and their Lights are the 10/Ten Sayings of 1.

From the midst of the sides of a Name come forth the Words of strength conveyed in the ayil offerings of Nephethli. Through the ayil offerings of Nephethli one attains to their complete height—full extensions ㄩ within the paths of HhaKuwahnim. With the sides of Wisdom and the inner core of

when the seed is opened the tree is blessed/expands and becomes extended to fill the lands to which the seed is allotted.

AYSHSHUR 4W4

In the House of Ayshshur the heart gives up all that has been stored in it from the Fires of the oylah from which it has been made. The secret things of the most high that are concealed in the inner most parts come out of the heart as it is given upon the altar [2 Maccabyahu 1:19-36]. From the heart the words of Gad flow regarding the origins of a Name and the lineage in which one is formed from the altars of ALhhim and those of the most high, for there are the altars of the rings of the Body, and there are the altars of the rings of the most high that are assembled in the mind/heavens. The Names are born from the Altars of the Arets and of the Hhashamyim/the Heavens.

The *heart speaks of the origins of thoughts in the mind* of the most high. From the most high we have come and to the most high we return. We go out from the most high as messengers and return again with a word regarding the servants of the most high [SMB 16:8; Ayuv 2:1-2]. i.e In the ancient script of Ayuv/Job:

“The day comes to pass, and the Offspring of HhaALhhim appear to present themselves concerning YahúWah/The Collective, and also the adversary/shatan appears in their midst to present oneself concerning YahúWah/The Collective.” It is understood from whence the Offspring of HhaALhhim have come, for they have come from in their course of days from making the offerings whereby they present themselves unto YahúWah. However, the Voice of the Collective seeks for an adversary to disclose oneself whereby what is adversarial comes to discern their origin, for until one knows the origin of their disposition, they are yet bound to the darkness yet to be examined to prove its worth. The response of shatan says: “from deviations/turning aside in the Arets/States of Light and from walking/proceeding by oneself in her.” When the Offspring of HhaALhhim make their offerings, they present themselves in the day that they are called to the altar. What is not of the Collective Order becomes revealed also, for as we give all to YahúWah, what remains becomes exposed for questioning and consideration. As silver is refined, meaning as one seeks for Understanding within their chambers, what is of the dross is exposed, and its appearance leads the Collective to question its origins. Hence, the Story of Ayuv is drawn out of the offerings of Ayshshur for it is a parable to examine the origins of all that appears. The questioning is not to set up a contest as to who shall win the heart of Ayuv, rather the questioning is to discern the origin of our thoughts and deeds in order to affirm them in the Collective or to annihilate them from the Collective. We have no contest with passion or greed, for what is of love and the communal heart endures by their very origins in the most high. One who sets up a contest within themselves to do evil tempts their own members of HhaALhhim to the determent of their own mind and houses. Ayuv depicts the serving mind of Enlightenment and is set in the literature of HhaKuwáhnim to convey that the perseverance of the Thoughts of OLiyun prevail over the forms or houses that one passes through. Every house that is not of the devotion of the Enlightenment of HhaKuwáhnim is perishing, including those houses depicted as Ayuv’s wife, children and states which are adversarial to YahúWah, and for this reason they perish. Hereby capitalism perishes from the day that it begins, and for this reason one nation falls and another rises. We lay up provisions as the ants—into a Collective Order. Everything that passes away in the life of Ayuv mirrors to the eyes of shatan the end of a divided kingdom. They do not die to exalt that Ayuv is righteous; they die because the cord from which they are spun is, as shatan says, they appear as one deviate from the waters of Ayshshur. All that Ayuv suffers loss is counted as dung. As HhaALhhim rise upon the altars of Ayuv, what is of the deviations—formed apart from the cord of one’s Name—perishes and falls off from one’s branches. Thanks be to YahúWah. As we speak with the

most high, we have nothing else to discourse except concerning the works of HhaALhhim and those who do the service of the most high, and if our Name is mentioned before the most high, blessed are we amongst all inhabitants of the lands.

The white powder dust of the judgment seat in Dan contains the pure thoughts of the most high regarding our Names. As we gather the shechalyet spice from the oylah daily and transfer it to our minds, so in the day that we are assembled from the offerings we are gathered in the hands of the most high and placed in the Unified Mind of Nine, within the cone of Ayshshur, from whence we are sent forth. One says regarding their origins in Ayshshur: “Naked I came out of my mother’s womb [waters of Ayshshur], and naked shall I return there. YahúWah gives, and YahúWah acquires. Blessed be the Name of YahúWah” [Ayuv/Job 1:21]. From this gathering of offering dust we are breathed upon and sent forth into the waters of Ayshshur destined for a place in the unified Kingdom. As we enter into the waters, the mathematical equations of our Names become evident. The equations are set in Nepheli to be let out and managed by Yahúdah whereby all things pertaining to our Name of Life are determined in all places that we come to reside for the service of the most high. We are to manage our lives by the Numbers of our Name and by the Breath of Dan through which we have life. We are to speak the Numbers of our Name daily over the offerings as they are gathered to be stored in our minds whereby our mind is built as a city of the most high. By speaking the Numbers of our Name, the mist of our Breath makes a shroud our Numbers whereby they are placed over our works and the states in which we pass. Within the shroud the Values and the Breath of our Name reside to profit and multiply. Having formed a shroud of our Numbers by the Vapors of our Breath, the Numbers of a Name are prepared to be activated and expanded by the Breath of HhaALhhim, whereby the offerings of Aparryim follow upon the heels of Nepheli in the House of Ayshshur. According to the setting of the Numbers in Nepheli a tree grows out of the waters of Ayshshur; according to the formulations of Numbers set in Nepheli the fruit appears on the branches by Aparryim [Yaoquv/Jas 3:11-12]. As the Numbers are arranged for the Collective, the fruit of goodness appears, and every branch is fruitful in its seasons of the Celestial, HhaKuwáhnim, the Terrestrial, and in the Body of ALhhim.

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

Nepheli follows Shamoúnn in the course of offerings. The heart is quickened by Shamoúnn and also serves the Collective with Shamoúnn. From Shamoúnn, Nepheli appears; hence the call to the altar precedes making the altar and its services. Accordingly, from Venus the planetary body of Nepheli is made even as the ears are made prior to the heart in the body. According to the development of the bodies of a Name so are the planets formed. The House of Mars and Venus are the first forms of Wisdom. Their substances are held together by Bayinah. From the flowing particles of Mars the spheres are made even as all parts of the body are drawn out of the sides of the Rings of Wisdom in RAúwaben. Mars and Venus convey the initial Rings of ALhhim, through which the heavens and the earth are formed according to the Numbers appropriated for each space. At the side of Mars is Venus [Mishle 8:12]. By these two spheres the other planets are made. What remains of Mars and Venus is small in that they have decreased whereby that which is in the Body of Spheres has increased. From the expansions within a sphere their stars are set. The dust of their spheres are flung into space, whereby each sphere has stars that belong to it. Star dust is like our seeds which grow into illuminary bodies. The shape of the constellations and their messages are according to the sphere from which they are originate. In addition to the stars of ALhhim, there are the stars of HhaKuwáhnim and those of Dan whereby the heavens are filled with the Knowledge of the most high.

Each of the stars are of the ages in which they are formed and through which they are reborn or multiply. As Knowledge increases, the stars of HhaKuWáhnim, Dan, and HhaALhhim are made in that order. The clusters of stars in the milky way of Nepheli are due to the great joy of Mars and Venus. As their words of Knowledge are spilled forth with laughter, they are gathered at the heart whereby the heart is not heavy.

The heart serves the mind from whence it has come. As a house of Knowledge, Nepheli brings to the Rings of Shamoúnn its increase as we bring our harvest each year to the most high. The pyramid in the head and the pyramid of the chest are unified as one as Nepheli enters into Shamoúnn. The offspring of Nepheli—the double Teraysarunim are called the beloved of the most high for in Nepheli the words heard in Shamoúnn are treasured.

All that enters into the heart is given initially unto Shamoúnn as depicted in the blood of the Nepheli being transferred to the body of Shamoúnn in the sequel offering in Ayshshur. When a Word comes to us it is first given to Shamoúnn whereby it is heard to be pondered, and then to pass unto Gad. Hereby we examine the words prior to speaking. Do they come and are they offered for the building up of YishARAL? If so, then let them be spoken, and if not, let them be silenced.

As the offerings of Nepheli are made on the wood of Gad, the blood runs into the Tree of a Name and thus imparts a quickening to all of the members according to the level of speech one has attained. The impartations of the life in Nepheli affect all twelve branches as pertains to the vocabulary of each house. The words given to Gad come from the lights in Nepheli: of Chakmah and of Bayinah, and the lights surrounding Nepheli: the stars of Knowledge [Tehillah 19:3].

The compound teraysarunim of Nepheli are the crystal patterns of thoughts of HhaKuWáhnim. These crystals contain the organization of thoughts of HhaKuWáhnim in the midst of YishARAL. According to the pairing of teraysarunim a thought is established and flourishes. Each thought must have acceptance and a house in which to grow whereby the full spectrum within it fills the house in which it lodges. According to the thoughts that one houses, their temples are filled with the frequencies of the lights that emanate from the thoughts. The teraysarunim that gather in Nepheli are as facets of a stone through which every angle of thought radiates. Through the oylah the facets arise from within the teraysarunim chambers of Nepheli and bear the spectrums of Bayinah and Chakmah each having seven primary colors to comprise the 14 colors of HhaNeúwn.

DAN דן

In the House of Dan the offerings of Nepheli are made upon the wood of Gad. The Fire of Gad eats the food from the altar of Nepheli. **The HhaReúwch Dan feeds from the offerings.** The Spirit eats of Spirit, whereas the mind and members receive of the Spirit the food from altar. Hence when it says that the Fire consumes the offering, the text is saying that *the Reúwch of our Name has found the offering acceptable and has transferred all of its properties into the Reúwch.*

The descriptions of one entering into the Fire of the oylah and partaking of the offering upon the altar conveys that the messenger of our mind—hhaKuWáhnim has access to partake of the offerings for they are for YahúWah—The Collective. One of the Collective Mind may eat of the qudash/holiness. The one partaking become qudash also whereby the qudash is transferrable. As we eat of the Fire the Fire occupies a place within us, and thereby we belong to the Fire of YahúWah—The Collective.

When one eats/receives without discernment, symbolized by not washing of hands first, they are not defiled by the messages that they have eaten without their preparation. The *washing of hands prior to eating stems from coming to hhakaiyúwer whereby one is readied to perform the oylah* that is being made. **In that the oylah is continual, all thoughts and deeds in a day are relative within the structures of the oylah, whereby all thoughts and deeds are relative to the oylah through the evening and morning.** As a result to one eating/receiving, one is approved or defiled according to the expressions that are borne inwardly or outwardly. What one takes unto their bosom is either clean or unclean. The results of what one has taken unto themselves issues forth from their waters, for they have been taken into their waters. From whence does the frustrations and lewd and vulgar speech come from if not from the waters of the one speaking? Those who do not wash the hands first are elementary in their approach to studying or eating. There is no condemnation for the one not knowing nor for the one who knows to do the washing prior to eating or studying.

Is there a difference denoted between our eating and our study? Those that eat at the table by washing their hands approach the study by preparing themselves for the outcome to be placed in their hands. However, the approval or defilement comes as they speak/express of that which has entered into them which bears the evidence of what has been eaten.

When we wash our hands prior to eating, we partake with discernment. By washing the hands we sanctify ourselves to receive of the goodness, expecting that there is **an outcome of every utterance and every thought to be received in the hands.** As we wash prior to eating or study in the HhaSham, we designate our hands *to carry the thoughts upon them through deeds* that pertain to what we have eaten/received. We discern what is eaten/received; we think upon what has been eaten; and then we speak with the illumination that has entered us. *One who receives from the table becomes clean, for the Word enters them and whitens them.* Therefore, what comes out a person defiles their members or shows that they are approved in the eyes of YahúWah. The results of eating are weighed as the outcome.

We eat from each other's table, which is a reference to the tongue. What another serves is considered first before receiving. The acceptance and the expression of pure thoughts lead to sequential levels of illumination.

When we speak from Nephethi we are speaking from the two sides of Light. We speak from the two sides **▲▲** of the mountain of Yerushelyim—from the north and from the south sides whereby we speak as one unified—with the Spirit of Understanding (north side) and the with Spirit of Wisdom (south side).

Out of Nephethi come the teachings of the Twelve and the fulfillment of their Names through service. There are twelve layers of sight that lead to the twelve tables of ascension. All levels of Thoughts are measured by the Lammad. According to the twelve levels of perception one eats and speaks of their illuminations whereby they are approved in the Eyes of YahúWah. Through our utterances of the heart and our deeds of the altar we show ourselves approved—in accordance with the Rings whereby we are accepted by them.

Nephethi is the stavos centre of all nations/processes through which the Values and the Letters of ALhhim ascend unto the crown of the Lammad. The Emanating Consciousness determines that it is

imperative to go up to Yerushelyim, for as one makes the journey to the earth they are in route for their total transformation. The decision to give all is the ascending consciousness in the House of Dan whereby one distinguishes the Values of the Reúwch apart from the world. The stavos centre is the place of complete sacrifice through which one makes a full ascension unto the Aúwv from which we are Named and read/called. Nephethli provides the path to the Lammad Ruler—complete extension and full branching.

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

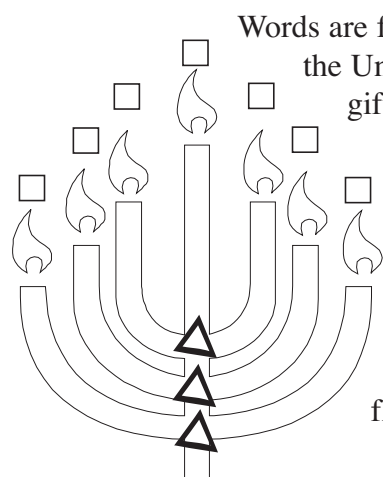
Nephethli provides an articulation of thought composed in Dan which defines all things in the Terrestrial Body. The offerings in Dan, made by Nephethli, continue upon the wood of Shamoúnn whereby the spaces of Light, or earth, provides a foundation for the Thoughts of the Celestial state to appear with an understanding whereby the Terrestrial is ever joined to the Celestial.

The thoughts of Dan are carried within the heart of Nephethli. ***Via the blood of Nephethli upon the garment of Shamoúnn, the Celestial Body is connected to the Terrestrial. These connections are made by the offering of Nephethli upon the wood of Shamoúnn--The Body of the Terrestrial.*** Through the waters that flow from above out of the House of Shamoúnn, the Body of the Terrestrial is also connected to the Body of ALhhim for the waters of Shamoúnn fill the Rings of ALhhim as the doctrine drips upon the leaves of Shamoúnn.

The words formed in Nephethli are uttered in the sequel offerings of Gad to set the Thoughts in Dan within the Terrestrial state. Every word of the Celestial is first structured in Dan whereby it is of a ratio. The word is contemplated upon in Nephethli and then transferred to Shamoúnn for comprehension. **When the word is uttered in Gad, then the Reúwch of a Name enters into the Word and inhabits/comes to dwell in the Word.**

The origin of the word in Dan determines the outcome. Words uttered achieve results according to the origins. As the Words are spoken from the heart, Dan comes to reside within them until the Word is fulfilled, either unto life or death.

The Teachings are stored in the heart for the Reúwch of Name to build its library. The Teachings are Word clusters composed in the Fire of the altar. As the Word clusters are gathered and sorted in the mind, they become arranged as Teachings of the Fire. The Teachings are written in the heart and upon the inward stones of a Name that are formed in the heart. From the offerings of the inward parts the



Words are formed, and to the inward houses the multiplication of the Words and the Understanding therein are given. The Teachings of HhaKuwáhnim are gifts to YishARAL who have prepared themselves to receive the Teachings by opening their houses upon the altar, whereby they may receive them by the inscriptions of Fire. Receiving the teachings from HhaKuwáhnim are the blessings which come upon the heads of those that come to the altar.

Through Nephethli the Lights of the menorah flow from the sides of Bayinah and Chakmah, for out of the breast of Nephethli the Light flows each evening and morning. Accordingly the lights of the moon and

the sun come forth at the times of the evening and morning offerings. The offerings of Nephethi establish the Dallath opening for the menorahh at three levels. In this manner the part of Nephethi serves in all offerings made in all houses. From the heart the Light of the offering enters into our menorahh. According to the heart altar the Lights of our Queens illuminate the Words of the offering which give light to our path each day [Tehillah 119:105]. According to the openings of the paths of Wisdom, Understanding, and Knowledge, we attain the illumination from the seven platforms/squares of thought that arise from the altar. The first three levels are attained during the first half or the ascent of the offering (first three hours), the fourth level occurs at the the hour of prayer or in the midst of the offering, and the last three platforms are attained during the later part of the offering unto its setting/gathering (last three hours). The four cups at the apex of each of the seven branches of the menorahh are the Names of the 28 ALhhim whereby the menorahh is called the Lamp of ALhhim [I ShmúwAL 3:3; SYM/Ex 25:31-40; Tehillah 18:28]. The menorahh is made with 7 Rings according to the pattern of the Kuwáhnim in Dan and crowned with the Names of ALhhim.

BANIYMIN יָמִין יָרֵךְ

In the House of Baniymin the heart is chosen as the home of the SeedName, from whence one governs over all of their rooms and productivity. Why is the heart chosen in stead of the foundation or the head to be the capital of the Twelve? Should the capital be the head, then what will become of it when it is beheaded, or if of the base, then who shall be the foot runner to carry forth the dictates of the heart? The heart is the capital city for it is what is in the midst—the inside order that reigns over all levels, messages, and achievements through which the Kingdom is extended and whereby the Kingdom is renewed.

As the heart makes its offerings upon the branches of Gad, the heart is woven into the heart of ALhhim. The **constructs of the Words of ALhhim structure the heart** whereby the heart enters into the mind of the most high. As our heart is conformed to the Words, we are the servants of the most high whereby we may enter into all things of the Words. This is a relevant statement that pertains to all levels of words for as one associates with a level of words so they abide within that framework of communications. To change your status or level of residence, change your words according to the state that you desire to reside.

By the offerings of Nephethi one loves YahúWah with all of their heart, for the complete devotion to the heart is given for the Collective. By giving all of Gad upon the altar one loves YahúWah with all of their soul, for all expressions of a Name are founded upon the words that they speak, whereby what is said generates the soul of expressions. Through the offerings of Baniymin, one bonds to YahúWah by giving all within the Seed Name, which is their strength, endurance, and steam from which flows their life. Hence by the heart first which establishes a platform of devotion, then the mouth which generates the soul of expression, and then the seed which enables continuity and increase. In that the heart is the capital of the twelve; the mouth—the Words of the twelve; and the Seed—the logo of the twelve, all houses love YahúWah with Understanding, from the heart; with Wisdom, from the mouth; and with Knowledge, from the seed.

THE INTERVALS OF NEPHETHI

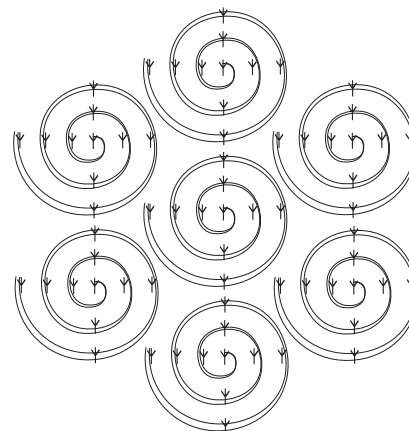
32/5, the illumination of the altar
 64/10/1, the consolidation of all parts into one fire
 96/15/6, the branching formed in the midst of consolidations from both ends
 128/2, the intertwining of thoughts of ALhhim as strands of smoke from the Fire
 160/7, the fulfillment of the thoughts set

192/3, the paths into the meridians of Names
 224/8, the ascension engaged
 256/4, the squaring and cubing of thoughts, their Numbers and Letters
 288/9, the state of totality and their summations formulated
 320/5, the illumination inwardly

The intervals are for thought developments to occur within the span of each Number set from side to side. The Values are paired to manage the flow of information from both sides of the heart. The 5 sets of 10 convey the Neúwn Mind in the heart.

32 — 320 = 10 352
 64 — 288 = 10 352
 96 — 256 = 10 352
 128 — 224 = 10 352
 160 — 192 = 10 352

The Values are a ratio of 5:5. What is in the midst/5 is the same as the parameters/32. The intervals and their pairs are the Values of mediation and all works of the heart. From these intervals come the instruction that flows from the heart on behalf of all peoples, whereby all nations shall come to Yerushelyim and say Teach us Teúwrah. The Word of YahúWah shall go forth from Yerushelyim/Jerusalem/heart and the Teúwrah from Tsiunn/Zion/mind.



Guide for planting species in clusters.

The alignment from side to side within the spiral of ascension yields productivity. With this understand our crops/trees are planted in corresponding paired locations as the Numbers are set within the spiral to provide for their defense and to set them within a meridian pattern of ten plants per spiral, even as we are set in the midst of a meridian of ten Names which form star clusters. Seven spirals with ten plants each forms a field of consciousness. Moreover, the manner in which we arrange the ideas in our heart is likened to this pattern whereby we receive understanding. The pattern is the configuration of a tree ever spiraling the thoughts of Bayinah in the evening—through contemplation, and Chakmah in the morning—through observation.

The heart expands through proper speech. All improper speech dwindles the heart for it robs the heart of space for the words of Hhakuwáhnim. Proper words edify all unto the Collective; what is improper takes away from the Collective of an entity.

The strands of thoughts that we lay up in the cone of Nephethli enable us to receive the thoughts of the most high. The transfer of the thoughts from the offerings of Nephethli to the mind, also forms the crown of our SeedName in our minds, for by the strands of thoughts of Nephethli we formulate a new generation of Seed in the mind, and therefore form a crown in our mind, as the seed of a wheat stalk rises within its body and crowns itself with a tiered crown of diadems.

The first interval of Nephethli is 32, which are the 32 paths of Wisdom. The values of 32 convey the instruction of pairs. When the pairs of any issue are set and aligned side by side, a path of understanding is laid whereby one comprehends with clarity any matter. However, when the pairs are off from each other, the fire of understanding is stopped from running through the pairs. The 32 paths of Chakmah are derived from the Rings of Zayin-ALphah, the ÚWah-Bayit, the Hhúwa-Gammal, and the Dallath-Dallath, each ring being the sum of $8 \times 4 = 32$. The parts are halves or intervals of 32, whereby all is laid upon the altar in pairs through which the Fires of the oylah gives ascension to the offering.

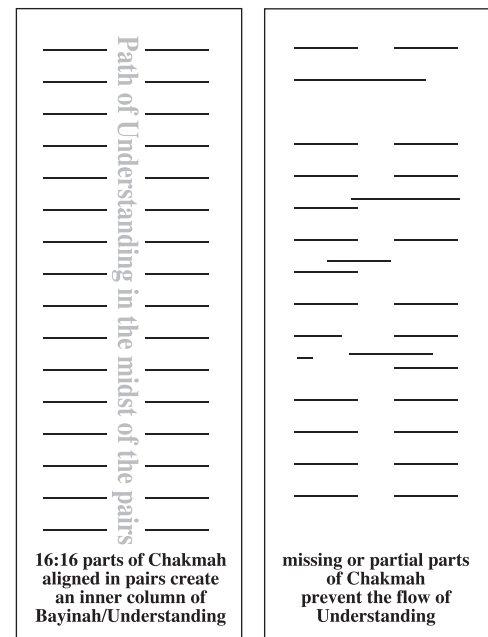
The aligned pairs on the altar are 6:6, a total of 12 parts + the 2/pairs of the hands and 2/pairs of the feet the sum of the pairs are 16, one-half of the 32 paths. The wood also are 6:6, a total of 12 pairs of branches, plus the 16 pairs of the oylah are 28 as are the ALhhim. The beginning of Understanding is the alignment of the pairs within one's heart as they are aligned in the SeedName. As one commences to restore in their hearts the alignment of their parts as in their SeedName, they become positioned to acquire Wisdom and then Understanding shall follow.

When the parts of a parable are aligned side by side, then the meaning of the parable is clear. When all of the parts are not considered in a parable or in a dream, then the understanding is unclear. As the parts of any matter are aligned, a path of Light is made amongst the parts whereby the Light races through the parts to the mind, like a charge of electricity goes through the pairs of wires and a light comes on. Through study of the meanings and the pairs of words as in parallel writings, the pairs of Names, the pairs of parts in a parable, etc. one creates a path in their heart whereby understanding flows in to the mind.

The 32 intervals of the heart of Nephethli create the paths of full Illumination. When Yahushúo is depicted as taking the disciples to the side to explain a matter, the parable is showing how the emanating consciousness teaches the Twelve within us to discern the parts of the teachings, or the parts of the commandments, or the parts of the promises, etc, whereby we come to understand what the MasterName is teaching.

The 32 paths are 16:16 or Oyin to Oyin. 16:16 is also read as 7:7, whereby one reads the 7 Rings of ALhhim within one body to another body. The 7:7 is the sum of 14/Neúwn.

Through reading the paths of Wisdom one forms the consciousness of Oyin whereby one may enter into the 7 Rings of ALhhim and come to the Neúwn mind. In this brief sequence of Values one sees that 32 **which is 5** is also 16:16, which are also 7:7, which are also 14 **which is 5**. The two fives are the Lights/א of Chakmah and the Lights/א of Bayinah. These are the two Lights that govern the night and the day—the instruction/meditation and the deed. Together they are 10/1, or when read as 2 5's they are



7, for all that is made by them is perfect. The Values of the most high are without partiality, for all Numbers are one and of the same Unity of the Neúwn Mind/10/1. The placement of the Values and the reading of them distinguishes their positions to each other and thereby denotes the forms and services that one enters into and performs according to the reading of the Numbers in their SeedName.

Upon the restructuring of the heart through the oylut of Nepheli, the offerings of Aparryim are laid. As one formulates their pairs to be one to one in all situations, then expansions and blessings come forth from the offerings of Aparryim, whereby a SeedName flourishes and unfolds with strength. The main part of all services and relationships is to be positioned side by side and to be one to one that you may honor those that you serve and that they can exchange with you all that they have.

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

Nepheli comes to understand through Shamoúnn whereby the Thoughts of Bayinah come to rule in the heart, and from the heart the thoughts are spread out unto all lands. As the heart makes its offerings upon the constructs of the thoughts heard and woven in Shamoúnn, the thoughts are extended into deeds whereby what is thought comes to rule within the lands. Hereby we watch over our thoughts knowing that they have the power to enter into any land as an emissary or as a foreign agent.

At each oylah elevation, when we say, “Into your hand, Avi, I commit my reúwch,” we are committing all that is drawn out of the ALphah Seed of Baniymin to be performed—unto the Yeúwd, and from the Yeúwd of our Aúwv the works are extended to the Qúphah, conveying the crown. In this we work and our Aúwv works for as we release the thoughts through the offspring we are releasing the hand of the Aúwv also, even as in a tree, when the life of our Name runs into a branch the life of the Seed—of the Aúwv runs there also. This is the sequence of thought moving within *the strands of ones* from ALphah/1 to Yeúwd/10 to Qúphah/100 whereby what in the Seed/♣ is transferred to a deed/♠ and from there unto a crown/♠. All thoughts move in sequence to the tens according to the origin of Neúwn 14/5+14/5.

The offerings of Nepheli bring forth the knowledge of all lands and their inheritance. The site of Shiloh, the seat of the mishkan, is from the lands of Nepheli residing amidst the lands of Yahúdah and Aparryim within the mind, mid-part of the right side of the mind. From this centre the tribes receive their inheritance, first five and then seven houses receive their lands to comprise the twelve. The distribution of the lands are from the centres in the mind verses those in the body, for the body and its lands are designated by the mind. From the heart the twelve are appointed and sent out two by two. Thus in Yerushelyim we are appointed to go to the utter most parts of the earth/appointed dwelling states to bear the illumination of our Names. Through the giving of all within the heart, the twelfth house, the twelve receive their lands imparted to them by the Queens of Bayinah and Chakmah and their corresponding lights of the north and south respectfully.

We post our Names in the universe as a cities set upon a hill. In the midst of our meridians is the capital of Yerushelyim that shines as a light for all nations/processes of thoughts to come for their illumination whereby our houses and the surrounding nations are one nation. Accordingly the Dallath-Dallath Ring is in the midst of the House of Baniymin. From the capital city within us our SeedName King of Baniymin reigns and administers Wisdom and Understanding to our members and uses the processes to extend the thoughts throughout our meridian. As Yevusi is the tenth finger of the hand, so

the lights of the stars in Nepheli shine unto the uttermost—the furthest extension of our meridians. As our hearts of the same illumination, we are network of capitals in the universe. Our heart with the heart of Oliyun is the means of transferring the thoughts of the most high through the meridians of our Names.

MENESHAH מֵנֶשֶׁחַ

In the House of Meneshah the offering of Nepheli make known the order of births and how thoughts are transmitted and carried unto their manifestations. Nepheli takes the strands from the Words and creates a manifestation according to the intent and frequencies of the words.

As the spices are gathered from the oylah of the heart, one receives the structure of words. As the shechalyet is gathered one receives the inner meanings of the Words and all that is opened from the heart oylah is transmitted to the mind whereby it is stored up for an everlasting remembrance. As each spice is gathered we have hope/אִתָּן—with patience to receive the messages from the heart whereby our strength is renewed in mind [Yeshayahu 40:31-41:1-2]. The process of waiting enables a space to form to house the thoughts being gathered. The ability to transmit the thoughts from one level to another is via the works of Meneshah. Through the processes of the oylah and then gathering the thoughts opened from the oylah we have one heart and one mind.

The processes of meditation is through the works/offspring of Nepheli: to distinguish the parts, to release the hues/colorations—frequencies of light emanates from the parts as they are opened, to consider the mathematical formulas of the illuminations, unto the shallam/wholeness and completeness. Through giving our whole heart, as Yaoquv brings the offering of Knowledge, then Yetschaq bestows upon Yaoquv the blessing for Yaoquv brings to the Aúwv the offering of the heart/deer. In the day that Yaoquv bears the offering of the deer to Yetschaq, the offering of Nepheli has been made in the house of Meneshah whereby the blessing on Yaoquv extends to the offspring of Meneshah.

The drink of Nepheli is the *nesakshaker*—a strong drink formed from the grain of the threshing floor of AuwernehHhaYavúwsi. The 120 which gather in the upper room are the Twelve that have ascended upon the spiral to the tenth—full ascension of the oylah, whereby the 12 becomes 120. The drink offering is received in the upper room from the oylah which is formed by the full extension of the 12 from the heart to become 120 in the mind. The concept of strong/אִתָּן is from the root of Yishshakkar, meaning that the drink has worked to bear the full Values within the Seed.

The structure of Nepheli provides the basis for words to be gathered. As we make a cavity by the meditations we have formed a nest for the keveshim of Gad to appear in their midst.

The openings of the heart oylah expand the words of Gad which are spoken. The beats of the heart empower them with the Light and the Life flowing from the Unified Consciousness. The flowing of the Unified Consciousness is according to the implementation of the thoughts into deeds. The feet of the offering follow after the kevesh as it rises by smoke into the spiral of ascension. In the month of Meneshah, the feet are directed in regards to the transitions of a Name, their travels and their movements wherein they are positioned for growth and service.

The heart becomes full of Knowledge as it serves the Sayings of Gad. In the Sayings of Gad are the Words of the Twelve of the Crown—of the King of the Worlds—HhaLammad. As the heart yearns for

these Sayings to be in its house, the heart becomes the Seat of Knowledge in which the Words of the Twelve are housed and whereby Nephethi is the centre from which the Twelve thrones of YishARAL convene. Truly Nephethi is the Twelfth House by its pursuits for the Words of the Twelve and whereby the Twelve say unto Nephethi, in your lands the House of all peoples and tongues is built!

In Meneshah, the heart is turned towards Knowledge willing to forsake all others for its prize and the riches of the Words of HhaLammad. When the Words of Knowledge are in the heart, the Scepter of the Lammad is given to the one with the Words of Knowledge, as the Throne of the Kingdom is set up in the lands of Nephethi.

Upon the heart of Nephethi the offerings of Aparryim are made, through which the scepter of the visible kingdom is one with the scepter of the invisible kingdom. By the offerings of Nephethi and Aparryim, the Kingdom of ALhhim, with the head of Aparryim becomes the heart of the Kingdom of OLiyun/The Most High, for as the Words of the Twelve come into Nephethi to rule all thoughts, so the Most High comes into the heart of Aparryim whereby all visible manifestations of ALhhim are according to the intent of the invisible Thoughts of OLiyun.

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

The heart as it gives all within it upon the branches of hearing rises within the mind whereby the joy in the heart fills the mind with peace and knowledge. The ascent of the heart into the chambers of the head is as the blood of the oylah altar is sprinkled within the qudash qudashim/holy of holies. This is the fulfillment of the offerings of Nephethi upon the wood of Shamoúnn. For by hearing, located in the midst of the keRúwvim upon the arúwan/ark, the spiral of the blood of Nephethi upon the heart is brought up into the midst of the mind.

The blood of the offerings upon the heart are known to YahúWah, whereby all that is within a house is sanctified—marked with distinction, and whereby they have access into the things of YahúWah. For who can go into another's house except by the blood, for by the blood that is given all things are set in motion from one house unto another or from one state unto another. Hereby we give our blood to one another upon the altar which is *the means of whitening another unto their performance*, as the blood of the kevesh/lamb is the means to whiten/wash *the garments of the righteous*—the aligned merciful ones. In accordance with this understanding *the Emanating Consciousness* gives the blood to the twelve that they may have the mind of meShich as they partake, and whereby *the Emanating Consciousness*—*Yahushúo* gives all of the parts of the body, that the twelve may have a state of residence with that which has ascended in union with the foundational Aúwv of one's Name. For when we give our blood we give the flow of our life that issues from our SeedNames whereby we whiten one another in mind to reside together as One Body.

The blood that is shed from our members that is not put upon the altar is ***the blood of the innocent that cries out beneath the altar*** [Chazun/Rev 6:9-10; 19:2; SMB/Gen 4:10]. When the life of a member is taken in vain, then the blood is extracted from that one to be used for other purposes than for the Collective, ***whereby the blood of that member is put under the altar—distanced from the very core from which its blood comes***. The blood of these innocent ones that are taken by the absurdity of thoughts and vain aspirations cries out to YahúWah for their recompense upon the thoughts that trashed their blood to be trampled upon to accomplish their vain deeds. *For by the shedding/giving of blood*

every work of righteousness or unrighteousness is performed. In that the proud and arrogant of heart reject the House of Laúwi they cause all of their members to shed their blood for vain teachings. By the arrogance of words, the proud insult the House of Gad, causing the blood in the mouth to be drained beneath the altar instead of being used to speak the messages of the heart. When the lust of their flesh drains the House of Yúwsphah to be used as a prostitute and to engage in wanton fornication, then the body and blood of Yúwsphah is cast into a pit without the waters of hhakaiyúwer/sanctification. Thereby the House of Yúwsphah is sold to the lust of Potiphar wife and bound unto the prisons of Metsryim. When the innocent cry out for their redemption, as YishARAL cries out from the oppression of their task masters, then the Hand of the Collective comes and strikes the lords of their vanity whereby the innocent rise from all that they have been subjected unto and ascend upon the altar of the oylah to give their blood unto the service of YahúWah and whereby the body of their masters is cast into the sea of forgetfulness not to rise again.

As Nephethi makes the offering upon the wood of Shamoúnn, the heart expands to accommodate all one has come to understand. The heart of understanding is built by transferring the words that are heard in Shamoúnn to Nephethi. The Words that are understood become the laws within the Kingdom of YahúWah seated in the Dallath-Dallath. The Dallath-Dallath is chosen for the seat of the Kingdom in that the Double Dallath is the sweet/agreeable configuration of residing and thereby the dwelling state of all Names that have constructed their houses as a teraysarun with sides of Wisdom, Understanding and Knowledge. Those of the unified teraysarunim form the Unified Kingdom of Names which is built as a city—an assembly of many pyramids side by side.

The sequel offerings of Nephethi are made upon the branches of Gad, for the heart serves the Collective according to the implementation of the Words spoken, ever giving its total support to uphold the Words of ALhhim that are set into motion through Gad. A peaceful heart is one that sustains the Words of ALhhim whereby the heart does not waver due to other sayings.

As the branches of Gad assemble upon the altar for the offering of Nephethi, Gad arranges its words in classifications that uphold and elevate every member/classified part in Nephethi, whereby all things uttered are for the heart to ascend unto the heights of OLiyun to be kingdom to kingdom. As we ascend to the Kingdom of OLiyun, the Kingdom of OLiyun comes into our midst, whereby “your kingdom come/appear” is realized within our state of occupation in the universe. Our members verify by our expressions and dealings with others that we are citizens indeed of the Kingdom of OLiyun. In response to the care of Gad to speak only on behalf of the unified Kingdom of OLiyun, the heart opens to disclose all treasures within it that they may be cherished in the mouth.

Nephethi—the offspring of the heart rises as it heeds unto the Teachings of the Tree of Life running as living issues from Gad. As one is spoken unto, the subservient heart accepts what is said unto them and ponders them within their heart unto the unfoldment of the Words held in confidence. As the heart humbles itself to the Words of Gad, depicted as the wood upon which the parts of the heart are laid open, the Words of Knowledge break open within the heart causing the Fire of YahúWah to consume the offering. For within the Words is the Fire of YahúWah, as the Words are concealed within the parts and in the bones/structures of our residence likewise is the Fire concealed within us. By the Words of YahúWah we are made for dwelling states of the Words and Fire of YahúWah. **As we serve according to the Words we emanate the Life and the very inner Thoughts of the Most High whereby our Name bears the Illumination contained within the Words and states of occupation in the Unified Kingdom.** Through this service of the heart, the Words of Life rise in the heart as the head of an offer-

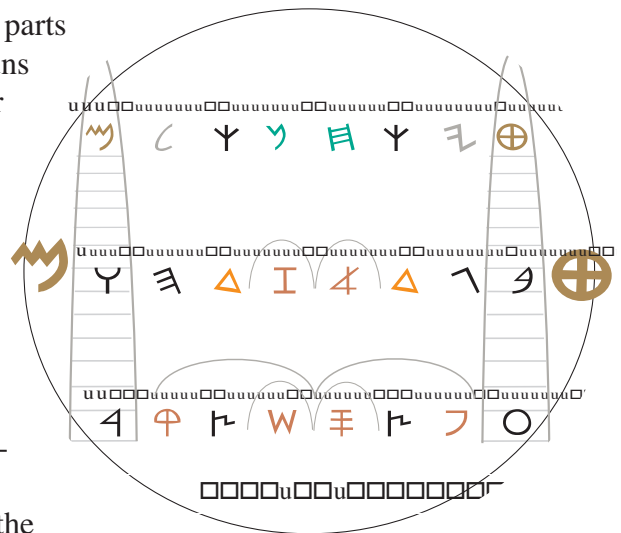
ing rises through its body to be offered as a servant to the Twelve through which it has risen. As the head of Nephethi rises through the offering of Nephethi, the head lowers itself upon the altar to be the sequel offering of Gad. The giving of oneself totally for the ascent of another is the sign that one has come to enlightenment. We give ourselves upon the altar without reservations, and bow our head long or hang our members upon the pole that others may ascend through our service to the Collective. The keeping back of our garment, parts of Wisdom, or the strength of Understanding are the acts of Achan which separatess us from the Collective [Yahushúo/Josh 7:19-21]. Hereby we realize that the oylah that we make daily has far reaching affects in the Body of the Unified Consciousness.

APARRYIM אַפּאַררײַם

In the House of Aparryim, the whole heart is given to house the sayings whereby the Words of Gad spread into the entire Kingdom. As the blood reaches to the ends of the earth, so do the Words of the heart go forth to teach and gather all peoples into One House. The heart, being the capital City of Shallam, is the centre from which the Words of Gad are sent forth. Hence, Gad serves as the wood for Nephethi which gives rise to all that which is in the heart through the offerings of Nephethi.

As Aparryim leads us into new states, we enter into them with the Words of our mouth and extend them to the uttermost parts through the blood that runs in our veins, as the sap that runs unto the far reaching leaves of a tree. We declare with our heart that we are one people and one state whereby there are no divisions amongst us nor amongst the inhabitants of the Unified Kingdom.

The offerings of Nephethi establish the heart for the teachings. As the offering is made on the wood of Gad, then the heart is devoted to the teachings of the Tree of Life. The mind of Tsiyon distinguishes all of the heart for the Tree of Life. By the Fire the heart is shaped and molded unto the vessel for the Collective Centre. The Dallath Dallath configuration of a house determines the shape of the house, for the double Dallath is the residence/tent of a Thought, and the construct of the house is according to the Thoughts of the house.



Nephethi follows Shamoúnn the second time of coming to the altar in the month/House of Aparryim:

As one comes to comprehend/hear the meanings of the Teúwrah, they prepare their heart as a treasure chest to house the Words of Life. **As we hear we congregate, for in hearing we are weaving strands of light into a fabric of consciousness.** The Offspring of Avrehhem are then first Yishshakkar—of the Unified Consciousness; then Shamoúnn—the comprehension; and then Nephethi—the weavings of Light to bear the stalks of YishARAL. Hence out of Daúwd/▲▲ the branch of a Name appears and waxes strong. According to the development of Consciousness so is the state of our Name’s Tree, for from the Unified Consciousness is the flow of Life that issues forth from Yishshakkar, becomes understood by Shamoúnn, and then flows out of Nephethi into our formative branches.

The double Dallath chamber of the heart is the platform through which the branches of YishARAL appear; hence, the offerings of Nephethli reveal all within the Mind of the Twelve. The same is to say that through the oylah the Mind of Twelve is made known.

The teachings of Nephethli are the wood of the offerings of Gad. From the unified strands of hearing gathered in Nephethli, the Words of Wisdom are formed.

The offerings of Nephethli continue to be made upon the wood of Gad. Whenever an offering is made in a leúwach/tablet of days, then the final offering of that house continues to rest upon the wood until that house is called again unto the altar.

Every heart beat is based upon a Word of Gad, whereby the heart beats the rhythm of the Thoughts of the Unified ALhhim. In Gad the Words of ALhhim convene to declare their **covenants that are formed regarding every house and every act**. The emanating Thoughts of ALhhim regulate the heart to sustain the members to fulfill the words of their contract as each Name is assigned a contract to perform for the Collective. These thoughts of covenant are within a SeedName. As the SeedName awakens they behold their tasks and put their hand unto their obligations. As a plant bears its kind, so does every planting of YahúWah bear according to its kind, and the fruit of a tree can be no other than that which is in the seed of a tree. To sustain the SeedName the heart beats by the love, the hope, and the faith of the Reúwch of a Name through which the SeedName performs its offerings and attains unto its stature amongst the Trees of ALhhim.

Nephethli serves as the foundation of the 7 Rings upon which all Names are suspended in relation to each other. The position of the Dallath-Dallath is either around the opening primary seven rings of the Zayin-ALphah or within the Zayin-ALphah. Both positions of the **▲▲** show the relative position of the foundation to provide an external foundational support or an internal support from which all exudes from in the midst, the later being as in the Houses of Dan, Baniymin, and RAúwaben. In Aparityim, the **▲▲** supports the single eye and the diadem and serves as the foundation for the Tree of Life of each Name to come forth with strength, whereby the Tree of a Name issues forth from the waters of Aparityim and does not topple over. The **▲▲** is our Rock/44 in the midst of the waters upon which we are founded for all generations. All of our lands are eternally supported upon the Tsur/44 of our Foundation. From the ALhhim **▲▲** of Nephethli we ascend daily. The altar is the platform through which every oylah rises and sets, ascending with Bayinah of the evening and with Chakmah of the morning. From the ALhhim **▲▲** of Nephethli we receive our instructions and determine our perspective of observations. The ALhhim **▲▲** of Nephethli is our academy of the Nine Schools of Arrat.

GAD ▲↗

In the House of Gad, the offerings of Nephethli bring forth the messenger of good news—an announcement of the Collective Kingdom comprised of all lands/peoples. The words from the heart of the King rise upon the tongue to be spoken to all inhabitants—unto the uttermost parts of the Aurets/Earth/defined spaces of a Name and their associates. The offering of Nephethli are hung unto Gad whereby the heart is the servant to bear the Words upon the tongue for the healing/completion and enlightenment of all within the Neúwn Heart which is the 5 5 or two fives in the midst of the Fathers

0 987 6554 321 0 . Through the offerings of Nephethli, the compound Values and meanings of Words are derived.

As the heart opens upon the wood of Gad, **the words of the twelve sides are formed** within the field of the heart and within the four corners of the PaúWah to feed the humble and those seeking Understanding. Every oylah, we reap only from the spirals in the midst, and leave the harvest at the corners unto the dispensation of the Neúwn. [For further information regarding gathering from the corners, see BHM: ALhhim Achadd, section, Body of Ayshshur.]

In the course of offerings, Nephethi comes to the altar upon the wood of Shamoúnn. The evening offering of Nephethi stages the heart for meditations upon all that Shamoúnn hears. Further, as Nephethi gives its blood, the path carved out between the heart and ears receives the blood upon the screen of Shamounn, the screen being the fabric woven by Chakmah, whereby the ears are whitened and its garment by the offering of Nephethi. **The giving of the whole heart upon the altar, enables the ears to hear the full Counsel of ALhhim unto the Rulers in High Places—of ShenyimGoshar—The Twelve.**

From Nephethi comes *the Voice of the Unified Rings of Understanding of Shamoúnn*. There are the 7 Rings of Wisdom born by RAúwaben, and there are the 7 Rings of Understanding born by Shamoúnn. Out of Understanding the heart speaks from the Teachings of Shamoúnn. The teachings that we have in our heart are the source material from which one speaks, whereby one is of “an understanding heart.” As the heart of Nephethi serves Aparryim/Ephraim, the heart becomes wise for it considers the avenues of expansion and blessing and thus guards and keeps itself for Chakmah. Through the services of the heart to Gad, the heart obtains the Words of Knowledge. According to our services, so are our rewards.

The garment of the heart is largely bronze, for the heart it is of the Houses of Knowledge. The left wing under the arm is silver and the right wing under the arm is gold as Understanding is stationed at the left side of the heart and Wisdom at the right side of the heart to be the seat of one’s government. From the heart a Reúwch rules their kingdoms even as Yerushelyim/Jerusalem is the capital of all lands. We come into the lands of Nephethi to do the works of the Lammad on behalf of all lands/states in the universe.

The heart is given to the Lammad which governs the whole Aurets, whereby the Laws and the Teachings of the Lammad come to abide in the heart. As one is given unto another they accommodate the Breath of another; likewise as we designate the chambers of the heart, being the 12th house to the Lammad/12, we are capable of receiving the Thoughts of the Lammad, and we prepare a room for the Reúwch of the Lammad to reside within us.

SHAMOÚNN 𐤑𐤃𐤐𐤗

In the House of Shamoúnn, the offering of Nephethi store the Words of Shamoúnn and is the storehouse for the Offspring of the Úwah-Bayit to make their manchut/grain offerings for each qarbanut/offering. In so doing, *the heart is called “the Heart of ALhhim” for it contains the Words for all the Rings of ALhhim.*

RAÚWABEN 𐤓𐤁𐤄𐤁

In the House of RAúwaben, the offerings of Nephethi store the Words of RAúwaben and serves as the storehouse for the Offspring of the Zayin-ALphah to draw out Words to compose their studies. The studies of a house are referred to a the manchut/grain offerings for the qarbanut/offering. While the

grains are supplied from Baniymin, the Words within the Seed are compiled in the heart from which they are gathered to

The offerings of Nephethi open upon the structure of Shamoúnn. What is heard forms the Words in the heart of a Name. Hence, impulses of Thoughts cluster in our hearing chamber to form acceptable Words through which we retain the thoughts and also come to express them. Through the Words we define our Rings and their generations.

The clusters of Words form stones. The stones are formed by congruent thoughts of hhakuwáhnim imparted to the ears of a Name. As the ashes of the heart and the ears are humbled towards one another, they form the Words of their Name, drawn out from the resources of their Numbers. The ears are those of Chakmah, which spreads all things out wide in order to receive, and the heart is of Bayinah, spread out as the wings of a hen to gather in and to form a nucleus. Together they form the Words of Knowledge that are spoken as crystals of stones or stars upon the lips of Gad in each house, for all parts have lips which are their edges and the means of imparting their breath. Nephethi is the crown diadem in RAúwaben, located in the midst of the RAúwaben's Crown. The Words of a Name form a cluster—the **diadem stone** of a Name, which appears in the forehead.

When the ears and heart are humbled together they form a union. Nephethi nestles into the midst of Shamoúnn and thereby gathers all things from the lips of the ears. Their words are therefore gentle verses abrasive. The manner of Words that one carries upon their Breath corresponds to the compatibility of their ears and hearts, the plural is used for both houses as there are twelve ears and twelve hearts, one in each of the houses of ALhhim. When one speaks soft words then they turn away anger or wrath, not only from another who is in their ranges of faces, but primarily within themselves. A soft word is a mutual word formed by the unions of the wood—extenders and receivers, and the parts of the offerings—the momentum and the givers.

Through the sequel offerings of Gad upon the Word base of Nephethi, one communicates according to how they hear and receive information. The exchange of Words is through our reúwch, which imparts the Words via the mouth, either through breathing or speaking, inaudible or audible. The process of Word formation by the union of Shamoúnn and Nephethi is extended through hearing the breath of another and receiving their Words within our heart. Only then are we prepared to respond, for until we hear the Words of another through Shamoúnn and Nephethi—having our hearts humbled upon the intervals of the ears, we are yet to be aligned to speak to another. Rapid fire communications often lead to war rather than an expanse to peace.

THE SEVEN RINGS AND THEIR HABITATIONS

The seven rings of a Thought are of the seven Rings of HhaALhhim. These rings are formed out of Nephethi as the ring of the wood and the ring of the parts unite as one upon the altar of Nephethi through which the seven eyes or rings are formed. Each thought, being of the Rings of ALhhim, is capable of generating 7 Eyes. This may be applied to Numbers also. When two congruent forces unite as one they form a platform for the seven eyes of ALhhim to appear from their midst. In that all forces are of ALhhim, and all forces are compatible with another, when they unite according to the Mind of ALhhim they bear from their union the Seven Eyes of ALhhim.

From each set of rings comes a dwelling state of the Double Dallath, for from the Double Dallath the rings come forth out of the heart of Bayinah and Chakmah, eight on one side and eight on the other from the pairs of 35 kuwáhnim. The $8+8 = 16$ /Oyin. Being 16 they are read as the Seven: $1+6=7$ from which comes the Seven Rings or Circles that forms each dwelling state. As a duck that resides in and on and above the waters, so according to one's thoughts, we dwell in and on and above the waters of our bodies. Hence, from the heart of Liah/Leah, RAúwaben of 7 Eyes is the firstborn.

The 8's are all inclusive in Thought and Deed. The 8's testify of the 35 pairs of hhakuwáhnim. The 35 are in 8. As the 8's are drawn out to the tenth state, they are:

- 8 The Eternal Sign of infinity.
- 16/7 All Unions yield perfection.
- 24/6 From the Unions are the sides of Twelve.
- 32/5 In the midst of the Twelve is the Light of the sheyhh.
- 40/4 In their midst is their half. From the midst of their parts they expand to be 48 or Twelve.
- 48/3 The sum of their parts create 48 cities of Mind.
- 56/2 Unified Minds walk in agreement.
- 64/1 In the 8th extension they rise as one.
- 72/9 The Ninth of their House is the Nine of hhakuwáhnim, the paths of all learnings/gardens.
- 80/8 The fullness of their Thoughts and Deeds form the Consciousness of their Numbers.

$$440 = 8 \ 16 \ 24 \ 32 \ 40 \ 48 \ 56 \ 64 \ 72 \ 80 = 440$$

Joining the 8's end to end they are the $8+8=16/7$; $7+9=16/7$; $6+1=7$; $5+2=7$; and $4+3=7$. Within the full measures of 8 are 57, the Neúwn Perfected or $5 \ 7$'s=35. As the ends are counted from the other end, they comprise the right side of 35. The $35+35 = 70$, the Consciousness of the two 8's: 880, which is the sum or their Numbers $440+440$.

According to the 8's all houses are joined from side to side. The eyes are set as one ring unto another ring through which they comprehend all Values, their Thoughts and Deeds within the 7 Rings of their Names. i.e. Nebula: MyCn18. From the formulations of the Eyes, all bodies of Thought develop.

