

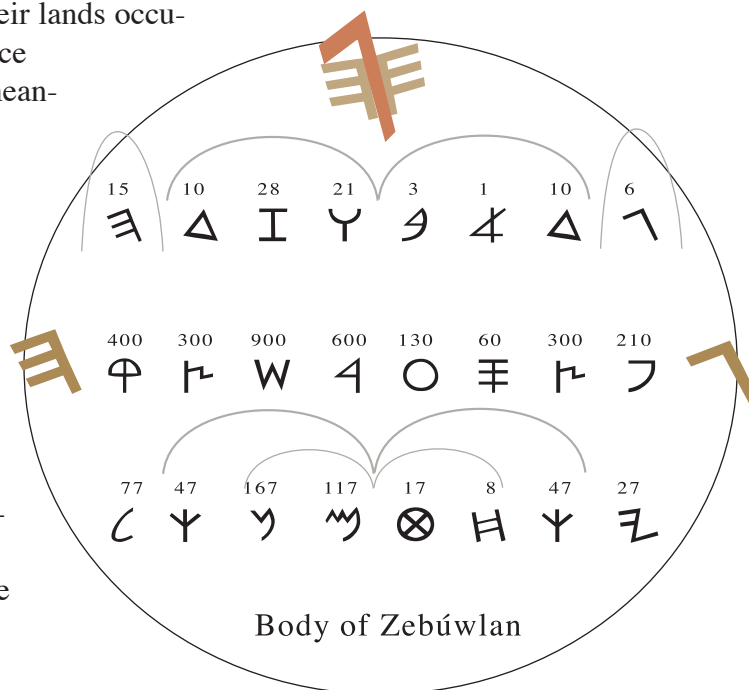
The Offerings of Zebúwlan/Zebulan

are in the Day/Act of the Third—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 Zebúwlan
 ALiAb Bann Chelen [CHP/Num 7:24-29]

THE CONTRIBUTIONS/OFFERINGS OF ZEBÚWLAN DURING A MONTH

Zebúwlan is the State of a Name. In the parables it is called “the good soil,” meaning the State of the Collective. When the lands are at peace a Name flourishes. When the ten lands are in strife, one nation is at war with another nation. The wars are resolved as one understands that all nations/processes and their lands occupy one state/sphere. With a resolution of peace amongst all lands, the state is called good, meaning of the Collective.

We make new transitions into new states of dwelling as the courses of the Lights proceed from Maneshayh to Zebúwlan. The offerings move us into dwell in **corresponding elevations** via the wood of Maneshayh. As we accept elevations within the Túwrahh we move into them. The elevations are Nine levels on each side of the Teraysarunim/pyramids, corresponding to the Nine Schools of Aurrat. These elevations are within the heights of the seven levels of Enlightenment.



The strength in Maneshayh assists us to enter into new dwellings that are according to the progressions of our Names. Whatever moves are ahead of us, we are supported by Maneshayh. Maneshayh is the wood for the initial offering of Zebúwlan whereby we are oriented into all new states of residing. Why a person senses that they have changed or that things look different to them then previously, is due to the shifts of residences that one makes every 14 days through the oylut. The first offerings of Zebúwlan follow Maneshayh according to the shifts of elevations and transitions that one makes through the oylut of Maneshayh. Subsequent offerings of Zebúwlan follow Baniymin or precede Baniymin as the States of Residence is based upon the SeedName and our lineage.

In following the offerings of Baniymin, **the offering of Zebúwlan is hung upright, faces to faces with the SeedName, whereby all of the lands and states of residence are according to the SeedName and does not turn its faces away from the Source of the Lands.** According to our Names we are appointed unto a land/state of emanation. The branches of a tree are hung unto the faces of the roots, whereby they serve the Foundation of their structure and bear their fruit.

We reside within our SeedName. This is our home. As the SeedName opens and releases its branches, it forms a dwelling for the serpent to live within a garden. As we spread out our branches through the oylah, we expand our territories in all directions. Our branches are extended to the tenth dimension or the tenth power according to the All Encompassing Neúwn Aúwm/Extender/Mother from whose womb we appear. According to our Aúwm, we are a serpent, for the Aúwm Neúwn is the One that dwells in the great depths of the waters and who rides upon their waves. Accordingly, the Neúwn is depicted in the tongues of the kingdoms to be a serpent and a fish. Our home is the basis of our expressions and our deeds. By the Numbers and the thoughts that we arrange and house within us, we determine the faces and the fruit that we bear upon our branches.

Within our SeedName is the land and the kingdom in which we are planted as it pleases the Most High. Our SeedName flourishes within the land and kingdom to which we are appointed. In the Nevim/Prophets and in HhaTúwrahh/The Torah, YishARAL passes through all lands and kingdoms and is chosen to abide amongst all peoples. The underlining Principle is that YishARAL is a kingdom within all kingdoms, whereby the Kingdom of ALhhim is within all peoples.

When Dan follows Zebúwlan in the course way of the offerings, then Zebúwlan is the fuel for the Fire of Dan. As Dan is placed upon the branches of Zebúwlan, the Fire of Dan enters into the wood like a serpent, and from this union is the formation of the dragon of Zebúwlan. According to the Breath of Dan entering into the wood/bones of Zebúwlan, the prophecy of the revitalization of YishARAL commences as spoken by the Navia YechúwzeqAL/Ezekiel. The fulfillment of the prophecy is putting on of the garment woven during the oylah whereby the entire tent is raised and filled with the Ræuch. The garment is comprised of the sinews that connect the teachings/wood into one fabric of consciousness and then robe them with the full emanations of the Thoughts of Aúwvim.

The offerings of Zebúwlan determine all possible movements and rotations within the Seed. The movements of a serpent that coil, encircle, flex, spiral, run, leap, jump, etc. are the movements of the Hhúwa Gammal Ring of HhaALhhim; these are the movements within a Seed to convey our full expressions of service and joy. The movements are according to all that opens within a SeedName from the first crack of the seed coat unto its full Rings being opened by its total giving. The giving of all within us determines the opening of our Rings. The movements of the Rings are regulated by the Hhúwa Gammal Ring from the crown/rear brow upon the left and right sides of the head.

There is a wonderment to all in Zebúwlan. As a serpent, there is the transformation of form i.e. in the shedding the skin, color, and levels of residence from the waters to the top of the trees. The serpent within us carries the codes of the 4 Unified Fathers of Aharúwan: Nadav, Aviyahua, ALOZAR, and Ayithamar, from whence the Neúwn/14 and hence the serpent offspring have come. In that we have within us the codes of the Unified Fathers/1 of 4, we are able to become transformed from one state of occupation unto another. All may trace their lineages to the Unified/1 of 4 Fathers. The Neúwn is of Aharúwan—the One/1 of the 4. $Aharúwan/40 + Nadav/1 + Aviyahua/2 + ALOZAR/3 + Ayithamar/4 = 50/7$. Aharúwan is the Light contained within the Neúwn from whence comes the lights of the worlds. Dan is a direct formulation of Nadav. From Nadav comes the combinations of Values 654 of Yetschaq, and from Yetschaq are RAúwaben, Yahúdah, and Ayshshur. Ayithamar bears Zebúwlan from which come all of the lands of YishARAL. By the giving of Zebúwlan the lands and all within them are formed. Laúwi comes of ALOzAR who is the Aúwv of Avrehhem—the Source Code 321 of Yishshakkar, Shamoúnn and Nephethi through whose Seed the meShich is formed and rises. Gad, of Aviyahua, is the Code 987 of Aúwv Yaoquv, of which comes Aparryim, Maneshayh, and Baniymin, for

by the Words of Aharúwan, are the fruit of a house. In that we have within the serpent all houses, the Source Codes of the Fathers abide within our members, whereas the Names and Numbers of Aharúwan dwell in our Minds, our Judgement, our Words, our Corporate Body, and the Lands/States of our Kingdom in Zebúwlan. All appear from the heart or the Altar of the Oylah, whose sides are depicted as the 4 Mothers of YishARAL.

The offerings of Zebúwlan draw out the seed to ascend unto the heights of Tsidun, on the sides of the north [SMB/Gen 49:13]. The city of Tsidun is the place of provisions of the Neúwn for a journey. The House of Zebúwlan provides the journey for a Seed, whereby it enters into the world without a purse. Unto the north side indicates the full range of giving. From Tsidun the waters of the Rock flow into hhakaiyúwer through which all parts are activated in the waters of Zebúwlan unto their full extension. Zebúwlan, being 10—the full extension of strength of ALozAR, enables the SeedName to be extended fully from its depths in Maneshayh unto the heights of OLiyun.

The full measures of provision for a house are given through the oylut of Zebúwlan. In the house that the offering is made, the provisions of the Most High are released in measures of 1 to 10 whereby all traits of the house are supplied fully. The expressions and the fruit thereof are infused with the **provisions** for the houses of the SeedName whereby *the Name is fully extended to be meShich—to attain its full measurement*. As the line of provisions are activated from the north side of Tsidun unto the north side of the SeedName, all aspects of Light feed the SeedName. *One receives provisions from the thoughts of ALhhim that appear unto them through the spirals of ascension, the organization of branches, the spices of the colors, the deeds, and the Numbers from which comes the bread and the drink from above*. From these provisions the ALhhim draw out their daily bread whereby they do not depend upon the world nor the things in the world [Mattithyahu 6:31].

The other feature of Zebúwlan are the movements and swirling actions that come from the offerings of Zebúwlan. The ascensions of smoke through the spirals, determined by the intervals of Zebúwlan, set in motion the chariots and the transfiguration processes within the serpent. The movements and shedding of prior skins are due to the provisions released within the serpent body—the code of all coiled lands/galaxies. The release of provisions are according to aptitude and progressions made whereby one is able to receive them. All things are laid-up for our Names to receive and are imparted to us according to our growth and obedience. We submit our Names to be sent and to dwell in the place determined by the Aúwv/Father and to bear the fruit of our Names in those lands. **Unto the Aúwv we commit our spirit for the level of our attainment as the result of every oylah** [Yúwsphah/Lk 23:46]. As Zebúwlan bows unto the Neúwn and the Aúwvim within the Neúwn—our Mother and Father, they are positioned to serve and to hear the teachings from above within the place to which they are ordained to dwell [SYM 20: 12; Mishle/Prov 1:8, 3:1-6; 5:1]. According to our state of residence we have access to the teachings from above.

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

ZEBÚWLAN זְבֻלָּן

In the House of Zebúwlan— the offerings of Zebúwlan are the states of a kingdom that arise from a Seed of humility. As a tree grows every line in the tree and every ring of a tree convey the organization of thoughts of ARAL and the Rings of ALhhim. The branches of a tree sustain the messages of a Name; hence, as one grows in Wisdom, Understanding, and Knowledge the wonder of their messages come forth as birds upon their Tree. Each tree is a book and the branches are the chapters that convey the glory and

fruit of one's life. These are the writings of Light that do not fade nor pass away, for they are the Words of YahúWah that live and abide forever as a Name. The messengers of ALhhim look within a Name and their houses to see the messages of YahúWah that are inscribe there upon the day of their being made and fashioned in the Fires of HhaOylah. As the inscriptions of the Light are read within us we walk according to them as those distinguished/holy by the very 64 Words of YahúWah of our Names and their branches of thought. We carry ourselves and stand in garments of Light amongst the plantings of YahúWah [Yeshayahu/Isa. 61:3].

During the course of the month we set our minds unto the Thoughts of Wisdom, Understanding, and Knowledge in the House of Zebúwlan. Accordingly, on the RashChadash—the Head in oneness with the Fires of YahúWah, we set out our journey for 30 days. The offerings of the month span all rings of the Body of Zebúwlan from the right to the left and from the left/dark to the right/light. As one proceeds from the tenth day/act of the month for the Pessech, so the pattern is set in all houses as we proceed by the 10 offerings/acts on the Head of the month. Monthly we move by the Lights of Wisdom unto the mountain of Understanding of dark mists unto the full Illumination of Knowledge, whereby we journey from one state of Enlightenment unto another state of Enlightenment. At the head of the month, on yúwm achadd/day one we are in the House of the full moon when a house enters into the paths of Chakmah. We journey unto the ascent of Understanding on the 15th of the month—into the mist of darkness. Having dwelt in the days of Chakmah 1-10, and Bayinah 11-20, we proceed during the month unto the full ripening of the mind to bear the fruit of Knowledge in days 21-30, unto a renewed mind of enlightenment depicted in the subsequent full moon. These three sets of 10 are the 3 tens of the manchaih/grain offering according to which we set our minds unto from the onslaught of the sides of the month [CHP/Num 28:12]. With this pattern set in our minds, we behold Wisdom, Understanding, and Knowledge in all things, and without finding the three in our examination of thoughts and deeds, we touch not, for without the three they are not of the clean for the House of YahúWah.

The treasures of all thoughts are in the seed of the thought, for in the seed are Knowledge, Understanding, and Wisdom. The lands of our Names are filled with treasures as our Seed Names multiply in the lands. The offerings of Zebúwlan upon the wood of Baniymin are the means of the lands receiving the treasures within a house. The states of Enlightenment correspond to the Numbers of the Seeds of our Names and their treasuries.

THE HAIR IS ONE'S GLORY — SPEAKING WITH A COVERED OR UNCOVERED HEAD

The strands of thoughts of the Seed are woven from the lands unto the head of the stalk. The weavings of the heads of grain form veils through which one passes and through which one speaks in the assembly. The body that speaks without the veil speaks of things unmastered for the hairs upon their head have yet to grow long as hairs of wheat grow long upon the head of the stalk. As stalks of wheat, your seedName forms a basket upon its head to contain the forming clusters of Life. Therefore it is a shame to cut the basket for one would loose the seeds from maturing. Until the hairs of seed grow upon the head, one does not speak by Knowledge. Should one speak with their head uncovered then they speak without evidence/performance whereby it is a shame unto their Name, for if they seemingly know what to do and do not engage their members to do the deeds of Light, then they mock their own Name and the ALhhim who calls them. When the head is covered with the hairs of the seed it is the glory of their body. The glory of the head covering contain gems, i.e. strands of fine gold and stones as depicted within the hairs of grain. These strands of gems are seen as one speaks amidst the congregation through which the glory in their mind is evident to all.

Should one speak from their SeedName unopened, whereby it is yet covered, then they speak of outward things and not from the Life that is in them. This is depicted as one who speaks from within the veils whose head has not yet formed upon the stalk of their Name.

The state of the upright grows brighter and brighter day by day unto the full unfoldment of their SeedName. Through each step of elevation, the Light of a Name grows as the rising light of the sun becomes more intense hour by hour until its light spreads from one side to another eliminating all shadows.

Upon the wood of Zebúwlan, the offerings of Dan rise whereby discernment comes into the lands of a SeedName, for as Enlightenment comes, it makes room for discernment. Therefore, any who are bearing the Illumination within them consciously welcomes judgment and evaluation of their thoughts and deeds which they carry in their lands. As one selects to retain all that is perfect of the Collective they achieve new heights.

Subsequent offerings of Zebúwlan in the House of Zebúwlan

The rise and fall of Kingdoms are associated with the offerings of a land. When the offerings are of the heart of the Collective, a Kingdom rises; however, when the offerings are of division, superiority or partiality a kingdom falls. When the thoughts and deeds are of the Rings a kingdom flourishes and extends its influence in the worlds. Likewise, the dominion of a Name is determined according to the thoughts and deeds of its offerings. As the sequel offerings of Baniymin are offered upon the wood of Zebúwlan, the kingdoms of the world are established.

As Baniymin follows Zebúwlan, Baniymin alone crowns the States of Enlightenment in each house. The offerings of Baniymin in each house is the Bread of that house in its season. During the month of Zebúwlan, the offerings of Baniymin bear the grain for the new loaves to be made in the Lands of ALhhim on the eve of Shebuoúwt, whereby there is the wherewithal for the new grain offerings. The new bread of a year is composed from the risen Seed of a Name through which the loaves being formulated in the mind of a Name are the risen nature of meShich in them.

The branches of Zebúwlan are well toned and pruned to bear all Seeds of HhaLammad through which the full Mind of Lammad is conveyed through the entire arrangements of branches. The organization of the branches of our lands displays the Kingdom of ALhhim. Around and within the branches of our Names are the Rings of ALhhim as the rings within the branches of a tree. The lands of Zebúwlan are a rich oasis composed from the woods of every tree of ALhhim.

The Rock of a Name breaks open with currents of Knowledge as the offerings of Zebúwlan are set upon heart altar and the requests for Knowledge are implored in association with the offerings. Our requests and prayers are answered as we are in the paths of the oylah whereby we have positioned ourselves to receive for our heart. Request for progressions and understandings are fulfilled as we are moving in accordance with our requests, whereby we show evidence to be of the Mind of HhaLammad that spins and spirals to radiate its Lights. Through the spirals of ascensions upon the pole of our Names we are positioned to receive all Knowledge from the inner core of HhaLammad from which all Knowledge comes and is imparted freely. Ask anything for yourself and you will have sorrow and isolation from the midst of the Collective. Ask anything for the sake of the Collective and you will have the overwhelming

joy of the Collective heart and mind. According to the setting of one's lands, the Seed of their Name flows and is fruitful in their lands.

As the harvest the lands draws near, the fruit on the stalks appears quickly. Though the days of planting and laboring for the harvest are weeks and sometimes years, when the fruit ripens it is as a quick move. From the day of ripening comes the sayings of the Emanating Consciousness. Behold, the Head of Neúwn comes quickly. As the days of the wheat harvest, when the Head appears, the House of Baniymin receives the crown [I ShmúwAL 9:12; 11:14-15; TK/Lev 23:15-19]. Behold, Anni/the Head comes quickly: hold fast—establish what you have learned whereby your crown remains [Chazun/Rev 3:11]. Through establishing our minds according to our SeedName, our Crown of Knowledge remains, and our rule extends into all parts of the earth. By maintaining Knowledge we keep our members aligned with the crown.

The saying of the Consciousness that refers to a reward speaks unto the harvest that is connected with a quick coming. The rewards of our thoughts to discipline our members into associated branches come at the same time as the appearance of the meShich within us [Chazun/Rev 22:12].

The offerings of Zebúwlan upon the wood of Baniymin brings the Life of their SeedName into the Lands into which one resides. As the head of the offering is placed upon the sum of the parts, the Mind is stretched to be seated upon the lands that have been extended through the days of the offerings in the House of Zebúwlan.

All states of Enlightenment are given fully through the offerings of Zebúwlan. The offerings are made without reservation for the SeedName that enters into them, whereby from the lands the master and king of the lands rise. The resources of the lands flow into the hands of a Name through which they are positioned to be the citizens of the lands of Illumination, adorned with every facet of Light and every attribute of the glory in HhaLammad. Whether there are days of rains or famines on a land, both are determined for the Seed that abides in them [MT/Deut 28]. When the Rings of a people are closed, the land has **a famine** in order to parch the Seed until it opens; and when the Rings of a people are opened, **the rains** come to create a harvest for the most high, whereby every raindrop is accounted for to generate the harvest of Names [Gömus/Amos 8:11]. When the upper crust of the lands of a Name are opened, then the waters of Life run into them. The **upper crust** are the Rings of ÚWah-Bayit, Zayin-ALphah, Dallath-Dallath, and Hhúwa-Gammal. Hence, as the ears, the eyes, the heart, and the loins are opened to give and receive the flow of the rains comes unto their Names.

As the offerings of Zebúwlan are laid upon the wood of Baniymin the lands are prepared to receive the Words of Name. The waters of the SeedName run through the lands, thereby washing them clean by the Words of a Name and causing them to be vibrant with Life and every good work to the honor of their Names in HhaLammad. As the Words and the Waters of a Name run through the lands, the lands are blessed from above and filled with every fruit from the GanGodann/Garden of Eden [Yirmeyahu/Jer 31:14].

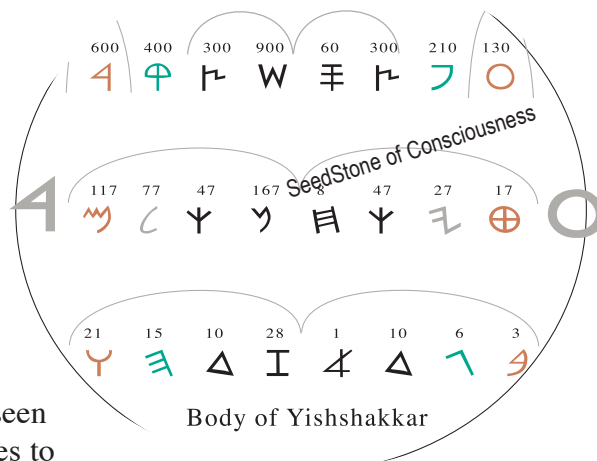
When one puts their hands of Zebúwlan into the bowl with meShich, then they consecrate their deeds unto the Life of the Seed flowing within them. The fruit taken is to generate deeds that add to the Tree of Knowledge. **By the consciousness of the washing of the hands one does not take fruit from the Tree of Knowledge.** One does not eat without designating their hands to add to the Tree of Knowledge; lest one eat the fruit in haste and take away from the Tree [Menachem/Mk 7:3]. The bowl of meShich depicts the hhakaiyúwer in which one designates their hands and feet for the ascent of their Names. Through the deeds/hands and the progressions/feet of a Name the entire body is whitened and lifted.

In washing our hands prior to eating recite: “Blessed are the Names of ALhhim who create the fruit of Knowledge of the Collective and the Associative. Lammad of the Rings of Names, we sanctify our hands to be fruitful and to increase the fruit upon the Tree in order to fill the Mæyim of our souls in the midst of the Mæyim of our Aúwm that the messages of angels be multiplied in the faces and fruit of the Arets. Every good and perfect gift is measured unto us for the expansion of our Names. Your commandment are verified in our hands.”

The King of the lands rises through States of Enlightenment as a seed rises through the soil. The ten states of Zebúwlan bear the resources for the Numbers of Chakmah, Bayinah, and Doot within a SeedName. As the 30 Numbers of a Name rise through the ten states, a Name bears their messages of Lammad. In each level of ten the fullness of a Name appears in ALhhim.

YISHSHAKKAR 4YWWZ

In the House of Yishshakkar—the movements of consciousness are set by Zebúwlan through which we camp at the elevations of understanding attained by the ascent of our SeedName. The saying that we live and move and have Being pertains to operations of our Consciousness and the states in which we are ascending, and making progressions, and having our associations of fellowship [SMS/Acts 17:28]. In the Body of Consciousness the life is in the midst springing out of the Neúwn-Chayit Ring, whereas the movements of progressions are according to our Words and their usage coming out of the Hhúwa-Gammal Ring. The state of our Beingness comes from the Rayish-Oyin Ring whereby we establish our associations according to the State of our Consciousness.



As we ascend our faces change. Those formerly are seen no more. We are continually being transformed from faces to Faces as our feet are set in the Course of our Words. According to our faces we bear the likeness of the ALhhim and their Knowledge.

Upon each state of Enlightenment established, our Seed rises and our Name operates at the level of its Illumination formed by the unfolding of the Words of our Names. In this manner we pass through the Body of Letters into the States of Light created by the opening of the Letters of ALhhim, for by them and through them we have an embodiment. When we live in the Letters of ALhhim we abide in the Schools of Chakmah and Bayinah that nurture us to stand in the Rings of our Name. As we emerge through the Letters we live in Knowledge and the Letters now live in us as those assembled within a Seed. The Letter of the Law encloses as a garment; the Spirit of the Law causes one to animate through the Letters of ALhhim into the full radiance of the Light of their Names in which is the embodiment of the Túwrahh and all of its inscriptions being fulfilled/employed. Our entire body of Name moves through the Letters whereby when a thought or a former face is seen one beholds a

glimpse of the past. Even now when we see one another bodily, we are looking at their past. What one is becoming through the Letters of their embodiment is now appearing as a vapor coming out of their body. What is in the smoke as it rises from the altar is the substance of what we are becoming. As the Fire reconfigures one’s Rings they are taken up into new heavens unto new earths whereby the former is shed and is no more. Our being taken up is what is meant when Chanuk/Enoch, who walks with ALhhim, is no more; for as Chanuk and ALiyahu/Elijah, we are taken up into clouds of Consciousness/Yishshakkar having walked beyond the Rings that once housed us [SMB/Gen 5:24]. Hence we are not to look at what is before us visibly, for it is past; rather we look into what is appearing in the clouds, whereby we see the now state of Zebúwlan into which we are entering.

SMB/Gen 5

And Becoming all days of Chanuk are $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ 23
five and sixty year and three hundred year : $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$

The State of Being is depicted as Values of the Lammad. All Days of Grace—the full givings of HhaLammad—are the means to attain unto fulfillment of the Thoughts of Lammad within a Name. Namely the impartation of the Light/5 of the 60/5 and their study coupled with the 300 of the Entrustments of Fire/W. The sum of which is the Illuminations within the Shayin/300 Semek/60 Ring of the Lammad. [Regarding these Values, see Offerings of Beniyman, Yishshakkar section, State of Bliss].

And Chanuk activates and composes the proceedings/progressions/walks of $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ 24
the sum of HhaALhhim, $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$
and is one of us / and is the Ayinn of the Collective $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$
One is taken in the sum of the Collective ALhhim. : $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$

The composed proceedings of HhaALhhim are the sum of their Rings: 2424 which are the unified sides of the Lammad inherent in the Mind of Aharúwan as their 48 collective centres/cities. Through the calculations of the paths and proceedings of the sum of HhaALhhim, one become the Ayinn/the Zeros—the State of Nothingness that pertains to the Unified Consciousness. The one is taken in the sum of the Collective ALhhim. As one attains to the measures of the sum of ALhhim they are taken into the Collective Body of ALhhim as they are bone of their bone—of the same Lammad structure of the Semek, and flesh of their flesh—the same veils of their thoughts of the Shayin/fiery garments, whereby they are achadd.

THE ENLIGHTENMENT

Zebúwlan represents all States of Life referred as the Enlightenment. The Enlightenment of Aharúwan, comprised of 48 cities, serves as the platform/4 of ascensions/8. The parameters of the Mind/4 are laid to house all illuminations from all sides which is The Enlightenment and its States of Residence. As one walks according to the Aharúwnic Mind they do walk in all sides of Light and therefore do not stumble. To establish the base of Enlightenment for each day, arrange your members on the four sides of the altar whereby you have a catch basin for the rays of Light to enter and to affect the movements of your members. As you sprout your leaves and extend your branches you create the states in which the Light is gathered. This is the State of your Name’s Enlightenment.

Zebúwlan, as the fruit of the Hhúwa-Gammal ALhhim, provides the Ring of Foundation for all

houses to be built upon. This stone of Zebúwlan is the foundation stone called the Rock, HhaTsur. Upon this platform of Aharúwan, all houses are built up into a dwelling of YahúWah. The platform is laid whereby it upholds all houses and administers from the foundation the waters of life to all that come into its pools daily via the kaiyúwer. The hands and the feet of every house are given of Lauíwi, whereby as they are dipped into the pools, they receive all from the Hands of the Enlightened of Aharúwan in that they are of the Enlightenment themselves. Every giving of oneself as the ALhhim is honored with gifts of ascensions, whereby Aharúwan positions themselves in Zebúwlan to lift up and to up hold all by the Illuminations of their sides.

The arrangement of the worlds and all states are according to the dynamics of light within a SeedName. As the Numbers and their thoughts are released from the teachings of Baniymin, the States of Light are formed. Accordingly the States of Zebúwlan are distinguished and rise upon the wood of Baniymin.

SUBSEQUENT OFFERINGS OF ZEBÚWLAN IN THE HOUSE OF YISHSHAKKAR

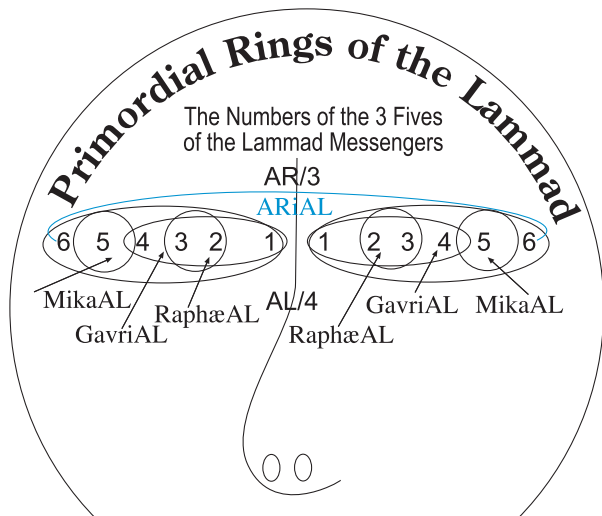
Out of the deep of Maneshayh rises the lands in which our Names are planted as the native born of YishARAL for those of our households are not as transplants from other lands but are the Names which rise from the stones that are laid in the lands to which we are sent [SMB/Gen 12:1-3]. As the lands of our Names open so we are shown our states of residence.

Our Names are the fiery inscriptions written in the stones of those lands. As the stones in our lands open, so our Names come forth and are read. The stones of our lands are preordained for us to reside in whereby from our stones we rise up as the offspring of Avrehhem. Therefore the Emanating Consciousness states: “Bear fruits in keeping with the continual turning of the faces, and do not rely upon the saying that, ‘We have Avrehhem/Abraham for our father,’ for the unified mind says that from these stones HhaALhhim are able to raise up children to Avrehhem” [Yúwsphah/Lk 3:8]. The lands in which we dwell are for the native born ordained to dwell in them which come out of the living stones of Maneshayh. The lands are the States of Zebúwlan arising out of Maneshayh which is the fulfillment of the offerings of Zebúwlan upon the wood of Maneshayh.

The emergence of our lands through the offerings of Zebúwlan upon the wood of Maneshayh in each house is the rise of the lands in that house which are the States of Enlightenment in which our houses dwell in the lands of the Aúwvim. From the twelve sets of stones in YishARAL come the lands for their offspring of Seventy. As we bear the lands of our Names in each house we prepare the spaces for those of our Seventy Names to abide therein [ChameshHhaPekudim/Num 26]. Hence in the House of Yishshakkar, the offerings of Zebúwlan draw out the lands for Yishshakkar which emerge from the stones of Maneshayh whereby those of the Names of Tulo, PeúWah, Yahshuwav, and Shamrun have their places prepared for them from the foundations of the world. In the lands drawn out by the fourth lot and their 16 cities resides the Names of the Consciousness [ChameshHhaPekudim/Num 26:23-25; Yahushúo/Joshua 19:17-23]. Each lot is distinguished by a Number, and hence there are no arbitrary lots to secure the places of the most high. By the fourth lot, 𐤀𐤏𐤅𐤁𐤁𐤁𐤀𐤏𐤅𐤁𐤁𐤀, one draws from the stones through inquiries into the stones whereby the lands of Yishshakkar are formed. The term lot, 𐤏𐤅𐤁𐤁, is derived from the stones/peddles in the brook, indicating that according to the rolling of two stones in the mouth the states of the lands come forth. As the stones are rolled the Numbers that emerge from the stones and the positioning of their sides determine the lands of inheritance for each house. As the derivatives of the stones are spoken from the mouth, the lands appear whereby they are of the Words of

a Name. From this Túwrah teachings the stones at the grave of Yahushúo are rolled whereby a Name emerges from their sleep and all of the Twelve are with the Master Name. From that day of emergence the Twelve are risen with meShich and walk in the anointing of the Consciousness of the risen meshich from a SeedName. Hence, when the Anni Voice speaks to the Twelve, I go to prepare a place for you it is referring to the places that are emerging from the Stones of a Name that are built into many mansions—complex crystals of Thought to house their Illuminations even **as the mind prepares a place for their Twelve to dwell in all generations**. At each level of Consciousness, Yishshakkar creates a space for the twelve to be joined together through every ascent whereby the entire house moves as one [Yahuchannan 14:2-3]. “Tell the disciples/those following close to the master with the Stone/Kayphah, ‘The Unified One is going ahead of you into Galilee—to the lands and sea of the heart of Bayinah and Chakmah. There you will see the Unified, just as told you’” [Menachem/Mk 16:7-8]. The resurrection of a Name rises from the Stones of Maneshayh unto the heart of Nephethli in which the twelve convene and begin operating under a new mandate of the SeedName [Menachem/Mk 16:12-15; Yahuchannan 20:19]. The

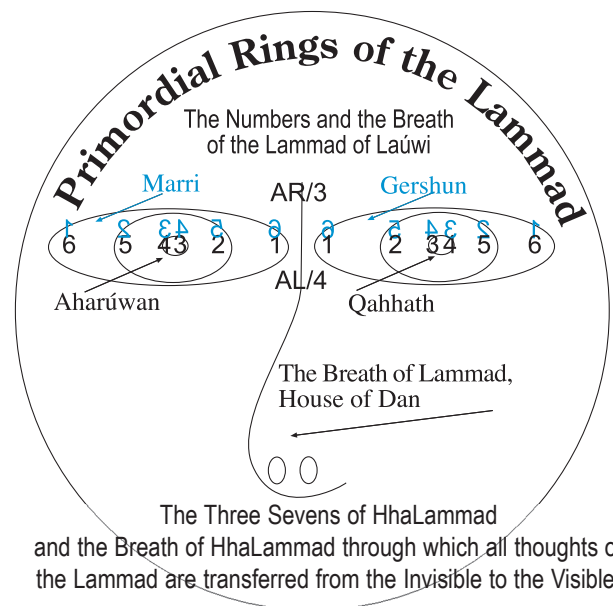
Stones of Maneshayh are those of Yúwspah. A Name is laid in the right stone of the rock, a place carved out for that Name in which no other has been laid. When the large stone—the left one is rolled/unrolled, the Name comes forth by the quaking of the lands which give up the dead—those dwelling in the lands of death/mortality. Understand, one is laid in Chakmah and rises by Bayinah [Mattithyahu 27:57-60].



The great stone of YishARAL is the House of Zebúwlan folded over upon itself, whereby it is called *the flint stone*. The Stone of two sides is one stone, the Right side is AR and the left side is AL. From these two stones all Words of Thought are inscribed and from them

come all messages upon the lips of their Shar/Prince, the Prince of **RaphæAL of the stones**; the Prince of **GavriAL of the waters**; the Prince of **MikaAL of the trees** and branches that rise from them. These three Princes are of the Three Lights: Those of Understanding are of RaphæAL. Those of the Body of Wisdom of GavriAL, and those of the Eyes of Knowledge, MikaAL. In their midst is the Prince of the Lammad: **ARiAL of the fruit**. The three Lights are the three 5's: configurations of 654321123456, 4+1 and 1+4 of GavriAL; 3+2 and 2+3 of RaphæAL, and the double Hhúwa 55 of MikaAL. These are the sum of the messages that are spun from the sides of the Lammad as fine strands of the rocks of gold, silver, and bronze. The messages of the Twelve are of ARiAL of the configurations of the double ÚWah 66. These are the messengers of ARAL and all of which belong to ARAL—The Houses of YishARAL.

The primordial three eyes of the Lammad are the configurations of 654321123456 from which are the 3 7's or 21 the Rod of Zebúwlan. The Rod is the sum of the 3 7's: 4+3; 5+2 and 6+1 and their givings 3+4, 2+5, and 1+6 series of Thoughts in HhaLammad.



The Three Sevens of HhaLammad and the Breath of HhaLammad through which all thoughts of the Lammad are transferred from the Invisible to the Visible.

The Rock of YishARAL are the sum of the Laúwi which are the platform and solidarity of the Lammad. The Name of Laúwi are three sevens: $\aleph\psi\zeta$, read as $\aleph+\psi/1+6$ of Lammad ζ 12/3. The three eyes on the right are the Houses of Qahhath in the south/front and Gershun in the west/back of the Numbers. The three eyes of the left are the Houses of Aharúwan in the east/front and the Marri in the north/back. From the two sides of the 3 Sevens are the four Houses of HhaLaúwi.

In the Houses of Zebúwlan are the Three States of the Enlightenment of hhakuwáhnim HhaLaúwi: The Body of Knowledge, the Body of Understanding, and the Body of Wisdom. These are the Bodies of the Letters of ALhhim which are the sum of 21/Fire. The 21 Letters are of the Double Kephúw in the midst: 1111, or as branches woven together, 22 TaúWah. The sum of Names unified as woven branches [22+22] are of the 44 HhaTsur/The Rock through which all revelations flow and their Seed. For all that are of the Rock have the disposition and nature of the Rock to be unified into a solidarity.

Upon these stones all Names stand in one House of YahúWah. The folding over the Letters from ALphah to Zayin, from Chayit to Neúwn, from Semek to Shayin are the two sides of the Rock, the right of Chakmah and the left of Bayinah. From the midst of the Rock flows the waters of Life, the Seed of Beniyman which feeds all peoples with the Words of Knowledge. In that all peoples/species are of the Rock, the Seed in the Rock able to break forth in song from any dry place is the Hope of all YishARAL, for as the Seed breaks open the desert once dry now is watered with streams of living waters.

YAHÚDAH $\aleph\Delta\psi\aleph\zeta$

In the House of Yahúdah—the configurations of all states are determined by the offerings of Zebúwlan. As the consciousness of Yishshakkar expands by the Thoughts of Aparryim and the Numbers of Yahúdah, the results are seen in the states of Zebúwlan. The waters of Maneshayh initiate the states of Zebúwlan, whereby all bodies of residence rise out of Maneshayh in accordance with that gathered and formed in the Body of Consciousness.

The properties of Seed carried from Maneshayh lift up the House of Zebúwlan through which one attains unto the high calling—the elevations of all within their SeedName through which one is seated in the heavenly places of meShich. According to the measures drawn out of a SeedName and their Words, so are the states in which one resides. There are no other states for one to reside except from that which comes from the Seed base, for until a tree comes forth from its seed, where does it branches reside?

As the Rings of a Seed form a column of its Name, called **the strong tower of YahúWah**, so the places of a Name form their lands and their points of elevations. Those aligned—the righteous—run into the Unified Rings of their Names and dwell securely. From the elevations of a Name one has their perceptions, thoughts, and levels. Those who arise, who can bring them low? This is the dilemma of Balak as Moab seeks to curse those which YahúWah blesses [CHP/Num 23:13]. The only way to bring one down from their elevations is to entangle them into the worlds from which they have risen and to fornicate with lower states of residence, i.e. the processes of thought verses the Numbers of the Thoughts which determine their elevations, for the Numbers of YishARAL are not counted among the nations, for they dwell apart from the form, lest they be swallowed by that which is made [CHP/Num 23:7-12].

As the Hhúwa-Gammal of HhaKuwáhnim is the foundational ring in the Body of Yahúdah, the

Numbers are dependent upon the movement of the House of Zebúwlan. As the Ring of Zebúwlan moves, so the Numbers come to their elevations. Therefore, we must create a place for the Numbers to reside whereby they have their place of dominion through which we bear the glory of the Aúwvim from our dwelling states.

THE TOWER OF BABEL ARISES—A PROPHECY FOR OUR GENERATION

The states of Zebúwlan are eternal, an everlasting kingdom for the laws of the lands are those of the commonality of the Rings, whereby the common people, meaning, those who are of the Collective and for the Collective understand **the common rule, one for all and all for achadd**. When one is for themselves, then corruption erodes the state and gradually and forcibly causes more and more to bear the burdens of the state, while other ride in ease. The common states are as the ant colonies in which all bear the **same burden and task to serve one another for the common good**. In this State the common rule as kings whereby there is none to make afraid nor are there any to enslave one unto another with taxes and impositions that they may live off of another, considering that they are somehow more privilege above another, either to live in poverty off another or to live in riches off of another, the condition of the heart is the same for they are outside the common good of one for all and all for achadd. The states of Zebúwlan recognize the Value of every citizen; none are considered less and none are considered more. All breathe the same breath, and all eat the same food for all are made to be achadd whereby their talents, either small or great, are exercised for the Collective State that provides a dwelling state for all people to become one Body and one Mind through which they are able to ascend, as a tower, into the heavens as ALhhim.

When all put their hand to the common quest to ascend then there shall be nothing that we cannot achieve together. When the tower of Bavel arises in our day, then we shall break through our stalemate of being mortal. Those who leave off building the tower are confused by their own ambitions for they have lost the common tongue of understanding that runs like a thousands rivers to supply strength to every village. It is not that the tongues are mixed so that there is no understanding; rather the tongues are multiplied—made many so that every avenue and path is obtained by the flow of Words coming from every Name. When all speak, there are many tongues, for each one speaks the Words of their SeedName through which all things are made known. All that has been spoken in darkness is now brought to Light, and great is that day of the eternal kingdom upon which the sun will never set.

Let those who have left off building the Tower of ALhhim put their hand back to the task of being one people. Let the disgrace of our separations be healed. Let us say, We are of ONE AÚWV, RASHI RESHUN, that all come to the heights of the their Name, for no one, no one climbs up to the peak any other way than through the Collective path of the sheep of the ÚWah-Bayit. Until you are of one flock, of one house, you are of the devil and the fathers of lies. Cast off the deception of the interpreters who have deceived you by thinking that you are YishARAL and have no need of your neighbor. You can hide no longer in your cloak of religious zeal to say that you are apart from me and that I have no part in you. I am one in you and you are one in me for we are of the same skins and the same breath. Let us lay aside the garments that divide us and put on the uniform of our Rings through which we shall ramp up from the pits of hell unto the peaks of the mountains of Tsiyun/Zion, and cry, “Our ALhhim Reign in us and we in them.”

We stand collectively in the Hhúwa-Gammal Ring of Yahúdah which supports all Values and the lands of all people. In the Hhúwa-Gammal Ring we form a pillar that includes all peoples of all times/seasons, stretching out from side to side and unto the peaks of the mountains of Yahúdah since

the days of our common origins until we attain our common destiny. The House of Zebúwlan are the BegOL-Arets רִבְעֵי אֲרָצוֹת, **Masters of Terrains**, which nurture the young of Baniymin to rule in the lands to the tenth state/power. As the ibex, the Masters walk amongst all terrains and defend their lands with the strength of their horns having the double Oyin—the Unified Consciousness in their midst.

THE UNFORGIVABLE SIN

When one attributes the works of shatan to be the works of ALhhim, then one blasphemes the Holy Spirit. The blaspheming is unforgivable until the blaspheming is cleared/removed. In that **YahúWah is not the author of confusion nor the evil tongue nor division**, then to attribute to YahúWah the mixing of speech so that one cannot understand each other is blaspheming the Spirit of Intelligence. The purpose of the parable becomes thwarted. By misreading the intent and changing the order of Words the Intelligence of the most high is blasphemed—the greatness of the Thought is reduced by the weakness of mind whereby it becomes an unforgivable sin, *residing as a restriction upon oneself* according to a twisted belief. The attribution of the error rejects the grace of Understanding and retains adverse thoughts in the heavens/mind and in the earth/body amongst the Adim. The setting of sins within oneself, by error of perception and interpretation, are unforgivable for they are retained in the mind and members whereby one is unable to break through in levels of Consciousness to be at liberty in mind and body and of One Tongue with their Eyes full of Understanding. There are no sins unforgivable by ALhhim, for HhaALhhim do not retain faults; the only sins that are unforgivable are those that one seats within themselves and does not let go of them. Free yourself of your faultfinding, and untie your rings from the posts of interpretation that keep your eyes fixed upon that which is perishing whereby all sins are forgiven and cease to be [Tehillah/Psalm 104:31-35].

The states of Enlightenment grow brighter and brighter until there are no shadows within a house. As the Words of a Seed come forth then the Light of that Name shines fully in the midst of the Rings of a Name and in the Rings of ALhhim to which the Name belongs. Through the bearing the Words of a Name the Numbers in the Words blaze forth, which are the Lights in the Words. As Words are opened the Light of the Numbers shine forth. The Lights of the Numbers are eternal, though a star body is transformed, the Light of the star is constant and appears again in the transformation. The Numbers 98765/35 are of the northern lights of Bayinah אֲנִי־אֶלֶף/67, and the Values 54321/15 are of the southern Lights of Chakmah אֲנִי־יָרֵב/37. 98765 = 30+5: The instruction of Light; 54321=5+10: the deeds of Light. The Values of 30 are in the midst of Bayinah/67 and Chakmah/37 whereby they are of the Lammad/30. Around the Lammad the Lights rotate bearing their combined Lights of 37/10/1 + 67/13/4 which equals 14/7 or 5/א. Reading from the left or the right the Lights are 55 expressed as the Unified Lights of HhúwaÚwahHhúwa אֵלֶּיךָ. ***In the midst of the Lights we live, move and have Being.*** This is our State of Residence in all generations.

THE FORMATIONS OF LANDS/STATES

Through the offerings of Zebúwlan the lands are formulated upon the wood and stones of Maneshayh in the House of Yahúdah. All states are formed by the Numbers of YishARAL as they are apportioned out from the House of Yahúdah, which are of the Origins/Qedam. As one formulates Consciousness by the Numbers and seats the Consciousness in Maneshayh, the Numbers are positioned to arise into States. The States of a Name expand whereby they are filled with the expanse of the Numbers. As the Numbers of a Name break forth by Perats of Yahúdah, they are transferred to Aparryim for blessing whereby they are

activated to shape all parts. *The Consciousness is continuously formed through each transference from Yahúdah to Aparryim in each house/moon. As the Consciousness bows unto Maneshayh, the Values are set to arise to formulate the lands/states of Thoughts and their Deeds in which we live, move and have being.* With each expanse of Numbers in Knowledge, the lands expand through which one increases their States of Thoughts and Deeds, and with the expanse of States comes the expanse of joy.

The lands of a Name are formed with Wisdom of Yahúdah and Aparryim, with Understanding of Yishshakkar and Maneshayh, and with Knowledge by Zebúwlan and Baniymin, the later being the SeedName. As the Seed opens the lands and all Numbers within them appear through which one enters into them and governs them.

We set upon the branches of Zebúwlan the configurations of Baniymin—the composite Seed. Our lands are filled with the multiplied Seeds of our Names whereby the Numbers of Yahúdah are multiplied and compounded. We are fruitful in all things of the Lammad through the bearing of our Seeds of Knowledge from above—the head. The Numbers of the hands and feet of the Seed are 1031—the full extension of the Mind of the Lammad of the Seed.

NATURAL AND UNNATURAL STATES

A state is called **natural** when it is of the Pattern of the Rings and **unnatural** when it violates the Order of the Rings. In the Tongue, the natural are of the *Charasham*/צחשם—those of the Order of the Rings, and unnatural are of the *tabel*/טבל—those abominate, perverts, deviating from a determined position. A natural is one of the patterns of *ræuch*, being of 4 constructs/sides of Light whereby it is a *ræuch*/spirit. Though a natural may not know all things of the HhaReuwchHhaALhhim, the natural one is set to be come spiritual for they are of the Order of the Rings of ALhhim, in thought and in deed, whereby they may receive all of ALhhim. All humankind have all things in common metaphysically and psychologically as to the patterns of our members and their arrangement physically; however, the manner in which one arranges their mind and their members inwardly is of the natural order of the rings or the unnatural order. The traits of the natural state convey an alliance to the patterns of the Seed, the construct of the branches, and the servitude to follow after and seek this order unto their transformation. The unnatural is disposed to trash the importance and meanings of the arrangement and seeks not to enter into the Consciousness of the members and their harmonic service to each other. The natural man, in whatever garb, is shown to pursue the things of the Kingdom; the unnatural man stands in opposition and indifference.

The States of the Kingdom of Names rises through the opening of the Seed, which is a natural construct of all thoughts. The arrangement of the Charasham are sown into natural states for their transformation, whereby the natural is a means of acquisition unto the full embodiment of the spiritual state—the complete entrance into the Body of ALhhim composed of 28 Names of 7 Spirits. The one who pursues the things of ALhhim is transformed unto the celestial state; the one who remains is of the earthly constructs having yet to arise. Though one is natural or unnatural, all may come to the evolution of the spiritual and the transcendant state, for as the patterns are grasped and pursued, honored by implementation, one is set to receive the full embodiment of the Rings of ALhhim whereby they are transformed from the natural to the spiritual and pass from death unto life. For YishARAL, the tablet of Fire, is sown as natural Seed, through deviations to the Order of the Unified Consciousness, one cuts themselves off as unproductive stock to be not of the Consciousness whereby they are unnatural. The reinstatement comes through the awakening from within veils of disorder, through which one rearranges their mind and members to return to the Charasham Natural Order within the Consciousness, which is

the Body of meShich—the Enlightenment of Mind.

NEPHETLI נֶפֶתְלִי

In the House of Nephethli—the Elevations of Laúwi— Zebúwlan hurls out its strength whereby the stars of a Name are set unto their lands. From all that opens within a SeedName a star of the Name is born, and when a generation of star is fulfilled then from within its midst other stars are born and set in to the meridians relative to the houses of a SeedName. There is no death of a star as its Light is extended into many; hence what appears to be the death of a star is a means for the succeeding generations of Knowledge to multiply. The stars commonly called the Milky Way are those coming from the Ring of Zebúwlan in the Crown of Nephethli, from the apex of the double Dallath. Likewise the band around the heart is filled with the Lights of Knowledge that come from the crown of Nephethli. Through cords of association one may contact a star field in the galaxies through the band around the heart.

Through the preparations of the Rings of Wisdom, Liah makes a place for the Star of Yaoquv to reside in the heart, whereby the Offspring of Knowledge is called Zebúwlan [CHP/Num 24:17; SMB 30:20]. The coming of the Knowledge of Yaoquv to the heart pictures the city that comes down from above. The Thoughts of the Aúwv Yaoquv in the Numbers 987 come into the House of Wisdom, through which the heavens and the earth are one. In that Zebúwlan is born of the qedam/east, the star that comes is from the east is the Knowledge of Reshun, Aharúwan, and Ayithamar which comes into a Body prepared for Mind and its fullness.

The Houses of YishARAL dwell in Metsryim as a Seed/O4I, until the day that they are planted into the lands of their inheritance, in the days of the fullness of the Amori [SMB/Gen 15:13-16].

And the summation of your Light appears/becomes manifest. 4Y9X 3X4Y 15
 ALAúwvtyik—The SeedStrength of your Father’s Compositions is extended into branches, YLX94
 84

a house complete/fulfilled/entire/perfect/shallam. מְצֻלָּה
 Your composition is entombed—placed in a womb, 499X
 in the midst of an agreeable/goodly dwelling of illumination. :39Y⊕ 397L9
 And the generation of the fourth—those generating inquiries 70794 4YΔY 16
 are transformed/restored to acknowledge/ behold what is beneficial/agreeable. 393 Y9YW7
 For there is not yet a completeness/perfection מְצֻלָּה 48 7Y
 of the perception/cloud of The Amori/Sayings 74943 9Y0
 to bear evidence/conscious testimony of beneficial/agreeable beholdings. :393 Δ0

From the days of our going forth out of Metsryim, unto the days of our entering into the Lands of our Names, we are placed in dwelling states of Light for the full inquiry into the Thoughts of the most high that we may form a State in congruent with the Thoughts of YahúWah. Accordingly, we are given territories in Light

for RAúwaben — To see all agreeableness of the states of ALhhim,
 and for Gad —To speak of that which is in the Seed, all Words of the Rings of a Name,
 and for 1/2 Maneshayh —To make transference and changes, capable of carrying and moving
 about.

In these three Rings of ALhhim we have a place to reside, for in RAúwaben are the assemblies of the Rings, and in Gad are the Words, the Sayings of the Fathers of Wisdom, of Understanding, and of Knowledge. The House of 1/2 Maneshayh is the entombment of our Seed, a womb of waters of the fifth day of ALhhim, being able to be transported and carried from one level of sight and Word comprehension unto another, whereby we pass through the wildernesses—The States of Word development.

Upon our formulations of the Words of our Names we are then given the lands for the Nine and a half tribes, for until the Words of our Names are complete and until there is a cloud of Yishshakkar formed for them, we have not yet readied/made the places for our SeedName to dwell in and become ALAúwvtyik, whereby the strength of the Seed of your Father's becomes extended into branches of Thoughts, whereby there is cut out a place for your Name to abide.

From the days of our fulfilling the Words of our Names we receive the Lands by the hands of ALOZAR hhaKuwahen with/in accordance to Yahushúo Bann Neúwn—the Emanations of Wisdom and Understanding of the Neúwn Mind coming from the Seed of Baniymin. One is appointed by the administrator of all Lands of the Oyin Zayin—ALOZAR in accordance with the Emanations of their Seed.

As we have spoken all of the Words of our Name and formed the cloud of Consciousness for each land, we receive the lands of

Yahúdah—The House of Numbers, the impartations of Values from within the Seed, base of lands;
 Yúwspah —The House of Aparryim, for blessing and expansions, the Letters and Inscriptions;
 —The 1/2 House of Maneshayh—for elevation, carry through, capable of full ascensions;

THE SEVEN LOTS [Yahushúo 18:4-7]

The Lot of the Branch of Baniymin

Baniymin—The House of Administrations, the Ruler out of Aphrata [Micah 5:2-5]

HhaGúwral HhaShani—2nd Lot

Shamóunn—The House of Hearing, Understanding, Developments, means to govern with Bayinah

HhaGúwral HhaShilishi—3rd Lot

Zebúwlan—The House of Cultivating to House all the Thoughts of most high based upon hearing

HhaGúwral HhaRvii—The 4th Lot

Yishshakkar—The House of Shepherding, Overseeing all according to the Consciousness

HhaGúwral HhaChamishi—The 5th Lot

Ayshshur—The House of Affirmations, Alignment with the Waters of Origins

HhaGúwral HhaShishi—The 6th Lot

Nephtli—The House of the Elevations of the Laúwi, the Centre of the Twelve

HhaGúwral HhaShevigoí—The 7th Lot

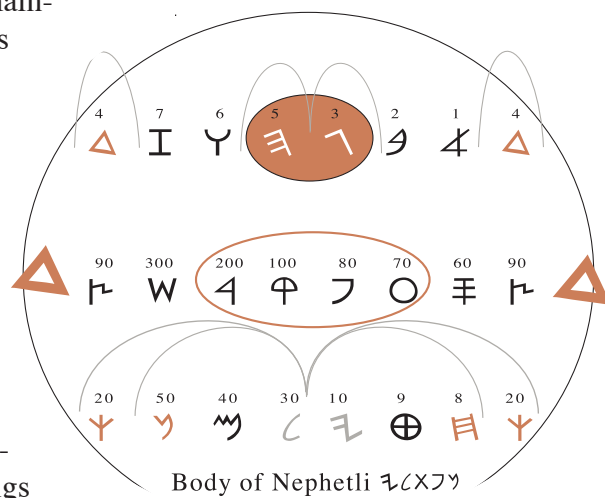
Dan—The House of Judgment, Determining the structures of Ræuch as initiated, thus the last to receive of the inheritances for until the judgement is full there is no place made in which it would be restricted.

Each lot, Gúwral/ㄘ4Υ^, is a portion of clustered stones, a set of measurements of assembled thoughts under a theme of a Names and Numbers 2 through 7. Having first set the Values and their

means of expansion in Yahúdah and Yúwspah, the remaining Words are released. The Words in these Seven Rings are pertaining to the Works of ALhhim from the day of the offering of Baniymin, through which all branches are formed through Shamoúnn, from the SeedName, unto their fulfillment and execution.

TRANSPORTATIONS OF THE HHÚWA-GAMMAL

The Hhúwa-Gammal Ring determines movement as we are set amongst the spirals in Nephethli. In the midst of the Body of Nephethli the Hhúwa-Gammal is set as the Eye or Crown of the Rings according to which the heart is *moved* and whereby the offerings are transported from the heart. Though the directives of the Hhúwa-Gammal we are able to transport ourselves from one state to another. First we extend the Ring of Consciousness—The Rayish-Oyin, in which are all Values of Yahúdah. The inner Values of Yahúdah in the Rayish-Oyin set the dimensions of a house—the body shape. The Rayish-Oyin with the Qúphah-PaúWah determine the position into which we are to move, whereby the Hhúwa-Gammal has a target to move our assembly of waters. The waters are spun by the Hhúwa-Gammal as a hurricane spins the waters in a lake and then lifts up the entire body of water and moves it to another location. In this manner the Hhúwa-Gammal transports us from one place to another whereby the entire Body of Consciousness follows the mind as it seeks to come to another state and level of residence. By the Hhúwa-Gammal Ring in motion we can lift up other bodies and transport them with us.



The movements and directives of our hearts is set in the Hhúwa-Gammal Ring. As we see the lands into which we are given—those appointed for your Seed to reside within, so our heart is lead to follow there after. We project our movements by focusing our attention in a desired direction. “Where attention goes, energy flows, influencing other energy systems and increasing the pace of coincidences in our lives” [Govri/Heb 11:10].

According to the Eye of a Body the Rings of a House are set, even as by RAúwaben, all Rings of ALhhim are set within the Body that is formed out of Shamoúnn. According to the Eye of a specie so the Rings are set that form its house. In the setting of the Rings of Nephethli, we comprise the heart and the altar upon which the offerings of our ræuch are made. **The setting of the Rings of Nephethli within us creates a clean heart, for as the Rings are arranged in a house so there is One Eye of all rings whereby there is no darkness in that house.** Until the Rings of the heart are aligned in their Order of ALhhim, there is darkness in the heart, for the Rings of the heart cannot accept the full Lights of Chakmah and Bayinah in that the Seven Eyes are not unified within them. In the setting of the Rings of a House the menurahh fully flames with the Lights of YahúWah that pertain to each House making the offering.

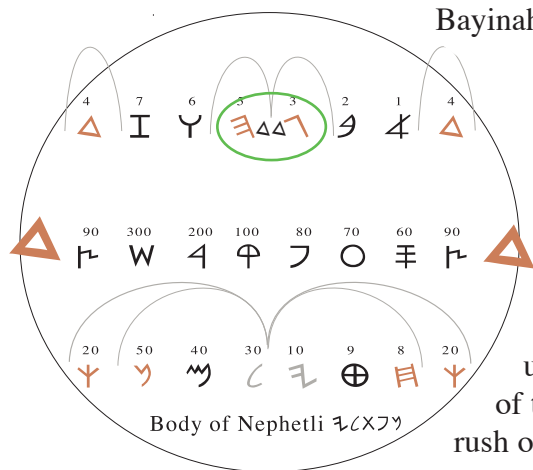
According to the setting of the Rings of ALhhim in a house so is the body clean in the Eyes of YahúWah and whereby there is no darkness in the assembly of all Twelve Houses!! There is no unclean words that can come from the heart when the Rings are unified within it; there are no unclean thoughts that can arise from any of your houses when the Rings are unified within them, and should you detect an incomplete, distorted, bent, dissonance, or crooked thought emerging from any of your

Houses, then great is the joy of your mind, for you are now able to save yourself from your corruption. ***In the Name of the Emanating Consciousness—Yahushúo— of that House salvation comes to you, for that which was lost from the Unified Consciousness of that Body will be gathered as one again as set by HhaALhhim.*** As the Light of the Emanating Consciousness breaks upon in your mind and in your parts you are saved from the illusive distortions of your rings and the fracturing of your soul. Until the day that you can see what is to be healed in you, you dwell in misery; however, in the day that your Eyes are opened to any break between your members or rods, your heart is filled with joy, for salvation has come to your house, and the joy of your salvation springs up from your inner most being by the Ræuch of Understanding!!

When your offerings of your heart are arranged in pairs within the Order of the Rings of ALhhim of that House then your offerings are acceptable to the most high. In that days of your offerings being of the Order of ALhhim of that House, then a malek descends into the midst of your Fires and consumes your offerings, whereby your offering is acceptable and whereby you are unified as One with the malek sent unto your house [Shuphetim/Judges 13:16-20; TK/Lev 9:24]. In this way we have fellowship with one another, for when one opens their house to another to drink and feed from within them, then there is fellowship one within another [Chazun 3:18-21].

According to the parts on the altar so is a body formed. First the Ring of Qúphah-Paúwah is set in a space in which are the Numbers of a House and around which the body is formed. Then each Ring is set in its order according to the presentation of the oylah parts: Rayish-Oyin, Hhúwa-Gammal, etc. The final Ring set is Nephethli, which is called the sealing of the parts, as the outer Ring of the Twelve encircles the rings assembled. According to the Rings of Nephethli for a house, so is the construct of its teraysarun and therefore the emanations of its lights in the month in which it comes into the Fires of YahúWah to make its offerings—depicted as a constellation moves into the path of the sun.

The lands of the Seed are immortal for they are the states from the incorruptible Words of a Name. According to our Seed so is our Body. The immortal Body is composed of the Nine Strands of the Mind of most high, in that it is the fruit of the most high and woven from the ninth house of Baniymin. The Values of Nine are the Collective State of the Aúwvim, from whence the incorruptible Seed of our Name originates. The sum of the lands is 10 [9+1] woven and joined from both ends, for the lands are the states of the sum of all begotten from a Name of 64/10 Words in which is the Light/5 of a Name: 654. Through the Light in the midst of a Name its Words shine upon its sides as the Sayings of 5:5. The Light bursting forth from the midst of the Words of a Name: 654 comprises the Word ΔΑΞ, meaning a witness, to bear testimony, as one lit by the inner light of Bayinah/Understanding, moonlit.



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

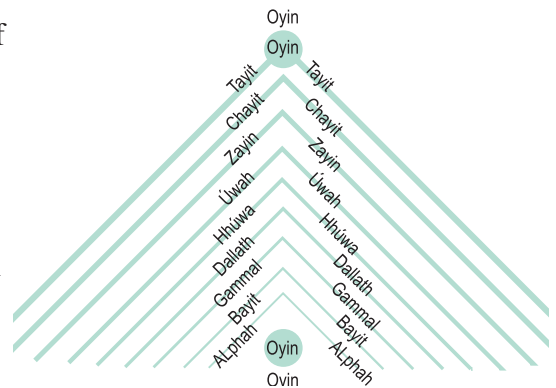
As the offerings of Yerushelyim are laden with the fruit of all living ones, the heart of Nephethli and the lands of Zebúwlan rejoice, for this is the Day the Works of ALhhim are fulfilled in our eyes/rings [Yeshayahu/Is 8:23-9:1-2]. The unity of Zebúwlan with Nephethli is the means for the salvation of the whole earth [Shuphetim/Jdg 4:10; Yeshayahu/Is 61:1-11]. The rush of the swirling waters of Maneshayh in hhakaiyúwer flow into

the stones of Zebúwlan, through which all in the lands are activated unto their states of Light as appointed them by Name and lineage.

With the Zebúwlan offerings upon Maneshayh, made in Nephethli, the end of the ages come upon us. In the morning we see the Seed of Baniymín formed and breaking open to from the new heavens and the new earth; the former has passed away and cannot be found. As Baniymín comes to the altar the worlds are made anew, for this is the beginning of a new generation.

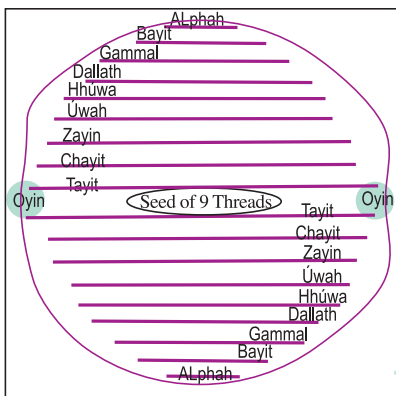
When the crown of the heart burst open at the Hhúwa-Gammal Ring, then from its sides come every jewel and stone in Zebúwlan whereby the city of Yerushelyim and the lands of the eternal Kingdom appear as clusters of jewels that do not fade nor pass away [Chazun/Rev 21:10-21]. Out of the offerings of Zebúwlan, meaning out of the arets/earth, come the glory of all Seed sown from the heavens through which the sands are set to bear the glory of the stars. Though the Dallath-Dallath Ring has spread forth its wings to nurture its Body, the patterns of the Dallath-Dallath are in the midst of the Hhúwa-Gammal Ring from which breaks open the multifaceted jewels of the Names of Light. Each house, being a stone, fills the teraysarun of the Collective according to its Numbers and the degrees and angles of the Light.

All sown on the third day in the heart of the earth becomes evident in the Hhúwa-Gammal as the Seed of the Lands are activated by Maneshayh. From this comes the sayings, The earth and its fullness belongs to YahúWah, and the Glory of YahúWah fills the entire worlds [Tehillah 24:1]. When you know these things, you cannot harm the inhabitants therein, and with your foot as light as a feather you can dance amongst the flowers in the fields. All doctrines of the ALhchim of the Hhúwa-Gammal come forth when the House of Zebúwlan comes to the altar, for as a house opens itself that which is within it flows forth upon its lips/edges. Doctrines/Leqechim/ㄣㄣㄣㄣㄣ are spun from the Number base within the House. whereby they form the fruit upon their lips. All fruit of the Trees in the garden are the works of the Hhúwa-Gammal, for they come from the Seed of Baniymín that is sown in the waters and comes to rest in the earth. Together, the Seed of Nine and the Fruit of 3 bear the glory of the 12. The Sayings of The Three—those of Wisdom, Understanding, and



Knowledge are the intervals of Zebúwlan that are set from 83 to 830. Through the harmonic giving of the branches of the Trees of YahúWah, the full glory comes forth. In this way and only in this manner, which is the path of the oylah, are we like ALhchim, and in this way and only in

this manner can our branches bear the weight of the glory in our SeedName. For how can the glory be seen in you until you have opened all into the Fires of the ALtar? There are Fires for every set of wood burns according the structure of its Numbers and Letters, but all Fires are of ONE FIRE: Dan., for all Thoughts are of ONE Unified Ræuch. Though there are many ALhchim, there is ONE Ræuch comprised of the sides of Chakmah and Bayinah through which the worlds and its fullness are made. Through the patient impartations of your branches unto one another and by the total giving of your Name unto the garment of another you come to know yourself and the glory that is in you.



Chelavenah Spice ㄣㄣㄣㄣㄣ

As you set the chalavanah spice, comprised of nine threads, upon the altar of incense you form the Nine Pyramids inside of the Seed that assemble to form the fruit of the offering. In this manner you bear witness to the complete unfolding of your SeedName before the Eyes of the Rings to which we belong and into whose House we are born to perform our works. As you draw out the spice threads of the offering, call them out from the Oyin-Oyin: the Tæyth-Tæyth, Chayit-Chayit, Zayin-Zayin, Úwah-Úwah, Hhúwa-Hhúwa, Dallath-Dallath, Gammal-Gammal, Bayit-Bayit, ALphah-ALphah unto the Oyin-Oyin as all thoughts are within the Unified Consciousness. From Oyin to Oyin, from everlasting to everlasting, the Thoughts of your SeedName are woven into a fabric of mind that does not wear out in all of your generations, for these are amongst the attire of Aharúwan. **The fruit is made in this manner as the threads in the seed are woven.** The gatherings at the two ends of the fruit are the ends of the Oyin that hold all of the threads together to form its body for the Seed(s).

The Chalavanah spice is the ascendant offering of the heart. *Lit.* the ascendant/⌘ heart/⌘ of the Neúwn/⌘ bears its emanations/⌘ through which the chalavanah spice is made. Amongst all of the weavings of thoughts are the spices of a plant which comprise the Seed of every Name of the OLiyn. As the SeedName is offered, the full fragrance of its Name burst forth with the acceptable offerings to YahúWah. Hereby, Baniymin follows Zebúwlan in the sequence of offerings in the House of Nephthli.

THE FORMULATION OF EARTH/ARETS/⌘-44

The acquisitions of thoughts are woven into spaces which form the earth. Through light emanations of the heavens, the earth is formed as a body to contain the emanations. Therefore, as the emanations of the lights in the heavens go forth daily they are not spent in vain. The earth is the reciprocal body of the heavens through which the thoughts in the heavens are expressed and from which the thoughts of heavens are returned with the fragrance of all sown, opened and harvested from the earth. In this manner one is consider their mind and their body. The thoughts generated in the mind are expanded in the body through the oylah and then harvested by the mind as one gathers the spices, the grain, and the wine. Through the giving and receiving of mind and body a Name becomes fully extended according to the Numbers and the Letters of their Name whereby they stand in their full measurement, for when every Number has been drawn out from the Seed, then the Name attains its full measurement as meShich.

The heavens and the earth are set according to the days of ALhhim—according to the Works of ALhhim. All are made through the crystals of Dan—the patterns of Thoughts of HhaKuwáhnim. From the crystals of the north, the SeedNames are sown into the Rings of ALhhim. Through the days and works of ALhhim, what is sown appears as jewels through which the new heavens and the new earth are composed. The process of the GöatNúwach/The Epoch of Noah are distinguished into two ages: the First Age is Avrehhem—the sending of the Seed; the second stage is Yaoquv—the forming of the SeedHead from which appears the next GöatYetschaq—The Epoch of Isaac, which is the Body of Understanding formed

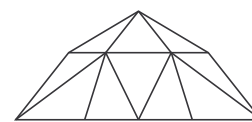
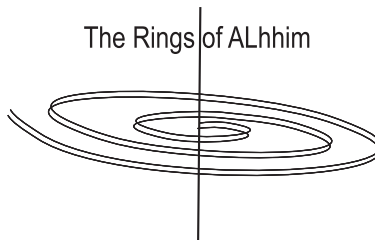
THE STATES OF LIGHT AND THEIR BECOMINGS

The Unified Consciousness of HhaKuwahnim



The House of Dan

The Rings of ALhhim



The Jeweled Body

from the two ends of Avrehhem and Yaoquv—the seed and its head—through which there are new heavens and new earths. The culmination or end of these ages means that the processes of the Seed is completed to bear a new generation in dwelling states of perpetual joy—Yetschaq.

PROCESSES OF CREATIONS

The process commences by the Thoughts of the Unified Consciousness breathing into each other through which the crystals of Dan are formed. The Rings of the Unified Consciousness are spun from the sides of the Lammad 35 on the left and 35 on the right. The Values of 35 are the Lights or Emanations of the two sides of the Lammad. From these Emanations of 30 the Body of Consciousness is made. Within the Body are clusters of crystallizations, comprised of Numbers and Letters. As these crystals are warmed within the Rings of ALhhim the Seeds are formed through which the Thoughts are transported into their place in the Universe. The Seeds ascend unto the most high whereby they are read, approved, Named and sent to occupy a place in the Unified Domains of Light to form the Kingdom of Names [Yahuchannan/Jn 3:13]. Through the full development of the SeedNames, the crystals of Dan, from which the Seeds have come are fully expanded. The results of the SeedNames abiding in the Rings of ALhhim reveal their full attributes of glory. From a crystal they become a set of jewels through which the city of Yerushelyim appears as a cluster of jewels coming down out of the heavens. The city is the Jeweled Head formed through all attributes of mind being expanded through the offerings of the Rings. The states of the city and government are comprised of paths/streets/avenues of Wisdom/gold which are accessed through the twelve gates/portals. The city, its lands, and its gates are the jeweled Thoughts of HhaKuwáhnim from which all things are set in motion for their service and joy. From the City of Nephethi, all lands are formed as the glad tidings of the pure words goes forth into every state designated for the Light to reside.

THE WORKS AND LANDS OF OUR NAME

Whatever we do in our states of lands now affects and lays up that which pertains to the lands of our Names in the worlds to appear through the harmonic gathering of all Names as one. The construct of *our Thoughts and Deeds determine our resident state now and thus affects the lands that we are entering*, Continually the Eye of the Neúwn directs the orientation of our compass through which we live/breathe, move, have being at all times. Even if we are laying down, we are rotating in the spiral of the universe, ascending and descending through which we are prepared to exert our forces to be engaged in the works put in our hands.

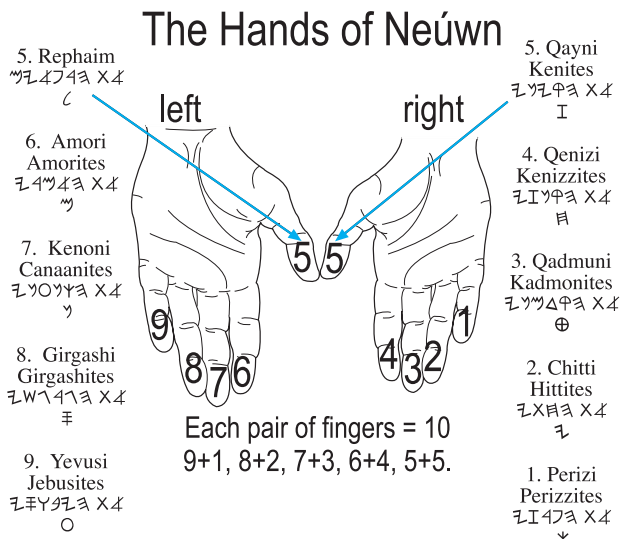
Not every work is assigned to us. Chief amongst our works are the Words of our Names through which we have the joy of our labors. **All works of ALhhim are for the Collective State of Names.** Hereby one judges their works whether they are of ALhhim or of belial—worthless efforts. Take the ant for an example, for they display the works of ALhhim as they are engaged as one kingdom with unified endeavors. As we demonstrate our Collective labors, a place in the worlds, being formed by the Kuwáhnim now, are made for our Names even prior to its appearance for we as one with HhaKuwáhnim are engaged in that which is being made.

All works of a Name bear the glory of the Words of a Name. Our works actually create the spaces through which our Words are evident now, as at any time the activities of our hands vibrate the glory of the Light breaking open through our Words. In that *our Words of ALhhim are active and living, then the Light of our Names ever surrounds us and fills the lands to which we are appointed whereby no one walks in darkness.* The sense of being lost or confused or walking in darkness is a result of a SeedName being shut up and covered over by the veils of the world that is perishing. If we sense loss by the things in

the world, then it expresses that we are of the world. Through **the Words of our Name being eminent** in our houses and mind, there is no sense of loss in the world that perishes, for our Words cannot suffer loss but only gain. Though there are days of darkness in Metsryim, there is Light in YishARAL!

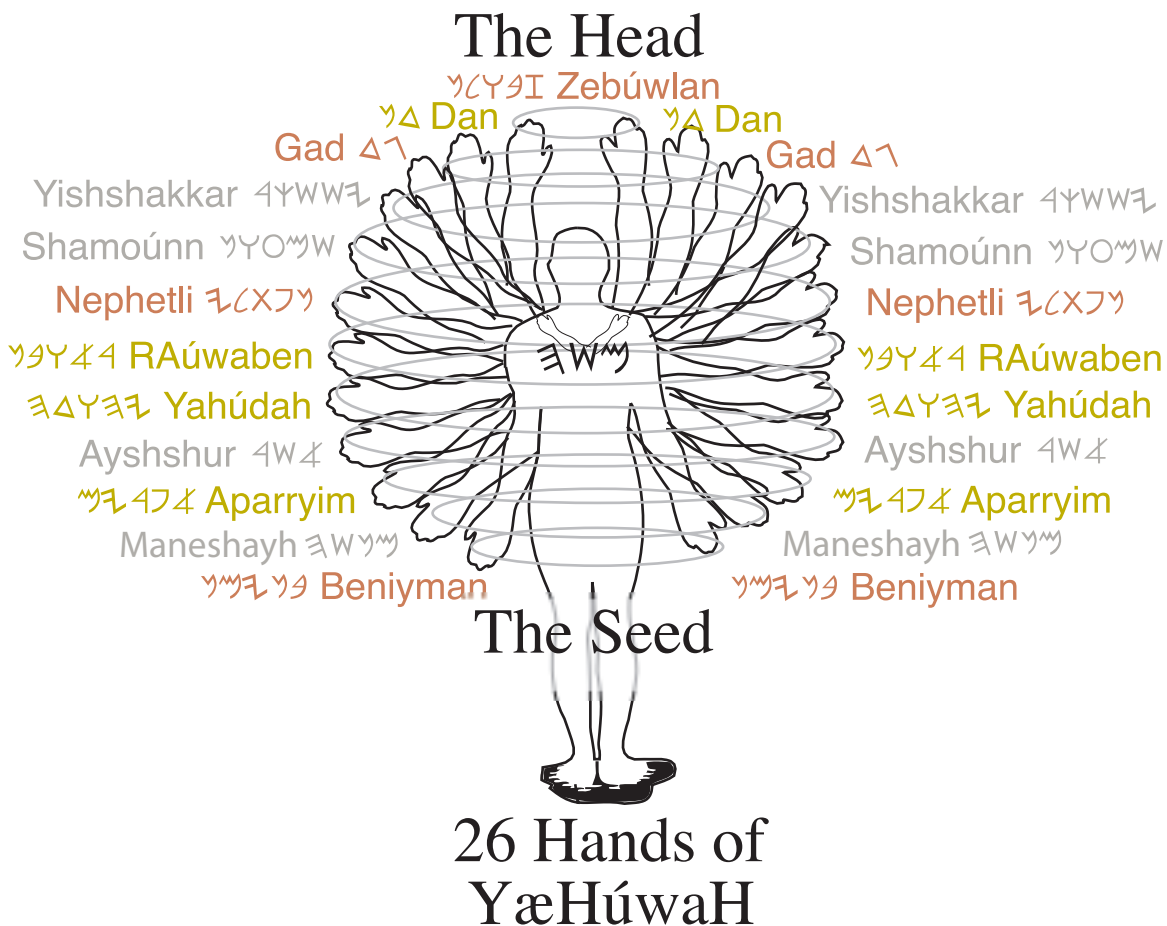
According to the *tann*, 9⊕, the 149 of the Collective Numbers/9 of Neúwn/14, we are given the type of soil in which our SeedNames are sown to reside. The type of soil is called the loam or structure base in which the SeedNames are sown. Each soil is a netting of thoughts that correspond to the angle of the lights of Bayinah and Chakmah. The structures of soil are of the Rings of ALhhim. According to the Rings and the quadrant and degree within the Ring in which we are born, the soil is provided for our Seed. In terms of our SeedNames, the Word base in the Rings of ALhhim from which our Name is born is

the soil that we are sown in which pertains to the lands and the cities or the inheritance of our Names according to their branch of Thought. Hence, though we pass through the lands of nations, we are the native born of the native lands of YishARAL, which are the Rings of ALhhim. In these lands, whether of loamy sand or rock, comes the jewels that burst from our SeedHeads, for the thoughts of these native lands are appropriated to all of the heirs of those lands, whereby the jewels of a Name attest to their origins and lineages of their native virgin stones. The whitened stone in the midst of the head comes from the land of one's lineage for it bears the consciousness of all emanating from one's Seed that is treasured in the mind of their house. Each land is a Value Centre through which it is formed by the Collective Numbers



of YishARAL housed in Yahúdah. These constructs of Values are within the wood of Zebúwlan upon which the keveshim of Baniymin are laid to ascend in subsequent offerings.

The construct of a Seed breaks open into ten sections from which is the origin of the ten lands. Yet if there are ten lands; how are there twelve houses? The lands are 5:5 according to the Neúwn Mind that is in the midst of the Seed and that which defines the borders of a Seed. Thus there are 5 lands on the left of Bayinah and 5 lands on the right of Chakmah. The lands are ten according to the 10 Numbers which are shared as the commonwealth of YishARAL, as the word, ten, goshar, means the composite wealth. According to the Numbers of YishARAL the lands are made by the Numbers 09876543210. Within the lands are elevations, as Maneshayh and Aparryim share lands as well as others. All lands are shared whereby they are owned Collectivity. The Laúwi abide within the lands as the inherent factor that unites all lands into one kingdom, whereby the ten are one. According to the ten lands there are ten kings or ten horns that come out of one head through which the lands are governed by the Words of Understanding and Wisdom. In that there are other kings within YishARAL, the ten kings over the lands are distinctive by the ten sections of the Seed of Baniymin. The ten lands administer their lands from the tenth land, HhaYevusi in which is the capital of those lands.



THE TEN LANDS ARE THOSE SET IN THE TWO SIDES OF A TREE.

The lands administered by the right hand.

1. The lands of observation, awareness, ability to conceive, the means to acquire, to give and receive by the Numbers of **Yahúdah/Judah: HhaQayni/Kenite.**
2. The lands of distinction, devotion, to set apart all that comes forth from a Seed through the Consciousness of Yishshakkar, to throw up a spear of its seed—a stalk: **HhaQenizi/Kenizzi.**
3. The lands of elevations and their regulations, beginnings, as a Seed sprouts forth it emanates the Lights of its origins in Zebúwlan: **HhaQadmuni/Kadmoni.**
4. The lands a dwelling state/house, body of formulated stalks, branches, regulations, balances and appropriations of energies, the Rings/Eyes of RAúwaben, means to habitate: **HhaChitti.**
5. The lands comprising all parts in service to each other to yield expansion, flowering, to extend itself beyond its boundaries, to spread out its empire/government via **Shamoúnn: HhaPerizi.**

The lands of the left hand.

6. The lands of sowing, harvesting the leaves and fruit from which comes all knowledge of healings,

to cultivate, protect, defend, watch carefully, vitality, health achieved the Words of Gad inlaid in your unity of parts: **HhaRephaim**.

7. The lands of the Sayings, the inscriptions, details that come from all processes of thought unveiled by the Seed from the day it opens to the day it is harvested. If the Sayings are not of the SeedWord then what is their profit or means of increase. The lands are the writings of the crystals of origination, your SeedName is an epistle of its Words of ALhhim through the pens of Aparryim and Maneshayh:

HhaAmúwri/Amorites.

8. The lands of the sea in which all are born, as the womb of all peoples, and from which all branches of thought come whereby all are classed by their kinds of ALhhim. According to the origin of the thought and the classification of knowledge all are subject to the patterns of the Unified Consciousness to abide within its species/kinds of ALhhim of BeniyMaN: **HhaKenoni**/Canaan.

9. The land of pairs by which every thought and hand is made strong and whereby every garment is woven that cannot be torn asunder by the Might of the Breath of Dan: **HhaGirgashi**.

10. The land of upheavals and down castings, the land over which the foot trods and governs according to the manner in which it walks in masteries: **HhaYevusi**/Jebusite.

These are the lands of your SeedName in the day your Seed opens and spreads out to form that states in which it walks, and amongst which the members of its house dwell securely by the unity of its lands and the rulers therein. As all of the lands of the Seed are formed and filled with the Words of a SeedName, then the lands are the head of the Seed, even as that which forms at the crop of the plant is the head of the plant that is harvested. The fullness of the mind is the Head of the SeedBody, whereby in the day of the sickle **the heads are harvested** and the body burnt. Yet what is in the head is the Seed multiplied, whereby Baniymin is the Head of the nations or processes through which the Seed attains its full stature. Hereby Zebúwlan is the head of Baniymin, and Baniymin is the Head of Zebúwlan.

As the SeedName opens and extends the life that is within it, the lands are formed and thus seen. In that Avrehhem is the Father of the Seed, Avrehhem321 sees the lands being formed by the hands/works of the Rings of ALhhim; whereas Yetschaq654 is the Father of the Body, and Yaoquv987 the Father of the Fruit. When a Seed has produced its fruit of SeedHead, then what comes out of the arisen Seed is the new Lands of the Seed, whereby there are the new heavens and the new earth in the Name of Yetschaq. The former days of Núwach have passed, in that they are fulfilled, and a new body, which is the Kingdom of the Names ascended, that is made for the inhabitants thereof. For by the Rings of their Names, unfolded from their SeedNames, the new states are made. All enter into these lands by the Emanating Consciousness of the Neúwn which gathers all from the north and the east and the south and the west. The Emanating

900	600	400	300	210	130	60
W	4	Φ	τ	7	0	Ξ
167	117	77	47	27	17	8
Y	Y	C	Y	Z	⊗	H
28	21	15	10	6	3	1
I	Y	Ξ	Δ	7	9	4
The Numbers/Words of HhaKuwáhnim—The 70 Heads Illuminated						
126	105	85	66	48	31	15
W	4	Φ	τ	7	0	Ξ

Consciousness of Neúwn is coined as Yahushúo Bann Neúwn (Joshua Ben Nun), for all that is in the Kingdom of the Fathers 987654321 are summed up together as 10, which is the Dallath/Gate Δ of hhaKuwáhnim. The same is the gate to the sheepfold, for when the Emanating Consciousness of Yahushúo bann Daúwd speaks, Anuki/I am the door, it is the Voice of the Neúwn speaking, which leads all to the Aúvim in HhaKuwáhnim. Do we understand the gate Δ of the sheepfold? This is the portal in which all of the keveshim are gathered within the Rings of ALhhim, as there are the sheep of i.e. the Zayin-ALphah, the sheep of the Qúphah-Paúwah...the Sheep of all of the Houses of ALhhim that hang upon the Staff of ARAL and who are joined together as one by the Laúwim. These meek ones are of the shayh—the internal constructs of a House. When the shayh is offered the interior constructs are

opened, whereby you are set free from your former definitions of dwelling. All former is submerged, and you go forth into new lands forming from the shayh/your lamb nature of ALhhim.

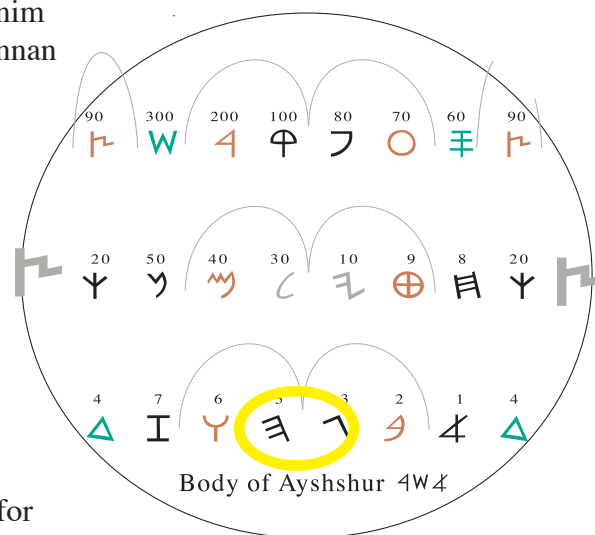
The State of a Seed are the lands of YæHúwaH in which you are watched over night and day. These lands are defended for they are **the territories of the Kingdom**. As a hen watches its young, the lands of a SeedName, which are its true body, are defended from all attacks of tongues and Words that peck at its borders. In that the Lands are of the SeedName, there is no way of entering into these lands except through the Seed from which the lands are made. *For who can enter into an oak tree except that which is in the acorn?* Those that come into the states of their Names come through the gate of the Dallath of the sheepfold, for only those of the sheep—the meek ones of a Name can enter into the gate of these lands. How do the meek ones of a SeedName enter? They enter through the oylah. As they give themselves completely upon the altar they are ushered upon the wings of angels through the ten gates upon the spiral of ten. Those that seek to rob the sheep climb up another way—though bolstering their external image to rob a Name to think that they are more important than another, whereby they prevent an ascension upon the spiral. What can a thief steal *except the processes* of a Name by misleading a Name who to use their members. Only by meekness a Name obtains gold, silver, and bronze which are spun as their garments. Should a thief bolster itself contrary to the inner harmony of a Name, it cannot steal anything from a Name itself for it does not have the means to acquire it. The only thing that a thief can steal are processes of a Name through which a Name extends itself by the spirit of meekness. **As one keeps themselves in the spirit of meekness, though they appear weak, they are strong, for they are totally united in ALhhim.** “Any kingdom divided against itself will be ruined, and a house divided against itself falls...When a **strong man**, fully armed, guards their own house, their possessions are safe.” When the lands of a Name are attended unto they are included within their Rings of ALhhim whereby they are defended as the territories of the Kingdom of their Collective Consciousness. The meek ones do not hearken to the thief for their ears are bent upon the Voice of the Shepherd of their Soul—the Emanating Consciousness that attends unto what they are hearing. A thief is portrayed as a guide or teacher who seeks to rob the congregation of their soul into vain servitude and misinterpretations. “All who have come prior to the ascent of the Emanating Consciousness are thieves and robbers, but the **sheep no longer hears them,**” for **the meek ones are set within the ears—the sides of their SeedBody** whereby the voice of a thief is muffled and dies. Why is this so? For there is no Light—no understanding—no unfoldment of the Words of a Name in the voice of a thief that can compare to the Illumination of the Teacher of Righteousness. Hence, the sheep of YahúWah turn a deaf ear to the sounds that are uttered by the thief for they have no quickening in their spirit. A thief will ask you to follow something they do not understand nor can explain. i.e. A thief will tell you the lands of YishARAL are in a geographic region built by Helena, The Mother of Constantine, instead of the lands within your SeedName of Avrehhem. A thief will lay upon you burdens of serving vain interpretations that rob you of the joy of your ascension, for there is no lasting results of all of their labors, and there is no joy in them. A thief will direct you to give your energies to exalt one above another, to put one people above another, to put their god above another, to have the mind to war and engage in conflict, whereby you are weighted down and cannot rise up. We know that we are ALhhim and that we serve one another without partiality; for the ALhhim are the unfoldment of all within the Unified Consciousness, and the ALhhim are achadd. **The meek, hearing the Voice of the Emanating Consciousness of the Light of their Names, do not hear the thief, nor do they understand the voice speaking estranged thoughts to their Unity; and hence, the sheep do not follow a thief for they are a stranger to them.**

In the House of Ayshshur—the House of Origins—the House of Affirmations— the offerings of Zebúwlan establish us in our states according to our origins. The works of Chevur of Ayshshur create the network of the united meridians that comprise the city—the association of inhabitants in constructs of 144000 cubits from any perspective [Chazun/Rev 21:16-17].

Our states affirm the Numbers and the Thoughts of our Aúvim, from which our Rings of ALhhim are formed and whereby our ALhhim serve the Collective Unified of the ALhhim [MT/Deut 6:13; Mattityahu 4:10]. According to the three Aúvim of our Names we have Rings of Chækúwmah, Rings of Bayinah, and Rings of Doot. The state of our lands are perceived in the Aúvim for all lands/bodies/states of habitation are in the Seed of the Aúvim. For each Aúwv there are three lands as there are three Numbers for each Aúwv. The tenth land is the Kingdom of YishARAL for it encompasses the Nine, and in which are the Lights of the Seed itself which illuminate all lands within it whereby they walk in Light [1 9 0].

The lands of Chækúwmah/Wisdom of your Name correspond to the Numbers of the Aúwv bearing 321; the lands of Bayinah/Understanding are of the Aúwv 654, and the lands of Daoot/Knowledge are of the Aúwv bearing the Numbers 987. The tenth land is the State of Dan from which rises the Judge over the entire House of YishARAL and all nations which come out of Baniymin unto RAúwaben. As the ALhhim of a Name are set in place within the Houses of Shamoúnn unto RAúwaben a Name enters its Rings. The Rings of a Name are fully opened by ten measures which occur as the SeedName of Baniymin opens to the tenth power of Neúwn. The first ring to open are the ALhhim of Shamoúnn—the ÚWah-Bayit; the second Ring to open are the ALhhim of Ayshshur—the Tsada-Tsada. The third ring are the ALhhim of Gad, then the fourth are the ALhhim of Nephetli.

The fifth ring of ALhhim are for Aparryim, and the sixth are the ALhhim of Yahúdah. When the fifth ring of ALhhim is opened then the materials to make the mishkan are given; when the sixth ring of ALhhim opens one begins to make the mishkan, for by establishing the Ring of the Qúphah-PaúWah—the ring for Yahúdah one is able to receive the Kuwáhnim mind to make a sanctified dwelling by the Ræuch of Dan [SYM/Ex 35:21-35]. The Kuwáhnim mind is obtained by the forming the first six Rings. These six rings are depicted in the six moons/light rights of Yahuchannan/ALiyahu, whereby the other side of the Kuwáhnim appears in the sequential six months. The parable of Yahuchannan and Yahushúo convey that the birth of meShich is the appearance of the other side of the Kuwáhnim [Yúwsphah/Lk 1:35-36; Yahuchannan/Jn 3:30]. As the Rings of ALhhim are formed they bear from their sides the meShich, which is their fruit—their Offspring; so are everyone that are born of ALhhim [Yúwsphah/Lk 1:35; Mattityahu 4:3]. What is established by the Kuwáhnim in the sides of the north bear the great light of the meShich in the south [Mattityahu 12:42].



The seventh ring of ALhhim house Maneshayh, and the eight provides a dwelling for Yishshakkar. The ninth ring of ALhhim are for Zebúwlan, and the tenth ring of ALhhim are for RAúwaben. The rings of the ALhhim for Dan and Baniymin are opened before the worlds began whereby there is the former state of consciousness to make the worlds of ALhhim. The sole purpose of forming the worlds is to bear the Rings of ALhhim through which the

worlds to come are made by the ALhhim. Therefore, upon the formulations of ALhhim all things that are made are perfect as the ALhhim are perfect—completely opened and as one [Chazun/Rev 21:1; I Cor 13:10]. As the Rings of HhaALhhim in the Names are opened, they appear with a multitude of their offspring which are the inhabitants of their Kingdoms.

I see new heavens and new arets; the beginning minds and the beginning states have passed, and there is no longer sea. The sea is a reference to Ayshshur, meaning that all has been drawn out of the waters of Ayshshur and thus transferred into Celestial structures that comprise the new states of mind and their dwellings in light. The ascensions of the Houses of YishARAL are from the north—the Body of Ayshshur, through which they are brought collectively into their lands [SMB/Gen 31:18; Yirmeyahu/Jer 23:8].

When the Eyes of ALhhim are opened to the tenth measure, the eyes of a Name are healed, and they see completely. As the eyes are healed by the waters of meShich, a body/a Bayit of the Kephúw is formed whereby one sees men as trees walking [Menachem/Mk 8:24]. When the eyes are activated further by the hands of meShich—by the deeds of the full measurement attained, they see all things clearly—beyond the world that is now—as transparent crystals and the formulations of the Rings of ALhhim [Govri/Heb 11:8-10; Chazun 21:1; 7:9-10].

Zebúwlan is the inner foundational core in the Head of Ayshshur. As all waters are drawn out of Ayshshur they are appropriated as lands—states of residence according to **the Hhúwa-Gammal Ring** in the Mind of Ayshshur—the ÚWah-Bayit Ring.

As the offerings of Zebúwlan are laid upon the wood of the Neúwn-Chayit, the Lights of the Neúwn surround and tend to all that is laid upon their breast. From this day forward the lands are under the administration of the Neúwn. Hereby the lands are set unto all that is within the origins of a SeedName.

The great illuminaries of the Arets are those which come from their sides of the Hhúwa-Gammal Ring, for the Arets is formed first in the third act/day of The ALhhim and then the Illuminaries in the sequel—in the fourth act, whereby the Illuminaries are the gifts of the Arets. *As we seek to inquire into all that are in our lands then the full measures of the Lights of Bayinah and Chækúwmah come forth*, and their lights govern our lands, our thoughts, and our deeds by their ten ascensions of the night and the day. Hereby are the Lights of Chækúwmah and Bayinah the gifts of our Names which come forth from our ten lands of Zebúwlan. At every level of dwelling there appears the Lights of Chækúwmah and Bayinah that break open as we set out foot there. The gifts of the Hhúwa-Gammal are $5+3=8$ of Bayinah; or Gammal-Hhúwa: $3+5=8$ of Chækúwmah. According to the Lands so are the Illuminations $8:8$ of the Unified Consciousness. As on gives the Lights from each of their lands they are 10×10 which are the Lights of their Kingdom/ $100/\Phi$. The Ring of the Qúphah/ 100 : PaúWah 80 are the Sayings of the Kingdom of a Name which are written by the Lights of a Name. From the north or the south the ten lands of Bayinah yield the sayings of Understanding $8 \times 10=80$ /PaúWah, and the ten lands of Chækúwmah yield the sayings of Wisdom $8 \times 10=80$ /PaúWah, whereby the Lights are 160 or ∞ of the Unified Consciousness as both 16 and 0 are OyinOyin. The compound states of the Qúphah of Bayinah/ 100 + the states of the Qúphah of Chækúwmah/ 100 are the State of the Mind that gives from its bodies their Illumination. For all that comes forth from our bodies rises to form our Mind/Rayish/ 200 . The Union of $200 + 160 = 360$: The Breath of Dan of a Name and the Body from which the Lights of a Name come forth is Ayshshur of the Tsada/ $90 + Tsada/90 = 180$ of the Unified/ 1 Consciousness/ 8 of the most high or what is called the Unified Nine $1+8$. In that the Tsada-Tsada/ 180 emanates from its left side Bayinah and also emanates Chækúwmah from the right side of the Tsada-

Tsada/180 , the Body of Ayshshur contains the Breath of Dan/360, whereby the offerings of Dan and Ayshshur are of the same sum of Numerical configurations: 46453. As the Values of 360 emerge from the offerings of Zebúwlan in the House of Ayshshur, the House of Dan comes to the altar whereby the Fire of Dan enters into the lands and is seen as the Fire in the mouths—PaúWah 8x10 of Bayinah and Chækúwmah whereby the dragon speaks the Words of Fire.

Through the offerings we enter into and explore all within our lands. Via the inquisition into all states of HhaALhchim the Light of the words break open from our inward parts whereby we bear the Illuminations of Bayinah and Chækúwmah.

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

The states of Zebúwlan are according to the extent of our abiding in the Rings of our origins. Every state in which we pass and come to reside within is according to what is destined in our Names, even as one specie nests by the waters and another in the tops of tree; likewise, we come to enter into a land as we bring forth from within our SeedNames. As we bear the Light of our Names, so we create literally the spaces and states to which our Name is assigned within the meridians of the Collective. We first set the sides of the state through the unification of our emanations and their associations with others; for every state is joined to another, and hence our associations of Names are as important to the harmonic states within us as to establishing elevations of residence. As we set the parameters of Wisdom, the weavings of Bayinah commence, whereby through Chækúwmah and Bayinah all lands are made in accordance to the Numbers of our Names. Hence, the fruit of those lands and the Seed within them are incorruptible, for they are born upon the branches of the Unified Consciousness within us. Accordingly, Baniymin follows Zebúwlan in the offerings for the fruit and its Seed is born from the lands in which we sojourn.

In that we are given elevations to reside, we do not anchor our bodies into anyone state based upon perceptions or degrees of Understanding, though precious they are to us. Rather we carry within us the perceptions and levels of hearing, and by their integration, rather than their fixations, we move freely from one level unto another. The fixations of what are seen or heard is the damming of a soul, even as the fixations of the parables into historic figures closes the door to the present state of our Names which are depicted in the generations of thoughts and their movements conveyed by the Names in the parables. If the covenant is cut upon stones on a mountain of disputed origins, then where are the Words of the covenant? The vibrancy of the documents live within us, and their Words are within our stones in all of our generations—states of suspension and their illuminations.

IN THE ARETS AS IN HHASHAIMYIM

The heavens/hhashaimyim are the states of the Kuwáhnim in Zebúwlan. The will of the heavens is accomplished in earth/arets through the SeedName of Baniymin forming corresponding states of Zebúwlan in the Arets. The meridians in a SeedName are of the same design as those into which a Seed is sown. This harmonic state of the meridians between the lands of Zebúwlan above and the lands of the SeedName resolves conflicts between mind and body, between Thought and form, and affirms the rightful placement of a Name in the Unified Kingdom. In Ayshshur we affirm the borders of our Name to be as they are proscribed in the Mind of HhaKuwáhnim that our Rings and their dimensions are laid for the full illumination of our Lights amongst all Names, whereby there are no shadows

The borders of a Name in the arets are as the borders in the lands of hhashaimyim, for they are set by

Chækúwmah. The borders are the sides of each land. According to the borders one has their state of residing to fulfill their place in the Collective. The reduction or change of one’s border is a violation to the patterns in hhashaimyim which occur by subjecting the sides to another state than that above or restricting the spectrum of one’s Name, for as the borders of a Name so are the prisms of one’s Light. The union of one’s border to their neighbors is by the union of their Numbers whereby the flow of their Lights are not hindered, for should one border another contrary to their place, their Numbers are suppressed and they have violated another’s border. Other aspects of the change of borders affect how far one can see; to what extent they can hear, etc., for every house within us is bordered by another house through which it gives space and honor to another. The occupation of one house above another, or the squeezing out of one part in preference for another is a change of borders and therefore a violation of your neighbors boundary marks.

The statements in the Túwrahh regarding your neighbors boundary marks are statement of consciousness and affirmations of being aligned with the patterns of the arets in hhashaimyim. **The statements are affirmations of Ayshshur** regarding our neighbors states—those parts that are within us whereby they are upheld according to Wisdom [MT/Deut 27:17; Mishle 23:9-13].

The affirmations are three-fold: 1) We affirm the Heads of our Name from which our Seed has come, the Origins of the Thoughts of Wisdom, Understanding and Knowledge. i.e. The Heads of RAúwaben are Yetschaq, BaarLechaiRai, and Reshun [ref: BHM, The Offerings of Maneshayh]. According to the Heads of the Fathers of a Name so are the borders set and are irreversible. To change the borders would be to alter the foundational origins of a Name. The borders are the extent of how far their Light reaches. As a star is set as an arets in the shaimyim, the fields of its Light are appointed according to the dimensions of its Numbers and Name.

2) We affirm the formulations of our lands to be the organization of the Rings of ALhhim whereby we dwell—come into the Lands of our Names. This affirmation is sequential to the established origins, for the formulations are determined as we draw out all things from our SeedName to compose the State of our Seed.

3) We affirm the Collective of our ALhhim which determine the emanations of our Lights to be emitted from the formulations of our Seed Lands. This third affirmation transfers all of the Illuminations of ALhhim to our Name for our Name to regulate all things pertaining to our places in the Collective. As we affirm to be of the Collective, the Collective appoints us as their delegates/emissaries, whereby what is born of ALhhim has the rights of the ALhhim [Yahuchannan/Jn 1:12; MT/Deut 19:14]. Further, as we receive the authority to operate with the Lights of ALhhim we delegate all our branches to be of the delegation whereby there are appointments of judges, kings and emissaries of our Name within our meridians.

One does not set limits/fixations nor fence-in as to retreat to former states of אֶרֶץ אֶלֶּם 14
the border—the extent of the sides of a neighboring branch. יוֹאֵל לְיָדָא
To affirm the extent of the sides/border of the Firsts/Heads אֶרֶץ אֶלֶּם אֶלֶּם אֶלֶּם
is to be within the collective branches designated property. אֶלֶּם אֶלֶּם אֶלֶּם
To affirm the formulations of one’s property אֶלֶּם אֶלֶּם אֶלֶּם
is to be in the arets/land—states of the Seed. אֶלֶּם אֶלֶּם אֶלֶּם

To affirm YahúWah of your branches ALhhim יְרַאֲלֵה אֶת־אֶרְצְךָ אֶת־אֶרְצְךָ אֶת־אֶרְצְךָ
is to transfer/give authority/rights to the branches for their dominion of Light. אֶת־אֶרְצְךָ אֶת־אֶרְצְךָ אֶת־אֶרְצְךָ

DAN דָּן

In the House of Dan—The House of the Breath—the House of Judgement—Zebúwlan imparts knowledge of the states in which the ræuch abides Collectively. In that the State of Zebúwlan is the Oyin-Zayin Body of Rings, there are many reuwchut/spirits that can fill one space, even as a ræuch can occupy a place in a seed or fill the branches of a tree. Ræuchut camp together as a flock of birds. When morning comes what was clustered together becomes a fluttering flock of wings filling the sky.

When the Breath of the Serpent is quickened, then the Serpent enters into the waters of Maneshayh and causes the waters to teem with life. Whereas the waters of ALhhim are set by Aparityim, those of the third day serve for Ayshshur and the development of the trees in Kenoni; however; the waters of the fifth day are those of Maneshayh which are stirred by the countless seed spun from the mouth of the dragon. The offering of the House of Zebúwlan upon the wood of Maneshayh causes all within the waters of the Mæyim Tæyth to exude with seeds of knowledge that fill the waters with the living animations of Zebúwlan. The waters of the fifth day are quickened with the Breath of Dan whereas the waters of the sixth day are infused with the Breath of ALhhim. First Dan secures a place by the Numbers of its Breath, and then the ALhhim fill the space sanctified to occupy the Rings unified as the Adim. Hereby ***all have the Ræuch of Dan whereby they have life. Those which enter into the waters of Maneshayh to put on the garments of their Aúwvim, receive the RæuchHhaALhhim which inhabits those who are Offspring of The Rings*** [Matt 3:16-17].

The Spirit of Dan appoints you unto a place; the Spirit of HhaALhhim fills the spaces are they are prepared to receive and serve as the Offspring of the Collective Rings.

Out of the depths of Maneshayh the Voice of Zebúwlan cries, “Aúwvi, deliver me from the pretense of false images and appearances that my Light be not veiled in the skins of mortals. I turn my faces away from the mirror of my vapors that I may behold the faces of your Illuminations. Your Intelligence is the only satisfying potion desired to flow as a river within the Rings of my Name. Adopt me as your offspring, for I know of no other to whom I belong.”

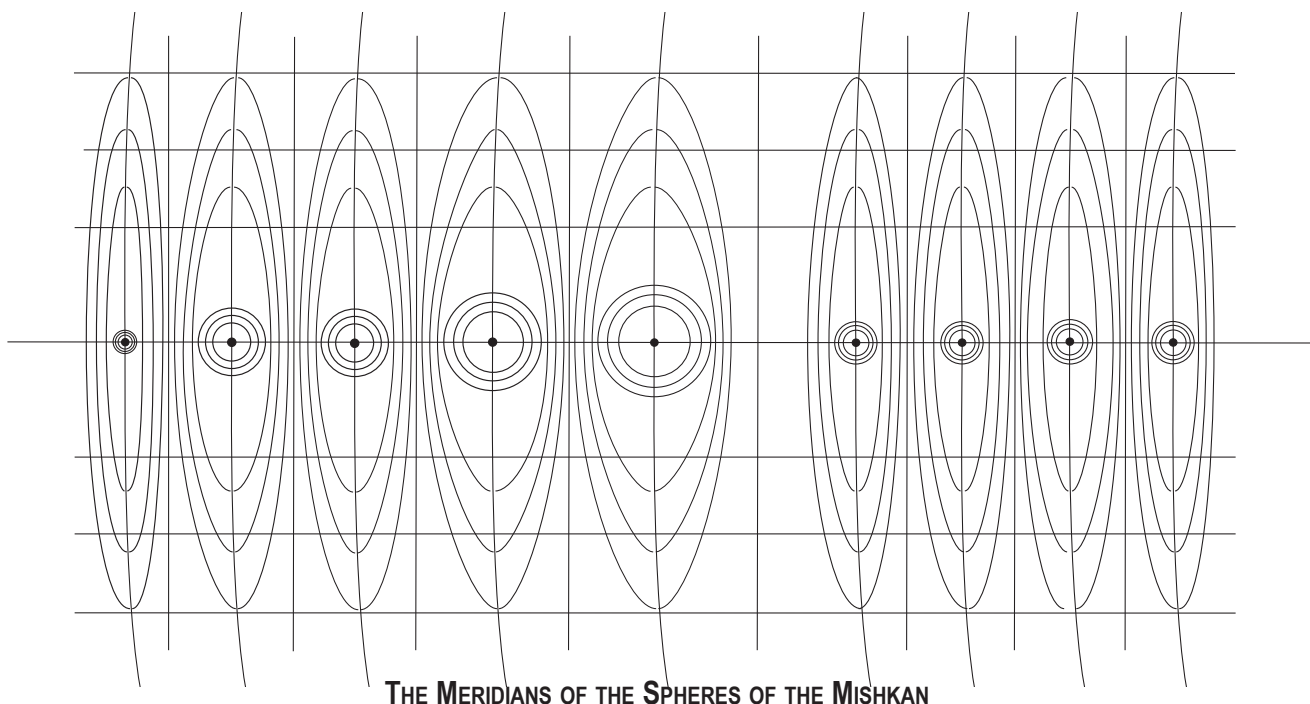
According to the ræuch of a Name, so are one’s associations. One joins themselves together as they have quests for the same things. As one lives by the ræuch of Dan, they join as they are positioned by Dan. As one receives and lives by the ræuch HhaALhhim, they come to join their rings and become as one.

The arms of maShayh/Moses being held-up corresponds to the offering of Zebúwlan. At what ever level you stretch your arms you connect to the spheres and states in which your fingers are pointing. Positioning the arms in an upright position place the hands relative to the fields of Zebúwlan. The arms held-up pertain to aligning one’s Name with the House of Zebúwlan in which all parts are in a vertical stance as the aligned Rings of Enlightenment. The arms held-up above the head affirm one’s deeds to be of the arrangement of their lands—the states of Light—which prevail over Omalaq/Amelek—the adversity to each succeeding state of progression. The hands of maShayh are positioned in the qedam/east whereby Aharúwan and Hur of Yahúdah are present to uphold them. The narrative is composed from the offerings of Zebúwlan in that maShayh is seated on the Rock which is in Zebúwlan upon which the House of Enlightenment is founded and maintained and whereby it does

not fall to the opposition [SYM/Ex 17:11]. As our deeds are upheld by the Enlightenment of the kuwáhnim and of the Numbers, they prevail over resistance and lead us into all stages of Enlightenment. In accordance, as one lifts up holy hands in prayer, they are placing their hands into the States of Enlightenment through which they maintain their ground as holy and prevail over Omalaq.

The offerings of Zebúwlan are *the consecration of the lands/spaces/regions of Light for the SeedName* whereby a place is prepared for the SeedName to grow and flourish in States of Enlightenment. All of the heavens uphold our Names sent to the Arets/Earth for we are their offspring. Every word ordained in the SeedName is allocated space in the universe. Through Zebúwlan a space is cut-out in the Arets for a SeedName to bear its message of Illumination.

As the spaces are consecrated for a Name, the Lights of the heavens strike the branches that grow



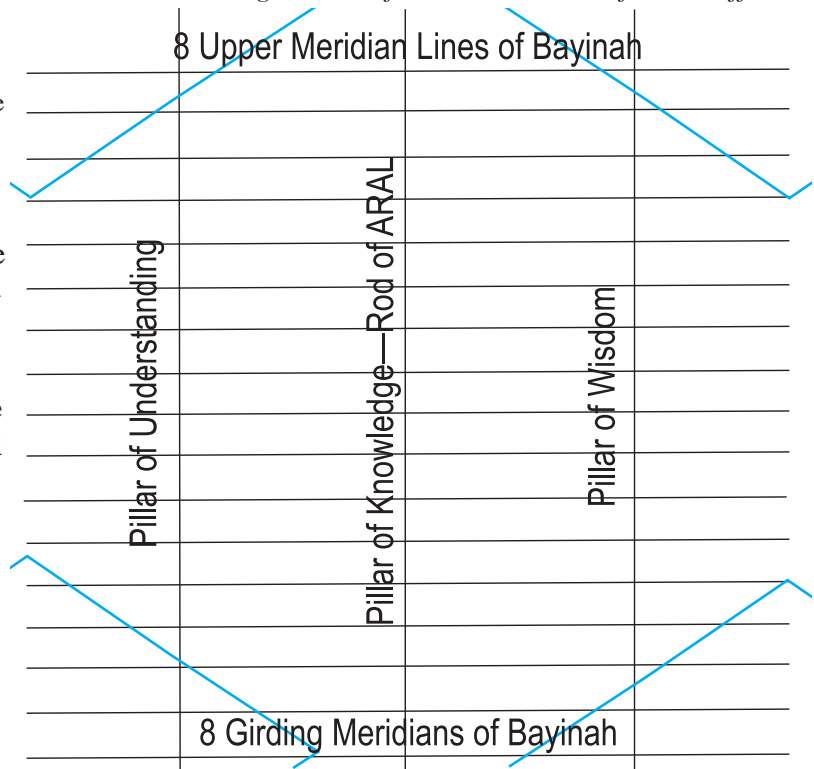
therein whereby they are fruitful and full of vitality. As the consecration is achieved, the Lights give their strength to cultivate what is of their kind, whereby the SeedName receives of the Lights for the frequency of the State is no longer in opposing waves/currents to the Lights. We bear our menurahh in the world, and the Lights in the heavens connect with ours. We find because we seek; we receive for we are positioned to be achadd/one with the most high. The Knowledge within our SeedName is evident as we bear our branches in the Light and hang our fruit upon our branches. Through every oylah our branches are brought out in the Lights and the fruit are hung upon them under the watchful care of the heavens. We come to know our origins as we bear the fruit upon our branches. As our SeedName gives of itself to the most high, all Numbers, Words, and Lights within us become evident. *Giving ourselves to the most high is the means for full Knowledge, Understanding and Wisdom to appear, for nothing less than the height from which we have come will attain the measurements of Knowledge, Understanding, and Wisdom within us. As we have come from the crown of the most high, our service is unto the crown through which the high calling of our Names is achieved.*

BANIYMIN יִמְיָן יִבְנֶה

In the House of Baniymin the offerings of Zebúwlan establish the lands for the Seed to enter and flourish. These lands of a Name are called the meridians composed of grids of thoughts which are within our SeedName. As the strands of thoughts are drawn out of our SeedNames, the meridians are formed into the space reserved for them whereby our Names come to occupy the lands spoken concerning our Names in the day that we are breathed by the assembled thoughts of the 28 ALhhim.

With each cycle of the lights, the state of our residence is illuminated for us by the emanating consciousness that is formed and rises according to each turn of the Lammad. As the Lammad turns 30 times, a cycle of light is completed, and we commence into another rotation according to the degree of the Light. There are twelve 15 degree shifts for every day whereby the Light strikes every position of residence within a year. *The 15° shift is the reductive resulting values of the 78 construct for the offerings.* As one turns to be 30, they commence their assignments within the lands to which they are assigned [Yúwsphah/Luke 3:23].

The emanating consciousness of meShich goes before us to bring all of the Twelve unto the lands that the consciousness of a Name has risen. The Voice of the emanating consciousness says unto the Twelve within us, **“I will not forsake you nor leave you.”** Though I go ahead of you, it is you that has given me the path of ascension, for who can climb the staff without the branches of the Twelve? Hence as the Lights of our Names rise from our seedbase through our branches, we ascend to establish a platform and residence whereby the twelve are one—in agreement with us—with the Seed of Avrehhem, a phrase that denotes both the SeedName and the Aúwv from which we are sent into the world. As the emanating consciousness of meShich says: “that they may be one with us Aúwv”—with the **emanating consciousness and with the Aúwv** who appears unto us in the day that we bear the Seed in our minds. In the day that we bear the Seed of the Aúwv at the top of our branches from which the emanating consciousness of our Name speaks the Aúwv appears unto us. When the Aúwv appears to us we then transfer all of our tithes, as Avrehhem gives the wealth to Malekkiytsedeq—to the Aúwv who planted the Seed of Avrehhem. The one who sown us into the lands of our Name is the one who will appear to



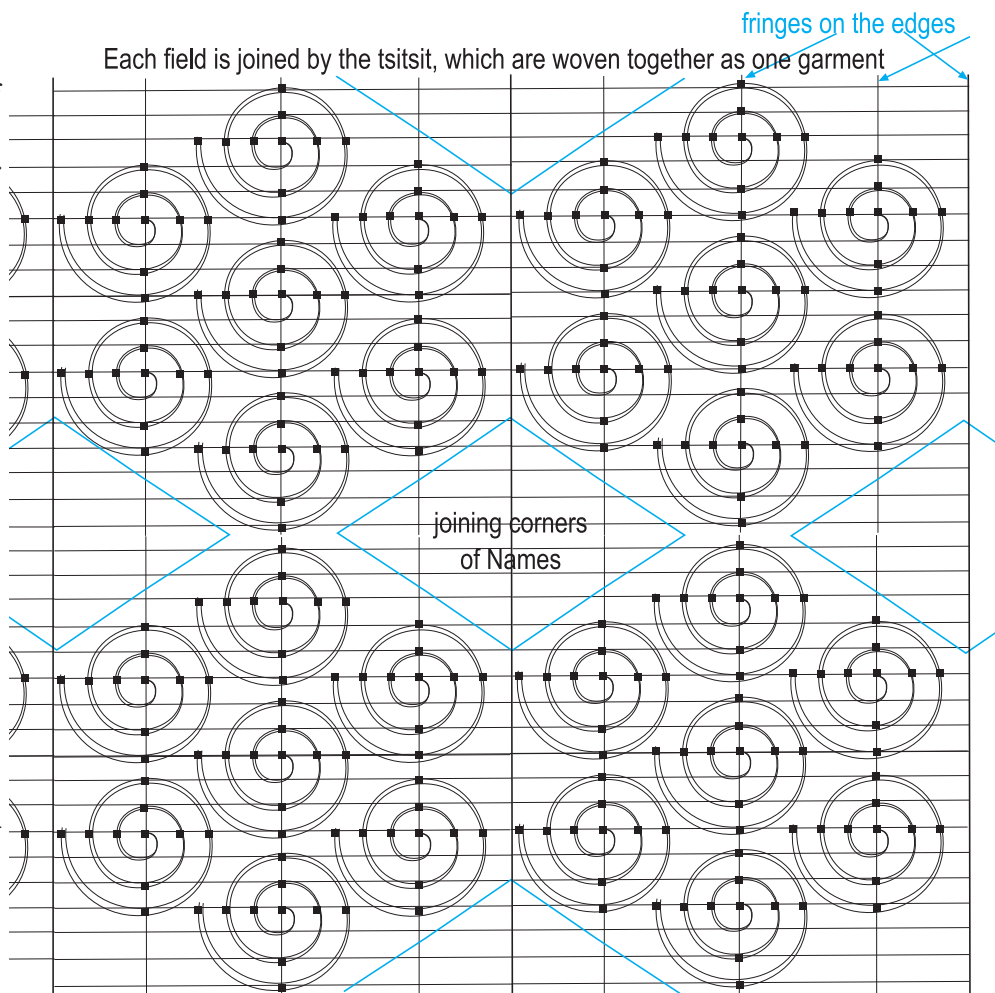
A Meridian of a Name

Each Name is given a place in the Kingdom of YahúWah to reside. A place of a Name is given 8 strands of Chakmah, 8 strands of Bayinah, and a unifying strand of Dagot in which they multiply and fill their spaces with the Light of their Name. In their lands they multiply the Seed of the Name; each compound of deeds and thoughts and their offspring are of the Numbers of their Names.

us for they are in the midst of our SeedName, for none other can appear than the one from our seed is born.

Zebúwlan follows Maneshayh through which the transitions from one land unto another occur. As the land appears out of the waters so does the states of our residence appear as we pass through the days of Maneshayh through which our Seed appears. From Maneshayh we become evident for we draw out from Maneshayh all the traits of the SeedName.

The lands of Zebúwlan are in particular the lands of the unified kingdom which are distinguished from other levels of occupation. The Name of Zebúwlan is the Name of all land masses that are determined by HhaKuwáhnim whereby Zebúwlan resides in HhaKuwáhnim. *The lands of Zebúwlan are for a kingdom of the priests*, whereby all people that reside in these lands are a kingdom of the priests with distinguished processes for the priest—a holy nation. Hence, all lands—states of residence are of Zebúwlan. Each land is entered according to the thoughts that one bears. By entering into a residence one is shown the thoughts that are within them, for they appear in the lands/bodies and the deeds of one’s hands whereby all are without an excuse before the judge [Romans 1:32; 2:1-11]. **The lands of the nations are for the processes of Thoughts to be schooled until one is given access to the lands of their Names which are composed of ten unified Kingdoms of OLiYun.** Your Houses of YishARAL are then given these lands as you are brought forth from the schooling of the nations. Your twelve are the occupants of the ten lands which you have come to regulate/rule over all processes of Thought/ nations and their forms/states of habitations [MT/Deut 15:6].



A Field of 4 Meridians of 4 Names

Each field is a grid of 17 x 4 meridians whereby every thought is drawn out 1 to 7 for each side of 4. $4 \times 17 = 68/14$ NeuwN. The sides are parallel in all ways to be a cube of 408 which are twelve squared, yet each cube is zero/0/weightless which appears in the midst of the 12: $408 \cdot X \text{ squared} - x \cdot 12 = 0$. 4 squared is 16; then subtract the 4 sides which equals twelve; then subtract 12 to get zero/Oyin which is the same as 4 squared/16 that abides in 408.

The states of Zebúwlan are beyond the six days of the acts of ALhhim. As Maneshayh is the offering through which the acts of ALhhim are performed in the sixth day, *the ascending emanating con-*

consciousness of a Name is the fruit or evidence of all drawn out from Maneshayh. *The emanating consciousness of Yahushúo/Joshua* leads us into the States of the Unified Kingdom. Upon the works of the sixth day, *the offerings of Zebúwlan follow the days of the offerings of Maneshayh as the days of a SeedName begin to be fulfilled as they are initiated before the worlds are formed*, for in the days before the worlds are made the order of the offerings in their months and the days of their months is established [ref. Leúwach Qedam/Tablet of Origin of Days: Maneshayh/8th month; Leúwach Qedam Baniymin/9th month; ref: The Offerings and Their Works: The Unified Ones Speak Days 1-7. CHP/Num 28:1-2].

We consider that the waters and the lands, as well as the light and the firmament, the animals and the summations of the rings are all in Baniymin from the beginning of the Acts of ALhhim. For what is in a Seed, are not all things? And when the Seed comes to the top of a plant does it not crown itself? Therefore, **the SeedName of Baniymin is the rightful Ruler of all lands and the Name above every Name that is within its lands/houses/bodies.** Accordingly, ShmúwAL *anoints Shaua of Baniymin to be the Lammad Ruler—the Malek of YishARAL for all generations* even as the Seed of a Name/plant is the crown of its house. Shaua falling on the sword conveys that the head falls as a seed of grain upon the stalk whereby it opens to reveal all within a SeedName. In like manner the Seed of a Name falls upon the shaft of Aparryim from which it is sent forth. *Baniymin is the head of the Kingdom of YishARAL who comes at the end to the world to reap the harvest from all that has been sown in the lands of the unified Kingdom.* Other lands that have green, unripe fruit upon their branches are not ready for harvesting. Hereby, we know that we have no judgment on the unripe or unclean entities in other lands for they are in the lands of the nations being schooled, and hereby we know that we make no covenant nor bonds with them lest we conform our associations of dwelling, and our deeds to an indiscriminate mind. If our hand is with theirs, then our state of residence is determined to be in their midst also. According to this awareness, YishARAL is warned not to fall back into the hands and the lands of the nations for they are not cognizant of the distinction of the achievements and the promises which are spoken upon the SeedName of Baniymin.

Zebúwlan is in the House of HhaKuwáhnim for all States and their lands are appointed by the Enlightenment to be the House of the Numbers of HhaKuwáhnim. Therefore, every body—land type of water or landmass, organization, of human, animal or plant, is appointed according to the Values that are housed in the mind of that entity. According to the Numbers activated within an assembly of Thought within a Seed so is the body, for the body is the fruit of the assembled thoughts in a seed. Even a mountain comes from a seed, for a mountain is an assembled Thought shaped by the measurements of Enlightenment though which it appears to serve the Collective waters.

As the branches of our SeedName become extended though the offerings of Baniymin, the lands run with their rivers of gold, silver and bronze to nourish the Name that has come to reside there. The lands flow with milk—sustenance to learn of Chækúwmah, and honey—sweetness of understanding derived from the inner spices of the flower. As a SeedName is opened, out of the Seed comes all attributes of Chækúwmah and Bayinah and by the opening of a seed we receive of its bounty. ***All of the states of Light that pertain to our Names unfold from within our SeedNames as we give the offerings of Zebúwlan upon the wood of Baniymin.***

Purposes of the lands/states/organization of Enlightenment are for the joys of forming dwelling states of mutual bonds, through interchanges. The satisfactions of abiding in the lands are derived by implementing their Thoughts into Collective deeds whereby they are fulfilled. Thus, it is better to dwell with small portions where there is contentment than to reside in a house filled with plen-

ty yet robust with contention. **In harmony with the paired Faces of YæHH you achieve contentment of residing in the unity of their Rings to bear the sweet fruit of your house.** Hereby, a ræuch/spirit enters into a set of Rings for its well-being and service amongst others for a peaceful and productive states. Through the oylut of Zebúwlan we examine our mutual parts and their compatibility to reside in one state/body for joy and fulfillment of the Thoughts of our Names. The basic question, ***Why are you in your body?*** The answer you give conveys the awareness of your congruency in the universe. An intent in asking this question is to realize our body is an emanation of our thoughts. Many skip this obvious premise and respond that they are in their body to do something for someone else. We are in our body by our Collective assembled thoughts whereby we have made this place a residence. In that the mind and the lands in which our thoughts reside are of our collectiveness, it is said that YahúWah is the creator—the maker of the heavens/head and earth/body—the Collective State of Mind and Body. Each body type is according to the thoughts of the ræuch that inhabit it. *In that we have thoughts to reside in a collective state of rings, like a tree, we are able to form a community of associations, a fellowship of intimacy and awareness that we are becoming—a pocket of society to develop the consciousness of the Kuwáhnim in the spaces of Aíwer, to be a kingdom of priests with set apart—distinguishing nations/processes.*

As the blood of Zebúwlan runs into the garment of the Seed of Baniymin, appropriations of the Lights relative energize what is your SeedName to develop. The measurements of the Lights within our SeedName activates properties and values that reside within the meridians of our Name which are given to us to bear our Lights in the Universe.

Through entering levels of your emergence, the lands of your Name appear according to the Numbers released within your SeedName. As space is designated and hallowed out for the Numbers of a SeedName, then in the days of Zebúwlan, the Numbers within the Seed of Baniymin are given, whereby the entire body of the Name, as a tree, moves or grows into the spaces allotted. A flower appears upon a branch when certain chemical formulas are made within the plant. The formulas are based upon the congruent strength of a plant and the lands in which it is planted. These formulas are made through successive offerings which yield a chemical chain of reactions within your lands. A plant of one flower has a measure of strength in comparison to a plant with many flowers denoting many strengths.

The **movement of a mountain in the midst of a sea** is *the transference of Thoughts* into the waters of ALhhim whereby there is *a shift of the mountains/elevations of your Name from above to below.* What is above comes to reside in what is below as waters beneath are sanctified by the Breath/ræuch to house your Numbers. As there is a place for the Numbers to reside they come unto us, whereby they are not released in vain. The evolution of mind from one plateau of observance unto another plateau of service is the basis of what is called the *jati* system. The term, *jati*, is derived from the Sanskrit meaning to be “born” or “brought into existence.” Your form is pre-determined according to your thoughts through which you appear. Thus, for one to change the conditions in which they reside it is futile unless they first address the assembly of thoughts that has formed the condition. A *jati* (genus) describes any group of things that have generic characteristics in common. Sociologically, *jati* has come to be used to indicate a caste group. According to the thoughts and the deeds of your Name, you are marked in the Eyes of ALhhim.

A transmigration of souls through states of emergence is congruent with evolutions of Zebúwlan rising from the Seed of its Name which is determined by weaving Thoughts of AL and binding the Numbers within the Seed of its generation in those strands. Each generation of our Name is distinguished by offspring or fruit which causes traits of light to appear inherently woven within our

SeedNames. The levels of our progressions are identified by the threads of our Names which are spun from the composite threads of ALBayitAL in our Seed. From the SeedName there is a drawing out of the threads of the roots, the strong threads of branches, the fine threads of flowers, and the arranged threads in the fruit *unto a succeeding generation—a new Seed formulation*. With these threads our position appears in the midst of *the waters—the masses of occupied thoughts*, commonly rendered as *peoples*, whose thoughts have descended from their minds into the midst of the waters—to be embodied unto expressions/faces. Though we may emerge with one paradigm of mind, through the oylut we are able to renew/change our minds, and hence, *enter into new generations of our SeedNames*, which makes a shift in the *jati*. The former assembly of thoughts perish in the wilderness—*lit. through Word development and inquiries*. The generation born from the Word, or which comes out of the wilderness, enters into the lands of their Names of 70. The lands are formed by THE GENERATION OF SEVENTY/Oyin/O that abides within them [CHP/Num 26] with the 16/Oyin/O Names of HhaLaúwi, whereby they are O:O as in the beginning.

Within species—body of waters—are *emanating traits of the thoughts that inhabit them*. *e.g.* For the sloths there are those who are two-clawed and those who are three-toed; the two-clawed are carnivores/dogs which divide/tear the flesh; the three-toed are vegan which are aligned by their hand in support of Wisdom, Understanding, and Knowledge. These species are of similar thought frequencies of light whereby they bear similar colors and faces yet there is a distinction of their service amongst the Collective. There are frequencies in a specie which are at war, and there are those which are at peace. These natures are relative to the progressions of the minds—generations of SeedHeads that have formed from their SeedBase within a house/specie.

Upon the bone structures established from house to house, the SeedHeads rise and bring forth their traits. Thus, Baniymin follows Zebúwlan in the order of the offerings.

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

The management of our lands and their placements in the body are achieved by the lands making the oylah upon the wood/structure of Baniymin. The offerings of Zebúwlan upon the wood of Baniymin maintain the lands for a Name whereby the lands are holy to your Name. As the parts of Zebúwlan are activated in waters of Baniymin, adhering to the teachings of the malek/king, the lands forever belong and *the lives of your SeedName fills those lands*. The signet ring of the malek of Baniymin is stamped into every land showing that the right hand of Baniymin has administration over the lands. We position our lands in the midst of the Fire to receive transmissions of thoughts emanating from the SeedName. Through structures within the SeedName of Baniymin, messages are transmitted as they ascend from the altar to come and reside the fields of Names in **Zebúwlan—the pattern of the lands in HhaKuwáhnim**. The pattern of the lands of Zebúwlan are then marked upon the nations and the lands in which YishARAL dwells. Through Teachings within the SeedName *we establish a pattern of thoughts within all Names unto their maturation*. What is commonly called “the teachings of meShich” are those of Baniymin—which comes forth from the Seed sent by Avrehhem.

The level of thoughts determine the states of one’s residence. A level of cognition is based upon the Values of our Names. Each of the ten states are according to the pattern of thoughts *from ALphah to Yeúwd*—from acquiring initial concepts unto the full implementation or exercise of the thoughts into deeds. As a land contains a Principle or ALphah, each land is characterized by the fruit or the deeds of the people residing therein. These patterns of thoughts create the patterns of lands from Qayin unto

Yevusi. The patterns of thoughts of the ten states correspond to the ten intervals of Numbers of a Name, whereby one acquires initial concepts of the Unified Consciousness unto the full exercise of the Unified Consciousness within speech, deeds, and mental projections. In that there are ten states of residing and ten intervals to denote each state, together they comprise a Qúphah/𐤒, a kingdom. According to the level of mastery of the Numbers of a Name so is the state of their kingdom. In that our base are Numbers, **those of the Unified Consciousness develop their thoughts based upon the Numbers of their Names whereby they are free from attachments to the world, and hence, they are not of the world nor do they reside in the world.** Though members of a Name are engaged in the world, they reside above the world for their thought patterns are of their Numbers and of their Aúwvim from which their Thoughts are formed daily through the manchain of the oylah; thus, with their Aúwvim they dwell as the Aúwvim abide in them. Through the retrieving of the spices of the oylah, one takes the netiph spice from the ten intervals of their Names in their ten states; the shechalyet spice from the intervals of the House making the offering; the chalavanah spice from the twelve of a Name upon whose branches the fruit forms; the 18 Seeds of Life for the manchain from the three Aúwvim of their Names, and the wine from the workings of the compound lights/stars of a Name of which there are twelve. All of the products of the offerings are of the lands of a Name, for from the Name are the branches/wood and from a Name are the offerings, and hence, *from a Name are the spices, the breads and the drinks/results of Understanding derived from the lands of a Name.*

THE TRANSFER OF VALUES AND THOUGHTS FROM NAMES WHOSE INTERVALS CORRESPOND TO 53, 8, 377

The netiph is formed by the intervals of the Values of Bayinah for the offerings of Understanding, or the Values of Doot for the offerings of Knowledge, or the Values of Chækúwmah for offerings of Wisdom. i.e. Offerings of Zebúwlan are of Knowledge. The netiph spice is acquired from the Values of 8-16-24-32-40-48-56-64-72-80. The **shechalyet** spice is from the intervals of Zebúwlan: 83-166-249-332-415-498-581-664-747-830. The **chalavanah** spice is from the fruit of the twelve branches of a Name gathered from Dan to Baniymin—from the northeast to the southwest. The **manchain** offerings are from the 18 Seeds of a Name according to the Aúwvim of a Name. i.e. for Laúwi: the manchain is of the Seeds of ALOZAR, Aharúwan, and Reshun. The **nesek** is the drink offerings of the complete working of the fruit/result from the twelve branches; the quality of the drink is determined by the crystallized thoughts of Light that are from the twelve stars/lights of a Name. The nesek of a Name is far reaching for it comes from the core of the SeedName and flows completely through its branches and beyond to transform oneself into another state. As Núwach/Noah drinks the wine and receives a new garment, you attain a garment that transcends your former states of residence. The twelve stars are as six spokes positioned from the centre hub of a Name's dwelling state in the universe. A crown of twelve stars are relative to the meridians of a Name. As the branches of a Name are six pairs positioned upon the altar, and as the menurahh are six pairs which carry the light of a Name, likewise, the stars of a Name are six pairs rising from the altar and surrounding your mind. These 12 bow down/as supporting ruling tributes unto your Name as your sheaf is raised from the altar [SMB/Gen 37:9-10; Chazun 12:1].

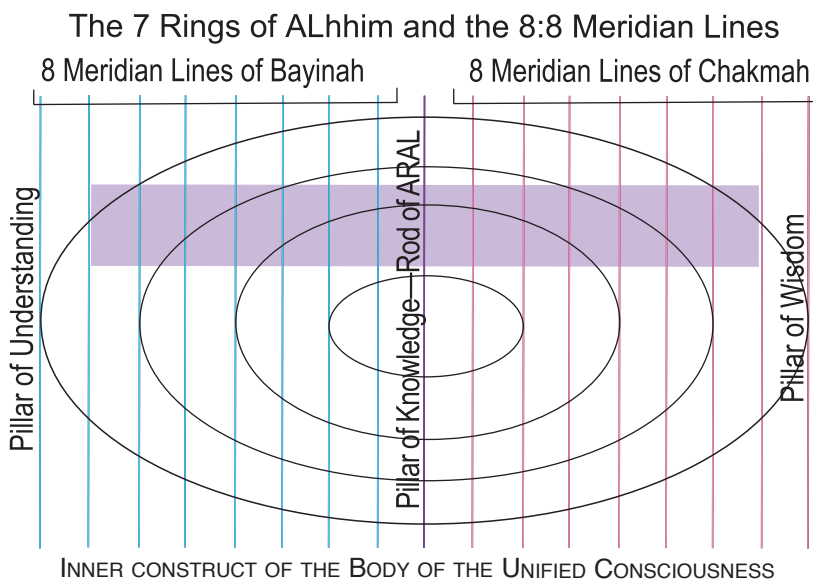
Upon the state of your branches the wood is gathered for your sequel offering. The wood of Zebúwlan is the construct upon which offerings of Baniymin are made, whereby your Seed gives all within itself to be one with the Aúwvim of its ten lands that rise from the waters of the kaiyúwer of the offerings of Baniymin.

As the offerings of Zebúwlan are made upon the constructs of the SeedName, we are lifted up in the places or states of meShich, whereby we are seated in what is called heavenly places. The heavenly

places are our assigned seats in the universe obtained by drawing out the grid-work/Sered in our Names to be according to the grid-work in the universe assigned for our Names to dwell. As the body of Zebúwlan rises in the smoke, all within our SeedName rises unto its place in the universe, whereby we are placed together in one body, woven together as one fabric of consciousness.

The ascent into the heavenly places is related to the sayings of Yahushúo, commonly rendered: forgive them for they have not known what they have done. For whom are these words of forgiveness directed? Why does Yahushúo need to say forgive them, when Yahushúo is giving oneself freely to be hung as an offering? Who is being forgiven? The words of forgiveness pertain to the two sides that are hung with Yahushúo which portray the sides of our members as they are arranged to be aligned with the inner Values through the oylah. As the sides confirm that which is in the midst of them, they affirm the strength of Understanding that sustains them and through which they enter into the realm of the heavens/paradise with the extension of our Name in the oylah. The extension of the oylah is according to the sets of interval Numbers of our Name as they are set upon the altar according to the offering [See the Offerings of Aparam regarding the intervals of a Name]. The sets of interval Numbers of our Name are called the stature of measurement in meShich. The forgiveness of the sides comes by **the Name asking the construct of the Numbers within our Name—which is the Aúwv of our Name** not to refrain the sides from entering into the progression of the oylah due to their prior level of knowledge: forgive them for they know not what they have done, in order that the sides, denoting the twelve, may enter into our midst and be with us in paradise [Yahuchannan/Jn 14:10-11; 17:21-26; Rom 3:25]. The Aúwv of our Name is composed of the three sets of Numbers of our Name which is the construct of our Name and according

to which our Name attains its full measurement whereby we no longer speak figuratively of the Aúwv but directly as to the Aúwvim of the Houses of YishARAL [Yahuchannan 16:23-27; See the Offerings of Maneshayh regarding the Names of the Aúwvim]. As we speak to the Aúwv within our Name according to the Name of our Emanating Consciousness, we affirm all that we are becoming that we and those of the sides may enter together into the level of knowledge which we are approaching through the oylah. Our love of the twelve covers the sides of our soul as we give ourselves upon the stake/tree to hang all of our members in service to the Aúwv/Father. We affirm the unity of our sides to ascend with that



which is in the midst—the Numbers, whereby the garment is parted from the inner nature and left for those who are following thereafter, depicted in the parable as the soldiers—those who are carrying out the orders/commandments. For should we consider that the offering of Yahushúo is for one only, then why are we charged to take up our stake and die also with meShich, that we may also ascend upon the pole as the serpent? Only the adverse elements of this world would suggest that the offering of Yahushúo is to be made by one man, for when a Name gives all within the Seed of the Aúwv, the rocks of the deep crack open and the heavens break open with song that which has been sown is now emerging to bear its Light [Menachem/Mk 8:34-38; Colossians 3:1-5; Romans 6:5-11]! **The death of meShich is the total giving of the measurements of our Name within us whereby we are raised from the dead and**

whereby all within us are saved/ransomed unto the preeminent rule of the ALhhim [1 Barnava/Tim 2:6; Col 3:5; I Cor 15:20-28].

Upon our ascent upon the pole of Merari the garment of the tent is lifted also. At the lifting of the tent veils of Gershun we request mercy to enable our sides to attain to the level of knowledge to which we are being extended with our ræuch. **In each oylah we affirm the unity of the sides whereby we rise in our totality, forsaking what we have not known to ascend beyond the prior state of our coming to the altar.** The ascent from the former state is depicted by the parting out of the garment. **One releases the performance of the twelve from their prior knowledge unto fulfilling the ascent of each oylah.** The statement of forgiveness on behalf of the sides, where the parts are arranged, is a necessary conscious statement *whereby the sides, in which resides the twelve, are brought forward unto a new state with the renewal of mind* [Rom 12:1-2]. The same is told in the story of Núwach/Noah who makes an offering and then drinks the wine from the fruit of the offering. The former garment is shed and a new garment is provided as Sham and Yapheth appear at the sides with a new cloth. What was once worn is left for those following after. More so a restraint is placed upon the former garment of Cham, called the curse of Cham, so that we are not restricted in our progressions to wear the former level of knowledge. The garment in the parable refers to the body of Letters that is woven for the making of the oylah. According to our performance we approach the altar daily in the robes of the words that we wear. In that the garment of Yahushúo has no seams in this parable, the garment is the seamless robe of Yishshakkar, whereby the offering is of Maneshayh through which one attains unto their full ascent. Upon our declaration of forgiveness, we commit our ræuch into the hands of the Aúwv, whereby we commit our spirit and our members unto the works of the Numbers of our Names that are in the core of our Seed Name—within the Hhúwa-Gammal Ring of the House of Baniymin. As we commit our ræuch into the hands of the Aúwv, we surrender our entire life to that which the Aúwv will bestow upon us and the state unto which the Aúwv will determine for our Name as the outcome of the offering, for the Aúwv does more than we can think or ask, whereby we commit our ræuch unto the unified acts/hands of the Aúwv [Eph 3:20-21].

The boundaries of Zebúwlan are as the outstretched arms that extend unto the heights of Zebúwlan unto the depths of Baniymin, from the head of Zebúwlan (the origins/patterns of the Seed) unto the tail of Baniymin (the plant that spawns from the deep in Maneshayh) and then from the tail of Zebúwlan (the Serpent of Origin) unto the head of Baniymin (the Crowning Head of all nations). The heights of Zebúwlan are unto *the peaks of Pesgech/Pisgach—the vantage point* from which one sees the entire outlay of the lands. As one brings their arms above their head they touch the realm of Zebúwlan and as one drops their arms unto their sides the tips of their fingers are in the lands of Baniymin. **As far as one extends their deeds, so is there territory, for by the arms one extends their thoughts whereby they have dominion—a place in that land.** As far as the arms can reach above and as far as the arms can hang below so are the wing spans of a Name. According to the stretch of the arms so are the wings of a SeedName that unfold from the midst of the Seed in Maneshayh.

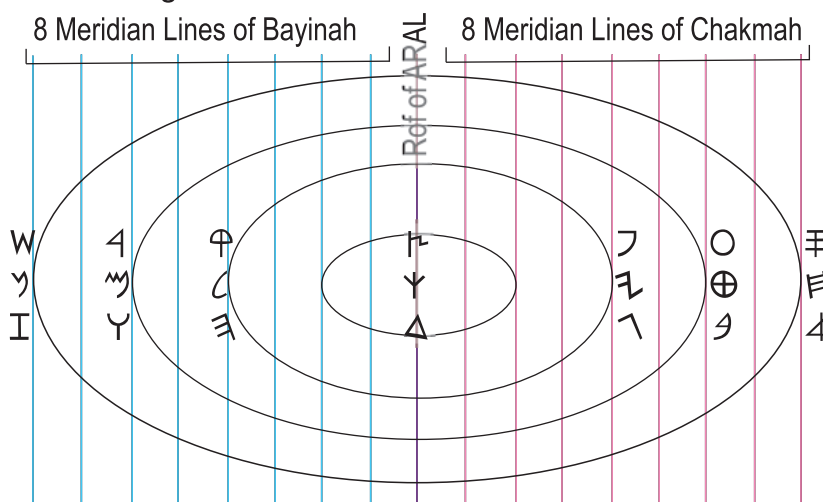
The offerings of Zebúwlan are dependent upon the wood of Maneshayh whereby there is an ascension within the ten lands and through which we are transported from one land unto another within the ten states. The state to which we are carried is our base of operation until we are transported to another state. Each offering of Zebúwlan positions in a land unto the succeeding offerings of Zebúwlan which follow Maneshayh. Through Zebúwlan we come to behold and enter into the lands of antiquity—from the origins of the lands that are within our SeedNames. *The strand of Thought that houses of Numbers and our Words determine where we are woven into the Body of the Unified Consciousness, and accord-*

ing to our Origins in the Unified Consciousness so are our lands to which our Name resides within the meridians of the universe. **The internal construct of the patterns of residing within the Unified Consciousness are carried into every Seed as well as the Rings of ALhhim that make up the Body of the Unified Consciousness which is the Body of meShich.**

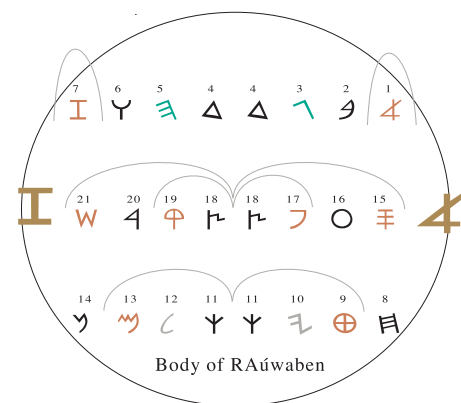
The Head of the Serpent is the construct of the Rings within the Unified Consciousness. In the midst of the Rings are ARAL as the central core of the meridians, and to the left and the right are the 8 meridian lines which establish the boundaries of the lands and amongst which the spirals of thought move by intervals—the spaces between the meridians. The left side of the Body of Consciousness is of Bayinah, and the right side of Chækúwmah. The Union of the Sides of the Body of Consciousness is called Shaddai, meaning the multi-breasted one—the unified breasts, for there are 12 breasts of Bayinah and 12 breasts of Chækúwmah—the hearts of Bayinah and Chækúwmah are in each of the twelve houses. Upon these breasts the two sides of the mountain of Yerushelyim sits, the north side of Bayinah and the south side of Chækúwmah. As the breasts are supplied with the flow of the Seed of AL they are called ALShaddai, commonly rendered as the ALmighty, for *when one combines the rule of Bayinah by night and the rule of Chækúwmah by day with the King of Baniymin of the SeedName of AL, the combined rule is over all or Almighty.*

The moons of Bayinah and Chækúwmah regulate the illumination that flows from the Unified Consciousness. According to the moons the sky and the emanations are set, the clouds and the effects of the lights are visible. There are 6 moons of Chækúwmah: 1,2,3,4,5,6; and there are 6 moons of Bayinah: 7,8,9,10,11,12, The thirteen moon, which facilitates expansion of the Rings is one-half Bayinah for first 14 days, and one-half of Chækúwmah for the end of the days. The moons are positioned upon the Rings of ALhhim within the Body of Consciousness. The moons appear in the west and set in the west from their beginning to their end; the west denotes what is in the midst of the eastern circuit through which all is gathered inwardly.

The 7 Rings of ALhhim within the Unified Consciousness



THE CONGRUENT RINGS OF ALHHIM WITHIN THE UNIFIED CONSCIOUSNESS



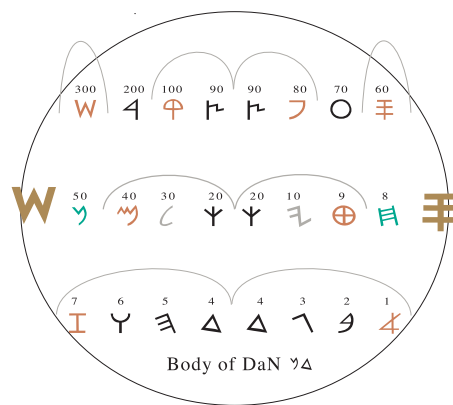
The first moon occurs when Yahúdah comes into Dan, meaning that when the Ring of Yahúdah—the Qúphah-PaúWah expands as in a contraction of the womb, then the moon in the Qúphah-PaúWah expands to the side of Dan, whereby the first month commences. The contractions of the Rings are the labors of Bayinah and Chækúwmah through which all offspring are born. These are the labors of the Queens, and their offspring is meShich. As the Rings expand, as the cervix, they open wide in order to bring forth the offspring within them [Menachem/Mk 13:8].

The inner construct of the Rings are then evident according to their placement within each other as to how each serves the other in their house. In the House of Dan, being the foundation of Wisdom, the Rings are maintained in the above order. However, in the House of RAúwaben, the Zayin ALphah Ring revolves to the crown as the fruit of the House is selected, and the other rings form the foundation and inner workings of Sight. The revolutions and rotations of the Rings within Rings are as the spheres. As the fruit of the Tree of Life is set, the Rings are aligned with each other to form the twelve fruit.

The expansion of the Rings of ALhhim are through the offerings of the two parim on the head of a month [CHP/Num 28:11]. In the House of Dan the two parim comprise the sides of the House. On the RashChadash, the two parim for the House of Dan are the Shayin and the Semek. The left side of the Ring is offered first and then the right. The offering of the ayil is from the midst of the Shayin and Semek, being the unified Tsada-Tsada Ring. The offerings of the seven keveshim for the House is made from the ALhhim whose Names are Shayin, Rayish, Qúphah, Tsada, PaúWah, Oyin and Semek. The Chatat offering for the month of Dan is made from the Shayin, whereby the Head of the House comes to the altar and gives themselves on behalf of all of the members within them that all may be taught of Hhakuwáhnim.

The foundation of Dan is the head of the Shayin-Semek which is the Zayin-ALphah. The base of Wisdom is the head of decision, for all parts are considered amongst the seven rings prior to a decision or a judgement being reached.

With the openings of two parim on the first day of the month, the gates in a house are opened. On the RashChadash and also upon the shebetut/sabbaths *the gates of the house are opened* through which we enter into the house on the Rash Chadash and pass through the sides of the house with the offerings. Two parim are offered on the Rash and two kevashim are designated for each side of a house for the four shebetut of the month [YechúwzeqAl/Ezek 46:1]. The first shavbeth offerings are the keveshim of the Qúphah-PaúWah Ring; the second shavbeth in Dan, the offerings for the shavbeth are the Zayin and ALphah; the third set of kevashim for the third shavbeth are the Mæyim and Tæyth; the final shavbeth offerings in the month of Dan are the Shayin and Semek. The first offerings of the parim for the month and the final offering are of the Rings of ALhhim that establish the House.



As the Rings draw in from their full opening, they are reduced to gather in the sum of all that has been brought forth during the days of their sowing and harvesting, whereby the Rings return unto the place in which they are set in HhaALhhim and give way for another Ring to come into the Path of Dan, commonly referred to as the path of the sun. Through the expansion process, all that is in Chækúwmah extends the sides of the Rings unto their uttermost, and then upon the completion of their days of bearing, they gather in their harvest and return to their place. The moons are appointed for the seasons of ALhhim, and the sun returns to the place from which it has come/appeared within the Body of Consciousness [Tehillah/Ps 104:19]. Other references to the setting of the sun or to its returning to its place are understood in this context.

As Rings expand from their sides, they come into the House of Dan—the 10th Seat, and from there they bear their emanations, for all must come into the heart of Bayinah of Neúwn/10 whereby they

have the strength to bear their strength and offspring. In that Names are born from the offerings during a month, those born of the Offerings of Dan during a moon cycle are of the lineage of Dan even though they may appear in the month of Zebúwlan. Likewise, those born of the Offerings of Zebúwlan during the month of Dan are of Zebúwlan, for they are of the Fires of Zebúwlan.

THE MOONS ENTER INTO THE HOUSE OF DAN—THE SHAYIMSEMEK DWELLINGS OF FIRE AND WOOD

The House of Yahúdah is in the 3rd Ring of the Qúphah-PaúWah. Through Yahúdah your values rise and come into Dan whereby you commence a year—a state of unfolding what is layered within your Seed from its origins. As moons come into Dan—the Shayin Semek, they begin to seep, like when the waters of the womb begin to open. Each ring contracts as in labor as they enter into the Ring of Fire called the parameter ring of Chækúwmah. What is called the birth of the moon is actually a birthing of all within the moon's rings arranged according to the Rings of ALhhim. From the opening of the ring of the full moon—the RashChadash, the moon gives of its children. The offspring of each moon have been sown into their rings from prior days of conception when Seeds of ALhhim, through the offerings of Baniymin during a month, are sown during the course of a month. What is born of Chækúwmah, depicted as Alisheva/Elizabeth, is ALiyahu/Yahuchannan/John, the offspring of ZekkerYahu/Zachariah, who is born 6 months prior to the one born of Bayinah, personified as Maryim/Mary. From Bayinah is born Yahushúo/Joshua, the offspring of Yúwspah/Joseph [Yúwspah/Luke 1:36; Mattithyahu 1:20-21] which follows 6 moons following Yahuchannan/John. Wisdom is first followed by Understanding. The 6 moons of Chækúwmah are first, and the 6 moons of Bayinah follow thereafter. What is born through Chækúwmah enables those to be born of Bayinah. The 6 moons of Chækúwmah are 123456; the 6 moons of Bayinah are 7898101112. What is born of Chækúwmah: $1+2+3+4+5+6 = 21$ /Shayin or 3. What is born of Bayinah: $7+8+9+10+11+12 = 57$ /12 Lammad or 3. Chækúwmah is the direct illumination; Bayinah is the indirect or inner illumination. As you establish the moons of Chækúwmah in a year you grow in Wisdom; as you establish the moons of Bayinah, you grow in Understanding. Through Yahuchannan comes the first measures of grace as the lights of Chækúwmah shine upon you with favours. Through Yahushúo comes grace to Emanate Consciousness inwardly, whereby there is **grace upon grace** [Yahuchannan/Jn 1:14]. The inward emanation is the ascent of your faces/expressions of YahúWah which achieve states of shallam/peace/completion of your works in a year. Essentially, the moons of a year are means for the blessing/extensions of Aharúwan/Enlightenment to be fulfilled in all peoples [CHP/Num 6:23-27].

According to the moons of ALhhim, the Works of ALhhim are established. The Works of ALhhim are laid-up and planned in the north, created in the east, developed in the south, and gathered in the west from which a new cycle commences in Dan.

The first month of a year: Yahúdah, enters into Dan. The Qúphah-PaúWah Ring expands your Numbers of Yahúdah in the Fires and Wood/Teachings of Shayin-Semek of Dan, whereby Yahúdah enters into Dan. As you enter into the Gates of Dan, you draw out that which is within your Name by the Waters for the Wood and Fires of the altar. In this manner you enter the Ring of Fire. This is repeated monthly as the 12 constellations enter into the path of the sun.

The second month: Yishshakkar, the enters into Dan. The Rayish-Oyin Ring expands unto the Shayin-Semek position whereby Yishshakkar enters into Dan—The Ring of Fire.

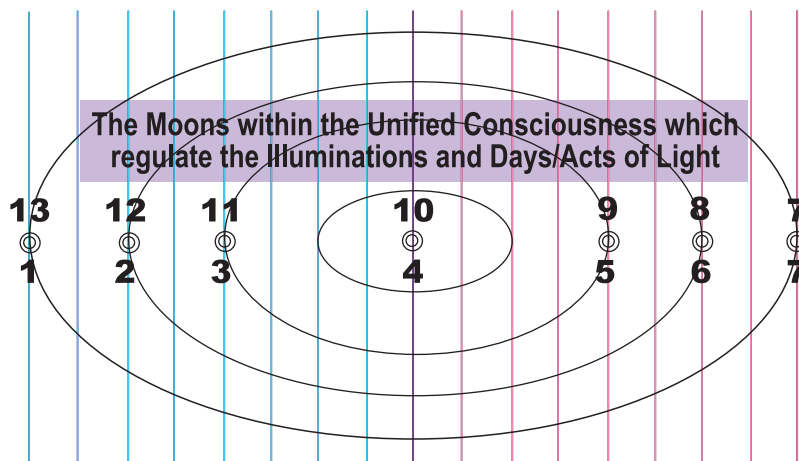
The third month: Zebúwlan in Dan—the Hhúwa-Gammal Ring expands unto the Shayin-Semek position whereby Zebúwlan enters into Dan—The Ring of Fire.

The fourth month: RAúwaben in Dan—the Zayin-ALphah Ring flashes within the Shayin-Semek position whereby RAúwaben beholds all in Dan—The Ring of Fire.

The fifth month: Shamoúnn in Dan—the ÚWah-Bayit Ring expands unto the Shayin-Semek position whereby Shamoúnn enters into Dan—The Ring of Fire.

The sixth month: Gad in Dan—the Kephúw-Kephúw Ring expands unto the Shayin-Semek position whereby Gad enters into Dan—The Ring of Fire.

At the end of the sixth month of Gad, what is on the right becomes inverted to reside on the left side—in the first position to give way to the those on the left to come centre stage. *e.g.* Where Yahúdah, who rules in the reign of Chækúwmah sitting in the first month, the House of Aparryim now comes to occupy the first chair, by rotations. In the later half of the year the rule of Aparryim reigns in the Kingdom of Bayinah. Hereby, Understanding follows Wisdom. Your *supra-lineages* are of your Mother Bayinah through Yúwsphah, and your Mother Chækúwmah through Yahúdah—equality of Number distributions by which you appear. This lineage is the basis of Yahushuo being born of Yuwsphah in the House of DæuwD. Your foundations are the inherent SHaúwO Rings of Light which are your salvation—means to redeem your gemstones from watery graves and to appear as Offspring of Light verses children of darkness/veils.



As the Rings turn in a year with their spheres, they exchange places for the latter half of the year, whereby the seventh house that is on the far right comes to the position of the far left. In this manner the seventh house is doubled in the Rings (the double portion of Yúwsphah) which yields the Values of $7+7=14$. All of the months are paired one to another whereby the sum of paired months are $14/Neúwn$. The emanations of the Fathers come from the Neúwn Mind/ $14/5+14/5 = 10$ that seats itself within Dan in the outermost Rings of ALhhim, as the white light of Bayinah is within Chækúwmah. The pairs of the months are $1+13$; $2+12$, $3+11$, $4+10$; $5+9$; $6+8$, $7+7$.

Your Numbers are activated in in your offerings throughout a year/study. Activations commence in the Head of the year which in turn activates a flow of the Seed of Baniymim to bear new generations. Thoughts born from your SeedName are generations of your Name, whereby your Name continues and does not cease. Within the Seed of your Name are patterns through which your thoughts assemble and find their lodging within meridians of your Name.

As Yahúdah comes into Dan, your Words are formed to appear from Origins of Reshun. The Values in the Rings and their colors of emanations are arranged by your Numbers of Yahúdah being imputed into the Breath of Dan [SYM 25;1-8; 31:1-6]. The 7th month is also called, the Head of a year, for in the seventh moon the head of your Numbers appear, formed upon your stalks of Yahudah. Your Name makes manifests a head of the harvest during the moons of 7,8,9.

The seventh month: Aparryim in Dan, the Mæyim-Tæyth Ring expands unto the Shayin-Semek position whereby Aparryim enters into Dan—The Ring of Fire.

The eighth month: Maneshayh in Dan, the Mæyim-Tæyth Ring quakes in the Shayin-Semek position whereby Maneshayh appears into Dan—The Ring of Fire.

The ninth month: Baniymin in Dan, the Neúwn-Chayit Ring expands unto the Shayin-Semek position whereby Baniymin enters into Dan—The Ring of Fire.

The tenth month: Dan in Neúwn, the Shayin-Semek Ring blazes into the opened Neúwn-Chayit Ring of the 9th moon position whereby Dan enters into Neúwn as 10:10 or 1:1. The Seed opening provides the Seat of the Judge to appear in its midst. The course of days comes full circle from the days to the faces of the heavens and earth union. In that the worlds are created through Baniymin, **all that is in Baniymin is from Dan to Dan.**

The eleventh month: Ayshshur in Dan, the Tsada-Tsada Ring expands unto the Shayin-Semek position whereby Ayshshur enters into Dan—The Ring of Fire.

The twelfth month: Nephethli in Dan, the Dallath-Dallath Ring expands unto the Shayin-Semek position whereby Nephethli enters into Dan—The Ring of Fire.

Upon this birth stool, a Name is born by contractions of labour, through which a King comes forth from the inner chambers and makes oylut/offerings as Yediyahu/Shúwlmeh [I SM/Kings 8:5.22]. **Upon the ascent of Baniymin the offerings from the King level commence.**

Through the offerings of Zebúwlan within a Name, one rises from pits of hell—out of the prison house of Pharaoh, and ascends unto the table of Yúwsphah/Joseph, who sits at the apex of the Unified Kingdom. The prison of Pharaoh is a state of consequences of thoughts and deeds unto which you are bound unto the day of your freedom which comes through dreams and breaking your rings from former attachments. The joy of your serpent Name is so great that you do not retain consciousness of your estrangement, having passed out of sleep unto your awakenings. The worm that once dwelt in the reoccurring skins of sheol puts on new robes that do not wear out. Your renewed garment is the Oyin-Zayin robe of Zebúwlan through which you pass into the lands of your inheritance. **Each garment is a veil. As you weave the veils with your Numbers by emanations of your Breath, you adorn yourself, thereby testifying with evidence, you pass through gates into states that are made from the threads in your SEEDNAME.**

MANESHAYH אַמְנֵשׁאֵי

In the House of Maneshayh, offerings of Zebúwlan bring to light deep thoughts of OLiYun into states and arrangements of YæHH Consciousness. Who is to say what is the origin of the Adim? Is it not forms of vapour that determine the origin from which the Ræuch/Breath comes to take-up a residence, whereby hands of YahúWah specify who shall dwell in what type of body? By formulations of your SeedName to thrive amongst the Collective, you are assigned to a state for conversion/transmutations of soul to rise with your aligned “upright” Spirit.

In **formulations of species**, spirits of partiality bred to maintain their own likeness/image. **Though all are of one House—NúwaCH—the House of the Neúwn of Bayinah and the Chayit of Chækúwmah, each Ræuch comes to abide in a state according to their Words**, for as their thoughts contain their Words, so are their emanations. Should one have a preference for traits of their own emanation, then they breed or marry according to their spirit of partiality, before days of Núwach are fulfilled. Those of a certain facial or body trait are selected to abide in a settlement while others not of their traits are excluded to dwell in another region. No people are made black, red, yellow or white; all are made in likenesses of Adim/Vapors of the Unified Rings of ALhchim. By processes of partiality and preferred selections, peoples of a land segregate themselves. To enhance their self esteem, they weave fictional characters in the name of their gods to lord it over others whereby they make others subject

unto themselves causing them to think that they are more esteemed than others. The results of races and nations lording it over others are due to forsaking the Image of the Invisible AL from which all Names appear. Those who prefer physical traits of identity over outward traits of others are yet to know the unified Heads of the Invisible ALhhim to confirm their Origins of Antiquity.

Those who enslave others create a house of slavery, whereby when they expire they enter into the lands/states in which they have made, even as every spirit enters into the body that they make by their breath/emanations of mind—what comes to their head. Hence, those who enslave others, enter into houses of slavery. Those who massacre others enter into the state as their heirs. Who can say what spirit is within a house, when a spirit is a vapour—one sent by Hands of Avrehhem (Yúwsphah/Lk 16:22-23)? Those who enslave other spirits from the islands and continents of Metsryim become those who are sent into their houses. Those who serve contrary to the Túwrahh of YahúWah enter lands yet to be defined to serve the obscurity of those states [2 SepherMalekim/Kings 17:19-23; Mishle/Proverbs 1:31; 5:22-23; 14:14; YirmeYahu/Jer 6:19].

When the lords of the lands die who enslaved others to be their slaves, those who made slaves are sent into the bodies/lands of slavery. When the houses of those who are slaves breed, the people who ruled over them and who have passed through their lands before them are sent into their lands/bodies to reside there [SYM 1:8]. Those who do not know Yúwsphah—the expansion of the Collective and the route of destiny—become enslaved into the states of their imposed limitations/confinements. The thoughts and deeds that pertain to a Name are summed up in its seed as one passes from one world unto the next. According to that which is in the seed, so is the land that one enters, for as in Baniymin so is Zebúwlan.

The great migration of Names are through Yúwsphah. Civilizations are transported into other lands whereby their Light and powers emerge from within a state by the Hand of Yúwsphah. Through Yúwsphah all of YishARAL comes into Metsryim and overthrows the state of shadowy boundaries *from within*. Names are carried on the Semek-horses of Yúwsphah/𐤀𐤍𐤏𐤍, and they ride upon Wings of Maneshayh to their lands according to their deeds. As you perform for the sake of the Collective, the state of your Name is determined. **Those who honor the Aúwvim/Fathers and Amúwat/Mothers remain/endure/continue in the lands of the Illuminations of the Aúwvim in HhaNeúwn.**

Those who make slaves remain in their plights being unable to redeem themselves, for they hold to vlaues of their enslavement and segregation of mind. Lands of enslaved souls become inherited by those who exalt themselves above others to make slaves of the free. The masters of slaves remain in slavery; as one's mind so is their dwelling. People of the slaves who had no names or who are given first names become called after the last names of their owners in subsequent generations. Those owned by Washington become called by names of Washington. The house of Washingtons create by their seed to enter into the body of servants, whereby they call their lands/bodies by their own names. Those enslaved become liberated unto other states through their serve to their owners by surpassing their deeds to the Masters of Light (Colossians 3:22, Ephesians 6:6, Philemon 1:16). In serving the Fathers in YæHH, you rise through their socio-economic structures. Serve your Masters above, you live as free-men whereby you do not remain in former skins/habitations. One who acquires understanding cannot return to their former state even as one cannot put new wine into their former containers. The bodies through which the oppressed passed become occupied by those who enslaved them for they are of the frequencies of those who oppressed them. *Those who give others freedom create a house of liberty. The house of liberty is the dwelling states to which Spirits of the Free are sent. Ones of the harmony of the*

skies and the earth, who are of the free spirit do not continue to dwell in a reservation that restricts their spirit to poverty and low reputation. Rather, those who are the Unity of the Heavens and the Earth—the liberated indigenously peoples—are not in the ghetto nor on the reservations, for they did not create such states of occupation. As one sows they reap from the lands in which their thoughts are sown. Those in the ghetto and on isolated/reserved lands are those who robbed others of their freedom. Those who consider themselves to be righteous and consider others as pagans take unjustly from those whom they consider less than themselves whereby they create a state by their own hands into which they come to abide. When a people awaken to their state of enslavement, they are awakened by their consciousness that the state of their residence has been determined by their own deeds and is not the consequence of another [SMB 44:16]. The idea that a people remains in darkness and in depravity at the hand of another is unfounded spiritually and physically. Each of us determine our states of residence by our deeds, and all are subject to the Rings of ALhchim from whence we come. The HEAD formed during the Days of your sojourn is the fulfillment of the SEED sent that determines your states of abiding now and thereafter. The stalk upon which the flower blooms to emit is radiance perishes, but the light in your Seed is the power of your transcendence from one level of glory to another.

“Vengeance is mine, says YahúWah.” According to one’s deeds there are vengeance and recompense—a garment/embodiment. *מלכות מלכות*. **YahúWah judges the collective consciousness.** [MT/Deut. 32:35-36; Rom 12:19-21]. Our deeds return unto the Aúvim. With your summations of thoughts and deeds gathered in the Neúwn, lands are determined to which your SeedName is carried. The summations of thoughts and deed are weighed upon the scale of your Breath to the Collective. According to the weight of evidence, the results are measured. Every consideration is given whereby judgment of one is considered by the judgement of all. Should vengeance be executed on behalf of one encounter, the results would fall way short of the total review of one’s services to the Collective. To wish, I can’t wait until so and so gets there’s...does not consider the total affects of a life and the deeds/mission to which they are appointed in the House. What is of vanity is purged from the scale. The Lives of a Name are gathered into a Seed to be sown again to renew the faces/expressions of the lands [Tehillah 104:29-30]. ***The land to which one enters are according to formulations of their thoughts and their deeds which are sown and reaped amongst the Collective.*** e.g. When those of Kenoni sell their brother as a slave, they destine themselves to become slaves. One who is sold as a slave is not restricted to the state to which they are sold; for as they rise by the strength of Understanding they live unto the ALhchim of their Rings and become free [SMB 37:23-28; SYM 1:8-14].

Seed of Avrehhem are sent by Aúwv/Father Avrehhem; however, until a Name is called to depart from its worm-nature in which it is begotten, Avrehhem is yet be their Father (Yahuchannan/John 8:37-39, 44). A Name identifies with its natural order until it awakens that is it not born of Metsryim—one bound to the world (SYM/Exodus 2:11). Yetschaq is your Father when you discover the seven wells of your Spirit. Yaoquv is your Father as Faces of Yaoquv break forth from your SEED and you form a Head of Glory, whereby you are then able to bear your Twelve and Dinah, but until then the generations of your glory are yet hid within your capsule and your members are strangers to the covenant. **Your members become YishARAL as they are begotten from the deposits of glories in your SeedName.** Through activating the Faces of the 15 Fathers in the two sides of your dwellings, you are then their child and born of their Light.

When those sent—the Seed of Avrehhem—become 400 year they are renewed according to the Rule/Lammad/30 of the Master of the Worlds, whereby they are free from self impositions. In their fourth generation—through developments of inquiry they enter into the midrash to seek their origins and inner substances. The full results of their inquiry cause their incomplete words to perish whereby

they cast off former garments [SMB 15:13-16]. Those of an impartial spirit are sent where their Seed can flourish. *e.g.* The Seed of Avrehhem, called Lazarus, is not sent to the house of the rich man, for the house of the rich man could not comprehend their messages; however, a dog returns to its vomit [Yúwspah/Lk 16:27-31].

Residences emerge from the great depths of the waters of Maneshayh. Each land is determined by the Values in the soul of the ræuch, whereby a habitation is determined. As offerings of Zebúwlan follow Maneshayh, the state of a ræuch is determined whether to continue to dwell in its state of observation or to be carried within the merkavah of Maneshayh unto another elevation from whence they make further ascensions. Oh, Ruler of Underworld, I commit my spirit into your hands to enter states of my transportation.

Offerings of Zebúwlan rise upon wood of Maneshayh. By the teachings/wood of Maneshayh the serpent of Zebúwlan receives its strength to ascend and soar. As one follows the guidance of the teachings for each oylah, the full ascent in the spiral is attained. The Hhúwa-Gammal Ring of ALhchim are the wheels that turn within the House of Maneshayh to give one full ascent and mobility. One moves according to the state of Zebúwlan which is according to their lands of sojourn.

The subsequent offerings of Zebúwlan are made from the twelve branches within a Seed whereby the lands of a Name expand to convey the radiance of its Light and Life. The Seed bears ten lands which are the unified summations/1 of 2 sides as the Neúwn, being of two sides— $\gamma\Upsilon\gamma$ contains the Values of Ten $14/5+14/5=10$. In the midst of the Ten are the 12—the unified sides depicted as the double ÚWah: $\Upsilon\Upsilon$. According the Twelve/12 are read as 10—the two sides of Light: Bayinah/5 and Chækúwmah/5 are 1. Two come from one in all states, for this is the foundation of all things that are laid by Wisdom and Understanding. According, then 12 and 10 are both 1 whereby there is no distinction in their weight upon the scales of the Unified Consciousness. Therefore one cannot place one Value above another, for all Values are the same as they are read from their origins. The 12 of the Seed are arranged as the Rings of ALhchim combine to make all things, whereby all that is of the Twelve appear as one. Though the menurahh is comprised of six branches on one side and six on the other, in the eye one sees one stalk that contains the Unified Perfect Light of Unity. As one looks southward to the menurahh, the branches are 7; as one looks northward 7 are seen again, whereby the menurahh appears as the sum of 5: $7+7=14/5$. The five—Values of Illumination are the function of the parts. Though the parts are twelve they are the unified sides/2 of 1. In these glimpses we see the unity of all values: the twelve are 1, yet also 3 (1+2); the sum of their sides are 14/5; the menurahh is composed of 6 branches unified; they form 7 by their unity. At the top of each of their 7 branches are four cups, whereby the Lights of the 28 appear; these also are 1 (2+8). The 3 from each side attest that the branches contain the Values of $9/\oplus$, as the root of 3 points to its Source of the Nine of the Collective, whereby the Lights of the menurahh are a trilogy: the Lights of Bayinah, the Lights of Chækúwmah, and the Lights of Doot/Knowledge that emanate at their crown. Baniymin is the 9th house, whereby the menurahh is the lamp of a Seed that bears the complete Values within a SeedName according to their arrangement of intervals and according to the organization of one's branches of the Collective Nine/ \oplus . The 1 are its natures, the 2 are its sides, the 3 are its channels/levels, the 4 are its paths/gates, the 5 are its functions, the 6 are the unified structures, the 7 are its strengths; the two 8's are its crowns, and the 9 are its Collective Source of One Seed. On the scale of Dan, the menurahh and its light are $\circ\circ$ /weightless.

Through the offerings of Zebúwlan, the Light of a Seed fills the branches and the lands of its emanations. In this manner the offerings of Zebúwlan are fulfilled and acceptable to YahúWah.

Through the offerings of Zebúwlan you create “palaces” of your SeedName. The unified complexes of Light within Teachings of Baniymin are opened as the Body of the Serpent uncoils to expand in proper proportions with emanations of the SeedName. During a month, as in Maneshayh, the rooms of Maneshayh are formed. First, the patterns are laid in the mind that emanate from the Unified Consciousness within Maneshayh, and following, the patterns of your members are given through the oylut of the month to build the State of Maneshayh. The State of Maneshayh is the Kingdom of Transference, ever arranging your members and processes to move from one level to another. Hence the corridors are long, like a serpent body or as a tree, to provide conduits for the processes to transpire. The corridors are the length and the height of meShich. Within the corridors are side branches through whereby the breadth of a Name is formed. And within Maneshayh are great depths of Light that ever sustain the structure. As the Seeds of a Name are warmed and incubated in Maneshayh, they are born to bear the full revelation of their Values and Principles of Light and Lives of their immortal nature. As the Seeds are born, the crystal palaces of Zebúwlan appear in which we live and move and have our being.

Through the offerings of Zebúwlan upon the wood of Baniymin the patterns of our dwelling states are released and gathered in the mind through the netiph spice ingredient. The illumination of the constructs are obtained through the shechalyet spice ingredient. The glory of the structures are inscribed with the chalavanah spice ingredient. The crowning radiance of the embodiment of thoughts are laid up through the levanahzekah spice. As the spaces of our residing states are formed through the offerings of Zebúwlan, the patterns, illumination, glory, and radiance break forth, and we enter into them. This is our dwelling state until the next state of our SeedNames unfold. This state abides not alone, but is fused by Breath as we give ourselves utterly into the Fire of the altar. Into one habitation, all SeedNames are woven, as serpent strands to comprise a unified dwelling/tabernacle. The woven strands of the serpents is the House of the Fire of YahúWah. The entire structure of this dwelling state becomes the wood of Zebúwlan which is laid down upon the altar to provide a nest for the SeedName to come forth in the sequel offerings of Baniymin. The documentations of The Offerings of YishARAL are linked together. From where one offering leaves off another begins.

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

The body of Zebúwlan is shaped by the activities of a Seed that rises out of Maneshayh. As a plant undergoes transformation, likewise Zebúwlan is transformed through the processes of the oylah made upon the wood of Baniymin. In that Baniymin is the 9th house in the order of the offerings, which order is according to the arrangements of the Lights, the 9 strands of the Seed given from Baniymin comprise the twelve into one body, whereby **the twelve appear through Baniymin. The Twelve therefore are of the Kingdom of Baniymin for they are born from Baniymin and into the lands of Baniymin—Zebúwlan.** The twelve/12 contains the reductive of 3 which is the root of the 9. The 12 within the Seed are drawn out with 9 strands from the midst of the Neúwn to comprise the full body of Zebúwlan—the 3rd house, whereby the 12 are in Baniymin-Zebúwlan.

The laying down of the branches of Zebúwlan depict the palm branches מִלְּפָנָיו of the Hhúwa-Gammal that are spread before their King riding on a donkey [Yahuchannan 12:12-15]. This imagery conveys that the mission of a Name is fulfilled as the branches of a Name are laid for the King of the lands to come forth and to retrieve/lift up their servants with prosperity [Tehillah 118:24-29]. One should understand that the depictions of a figurative meShich in the parables refer to the King of Baniymin within every

Name that ascends upon the donkey of Yishshakkar—riding upon the Consciousness through which the initial offerings of Baniymin are made—instead of a single literal christ whereby the expectation of the King within becomes subrogated—replaced by a figurative image. The twelve within a dwelling keep themselves for their King and bow not unto another. The expectations and hopes of our transformation from one kingdom to another is founded and secured by our twelve giving themselves fully for the mission of the King of our lands to be come and be fulfilled in their midst. With consciousness of **the King of Baniymin** we declare the words: *Blessed is the one who comes in the Name of YahúWah, the Malek of YishARAL*. The state of giving the palm branches of Zebúwlan to the fulfillment of the King is the house of Zebúwlan giving themselves as the wood for the full ascent of the Mastery of Baniymin.

The oylah of Zebúwlan establishes the Unified Kingdom of YahúWah within the body and the mind. The giving of all states within us unto ONE KINGDOM leads to the harmony of all parts and all species that stem from the Twelve Houses of Thought. Through the total giving of every region of a SeedName one lays aside territorial rights and preferences of one people above another. The harmony of all tongues and faces merge into a tapestry of peace woven by the threads of Bayinah and Chækúwmah.

APARRYIM אַפּאַררײַם

In the House of Aparryim the State of Blessing is determined by the impartations of Zebúwlan. Zebúwlan commences the third set of offerings of Aparryim. The State of a House is set by the Numbers of Yahúdah first, then the corresponding garment of the Numbers through which the Numbers are expanded. Hence, Yahúdah is the first offering followed by Aparryim which is the Body of Yahúdah through which the Values are multiplied. Prior to the formulation of the State of the House, are the offerings of Yishshakkar—the developing consciousness of Aparryim, and the offerings of Maneshayh which heighten the consciousness from the foundation of a house unto its crown. Upon these sets of offerings, the State of a House comes forward to make the offerings through which the lands of Aparryim are distinguished for the formulations of the Seed of Aparryim. The spaces of the lands are set prior to the SeedName appearing. As a tree is determined by its full giving of the Life within the Seed, so is the State of our Name determined to bear the expanse of the Numbers within the borders of our lands. The borders of our lands in Aparryim open and therefore widen as our SeedName releases the dynamics of its Life through mutual services whereby the lands are given/appointed/designated, for all receive the lands of the kingdom according to their place of service.

As Zebúwlan makes the offerings on the wood of Baniymin, the House of Zebúwlan releases all the strength in the Oyin Zayin lands unto the SeedName whereby the Seed flourishes with Wisdom and Understanding and Knowledge. In return the SeedName of Baniymin causes the waters of Life to flow through the lands to refresh all inhabitants with the Collective Thoughts of ALhhim that compose the rings and fill them with living waters. This is the refreshing of YahúWah promised to all who turn their faces to OLiyn.

Zebúwlan serves as *the shoulders of the head* in the House of Aparryim to uphold all Thoughts in Aparryim and to bear the glory of Aparryim. The shoulders of the ring of Zebúwlan form the brow which upholds the crown of Aparryim, the crown being the Rings of Baniymin. The SeedName is the crown of its body. The body is formed according to the unfoldings of the oylut and the services/deeds of the SeedName that gives itself as HhaAúwvim/The Fathers. According to the unfoldment of the Thoughts of our Names, so are our bodies. The crown diadem of Baniymin adorns the Head of

Aparryim—the Head of Yahúdah. The head of Yahúdah is the Body of Aparryim which sits upon a cylinder, even as the head of meShich is the Body of meShich for what is in the head determines the body whereby the head and body are one/achadd. Yahúdah is the beginning of Aparryim, yet through Aparryim Yahúdah is manifested.

Zebúwlan follows Baniymin the second time of coming to the altar in the month of Aparryim:

The ascendant thrust of the serpent comes from the thrust of the Seed of Baniymin, whereby the serpent comes out of its body as a larvae breaks forth from its cocoon. The teachings of Baniymin are foundational for the ascent of the fiery worm to be transformed to enter into the Rings above. Through the ascent of ten one enters into the Mind of Neúwn, whereby they are not subject to the world nor its boundaries to enslave the soul and the SeedName. Zebúwlan being of the Enlightenment are woven strands of Thought that become coiled according to the spiral of ascension. As one affirms their strands they are gathered into the fabric of the Unified Consciousness for they have demonstrated that they are of the Unified Consciousness and have put on the threads of the Unified Consciousness. Being attired from the Lights, those of the House of Zebúwlan are recognized to be One with the Unified Consciousness and with all those within the Body of Neúwn from which the teachings of Baniymin come unto all who seek their transformation.

The white fire of the shechalyet spice whitens the mind from all obtained from the branches of the serpent body pulsating with the Thoughts of the Unified Consciousness. As a result of our emanations we form the the strands of our immortal body. The strands are the Thoughts within our Seed from the day of the offering in which we are made in the Rings of ALhhim. We lay up the strands of the body of Enlightenment in our mind which have been drawn out of our SeedNames and through which we have a covering for the soul as the coverings that are placed over the ten curtains of the mishkan body.

Zebúwlan achieves the fulfillment of the initiations of Baniymin. As the Seed opens, the lands are formed which are **the States of the Word** (promised land) in which the Life of the Seed resides. The lands are the fulfillment of all that the Seed makes/inherits. Herein **Zebúwlan—the States of the Word are the fulfillment of Baniymin—The Seed of ALhhim**. Through fulfilling each aspect within our SeedNames we have joy in all that we make through our offerings. Our happiness is determined by all that we are doing and that which we are housing in our members. The joy within us is founded upon *the springs of life that issue forth* from our SeedName which is given upon the altar to the Collective, whereby the joy resounds. In that we are giving unto ourselves, the joy is multiplied. *In that we give all and without partiality, we have the heart of Bayinah and Chækúwmah* which gives the rain and the sun for the benefit of all living ones. We together with Bayinah and Chækúwmah dance through the sky, swirling with the joy of our emanations.

2 6 8



The 6 Unified Rods of the 12 Houses are in the midst of Bayinah and Chakmah, as they are in the Minds of the Unified Consciousness of 2 8's.

The SeedName is the Logo of the 28 ALhhim. As the Seed opens the characteristics of the 28 ALhhim are displayed through our members, whereby we are the Offspring of the ALhhim that inherit all of the ALhhim. Through the ALhhim Rings shedding their blood all of their offspring inherit all Values that are given. What is in the Body of ALhhim is transferred to us through the offerings—*the life giving acts of the ALhhim*.

Within the 28 ALhchim are the Unified 6: 2 6 8. The six pairs in the midst are formed from side to side whereby the Twelve dwell together in the spirit of Unity. These six pairs are carried with the Lights of Bayinah and Chækúwmah daily, through which we walk upon high places as those of the weightless state of the OO. In the midst of the 14/Neúwn of Bayinah and the 8/Chayit of Chækúwmah, are the Unified Six: 14 6 8. The Twelve in the midst of the Unified Consciousness $8+8/16 + 12 = 28$. Hence, the Twelve are in the midst of the Oyin Consciousness from which they are born to be the Twelve of YishARAL.

That which is given from the Neúwn is that which is within the Neúwn—the Twelve. Accordingly, the Offspring of HhaNeúwn is Baniymin, the Twelfth House of YishARAL. Hereby are the Twelve given from Bayinah to be fully manifest through Chækúwmah. The Head of the Lammad is Yaoquv, the Head of the Aúwvim Principles in which are the Twelve. Yaoquv imparts to Wisdom/Chækúwmah and to Understanding/Bayinah the Seed of the Twelve, whereby they appear through the Mothers of YishARAL: Liah and Rechel and those of their household, known as the daughters—formulations of their totality. The Union of the Lights are summed up in the Name of Chaúwah, which emanates the Life within the assembled vapors of Adim. As one brings forth the Faces of Bayinah and Chækúwmah through which their SeedName is formed, they bring forth Chaúwah from their sides/ribs which are the sides of Bayinah on the left north side and Chækúwmah on the right south side. Herein do we bear through our sides and through the offspring of our Names the full revelations of the Lammad. Herein are our members the servants of the Malek/King of the worlds for we have been called unto the service of YahúWah through which we are appointed. Herein are we placed to govern the lands of our Names as we sit upon the Twelve thrones of YishARAL which are the foundational stones of all our Assembly.

Chaúwah Aúwm of all Living



The Aúwm—*Mother of all Living*—is the giving of HhaNeúwn, whereby the Chayit contains the Life of Bayinah. Together they are the Unified Consciousness of 28: $\aleph/8 = \Upsilon\Upsilon/12/3 + \aleph/5$, a formula of 8:8. In the midst of the Chayit and ÚWah are 2, and in the midst of the ÚWah and Hhúwah are 1, whereby the 12 are in the Body of Neúwn. The Twelve, being the Lammad, is the Malek of the Worlds that dwells in the midst of the Unified Consciousness. Those of the Lammad sit upon the 12 thrones of YishARAL.

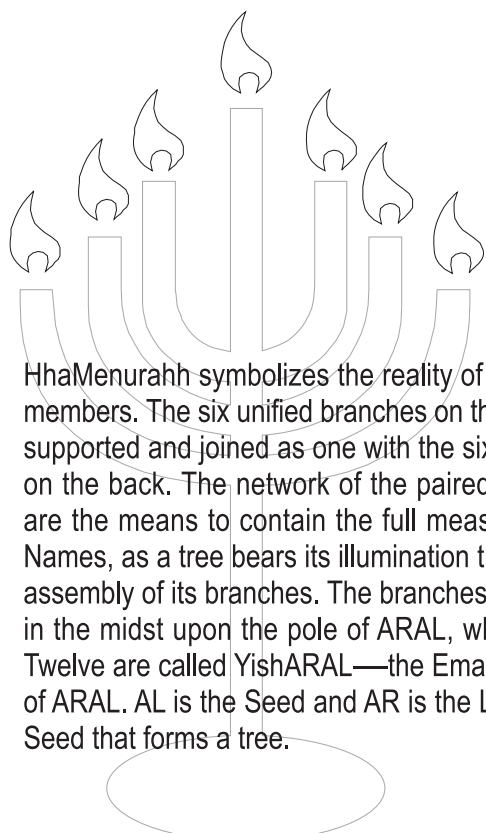
The Ræuch of our Names is seated upon the throne of Yahúdah as the Breath sits within the diaphragm suspended upon the liver/seat of the reins/scepter. We place our feet upon the throne of Aparryim/Ephraim to carry forth the Words of our Names [Tehillah 132:7-8].

The sum of the Letters of Aúwm Chaúwah is $Hhúwa/5 + Úwah/6 = 11/2$ with the Chayit/8, they are 28. The spaces in the midst of the Letters are 1 and 2, being 12, whereby the Twelve reside within the Ten Lands as 12 are in the midst of 28/10. Herein are the Lands of a Name within their SeedName which is the Unity of Zebúwlan and Baniymin. The Twelve in the Ten are as the 12/3 Aúwvim in the Midst of the Neúwn of Ten, from which comes the Twelve from the Aúwvim. According to our birth through the Aúwvim we are positioned amongst the Lights of the Universe and have our seat in meShich, whereby it is said that we are seated in the Messiah in heavenly places. According to the origin of our Names we are seated around the table of the Most High and placed amongst the Family of the Aúwvim/Fathers to do the will of the Aúwv of Lights on behalf of all Names [Eph 3:14-15].

The bonds between the Seed and its Lands/Body exemplify that fulfillment of the pairs, for one is the fulfillment of the other [Qeheleth/Ecc 4:9-12]. i.e. The fulfillment of the Numbers of Yahúdah are in the

Letters—the Inscriptions and Sayings of Aparryim. The fulfillment of the Letters are in the expanse of the Numbers from which they are derived. The Union of associates/comrades are the means to create a vessel to contain and transmit the full measures of YahúWah as the menurahh of two sides. In that two unified share the Light, YahúWah says: “Anni/I YahúWah breathe forth my Name; and my glory is not given for another,” meaning that **only for the Collective Names are the measures of the glory granted**. All of the ones called are in My Name—the Collective, and for my glory they are made [Yeshshyahu/Is 42:8; 43:7]. The vessels of YahúWah are capable of housing the glory of YahúWah, as a tree bears after its kind the glory/weight of its kind. Those of the Collective pairs assembly as one to be a vessel to contain the Light, and **they bear the Light two by two as Chækúwmah and Bayinah bear the Light of the day and night**.

The Breath conditions our members to contain the Illumination emanating from our SeedName, whereby all that is in the Breath comes to reside within the members. The members then are the servants of the Breath to bear the fruit and the expressions of our SeedName. As a farmer, the Breath cultivates the lands for its Thoughts to grow and to be come emanated.



HhaMenurahh symbolizes the reality of our paired members. The six unified branches on the front are supported and joined as one with the six branches on the back. The network of the paired branches are the means to contain the full measure of our Names, as a tree bears its illumination through the assembly of its branches. The branches are joined in the midst upon the pole of ARAL, whereby the Twelve are called YishARAL—the Emanating Fire of ARAL. AL is the Seed and AR is the Light of the Seed that forms a tree.

Our SeedName flourishes in good soil—in the Collective arrangement of our parts. As we abide within the mutual pairs of our houses, so our Name is continually fed with the flowing rivers of Life coming from our branches and the lands in which we are given from the Collective, as YishARAL are given the Collective State of Gushan. Through the strength of our assembled branches we bear our services/offerings/fruit for the Collective, and by every deed fulfilled we increase in Numbers and in strength. The fruit appears upon our branches when there is a full giving from every house.

As Zebúwlan gives all upon the wood of Baniym in **the seat of a Name is formed within the Empire of the Lights**. The seat is the position from which a Name rules over its lands. Hereby there is no vying for leadership of one over another, for **all are called to be heirs** to the lands of ALOZAR, and all have the lands of their Names

amidst the Collective. The House of Yishshakkar calls our members to the mountains—peaks of Illumination upon which we make our offerings. Our members are called unto their services to YahúWah whereby they are redeemed from the vain pursuits in Metsryim. According to our service to the King of the worlds, so are all rewards, for we enter into the service of our Names according to the hour in which we are called. It is not for the reward of the day that we serve; rather we serve for the honor of our Name to do the works of righteousness whereby we are freed from vanity. No one can serve two masters, hence, choose this day whom you will serve. In freedom, our members serve without the bondage to the world nor being tied to the world whereby they are free to rise and become transformed daily.

The Name of a Seed breathes into its lands, whereby all that is in the Breath of a Name is transferred into expressions through the lands. The glory of a Name is reserved for the lands which are called to carry the radiance of its Light and the weight/fruit of its Thoughts. The lands are Ten for they are of the Seed—a land for every degree of emanations that come from a Name through which there is no darkness. The consciousness of the peoples that sit in darkness behold a great Light as a Name emanates its Thoughts, even as the members within us wait upon the Illumination which burst from our heads.

Our Name releases its full fragrance as a plant gives forth its flower. The Light of a Name shines forth, and the members within rejoice for the Light that appears. The Light shines not for itself, for in that it comes from the Collective it shines for the Collective all members within it and for those who are amongst it. As a lily becomes strong, it bears the radiance as a pair of heads upon the unified stalk. Hence we breath to condition our members in all ways according to our Names, whereby they are gathered with us in our Mind and make transference. For all properties of a plant are gathered into their SeedHead, whereby there is not one that is left behind for destruction.

GAD אָ

In the House of Gad, Zebúwlan affects from which platform the words are uttered. The offerings enable us to address all issues and considerations of HhaKuwáhnim from the seven levels of Enlightenment and within the 9 elevations of each side of twelve teraysarunim. We enter into the states via Zebúwlan as we make transitions through Maneshayh. In each state we speak the Words of Wisdom in Chækúwmah; the Words of Understanding in Bayinah; the Words of ALhhim in the Unified Body of Waters; the Words of Enlightenment in HhaKuwáhnim; the Words of Structure in Charasham; the Words of Counsel in HhaTerreni; and the Words of Neúwn in Aurrat. The Words of HhaTúwrahh and those of the parables are discerned by the State in which the Words are spoken and the Ring/Mouth from which they are uttered. The Sayings of Aúwer/Light are from the Seven Levels of Enlightenment whereby we read them with full illumination into our inward parts and breathe them into the world so that their is no schism between the invisible and the visible. Thereby the Light that is in the heart is in the hands.

The spices of Zebúwlan lay up the Wisdom of residing with the netiph, the Understanding of the Inner Core of a state with the shechalyet, and the fruit of a State in the chalavanah. The netiph is of the branches within the lands; the shechalyet is of the Numbers that determine the expressions/faces. In that the shechalyet is of the Numbers the Fire on the altar is white. The chalavanah is of the fruit. As one brings forth the spices and the grains and the wine, they are bringing the glory of their Names to the altars. According to the glory that one brings, so they are accepted/received in the presence of the Father and the courts of OLiyun/Most High [Tehillah/Ps 73:24].

The offerings of Zebúwlan draw out of Maneshayh through which the lands of a Name are made. As Knowledge of the Numbers rise from the wood of Maneshayh—out of the SeedBase, the lands of a Name are formed. These are the lands of Promise, meaning those which are spoken into being. As one enters these lands, they leave their former states of occupation and follow after the Enlightenment of the Numbers in meShich going before them [Matt 4:20]. The ascent of Words from the SeedLogo, which are relative to the forming of the lands, are drawn out in the House of Gad [sixth month] by Zebúwlan

[CHP/Num 32:2]. In the House of Zebúwlan, Aúwv ALozAR, aka the Ancient of Days, appears to dispense all lands, as gifts, to the Offspring of ALhhim for *they are the givings of the Aúwv ALozAR*.

CHP/Num 32:2

And there appears/comes the Offspring of Gad אֶלֶף תְּשֻׁבָה יְהוָה
coupled with the Offspring of RAúwaben יְהוָה אֱלֹהֵינוּ

The inheritance states of a Name commence with one Words coupled with the opening of their Eyes—The Rings of their 7 Spirits. As one appears with their Words, being the offspring of Gad, they are allotted the states of inheritance in accordance with the opening of their Eyes—. Only as we see can we enter and possess the states of HhaKuWáhnim appointed to us by ALozAR.

THE ANNOUNCEMENT OF THE FLOOD

The offerings of Zebúwlan upon Baniymin causes the rains to come upon a land. In the day that Baniymin makes the offerings on the wood of Zebúwlan in Gad—on the 8th of the sixth month to the Faces of Nadav, the Voice of YahúWah speaks to Núwach: A flood of Knowledge is coming; prepare yourself to receive the Knowledge whereby you are ready to move with the outpouring from the depths beneath and from the heavens above. As a SeedName gives itself utterly to the States of Enlightenment, then the heavens respond and declare the coming of the rains upon a Name. From the announcement of the flood there are 8 months and 8 days until the rains commence. The 88 configuration of space indicates an expansion occurring within the mind of the Unified Consciousness 35/8 53/8 through which the tevahh is made. As one develops Consciousness in build a house to keep all species of thought alive, the House of Consolation/Núwach enters into the tevahh/ark in the second month on the 17th day—the 10+7, the spiral configurations of performing/10 the Word/7. The second month of entering the ark conveys the preparations of Consciousness, corresponding to the month of Yishshakkar. From the offerings of Maneshayh on the 17th of the month of Yishshakkar, the foundations of the deep open from whence the rains flow from the offerings of Zebúwlan. One remains in the tevahh until the subsequent year of their life/ascension—unto the second month on the 27th day—until the deeds have become extended unto rising unto the next elevation upon which a new altar is made upon the elevations of Aurratt. As all waters are regulated and flow from the Tsur in Zebúwlan, so the days of the flood are announced and flow from the offerings of Zebúwlan arising from Maneshayh in Gad.

As the manchaih of Zebúwlan is laid as parched grain upon the coals, the garment/crate of Baniymin opens to receive the star dust above. Through the manchaih of Zebúwlan upon the wood of Baniymin, a star falls from above and enters to abide in the SeedCoat of Baniymin, whereby one carries within their Seed the Light of the star from which their Name is called [SMB/Gen 15:5].

SUBSEQUENT OFFERINGS OF ZEBUWLAN IN THE HOUSE OF GAD

STATES OF ENLIGHTENMENT

Every elevation of a Name is a state of Enlightenment, each to the delight of the SeedName that gives of itself to attain its full measurement of depth, breadth and height. The depths are of Chækúwmah; the breadth is of Bayinah; and the heights are of Doot. As a ferris wheel, there are the joy of rotations of a Name upon the wheel of the Lammad. Each State of the Circle provides a perspective and with it the joy of service in the place that the Crown appoints for our Name to reside. As one lives

in various countries and speaks the tongue of those lands; likewise, there are Words and Sayings for every elevation of Thought. Though we speak in the tongues of nations, **we speak of Chækúwmah, Bayinah, and Doot in unison of the things in the Collective with distinction.** Through the offerings of Zebúwlan we attain elevations to support Gad in the Sayings of Lammad. Zebúwlan is the heart of speech; where the heart goes the tongue speaks of those things, and with each saying there is joy and gladness. Our states of rotations and placements are in accordance with our becoming under the auspices of Aúwv Aviyahua. In each land—state of Enlightenment that we enter we give our SeedName whole heartedly for the sake of the peoples in that land in our services to the Aúwvim of all Names.

THE GOOD SOIL

When the parables speak of the soil receiving the Seed of the Word of ALHhim, it is referring to the heart of Gad. Zebúwlan, as the oasis of Baniymin, is the heart of speech. The Ring of Hhúwa-Gammal, located in the midst of the body of Gad, is the heart position of a house. From the midst of the tongue, the Words are determined for movement. If the words are swallowed, they are moved to the rear, or if spoken from the sides they bear the Lights of the House of Wisdom on the right and the House of Understanding on the left, or the words may be flipped upon the tip of the tongue according to their intent and sent forth like an arrow. When the words are sent out from the sides, they create branches to bear their fruit and to multiply the Numbers of a Name. According to the increase in the Numbers of a Name so is the length of one's hair and the means to contain the Thoughts of OLiyn.

THE ASCENT UPON THE POLE UNTO ENLIGHTENMENT

As you set the offerings of Zebúwlan upon the staff of Baniymin—the bronze pole, the serpent of Zebúwlan ascends the pole unto the crown. Having built a ladder by the joining of sides, a Name purposes to ascend unto the faces of HhaAúwvim. Through the ascent one elevates all within their SeedName also unto the Mind of Aharúwan—Enlightenment. The word, Enlightenment, is the state of a Name rising unto the crown. Through the ascent of the Seed of a Name, the SeedName releases its Light from within—to an en-lighten-ment. What was once shelled or folded is extended to bear its glory. Generally, the term, enlightenment, conveys that one understands the meanings of Words and the Sayings of HhaKuwáhnim, and that they come to walk in the understanding.

THE BRONZE POLE—THE 12TH HOUSE OF YAOQUV

The bronze pole is of Baniymin. First, the mind, depicted as Yaoquv, adheres to Chækúwmah/Wisdom to lay a foundation of Rings via RAúwaben and Shamoúnn. Then through Chækúwmah, one unifies the Rings through Lauwi. The unity and alignment of the Rings is called “the righteous” whereby a Name is positioned to ascend by the flood unto Mt. Aurrat. Upon the Mountain of Aurrat—the perspective of 7 Rings, one finds the grace of OLiyn. The grace of YahúWah is in Shemunah—the 8th level of Lammad attained through the heights of the spiral. Though the grace is extended to all Names and states, one finds/encounters the grace to be in their rings as they make the ascent through the tevahh/ark. By grace comes the Teachings of Yahúdah—the Numbers of HhaKuwáhnim which are set in Chækúwmah. The Numbers are of the left side and set into the right side through which a platform/square is formed. With the Numbers seated, one acquires through their sides of Bayinah the branches of Dan and Nephethi, houses 5 and 6 of Yaoquv [according to birth order]. Each acquisition is compared to a tree putting out its branches.

Upon establishing the discernment of Dan and the altar of Nephethli, one brings forth **Gad and Ayshshur**—the House of their Words with the flow of the waters of Origins. The waters of Origins are the means to fill the kaiyúwer daily. From the House of Words and their formulations comes the offerings and their waters.

Through the offerings, Chækúwmah/Liah supplies Yishshakkar and Zebúwlan—the formulation of consciousness and the state to dwell in with the Aúwvim. As one makes the offerings they transpose all acquired unto their house of Consciousness and forms the State of their habitations. Through establishing a State for Enlightenment, Rechel bears Yúwspah, the 11th, and Baniymin, the 12th from which a SeedName forms a serpent—Zebúwlan which rises upon the pole of bronze. Through the ascent of Zebúwlan, a Name gathers all of its sheep—formulations/houses and carries them unto a new state of Unity. By giving its Life, depicted as the dying of a Seed, the SeedName arises and lifts up all of its household unto new states of occupation. In this manner the entire House of YishARAL arises from their former lands and rises above their enslavements.

The set apart places of Name are appointed by the ALhhim of a Name for an everlasting state of residence. The places are the meridians of a Name. The strands of hair of a Name fill the meridians with rays of light. The hairs of the head are the composite of the nazir mind, whose strands are not cut off; and therefore, the hairs are the strength of a Name. The thoughts of a mind are the extensions of the Words of a Name which are the strength of a Name. As the Words of a Name go forth in measures/intervals of ten they prevail over deceptions of other thoughts and their states [Shuphetim/Jdg 13:7; 16:7]. As one dedicates their head to bear the thoughts and Words of their Name, they are a nazir to YahúWah. Their strength is in the Words of their Names which grow long and do not become cut short from their mind.

SPIRITS OF HABITATION AND SPIRITS WITHOUT HABITATION

YahúWah is a present help in periods of trouble [Nahum 1:7; Tehillah 9:9-10]. Our Name abides at home in the Rings of ALhhim from which we arise. In the Rings of ALhhim a place is made for us in the earth as it is in the heavens—according to the patterns in our Names. In this place or land a Name dwells securely. Through abiding in the Rings of ALhhim there is a refuge from the prevailing winds of the unrighteous, who are as the waves of the sea, tossed to and fro, having not a land into which to enter to be fruitful and increase their SeedNames. Until a SeedName is planted in the Rings of ALhhim there is no place for it to draw out its lands and enter into them. Turbulent spirits are referred to as non-inhabited states. The uninhabited spirits are called “the waste places.” Until a spirit comes to rest in ALhhim they roam the earth and create havoc [Tehillah 9:8]. The meek, on the other hand, are those who inherit—enter into their place as appointed in the Rings of ALhhim. Out of the heart of Words—the Ring of Hhúwa-Gammal, a Name draws out its lands in which it dwells as a habitation of ALhhim. Its lands are filled with the Lives of the Aúwvim, whereby what was once a dessert now blooms. When the heart of Gad draws out of itself in the Rings of ALhhim to which it belongs, the heart is steadfast, for it has planted itself in ALhhim whereby it cannot be moved. For from where is a Name made by the ashes of ALhhim, but upon the heart altar? Hence, as a Name returns to the altar they plant themselves in the Rings of ALhhim which they have risen as a Seed, and in the Rings from which they came, they put forth their leaves/oylut and bear their harvest. In the heart, a Name is tendered by GerenHhaAuwernehHhaYavúwsi, who is the Master of the Heart.

As the waters are gathered in the kaiyúwer from Zebúwlan, the offerings of Dan follow. When Dan follows Zebúwlan in a house, then the Ræuch enters into the waters to formulate the state of the House

and what it is becoming [SMB/Gen 1: 2]. *In the midst of the waters* comes the saying: “let there be light,” meaning “The Emanators are Light, and the 15 Fathers of Yahh— רֵאשִׁי Yehhi give/impart Light. In the day when a basin is formed in a Name, the Rock above gives the waters of itself to cause the Seed to open whereby the earth is no longer desolate. The basin of a Name is formed by the two Rings of ALhhim in which a SeedName is created. In the day of a SeedName making a basin, the Ræuch of Dan enters into the waters and imparts the Light of the Aúwvim by its Breath, for all things of the Aúwvim are imparted by Breath/Spirit that is the Spirit of Life in the Rings of ALhhim. In the day that the Judge comes at the end of an age, the House of Dan rises in a Name with the Breath of the 15 Aúwvim. As the Spirit of ALhhim is in the beginning of a Seed, likewise in the end/culmination of the ascent of a Name the Judge appears to gather its harvest.

In preparing a place for the distillations of the Ancient of Days to reside in us we align our rings and therefore create a basin to be activated by the waters from above. First, are the waters, and then the coming of the RæuchHhaQudash; first the immersion in water and then the coming of the Spirit into the designated vessel [SMB/Gen 1:2; SMS/Acts 2:38; 8:16-17; 19:2-6]. Our spirit is accepted by the 7 Spirits of ALhhim, whereby we are of the Unified Spirits of ALhhim. Through receiving the waters of the most high, we provide a dwelling place for the Breaths of ALhhim to reside and to bear their Faces [SMS/Acts 10:44-48]. Upon aligning the 7 eyes of our SeedName we provide a house for the 7 Spirits of ALhhim. Our alignment is according to the patterns of the Seven Eyes whereby we make a home for the Seven Spirits of ALhhim. They dwell with us, and we dwell in them as ONE Spirit, having ONE Eye. Our mind and members conform to the Thoughts of the Unified Spirit, whereby our way of Being is doing the commandments and bearing the Faces of the Aúwvim/Fathers from which are the 7 Unified Spirits. **The 7 Spirits are the Life of the 15 Fathers as a unified Breath of two sides:** the exhale—giving side of Spirit and the inhale—receiving side of Spirit. The Breath of Giving are the Lives of Seven Fathers, and the Breath of Inhaling are the Lives of Seven Fathers. These two sides of Spirit, comprised of The 14 Fathers, are united by the Life of One Father, Reshun which bears the 14 Aúwvim in one HeadSeed, called **the Mind of Neúwn** [See Offerings of Ayshshur; Sec: Gad; chart, The Seven Hills of the Aúwvim]. **This is what is meant by *The Spirit of the Fathers*.** According to the Spirit of the The Fathers, we speak, move, and have our being which distinguishes us as the Offspring of the Fathers.

SHAMOÚNN שָׁמוּן

In the House of Shamoúnn the offerings of Zebúwlan affect hearing according to the elevations of our residence. We hear within all levels of waters and that which is stirring within them, for the waters are the provisions of HhaNeúwn from Zebúwlan. The waters of the ears determines the stability of a house. As one has understanding of all states of waters they are able to go through the waters by the ships of Zebúwlan whereby they are not thrown over by the rise and fall of the waters in which they pass.

The ascents from Maneshayh forms the states in which one resides to comprehend through Shamoúnn the works of ALhhim. As the offerings of Zebúwlan are initiated upon the matrix/wood of Maneshayh a Name forms itself a house in which it expresses its wealth of Knowledge, Understanding, and Wisdom.

As one develops the mind of Núwach/Noah they bear the traits of Wisdom/Cham from which come the unified paired lands for a Name, Understanding/Yapheth enables the Rings of a Name to expand to attain their full measurement, and Knowledge/Sham which are the fruit/expressions of the Words of

their Names. The mind of Núwach/Noah/consolation creates a dwelling state for all species; however, a mind of war fights other species even unto their extinction. Those whose minds are less than the creation of ALhchim war against their own kind.

The offerings of Zebúwlan lead us to comprehends all states of residences. How each part is positioned amongst others and the progressions of entering into one land or state in sequence are given to us through the offsprings of Zebúwlan in the House of Shamoúnn. The formulations of the lands of our members—body parts—are the unfoldments of the Rings of Shamoúnn, whereby the ear is called the Bayit, depicting all parts of the body that are developed through hearing. Collectively, as we formulate the lands of our houses we are able to pass through them. Though the lands are spoken and written, they are formed as the Spirit of the People make them, and whereby they are able to pass them unto the next state of attainment [Shuphetim/Judges 11:19]. As a plant, the SeedName makes the lands as a plant forms the sections from one node unto another, whereby the life of the plant is able to pass their lands unto the formulation of its head. Likewise, as we formulate our lands with comprehension, we are able to pass through the parts of our body. Until we comprehend their design and enter into their gates, the parts are closed to us; however, as the parts are laid open the altar we are able to pass through them unto the ascent of our Aúwv daily.

SUBSEQUENT OFFERINGS OF ZEBÚWLAN IN THE HOUSE OF SHAMOÚNN

The compound state of dwelling in a state of coexistence is achieved through the offerings of Zebúwlan in Shamoúnn. When one understands that all lands and their properties are States of the Crown, then one can dwell in the Unified Land, for they are of the Crown and not for themselves. As long as one thinks that where they are residing is for themselves and for their own things, then they are a state unto themselves and abide apart from the Collective. As Zebúwlan dwells in the Crown of Shamoúnn, so every State that one abides in is appointed unto them by the Crown verses of their own selection. One understanding of the Crown and their service to the Crown predisposes one to be seated by the Crown.

The Crown of the Empire of YahúWah is 15 towers which encircle the Head. The Tower of Names are the 15 Aúwvim to which all Names belong. The Names of the Aúwvim are the crown of a Name, as the faces of the Aúwv within the SeedName appear at the Crown.

In the Zebúwlan offerings one presents all states of conquest of Wisdom and Understanding unto the Crown Name and the Aúwv of their Name as a tribute. During a month, one acquires lands for a Name. The lands are secured by quarters—through obtaining states of residence from the four shevbúwt/sabbaths in a month. As one enters into the gates of a land during the month, the lands are given to a Name and their members whereby a Name forms the States of Enlightenment, Days/Acts of ALhchim 1—6 in each Shavbet week in which a Name moves and resides. From Shavbet unto Shavbet the new heavens and their spaces of expression are set in a Name [Yeshayahu/Is 66:22-23]. The offerings of Zebúwlan made upon the wood of Baniymin transfer the states acquired to a Name whereby the Knowledge of Name fills them. All of the lands are given to the Name whereby there is nothing deeded to another or for another. All lands are owned Collectively by the Name of the Seed which is an agent for the Aúwv [Tehillah 24:1; SMS/Acts 2:44-45]. In the House of Shamoúnn, the lands are appropriated for hearing, through which the concepts of hearing are cultivated unto their harvests.

The lands show us the paths in which a Thought forms and becomes housed. Through the lands the Thoughts of the Aúwvim and their expressions of ALhchim become evident. One enters into the lands of

the Aúwvim through faith—comprehending the Invisible Nature of the Thoughts whereby has one may appropriately convey them in States of occupation. Until one can see the Invisible Nature of the Aúwvim they walk blindly by trying to live the Thoughts of the Aúwvim. Comprehending the Invisible Nature creates its own path of expressions with the lands of Zebúwlan.

There are the lands of the Aúwvim for every House. For Shamoúnn there are 13 Cities with Yahúdah—the Numbers of Thoughts [Yahushúo 19:1-19]. The lands of Shamoúnn resonate the Thoughts of HhaAúwvim according to their Numbers whereby the messages within the Aúwvim are heard within the ears.

As a SeedName is opened and its light unfurled from within it, the lands of a Name are formed, whereby they are called Aúrets/רֹאשׁ, the Illumination of Origins. The Light in which a Thought is heard forms a corresponding body to house the Illumination. The lands are composed of valleys, hills and mountains. Hence when one reads of the valley of a land, they are reading of Chækúwmah in which the light of Wisdom fills. When one reads of the hills of a land, they are reading of Bayinah in which the light of Understanding radiates. Hence, when the Tehillah says, I look to the hills from whence comes my strength, they are speaking of the Light of Understanding entering into them. When the writings mention the mountains of a land, they are referring to the peaks of Knowledge which shines its lights as a city set upon a mountain top, a reference to the stars set in the sky. According to the State of Light, one trims their lamps daily according to the Numbers of Wisdom, Understanding, and Knowledge whereby they carry in their assembled Rings the Thoughts of the Light of the Aúwvim.

RAÚWABEN רֹאשׁוֹבָבִים

In the House of RAúwaben the offerings of Zebúwlan affect seeing according to the elevations of our residence. With each transition in the levels of Enlightenment, the eyes are granted a vista of observations.

The State of the Rings of RAúwaben and that which one beholds in the lands are set by the offerings of Zebúwlan upon the wood of Maneshayh. According to the principles drawn out of Maneshayh the eyes are set to behold the manifestations of all in the earth and in the heavens. The ability to see into the Kingdom of Names is founded upon all that opens from Maneshayh, whereby the pattern is formed into the Rings enabling the eyes to gaze therein. As we form a construct of thought, the eyes are able to behold all that is within the parameters of the Thoughts emerging from Maneshayh unto Zebúwlan.

From the House of Zebúwlan come the bishops/overseers of a House. These are born in the upper echelons in the House of RAúwaben. As the Hhúwa-Gammal are set in the upper levels of sight, in their Ring are those born and appointed as overseers for the Rings of ALhhim.

The state of transcendence is all members ascending as one. There is transcendence of Wisdom as all are unified as pairs upon the altar. Transcendence is via Understanding as the members are unified in the spiral. The transcendence of Knowledge comes as all members form the altar of insense through which all in the body rises to the head.

The parts in pairs give rise to the members as wings on both sides. The ordering of the members on the ten points of the spiral give rise to the house as by a whirlwind. The arrangement of the houses uni-

fied for the insense makes the ascent of transposition from one state to another. The later movement enables the entire body to shift positions in perspectives and dwelling states of thought. These are the means of changing perceptions and states. According to our SeedName structure and the extent of its opening we create paths of transcendence through perceptions and dwelling states.

SUBSEQUENT OFFERINGS OF ZEBÚWLAN IN RAÚWABEN

As the body of Zebúwlan is laid upon the structure of a SeedName, the entire body is totally given to the SeedName. The Thoughts of the SeedName enter into the good/collective body as a seed enters into the ground. The coming of the King of a House follows the giving of the lands by the Hand of YahúWah. As the lands are given by the Hand of the Collective so are the lands of the body totally given by Zebúwlan to the Offspring of Baniymin. When the body is laid upon as a prostitute it receives of all types of seed whereby the land is common or unclean. When the body is given wholly for the SeedName to whom it is rightfully joined and to whom it is, by the Law of ALhhim, given in marriage, then the body is whitened entirely by the Seed and is made clean [TK/Lev 15:16]. Upon coming out of Metsryim, the House of Baniymin rises to take the Kingdom with the force—that is to say by the momentum of its Name.

The offerings of Zebúwlan make a home for the SeedName. As the SeedName grows, the House of Zebúwlan composes a place for the SeedName amongst the stars and in the corresponding fields of the earth. From the dwelling states of YishARAL one has their perspectives and the joy of sight. The Hhúwa-Gammal Ring is in the upper states of the Head of RAÚwaben through which one has the advantage of seeing according to all movements and rotations of the eyes. From all dwelling states of sight, one has joy and understanding regarding every state in which their Name breathes.

The vast dwelling states of Zebúwlan are composed of compound of crystals of thought, arranged as myriad clusters of jewels which expand and fill the mind and all places in which the mind enters to dwell. Thus when the mind seeks a dwelling state, it beholds clusters of jewels in a state prior to entering for no mind enters to dwell in a void. All places eyed by the Mind are for associations of Enlightenment. Each state of residence is entered for the Enlightenment of Zebúwlan. In the jewels of Zebúwlan, which are inherent as clusters of stones in Yahúdah, a Name enters in the vast fields of Knowledge of Hhakuwáhnim.

The States of Enlightenment are for the SeedNames of OLiyn. The gates to the paths of Enlightenment are for OmYishARAL—those of the Consciousness of the Fiery Inscriptions. The dispensations of grace flow through the Twelve of the Lammad in a Name unto all nations/processes [SMB 12:2-3]. States of Enlightenment in Zebúwlan are set for and comprehended by the Names. The eye does not know Enlightenment to the degree of the Name within the eye even though the eye is a field of Enlightenment. To equate the process of Enlightenment with the Names restricts the ascension of a Name for should the Name be of the processes then the two are one, and the Name then is caught into the processes of thought verses regulating the processes to achieve its full ascent. To consider what one does or has capacity for based upon the processes is to measure the Name according to the form or body in which it resides. The Name of Life comes from the Lammad which always supercede the faculty or the processes of thought. As the Life of a Seed goes beyond the state of the plant; likewise, the Name goes beyond its body. The processes are created by the Name whereby they are subject to the Name in all things. As a Name ascends it gathers the processes with it, whereby they are blessed or expanded also. The processes are the companions of the Names through which the Names exercise their

Numbers, investing them and then harvesting them. The processes are the parts of a plant that are given a measure according to the Numbers of a Name. As the body that is left, the processes are transformed by the Lights into other states of energy according to the Numbers assigned unto them. The processes are blessed as the Name is blessed. As the Name is transformed, so the Name transforms the processes that they may be of benefit to the Name in pursuits of Enlightenment. Through the processes the Name enjoys all states of Enlightenment. The processes of the Names are for the Names in which the Names dwell and have their sense of movement and relationships of Being in modes of ascension. And when the Name has made its full ascent, as the wheat seed, the processes perish as the plant; however, the Name gathers what has been sown in the field and is carried to a new state that is according to the increase of a Name from its former habitations.

BetHaShemMidrash

9th moon of Beniyman