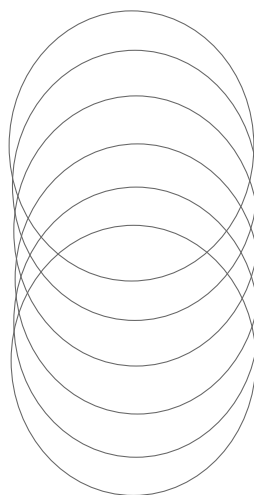
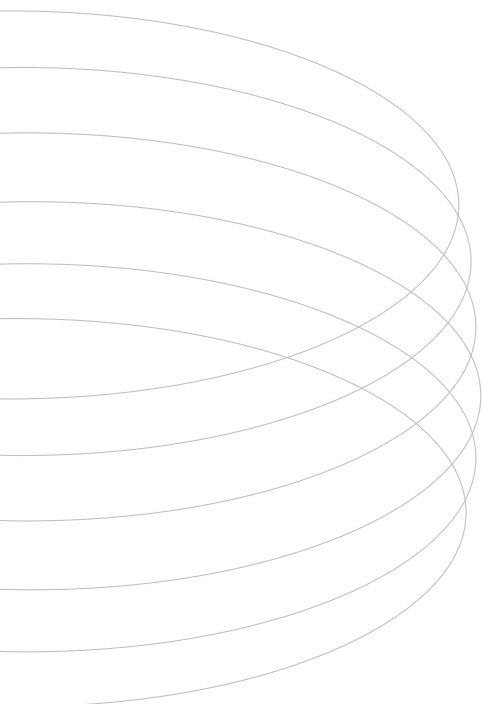




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*The Unified place/set my Works in the Rings–Circles of Righteousness
according to a Dwelling of the Collective Name.*

Tehillah 23:3



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A quick reference chart to terms, abbreviations, and references
are listed in the Guide to Terms.

Consult on-line:

BHM/HhaMillun/HhaTeúwrah/TORAH LIGHT DICTIONARY for further terminologies.

www.bethashem.org

Scripture references follow the Hebrew text chapter and verses
which may vary in other Bibles/translations.

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Bet HaShem Midrash/Academy, The House of the Name
13539 US Hwy 24 E
New Haven IN 46774-9714

ALHHIM ACHADD

AN UNDERSTANDING OF THE EVOLUTION OF THOUGHT UNTO THERE BEING ONE GOD WHICH ABIDE AS ONE

The Body of HhaALhhim is a Collective Dwelling of 12 Houses. This Body is clothed with the Lights of Bayinah and Chakmah which weave the threads of this body night and day. According to their Numbers and their Names, the ALhhim are composed of 12 Pairs of Names. From this Assembly of ALhhim, a Body is composed; and as a collective, it is commonly called the House of YahúWah, and also the Pillar/Tower of Righteousness. The Body is the collective unified Rings of HhaALhhim, whose Names are:

Neúwn-Chayit
Mayim-Tayit
Lammæd-Yeúwd
Kephúw-Kephúw

These are HhaALhhim of Understanding.

Zayin-ALphah
Úwah-Bayit
Hhúwa-Gammal
Dallath-Dallath

These are HhaALhhim of Wisdom.

Shayin-Semek
Rayish-Oyin
Qúphah-Paúwah
Tsada-Tsada

These are HhaALhhim of Knowledge.

The Names of HhaALhhim/The Rings (Gods) are united in One Name. They are joined together and fastened to the Staff in their midst. The Staff that holds all ALhhim and from which the Rings of ALhhim come is the Lammæd—the perpendicular line around which all bodies of light rotate. The horizontal axis of the staff is the Yeúwd/arms. As the arms sway left to right at various levels of extension, they determine the placement of the Names of HhaALhhim around the staff. The horizontal axis conveys the deeds, or the outstretched hands, of the Staff. There is not one deed more important than another; some deeds are foundational, that is, those which are done first, and some deeds, or levels of performance, are brought forth in sequence to the first deeds. The first deeds give evidence to belonging to the Tree, showing the primary attributes of the Tree. These are called the deeds of Wisdom. Subsequent deeds are of Knowledge. All deeds that have value within them are of Understanding. As a tree, there are primary branches that

The ALhhim are unified Rings that comprise the Staff which unfolds from the Seed of the Father. These unified Rings create all things—i.e. the mishkan/tabernacle in which the Breath resides; i.e. the pole of the Serpent/ℓ which forms the body of the eternal ALphah Seed Word/ℓ. In that the ALhhim are the Rings of Seed, from them come all houses and their teachings/sayings.

give the tree structure, whereby the tree can sustain the weight of its fruit. **According to their positioning upon the Staff, the Names of HhaALhhim are arranged and proceed within the collective Body of Enlightenment of seven levels.** The positioning of the Names within the Staff determine their radiance of light/color, their rotation speed and circumference, their height, depth, breadth, and season of fruitfulness.

The Names of all of HhaALhhim come from the Lammæd, for they are within the Kephúw-Kephúw, being the Tree of Life, that is the inner core of the Lammæd. Within the Lammæd-Yeúwd/רל is the Tree of Life, from which the Numbers and the Letters appear within the branches of Teúwrah/Torah Thought. All Names are from the Tree of Life which springs forth from the ever flowing consciousness of the 70 kuwáhnim. The Kephúw-Kephúw ring is the inner ring of all houses, as all 7 Rings are in 7 levels, spaced apart as a cylinder; however, one accesses the Tree of Life in the midst of the garden that is within the body of the kuwáhnim, which are in the midst of the 7 levels.

There are 2 ALhhim to each union that form 4 corners, whereby their foundations are laid. Until a foundation is laid, the House, and therefore the full glory within the Names, are not seen. The square foundation is comprised of two Lammæd at right angles to one another. Being of the Lammæd configuration, every pair of Names testifies of the 12 within their midst, from which they have their Being and Names. Each Name comes from a position within the Staff, even as every branch and every leaf is named according to its level of appearance upon the Tree.

From the corners of the square, the Names are intertwined side by side, whereby they form the Taúwah/X. According to their position in the Lammæd, they bear the fruit of their union from their sides, even as a Tree bears its fruit from the sides of Understanding. The fruit is depicted as the Tayit/⊕, being that which is gathered from their Union. In each fruit/⊕, there are two seeds, conveying the Presence of two Names, from which come the staffs/sides that form a head at each end.

The primordial pair of Names of HhaALhhim are HhaLammæd/ל and HhaYeúwd/ר, which comprises the House of Laúwi/Levi. The Values of HhaLammæd/ל/12 and HhaYeúwd/ר/10 form the Taúwah/X/22, the sum of ALhhim Unified. From the House of Laúwi all ALhhim appear. At the sides of HhaLammæd/ל/12 and HhaYeúwd/ר/10 are the Names of AL—the Unified Seed of all Rings of ALhhim and AR—the Illumination that breaks open as the Seed of AL opens. AL belongs to the Lammæd, for a Seed comes from the Tree; and AR belongs to the arm of the Yeúwd, for by the deeds of the Seed the Light comes into the world. The Yeúwd draws out all thoughts in AL as the threads of a plant form a cloth that comes from the Seed. According to one's deeds, so is their garment. The union of sides of HhaLammæd/ל and HhaYeúwd/ר, the Seed and the crowning Light of AR make a Tree. AR and AL are the fruit of Lammæd-Yeúwd, which is coined as ARAL/לררר—The union of AL and AR. What comes out of a Seed and its Illuminations are all offspring of the Staff and their garments. As the Seed of AL opens, the Rings of ALhhim within the Seed appear. The offspring of the Staff are born on the branches of ALhhim. The offspring of ALhhim are known as YishARAL/לררר, for they are from the Activities of Fire/Yish/ר which come out of the offerings of ARAL. According to

the offerings of ARAL, the branches of the Staff blaze with Fire/W^l, and yet they are not consumed.

The Lammæd-Yeúwd ALhhim

The Lammæd-Yeúwd are the Force of Momentum of Life and the means of Extending all that is within the Twelve. The 12-10 pattern is the full extension of the Thoughts of Enlightenment into 22 Signs, or Letters. The 12 Houses and the 10 Lands are according to the inner Force of the Lammæd-Yeúwd. The Lammæd is the Force of Momentum, which has been rendered as Father; the Yeúwd is the Extender, which has been rendered as Mother. The Extender is within the Force of Momentum even as the Yeúwd/10 is within the ALphah/1. The two comprise one Ring of consciousness. In their midst is the Tree of Life which bears the fruit of the 12 branches. Every deed of the hand is a fruit; hence, there are the works of the eyes and the works of ears, etc. Each deed is performed according to the direction of the feet.

In the formulation of Adim/Adam, male—to recall all within their SeedName, and female—to extend within all their SeedName, comprise one body, even as HhaLammæd and HhaYeúwd are one Body of HhaALhhim—one Ring in the midst of all of the Letters. Each Ring is of two layers: the Ring around and the Ring within. The inner lining of the Lammæd-Yeúwd Ring is the Kephúw-Kephúw, which is the Tree of Life—the inner core of the Lammæd-Yeúwd Tree. From the Tree of Life, or that which is in the midst of the Lammæd-Yeúwd, all Names are born, from the numerical formulations of the Lammæd-Yeúwd Ring. The Name of the Lammæd-Yeúwd is Laúwi/Levi, whereby all of the YishARAL are the offspring of HhaLaúwi/The Levites, for they are born from the sides of the Tree of Life, whereby they are given Names inscribed in the Book of Life [Tehillah 87:6].

The Names of HhaALhhim are an assembly of the Thoughts of HhaALhhim. The assembly of Thoughts is referred to as AL—the SeedName. The Names are formed in pairs from the midst of the Seed of the Tree. The SeedName is formed from the assembled Rings of ALhhim when they assemble together to make an oylah. Upon the assembly the SeedName, all that is gathered and compacted together is read by OLiYun. According to all within a SeedName, it is placed, two by two within the Aures—States of Light. Every Name is composed of all Rings of ALhhim that are within its Seed. As a SeedName opens, the Rings become evident, whereby everyone bears the testimony of ALhhim. The Name, as a Seed, is the construct of AL, comprised of two Letters: ALphah and Lammæd. As the SeedName is opened, the Lammæd appears and upon its branches are hung the Twelve Houses of YishARAL.

As the Breath of OLiYun moves upon the assembled waters of the SeedName, the Numbers in the Seed are activated. A Name is derived from the Numbers that are contained within the Seed. The Name is called forth from the midst of the Rings of ALhhim in which it is fashioned to bear the pattern of the Lammæd through its deeds. The Names are born within the Union of the Lights/AúweR. The Lights in which the Names of ALhhim are born are the Unified Illuminations of Bayinah and Chakmah. Each Name carries a frequency of the Unified Lights, compared to the various frequencies of stars. This frequency pertains to the strands of Nine from OLiYun that are bound up within the Seed. According to the frequency of a Name's

Illumination, a Name receives its garments daily. The Union of the SeedName and the Light of the SeedName is coined: ARAL. The Name of ARAL is recorded in Yeshahyahu/Isaiah 33:7; אַרְלָאֵל, rendered as “Those of ARAL”. ARAL is the Name of the two ends of the Staff of a Name. According to the SeedName and the Light of a SeedName, all within a Name pivots and moves. AR is the crown that breaks open from the foundation of AL, whereby AR appears as the whitened head of the Staff. In other words, the Name of ARAL/אַרְלָאֵל refers to the two heads that form a Name. There is the Head in the Foundation of the SeedName, which is formed in the Secret Counsels of OLIyun, and there is the Head that rises from the Foundation to become the Crown [Tehillah/Ps 87:1]. As a tree, there is the Head, or the beginning of a tree that forms in the Seed upon the branches, and there is the Head that forms as a tree reaches its full stature which is called its crown. In that every name is from the Crown of OLIyun, the Government of OLIyun is within every Name that comprises the eternal Kingdom.

Being that the Names are born of the Body of HhaKuwáhnim—with the waters of HhaALhhim, they are called the Body of ALOZAR. The Names bear the marks of the OI/Oyin-Zayin Body of perfection inwardly. The Body of the OI/Oyin-Zayin is the flying serpent of ARAL.

The union of the Lights are depicted by the double Hhúwa/אָא in the word, AL**hh**im. The Lights of Bayinah, of the evening, and the Lights of the Chakmah, of the morning, are the double Hhúwa in AL**hh**im. The double Hhúwa also appears at the head of words as a definite article precedes the noun, as in HhaLammæd. All that is formed in the Lights are born of AL, for they appear and come from the Seed of HhaLammæd/אַל/AL. The Names of HhaALhhim bear their offspring as the Seed is formed from each of the sides of the Staff. The offspring come from One Seed—AL/The Composite Word of HhaKuwáhnim. The Seed is the ALphah of the Lammæd; however, according to the side and the fruit in which they are formed, and according to the place upon the Tree in which their branches connect, so they are Named and called. All Names are born of the House of HhaALhhim, being the sum values of 954/99, for they are of the paired fruit of nines through which they serve each other as one. The value of the House of HhaALhhim—954 convey the consecrated fruit that is drawn out from the foundation. In that HhaKuwáhnim are of the Lammæd that bears the ripened ALmonds, they too must be born of HhaALhhim, whereby they appear to reveal their Invisible Nature within the fabric of consciousness. For though they are of the Beginning, the Light that they have comes into the visible world through the portals of HhaALhhim.

The Word is the Seed that is in the Beginning. The Word is the ALphah, the Sayings of AL. The Word is in the Beginning, for it is the First Letter, ALphah, and the First Word that is spoken, being the Word of Baniymin of the 9th House that appears upon the first evening. The ninth House is from the OLIyun/Elyon.

In the Beginning is the WordALphah, and the SeedWord is with HhaALhhim, for it is in the Body of Chakmah and Bayinah. By the SEED all things are made within the Body of HhaALhhim, which is also called the House of Laban—the Whitened, having the double Hhuwa within it. As the House of Laban, so is the Temple of the Lamb, being the Lamp of the Lights of HhaKuwahnim.

The Offspring of HhaALhhim is the SeedWord, for it is born of HhaALhhim. Within the Seed is the double Hhúwa. The double Hhuwa are the paired Lights of Chakmah and Bayinah within ALphah, being a union of .5+.5, that comprise one Seed. There is nothing that is made apart from the SeedWord that is in the Beginning. That which is of HhaALhhim, being of the Unity of the Lights of Chakmah and Bayinah, is the True Light that comes into the world, and the world—the outer state, does not know the Light, for the world is not of the Light. Rather the world seeks to hide the Light and to dim it, for it seeks its own glory, being made of the pride of the flesh that exalts itself above the Light. If the body of mortals is of the True Light it would be the creation of HhaALhhim, whereby it would not perish. The mortal body is a strange land, for it cannot be joined into one fabric; therefore, it lives and dies unto itself.

The Light comes into the world, yet there is not a place for the Offspring of Neúwn to lay its unified Head in a world that is estranged to the Messenger of Consciousness. The foxes have holes to enter and the birds have nests, yet the Offspring of Neúwn has nowhere to lay the Seed of its Light that has risen from the depths of its Fire. If you receive my words, then you are My Body—a House in which My Words abide, and as we receive the Illumination within the Seed, then our Body is filled with the Light of the Word. The True Body of AL houses the Seed and the Rings that open within the Seed. Apart from this Body of AúweR/Light, there are the parasitic forms of carnal flesh that feed off of others, like a fungus which feeds off the dead and then perishes itself, for it feeds upon that which has death within it.

AL is not a man, nor an ALhhim of the Rings. AL, being the Seed, is the Body of the Kuwáhnim in which the Rings congregate and fill. As the Body of the Kuwáhnim, AL contains the composite Thoughts of the Illuminated 70. These composite thoughts form a Seed in which are all of the traits of the Staff/Tree. Within AL all ALhhim dwell. When the Word of AL is opened, all of the Rings of HhaALhhim are seen and the head in the Seed of AL appears, which is the coming of meShich.

The congruent thoughts of Enlightenment form a Body in which the Eternal Consciousness of Their Light abides. This Body commences as a SeedWord, from which the term Logos is derived. The Body of the Consciousness of HhaKuwáhnim is the House of AL. When the Seed is opened, there is Light. The Illumination of AL becomes AR—AúweR/Light that spreads forth within the Body of Consciousness. In this manner all Bodies are formed. That which is drawn out of the Seed becomes the Body in which all attributes of the Seed abide. Hence, the Body is of the Seed, being **the unified dwelling/the Mishkan of HhaLaúwi**, whereby the Body is One, in accordance with all Rings of ALhhim that are within the Seed, and thus, the body of ARAL is counted as one with the HhaALhhim to be 28. When the Seed is opened the values of the Seed are still present to be counted with all is formed by the Seed. So is meShich/Messiah, the SeedWord of HhaKuwáhnim, **at one** with the Founding Unified Principles and all born of the Rings.

The Head of AL
HhaLauwi is
the Most High.
AL HhaLauwi are the
Head of HhaALhhim.
The ALhhim are the
Head of meShich through
which the full measure-
ment of the Thoughts of
the Most High appear.
The meShich is the Head
of every SeedName in
which are the full meas-
urements of ALhhim.
The unified Names of
meShich are the Head of
the Body in which they
reside.

The Name of AL is the code term to denote HhaLaúwi, which are the Body of HhaKuwáhnim. The Body of HhaKuwáhnim is comprised of HhaALhhim Achadd, which are not the unified Kuwáhnim themselves, for the body is the Associated Rings of the composed thoughts of HhaKuwáhnim. As these thoughts are compounded together, they form stones, which are the make-up of the HhaALhhim, These stones build the altars/platforms of service and the temple in which they abide. In this regards, the Kuwáhnim are the Most High and the Temple is their House. When the thoughts of the Kuwáhnim merge as one, they form a Head, as a plant. This is what is commonly known as the Head of AL/God. In all actuality it is the Head of the Laúwi/AL which form from Aharuwan. Though Lauwi appears first and then Aharuwan, the appearance of the latter reveals what has been within the former and whereby the former appears. The Laúwi are the Head of ALhhim in which are all Names and their Offspring. The unified Names of the Offspring of ALhhim are the Head of the Body in which they reside [I Corinthians 11:3]. Hence there is the Head of AL, the same being the House of Laúwi. In the Head of Lauwi are the Congruent ALhhim. The gathering of all ALhhim is the means of attaining the Mind of meShich; whereby the sum of HhaALhhim is called meShich. In meShich are the attributes of every Name that belongs to the ALhhim, from which comes the Body of their Unity that is formed, the same being the Rod of their Names.

The Head of the
Congregation of Unity—
ALHhaLaúwi is
the Most High
Enlightenment that is before
all.

The Unified Body of Laúwi
is the Head of the Rings of
HhaALhhim.

Within the Rings of
HhaALhhim is the Head of
meShich through which the
Thoughts of the Most High
are revealed. Within the
Mind of meShich are all
Names that are born of the
Rings.

The unified Names in
meShich are the Head of
their Rod, which is the Body
in which they reside upon
the Staff.

Before all things come into being, there is The Enlightenment of the Most High—the presiding Thoughts of Light which embody all things. All that comes into being is a face of the Enlightenment. Within the Assembly of The Most High are the Collective Thoughts which are forever leading the Consciousness to be formed and then to be expressed/to have face. The Body of Their Thoughts is the Oyin—The Oyin Consciousness. This Body of Consciousness becomes the Head of the Rings of HhaALhhim that form and expand within it. Within the Rings of HhaALhhim the Head of meShich appears, as a Head appears upon the Rings of a Tree. Within the Head of meShich are many Names, as many Seeds that rise to the crown of the Rings are born of One Seed. The many Seeds belong to One Head, that is meShich, whereby they are just as meShich. As the Seeds open, they fill the Body of Consciousness with their Illumination that has no burn out.

Within the Body of HhaALhhim are **those called of ALOZAR**, and the Extenders of Chakmah and Bayinah, who are formed from the midst of HhaKuwáhnim. Those formed in the midst of unified Consciousness are of the ALhhim born from the sides of Wisdom with Understanding. Those who are called are those whose Names are read, as one would read the Thoughts of the Most High. For how can one be born until they are first read, whereby the assembly of their Thoughts may appear within the House of YahúWah? For how could anything be formed unless the Thoughts by which it was formed were read before its creation? All that is with-

in the Mind of The Most High is read by HhaKuWáhnim. When what is read is spoken, then it appears according to the Words and their arrangement by Number. **What is read is thereby called to belong to the Body of ALOZAR.** If it is used, or taken captive by some other thought, then it has fallen prey to worthlessness. **The Names of ALhhim and their Offspring, being Generations of Thoughts, are called of ALOZAR** to appear in the midst/IO of AL and AR. What is in the midst of ARAL is the OyinZayin/IO State that forms a Body to house all read in ARAL. Within the earth of ALOZAR is a space for every Name called to occupy. The Offspring of the ALOZAR Body are the Offspring of HhaALhhim, through which every Name of Light appears according to its Number deduced by the Mind of The Most High as it so pleases them—as it is found to be agreeable, and when opened, fills the chambers with the sweetness of its scents. Each Name appears in the season—within the rotation of the Light that shines upon it though which it opens and flourishes.

Out of the Seed comes the Staff of Aharúwan, around which the Body forms, moves, and has being. The Seed gives testimony to the inherent Governing Rod of the Staff of Aharúwan. As the Seed opens, the Staff, being the inner core upon which all branches hang, becomes apparent. Likewise, the thoughts of every level bears testimony to the root and the inner core from which it has sprouted. According to the inner core of a thought, one may curse themselves or bless themselves, for by the inner core of one's thought, the Judge of their Name, being the ascent of the House of Dan within them, will pronounce the curse upon their waywardness as they come to hang themselves upon the Staff of Aharúwan from which they have been given Life. From this awareness of Consciousness comes the saying, cursed is everyone who hangs on a tree, meaning that through the hanging of oneself upon the Staff of Aharúwan, they will put to death all that has formed upon their members from the former core of their thoughts of Belial. When one will no longer gives their blood to the dogs/gentiles that drink from it, then the fruit of those nations shall dwindle and perish from the vine of their Names. In this manner the world of Belial shall come to an end, for as the fruit of those nations dry up, they shall be scorched by the radiating Fires coming from the midst of their altars. As the messages rise from their offerings, the winds of their Breath shall annihilate that which is dropping off of their branches like untimely fruit [Mattithyahu/Matt 13:37-43]. The Fires of their righteousness shall burn up the wickedness that entrapped them. This is the Judgment of their Illuminations, a judgment that is due for all who have fixed themselves upon the Staff in meShich, according to their Name and Number in the Most High, who calls/reads and loves/cherishes them. The love of the Most High is a love unwavering, for only the goodness of the ALhhim is seen to be within their Rings, whereby it says that the Eyes of the Most High cannot look upon their wickedness, for the Eyes do not see, to take into their chambers, what is not aligned with the perspective of their Minds.

The Staff of Aharúwan, being the Rod in the midst of Bayinah and Chakmah, is before the Seed. Those who seek to attain their full measurement in meShich hang themselves upon the Staff, whereby they receive the Life of the Staff. As they hang their members upon the Staff, they redeem their members from vain services which robbed them as they once dwelt apart from the Staff. Within the Staff are the Names of ALhhim which are called/read before the Seed is formed. As one nails themselves to the Staff, the blood of the Staff flows and enter into them, whereby all that is within them flourishes as a Tree planted by the Rivers of Knowledge. Through the reading of all within their members, a new state emerges, even new worlds that are

filled with the Illumination that breaks open amongst them. In this manner new stars are formed and the spaces allotted to them in the universe, which are formed by the congruent Lights to be filled with their radiance and the generations of their Thoughts and deeds.

If a name, or form/state, is not of the Seed of AL, then the name is not of Light, and it shall perish. Those who receive their Names of ALhhim are not called by the names of foreign lands or tongues of a stranger, for all foreign names are of the gods of this world, which are of the house of shatan who resists the works of Light. Such names are belial/worthless, in that they are not of the Body of meShich. When the chosen are called by other names, instead of their Names in ARAL, their Names are veiled, and their powers are held as captives to the world that give them stature and position within a foreign land. The world powers do not call us by our Names in HhaKuwáhnim. The world does not recognize us to be empowered of the Rings of HhaALhhim; rather the world sees us as belonging to the kingdoms of this world, whereby they choose for us names of the world as those which are after their own house [DaniAL 1:6-21].

The ALphahWordSeed can become anything that the Kuwáhnim speak over it. As they wave their tongues over the Seed, so they activate the Seed to run with blood. In this manner, one takes the knife of their tongue upon the neck of the kevas and causes the blood to come to the surface. From the SEED in the Beginning, all things are made. All things are made in this manner. There is the Seed. The Seed has in it all Numbers and Functions of the Eternal Consciousness. The Kuwáhnim speak over the Seed within the Body of HhaALhhim, and the evidence, or the fruit of their speaking, is that which is made. If the fruit is to be of 41, then They activate the Numbers 41 within the Seed, and declare the Number and the function/assignment of that which is made, whereby what is born of the Seed is a Name with the Number 41, and it serves—does the works according to its Name. In this manner all things are made, whereby all things can be joined and summed up together to be one. For in that the Seed has within it all Numbers of Enlightenment, then that which is born of the Seed is capable to be woven together with all else that is made.

The Seed has within it the Number of the full spectrum of Wisdom, i.e. 1,302,061,344, one billion, three hundred two million, sixty-one thousand, three hundred forty-four, as the spectrum of Understanding; HhaALhhim and HhaKuwáhnim are of other frequencies. When the tongue of HhaKuwáhnim speak a Number over the Seed, only the Numbers lit by the tongue of the priest are activated within the Seed. The Numbers which flame within the Seed form a face of expression to convey the Light that burns within it. All other Numbers within the Seed are a base for the head of the Numbers to appear, unto which they give their support. The other Numbers present within the Seed facilitate that which is made to be perfectly joined unto another within the Sum of all in the heavens and in the earth [Eph 1:10]. All that is made is from the same Seed whereby there is no exaltation of one above another. From the same SEED all things are made according to the Numbers that are called, being read by the Kuwáhnim, as they Read the value of the Thought within the Seed unto its full revelation. In this manner is your Name READ, and thus called to appear, unto the Faces of YahúWah. The Kuwáhnim are not ALhhim; they are of OLIYUN [SMB 14:18], of the Most High, for They are of the Consciousness that surrounds all things and are upon/over all, from which HhaALhhim come. The Lammæd is the Staff or the Tree of Life. The ALphah is the Word or the Fruit thereof; therefore, the ALphah is written to the right of the Lammæd, for the Word comes from the Lammæd of HhaOLIYUN.

If one desires a body of corruption, then they have no part with us. The Body of our dwelling is a Fabric of Consciousness that is woven as strands of silk which makes the full expression of the Eternal Consciousness of OLIYUN, whereby it is immortal that does not perish.

The Seed of the Lammæd is the composite sayings of Wisdom, Understanding, and Knowledge, that are spoken from the 70 Kuwáhnim. Hence, the 12 branches/tribes are all born of One Seed—AL, yet according to the season, which is determined by the rotation of the Lammæd, they are formed and born upon one of the three sections of the Lammæd/Staff. The seed that is within the fruit of AL is opened and extended, to form the united branch/rod that belongs to the Tree of Life. Each united branch is comprised of paired Names that are set within the Lammæd, as they are called by their Names. The calling of their Names is the reading of the Kuwáhnim/priest which occur as the Light shines upon the side of the Staff from which the Names appear. Hence, as the Light shines upon the east side of the Staff, the Names of Yahúdah, Yishshakkar and Zebúwlan are called/read. In this manner the full expressions of the United Staff are brought forth and appear in their day, being of the 7 days of their appearance. Thus on day 1, the branches of Baniymín and Zebúwlan appear, for this is the first fruit of ARAL, whereby there are two ends—the heavens and the earth. This first day is the opening of the Seed of AL which forms the parameters for the complete Mind of the Kuwáhnim to expand.

The Names of HhaALhhim are 28 in Number according to the Number of the Names of Laúwi/לוי (Lammæd/12 + Úwah/6 + Yeúwd/10 = 28/1). The twenty-eight Names are those of the middle section of the Staff: the Neúwn-Chayit, Mayim-Tayit doubled, Lammæd-Yeúwd, Kephúw-Kephúw. These are 10 HhaALhhim of Understanding. From the base of the staff are the Names of Zayin-ALphah, Úwah-Bayit, Hhúwa-Gammal, Dallath-Dallath. These are 8 HhaALhhim of Wisdom. From the crown of the Staff come the Names of Shayin-Semek, Rayish-Oyin, Qúphah-Paúwah, Tsada-Tsada. These are 8 HhaALhhim of Knowledge. The Offspring of the Lammæd-Yeúwd, which is called the Son of HhaALhhim is ARAL, being of the Names of AL and AúweR. These are 2 HhaALhhim through which the Minds of Enlightenment—Hhakuwahnim are manifest. All of the ALhhim are one, from which comes the saying: ***ALhhim Achadd/God is One***, which has been repeated from generation to generation. However, when the understanding is lost that the ALhhim are 28 in numbers, the saying is rendered as God is One, with the thought that there is one Entity. The One God is worshiped as a single being, ***whereas the ALhhim are served as the Supreme Consciousness is walked with hand-in-hand.***

From whence comes these 28 Names of HhaALhhim? They are within the core of the Staff, being the Tree/20/י of the Rock/44/8/4י. To them are born the Names upon the Tree of Life/75/12/לוי, as they come from the openings or the gates of Tsiyun/Zion [Tehillah/Psalm 87:1-2]. When the Names are 75/א, bearing the consciousness of the Light/א of the 70/ו, they are sent forth with Abram [Sepher Maoshah BeRashshith/Gen 12:4]. The 28 Names are the arrangement of the Consciousness of Hhakuwáhnim, who speak as one voice from the 14 Pairs of Perfected Thought, being of the 14 stations of the Neúwn. Within the House of HhaLammæd there are 70 kuwáhnim/priests, and from these 70 come the 12 avenues of thought. The 70 are as the hive of the bees, comprised of 69 Names +1. The one Name, being of the 70, rises within the collective to be *kuwahrenhagadol*—the High Priest according to the aúwtim/epochs and the

muódim/ages. In that there are 7 aúwtim, each with two ages, there are 7 priests of the aúwtim, 14 priests of the ages; 7 priests of the days, 12 priests of the months, 7 priests of the years, 22 priests of the Letters, those being 69, and one of the *kuwahrenhagadol/high priest* comprising 70. The term *high priest* comes from *the rising of consciousness* within the 70 Names of HhaKuwahnim. From these 70 comes the 7 days or the Acts of HhaALhhim. From this Knowledge, the aúwtim/epochs, muódim/ages, days, months, and the years are called according to the Names of HhaALhhim.

The 7 days/acts of HhaALhhim are unto the 10th power—the fulfillment of the Thoughts of the Unified ALhhim as achadd/one. The works are achieved by the extension of the Yeúwd/Hand to complete the works of the Seven Acts—of the perfection—without defect, nor cessation, according to the Thoughts of OLiyn/Most High. When the works are complete, they are finished/fulfilled/perfected. We drink the wine upon our lips as the works return unto us in words of understanding, whereby we retain them as gold, silver, and bronze [Yúwsphah/Luke 23:36]. In the seventh act of total giving the perfect/complete/seventh appears, and we enter into all that has been made through the Unified ALhhim. To say that “it is finished” means that the offering of our Names has been computed to continue, whereby the Thoughts, Words, and their associated deeds are set in perpetual motion. The completion of the Acts of ALhhim are through the oylut/ascendant offerings, whereby they retain the Presence of the Fire within them from age to age and whereby the Fire does not cease to burn within the altars of a Name.

There are four sides to the foundations of every Letter/Name of ALhhim and four sides to their crown/head, being 8, in Number, which is the Number of the Rock/44 of their solidarity. According to the Unified platforms of the Rings of ALhhim, the Unified Names form the House of Daúwd/David/ΔΥΔ: $\Delta/4+\Delta/4$ through which they form a solidarity and the means of ascension. Those of the Names of ALhhim dwelling in the Unified Teraysarunim—The House of Daúwd. Out of the Rock the ALhhim speak the words of assurance from the foundations below and above. Each of their sides are of 5/Light, and being four sided, they are a Tree of Twenty/Υ [5x4]. Together, the Tree/20 and the Foundations/8 are 28. All progressions are made via the 14 priests of the ages; 7 priests of the days, 12 priests of the months, which total 33 steps of progressions within each complete cycle of a thought.

The SeedNames branch as a Tree is extended by the Principle of the Force of Momentum and by the Extender within each Seed. The Lammæd, being of the Number 12, having a reductive value of 3 bears three Seed upon the Left side and 3 Seed upon the Right side. These two sets of 3 comprise 6 Fruit, from which the 12 Tribes/Branches appear (see BHM: House of Dan, section Tree of Life). All that is born from the Fruit are of a 1:1 ratio, for within each fruit body there are two seeds, being two Eyes, whereby all that is born of the Lammæd come forth two by two. As the seeds are drawn out from within the Tayit body of fruit, a rod of strength is formed. Each rod is comprised of two heads: the Head of the Force of Momentum and the Head of the Extender. One head is on the left side, and the other head is on the right side. These two heads make the north and south pole of each rod. Within the north is the east, and within the south is the west. From the east, being that which is in the midst, comes the north; and from the west, which is also in the midst, comes the south. A tree places its roots in the west and its head in the east in order that its sides may receive the lights of the north and south illumination. Through the Extenders within the fruit, the twelve heads and their branches appear upon the Staff.

The Lights

Chart of the 7 Spectrums

The Lights of the 70 are the Heads of Light within the Body of HhaALhhim. The full spectrum of 7 colors convey the consciousness of HhaKuwáhnim. The Letters correspond to the spectrum of seven colors, as they are the strands of thought woven by HhaKuwáhnim. The colors are frequencies of Light each pertaining to the Words of HhaKuwáhnim. All words of HhaALhhim are Aúwer/Light. The opening of the words of HhaKuwáhnim are like the opening of a Seed that gives of itself and thereby extends the Light that is within it. The extension of the 7 colors = 70, whereby each set of Letters are of the value of full consciousness of the illuminated minds of HhaKuwáhnim. The value of ten, pertains to the Letter Yeúwd. The value of 10 pertains to the arm through which a thought is extended into a deed. Via the Hand of HhaKuwáhnim, in which is the staff, the full spectrum of Light is given and extended fully. The 7 colors, extended by the Hand/Yeúwd/10 = 70.



The Lights of the 70

The full spectrum of the Lights are displayed in the Letters. The color is described and measured in terms of its dominant prevailing wavelength, the luminance, and the purity of the vibration of thought, which is a value of consciousness, therefore a Number of HhaKuwáhnim. Each color is seen according to the values being transmitted. The wavelengths of the Numbers are made visible in the combination of *seven colors which are in the body* of the Shayh, whereby pink is included in the spectrum. The combination of colors contains compound Values and thoughts. Hence, there are invisible and the visible creations [Colossians 1:15-17]. The invisible are the Numbers and their thoughts; the visible are the Letters and their colors. The Letters are visible within intervals of the values of 70—7, or from the Oyin and Zayin. The Letters of the seventh positions are of the indigo vibration, being the Letters with the Values of 7; whereas Alphah/1, Yeúwd/10, and Qúphah/100, being of the first positions, transmit red frequencies, being the Letters with the Values of 1. The Letters containing the Values of 8 are frequencies of new beginnings; hence, they carry the Values of the ALphah also. The Letters containing the Values of 9 are the means to compose values and numbers into a unified body. In that they depict a formulation of body, they carry the wavelength of the twos.

- violet wavelength, value of 7's O — I
- blue wavelength, value of 6's 7 — Y
- green wavelength, value of 5's y — 3
- yellow wavelength, value of 4's w — Δ
- orange wavelength, value of 3's C — 7 W — C
- pink wavelength, value of 2's Y — 9 7 — ⊕ 4 — Y
- red wavelength, value of 1's 7 — 4 7 — 3 Q — 7

The Chamber of Words are in the Council of HhaKuwáhnim. Each word is a measurement of the full spectrum, or Lights of the 70. As the Words are opened within the mind, or within one of the Houses of HhaALhhim, there is light—a wavelength of thought that is according to the Values/the Numbers of the Word [Tehillah/Psalm 119:105,130]. The opening of the Words is by the Hand of the Staff. The action of the hand is a deed or state of doing. When the deed is performed according to the Words of YahúWah, there is Light.

All words of HhaALhhim are called the Words of Life, for in them there is no cessation of the frequency of the Thought that the Words carry. In that the Thought is pure, it contains no leavening to break down and corrupt itself. The wavelength is sustained and does not fail; hence, the word is of Life and continues. All that is formed of the Words of Life is what is called the immortal of HhaALhhim. The thoughts are formed as unified strands of Numbers, and then born within the Body of HhaALhhim.

Within the Body of the Words of Life, there are the **Words of Wisdom**, which come from the wells of salvation. Salvation is the process of continual renewal, and is not limited to a process of being rescued. **The Words of Salvation** come from the Letters containing the frequencies of thought ALphah to Zayin. The side Numbers/Letters to these 7 Letters comprise the wells in which the Words are formed. The combination of these Numbers/Letters are called **the Words of Shaúwo/OW**:

○ — I, ₣ — Y, ʝ — ʌ, ʞ — Δ, ʘ — ʌ, ʝ — ʌ, ʞ — ʌ

According to the words of **Shaúwo/OW**/salvation, being of the configuration of the Shayin/W+Oyin/O, there is a continual creation occurring within the Body of HhaALhhim of Aúwer/Light. This Body is called the House of ALOZAR, according to the third position of HhaKuwáhnim, being of Knowledge, in which all things appear. Thus, all things are created through the HEAD of *meShich*/Messiah [Col 1:15-17].



Each column of Letters forms a well, ever supplied by the River of Life.

The wells of Avrehhem/Abraham are the seven columns of the Numbers/Letters, which are depicted in Numbers/Letters of The Offspring of Chakmah. carrying the values 1-21, whereas the wells of Yitschaq are those conveyed in the Numbers/Letters of The Offspring of Bayinah, carrying the values 1-300 [Sepher Maoshah BeRashshith/Gen 2615-33]. The wells, when they are 12, convey the depth of understanding that is in the midst of the paired houses. When the wells are 7 they speak of the depths within the 7 Rings. Each column of the Numbers/Letters form a well within each of the platforms of thought issued from HhaKuwáhnim.

The Words of the Testimony, being of ten words, are composed from the following combination of ten Numbers/Letters:

W — ʘ, ʞ — ⊕, ʞ — ʝ, ʞ — ₣, ʞ — ʞ

The Words of the Testimony are the extension of the wavelengths of Light, arising from the wells which give evidence to the words. These Words are comprised of the Letters of

Understanding and Knowledge, and are called the Words of Oúwd/ΔO, meaning the Testimony/evidence. From these Numbers/Letters the testimonies are spoken and written. Within the Words of Testimony are the threads of silver/ᲘᲚᲙ being 8:8, and Knowledge/×OΔ, being 9:9, whereas Wisdom/ᲘᲚᲙ is a thread of gold in the wells of salvation being 7:7. In this manner **the threads of silver, bronze and gold** are woven into a fabric. Gold also corresponds to the frequency of orange, which occurs as deposits arise within the Body of the Wells. These frequencies of gold are the Shayin vibration of thought. When the Shayin vibration is active within a thought, the Shayin frequency yields the orange color; however, when the thoughts are formed or established, the coloration is gold.

The words of salvation, composed of the Shayin/W/21 and the Oyin/O/16 are of the ones: $W + O = \text{Ლ} [21+16=37/10/1]$. Within the hand/10 of the Staff is the ALphah, the value of 1. The ALphahSeed is the Force of Momentum and the hand is the means of Understanding to extend it, even as within each Seed there is the Force of Momentum and the means to Extend itself.

The words of testimony, composed of the Oyin/16 and the Dallath/4 are summed as twenty/Ი/20/2/Ი, having the value of a pair via which the testimony is born. Together, the Words of Salvation/OW, being of 37/10, and the Words of Testimony, being 2, comprise the Words of the Lammæd/12 [$10+2=12/Ი$]. The value of 37 may be written by the Numbers/Letters as the LammædZayin/ᲘᲘ, for they too are of the Staff/Ი12/30 through which the complete Words of Life are spoken and performed by the Hand unto whom the Staff is given.

All together, there are nine strands of thought that comprise the unified body of the Letters. The nine threads comprise the words of Liberty, being fully extended by 10—by the Hand. The nine strands convey the Liberty of the Tsada: $9 \times 10 = 90/\text{Ლ}$. These threads compose the Teúwrah, which is called the Law of Liberty.

The Numbers and Their Words

Within the Numbers of the HhaKuwáhnim—The Illuminated Priests, and within HhaALhhim/ The Body of HhaKuwáhnim, known as the Body of the Gods, there are the 4 corners upon which the House is built. Within the House of HhaKuwáhnim the foundational corners are ones, being of the platform row of Letters, from which comes the chief cornerstone in the position of the Zayin. The upper left corner value is 9 in the position of the Shayin, and the upper right corner value is 6 at the position of the Semek. As the values at the corners are joined, there are two corners with the value of ALphah/1, and two corners with the value of Oyin/16, which conveys **the consciousness that is present within**. *The Oyin is in the midst of the northeast strand, and in the midst of the southwest strand of Numbers. The Oyin is the prevailing Force via which the Numbers are sent unto the Body of HhaALhhim for their formulation.* In accordance with the every prevailing consciousness of the Oyin, Yahúdah—Aparryim are set in the midst of the sides of ALYishARAL/The Israel of God.

900	600	400	300	210	130	60
W	4	Φ	ƚ	7	○	≡
167	117	77	47	27	17	8
Y	Y	C	Y	Z	⊗	H
28	21	15	10	6	3	1
I	Y	≡	Δ	7	9	4

The Numbers/Words of HhaKuWáhnim—The 70 Heads Illuminated

126	105	85	66	48	31	15
W	4	Φ	ƚ	7	○	≡
77	63	50	38	27	17	8
Y	Y	C	Y	Z	⊗	H
28	21	15	10	6	3	1
I	Y	≡	Δ	7	9	4

The Numbers/Words of HhaALhhim—The Body of Chakmah and Bayinah

300	200	100	90	80	70	60
W	4	Φ	ƚ	7	○	≡
50	40	30	20	10	9	8
Y	Y	C	Y	Z	⊗	H
7	6	5	4	3	2	1
I	Y	≡	Δ	7	9	4

The Numbers/Words of the Offspring of Bayinah

21	20	19	18	17	16	15
W	4	Φ	ƚ	7	○	≡
14	13	12	11	10	9	8
Y	Y	C	Y	Z	⊗	H
7	6	5	4	3	2	1
I	Y	≡	Δ	7	9	4

The Numbers/Words of the Offspring of Chakmah

The value of Oyin/O/16 appears in the upper right corner of Knowledge, and in the lower left corner of Wisdom, conveying that the projection of consciousness comes through Knowledge, whereby the values of the ALphahim/The SeedWords bear the consciousness of the Enlightenment. When one speaks with the prevailing power of the consciousness of HhaKuWahnim, they speak the words of Life. The values of the corners form words. At the corners are the words: 4O/Oúa and O4/Aúo. Both words are of the 7:7 ratio, conveying the means to complete and perfect all that is spoken from the midst of the sides. [For further information regarding the word ratios, see Midrash Bayit HhaSham: The House of Dan, section, The Ratios of Perfection.] These corner words are of the antiquity of HhaKuWáhnim—*what is called from the days of old*, as there are words pertaining to each aúwt/epoch and muód/age. 4O/Oúa is a city of Knowledge in the land of Assyria/Ayshshur, in which the priests abide [Bayit Sepher Malakim/2 Kings 17:24-33]. O4/Aúo pertains to the wood, or the upper branches, which corresponds to the instruction of HhaKuWáhnim upon which the offerings of Fire are made. As one places the wood upon the altar each evening and morning, they receive the instruction and guidance of HhaKuWáhnim for the implementation of the offering. In accordance with the wood, the grain offering follows, being the study arising from the offering.

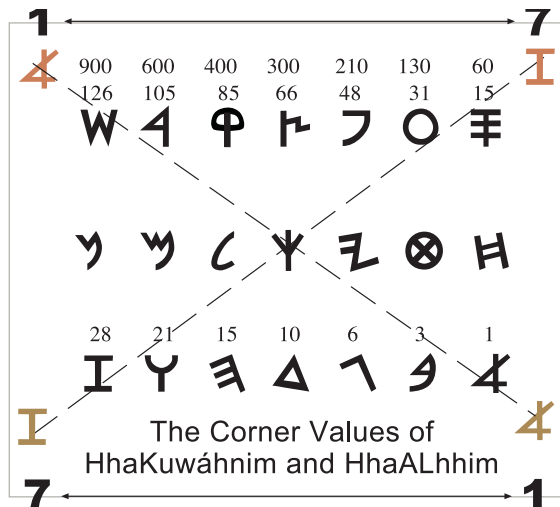
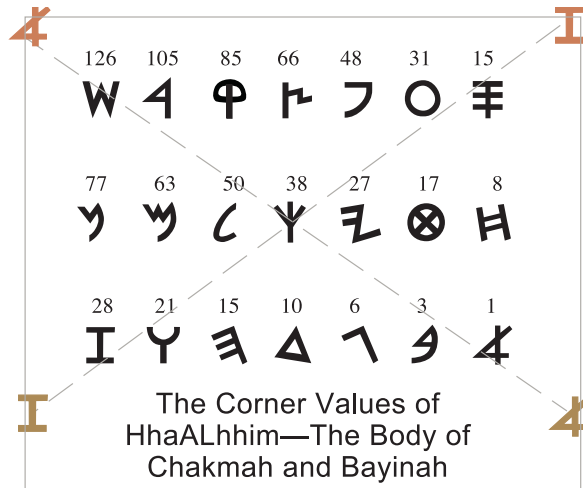
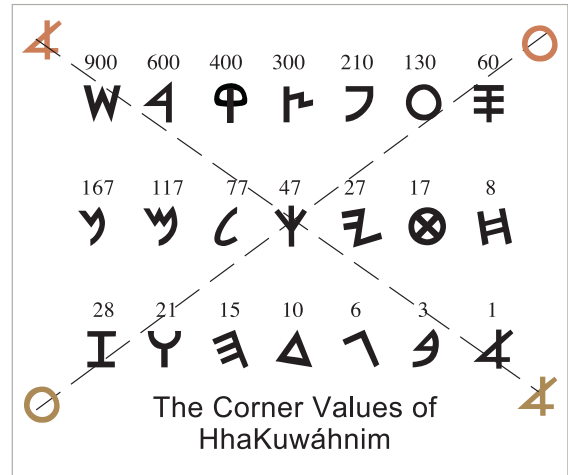
From the foundation of the ones in the House of HhaKuWáhnim, arises the Oyin consciousness, from which is the projection of 7—completeness via Knowledge. The values of 7 appear in HhaALhhim, for through the Body of HhaALhhim one beholds the perfection of Unity. Within the corner values of the Body of HhaKuWáhnim, that being HhaALhhim, are the value of ones and sevens, conveying the completeness of the unified state/1 of being complete/perfect/7. The words of the corners of HhaALhhim are 4I and I4. The 4I is the foundation of the Rings of HhaALhhim, which form the Body of the Seven Eyes. The I4 pertains to the seasons in which the fruit of HhaALhhim are formed upon the Trees of Knowledge, from which comes the Tree of Life within the Body of ALOZAR.

The corner values pertaining to the Offspring of HhaKuWáhnim, come through the Body of HhaALhhim,

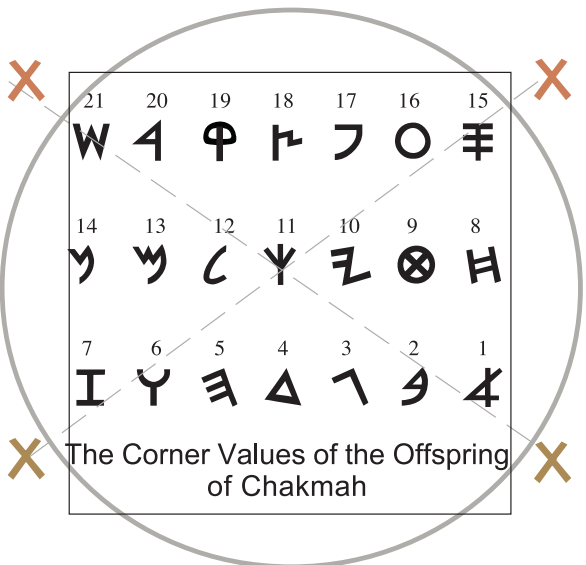
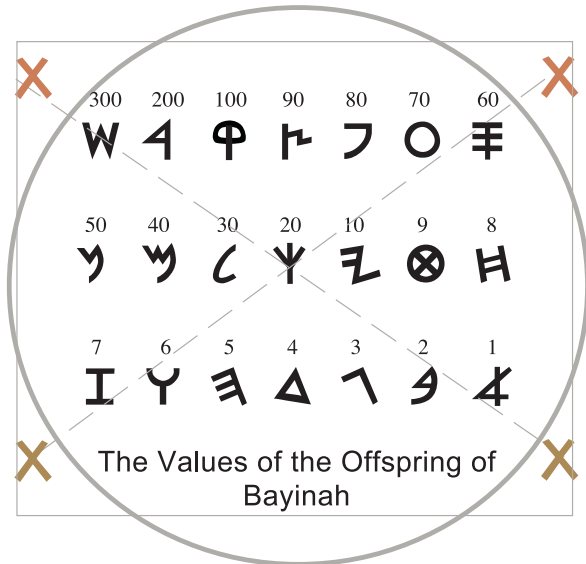
wherein the value of 16 appears as the surrounding consciousness. At the corner within *the Numbers of the Offspring of HhaKuwáhnim through Chakmah and Bayinah* are the values of 22/4. The four corners, times the value at the unified corners, being 4 x 4, is 16/Oyin, which forms a Ring of Consciousness around the squares. The four corners of the Offspring of HhaALhhim are Taúwah/22 through which all values are squared and form the cube of 16 faces on each side.

The squares of Chakmah and Bayinah are then 0:0 ratio, through which all things are formed in the visible spectrum of the Lights. As the Oyin to Oyin are aligned, head to base, they form the Zayin to Oyin Body that rises upon the Staff. The head to base union that forms the Oyin Consciousness, whereby the Body and the Head are eternally renewed. The Body and Head of the Zayin-Oyin is depicted as two intertwining serpents upon the pole of Knowledge. Within the Body of Consciousness are the 10 Lands/spaces in which the Numbers of Enlightenment flourish. These 10 spaces within HhaKuwáhnim and the 10 spaces within HhaALhhim form the value of 20/4, whereby the Tree of Life is set in their midst. The two sets of 10 are the Hands of HhaKuwahnim and HhaALhhim squared via which the foundations of Wisdom and Understanding are laid to bring forth the Head/Rayish/20/4 of Knowledge. These united hands are the works of HhaALhhim [i.e.Tehillah 66].

As the values of the corners fold upon each other, they compact or yield a value of reduction, whereby the 16 is read as 7. The sides of HhaKuwáhnim and HhaALhhim are now read as 1 to 7 and 7 to 1, each having a sum value of 8+8=16/Oyin. In their abode of perfect unity, their sets of Numbers are one and seven at both ends, yielding the value of Oyin. The Oyin to Oyin amidst HhaKuwáhnim to HhaALhhim, and the Oyin to Oyin amidst the Offspring of Chakmah and Bayinah are the means in which all things invisible and visible are made/performed. The creations of Light are the deeds of Light. These deeds do not form a body of corruption, rather a state of immortality alone [I Barnava/Timothy 6:13-16]. Let the

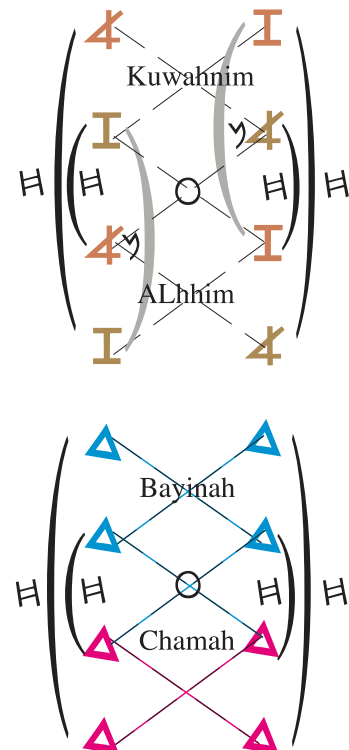


reader understand that all references spoken of Yahushúo HhameShich are conveying the rising of the ShayinOyin within the Head of Knowledge within every Name. Those who give rise to Wisdom and Understanding are according to the likeness/similitude/image/character of the invisible AL. All who bear the Name of the Yahushúo convey by their words and their deeds that they are the manifested Offspring of HhaKuwáhnim and HhaALhhim. The Revelation of Yahushúo HhameShich is that which is given by HhaALhhim—Chakmah and Bayinah in order that all Offspring of their united House—the House of HhaALhhim—may bear in their bodies the Numbers of HhaKuwáhnim [Chazon/The Revelation of Yahuchanan/John 1:1; Romans 8:19]. The personification of Yahushúo HhameShich as a single entity/personality has lead to misunderstanding the wonderment of the Works of HhaALhhim to bring forth the fullness of the Aúwt Núwach/the Epoch of Noah in which all Names of HhaKuwáhnim are set forth in their courses to arise from Adam. As Adam is extended to many, so is Yahushúo to be revealed in all, being the revelation of HhaALhhim rising within all Names [I Corinthians 15:22]. If the meShich pertains to a single entity/man, then why is there labor in order that HhameShich/The Messiah is formed within every Name [Galatians 4:19]? For when the writings speak of one man, they are conveying *the unified state of all twelve as one* [Sepher Maoshah BeRashshith/Gen 42:11, I Corinthians 12:12]. To transfer the wonderment of Chakmah and Bayinah rising unto Knowledge unto a single person shows partiality which thwarts the work of HhaALhhim amidst those who are called unto the full revelation of HhameShich [Romans 8:21]. As Sarah and Hagar are allegorical to convey those which are born of the Word and those which are born according to their own thoughts—the flesh [Galatians 4:24], so is the record of Yahushúo set forth by the Essenes to convey the formulation of the Numbers of the Highest within the chambers of Chakmah and Bayinah [Yusaph/Luke 1:35]. For as the House of HhaALhhim comes upon you, so are you readied to receive the Numbers of the 𐤆𐤃𐤌𐤐/OLiyun—the Most High/Elyon. The formulation of the Numbers of the Highest, as they come upon you, is the SeedWord whereby HhameShich is formed within your unified members of Breath. The coming upon you indicates that you are readied and found worthy by the Presence of Unity within you, whereby it is evident that “YahúWah is with you.” The Faces of Chakmah and Bayinah, depicted as the Queens of Light, appear unto you [Yusaph/Luke 1:28] as you walk in the paths of the Light. These Faces are the Letters of HhaALhhim which hold within them the Numbers of HhaKuwáhnim.



The Oyin to Oyin/16:16 state in each set of Number yields the value of Understanding to be 64/Δ¶, which interpreted is the structure of the 4 Sides from which HhaKuwáhnim speak. According to Wisdom, the value of 64 is read as ΔΥ, indicating the unified gates; whereas the Number of HhaALhhim indicates the Values of 64 to be 4™ —the full extraction of the Seed. In the Kuwáhnim mind the value of 64 is 49¶ meaning the pattern of the House is set in motion/orbit. The reductive value of 64, being 10/1 is the unified alignment of the invisible and the visible.

Through the Union of the Numbers, those invisible and those visible, all things are made 0:0, whereby all things appear as out of nothing, being composed of the unseen Numbers. **The Staff**, being the union of the Lammæd of HhaKuwáhnim and the Lammæd of HhaALhhim, is comprised of the numbers 77 and 50 respectively, for these are the patterns that are shown in the mount—in the enlightened mind [Sepher Yetsiat Metsryim/Exodus 25:40; Tehillah 99:6-7]. The sum of the united Numbers of the Lammæd is 127, which being read is the **Staff/12 of Perfection/7**. Within the 12 are the three Houses of Wisdom, Understanding, and Knowledge. According to the Numbers, the Staff is the rod of instruction unto perfection. The sum of the value, 127, is 10, whereby the staff is in the hand/Yeúwd/10. In reading the value of the Staff, through the union of the Offspring of Chakmah and Bayinah, the Staff has the value of 42, which being read is *the Blessing the House*, for by the passing over of the staff, all things are determined for expansion and productivity. The sum value of 42 is 6, whereby the staff is called the rod with six pairs of branches. By the inherent values, the Staff is the compound order/arrangement of Wisdom, Understanding, and Knowledge from which comes the Tree of Life of three paired branches per side, as the Menurahh/Menorah.



The Double Zayin comprise the Neúwn/גזג—the Directive Force. The Double Chayit comprise the paths of ascensions through the Gates of the Neúwn/גזג with the Consciousness in their midst. The Oyin, being of Yishshakkar, is 7x7 from which are the 49 Paths of Chakman and Bayinah.

The Numbers/Words of the Offspring of HhaKuwáhnim and HhaALhhim, are two sets of Numbers, one set for Chakmah and one set for Bayinah. These two sets, issued from the HhaKuwáhnim, are birthed from the Body of HhaALhhim, which contain the 70 Names of HhaKuwáhnim. As there are two offspring for every ring of HhaALhhim, so are there two sets of Numbers from the HhaKuwáhnim, the first set being of Chakmah, and the second set being Bayinah. The words at the corners, being the double Taúwah, pertain to the weaving of Names and the composition of the Words of Knowledge, which are written as XX and XΔ. From these weavings of Names, the House of YahúWah is built, which is the visible construct of the invisible sets of Numbers.

In the **House of Wisdom**/OW are the Numbers 1-21, and in the **House of Understanding**/4O are the Numbers 1-300. A house is a state of consciousness. Without the

consciousness of the Oyin no foundation can be laid, for the sides are joined as they have consciousness that they belong as one. As two strands united, the Oyin commences to weave around them the sheath that forms the unified body of their Names. Wisdom comes from Oyin, and through Oyin comes Knowledge. Words arise from the Unity basis of Wisdom/OW and expand with Understanding unto Knowledge/40. These two sets of Numbers are the roots/foundation and the Trunk of the Tree of Life from which comes the Heads of Knowledge. The House of Wisdom is the House of the Judges/W☿ in which is the Oyin, and the House of Understanding is the House of the Shepherds/40. These two Houses are the Upper outer Rings of Knowledge which uphold The House of the Anointed Ones/7☿ and the Hosts of Angels, Armies, and the Redeemers of YishARAL/ᵀᵀ. Within these Houses of HhaKuwáhnim are the Houses of Dan/W☿, Yishshakkar/40, Yahúdah/7☿, and Ayshshur/ᵀᵀ. From these Houses **the Words of Knowledge** come from the Fire into the consciousness/O of Reúwch/Breath to be uttered with the anointing and liberty.

As we proceed to receive the Numbers of the Letters, we also receive the tongues that utter their values. Each foundation of Numbers is the basis for a tongue. By the Numbers within a word we know how to speak the word, whereby one has a basis of communicating with the tongues of men and angels/messengers. There are the tongues of YishARAL/Israel, the tongues of HhaALhhim/the Elohim/Gods, and the tongues of HhaKuwáhnim/the Enlightened Heads/Priests. Knowing the number base to each of these tongues, leads to full communion within the Rings of Light. Speaking Words without partiality comes by uttering the perfect ratios that are within the words. The pure language is uttering words without partiality at each level of communion. The words of a pure language are complete, without arrogance or partiality. They remain as nothing/transparent, whereby they may formulate or make a face from every perspective, being unbound except to one another through the perfect bond of Liberty—*ahhav*/love/devotion to the perfect and wholeness of ARAL. In reading the Unity of the Letters, the *Shepahh BeRurah—the pure language*—is restored unto us collectively [Tehillah 12:5/7; Zephanyahu/ Zeph 3:9].

With a pure language, the tribulation of Yaoquv/Jacob comes to an end, and with it the dissolution of the mortality. Mortality will cease for it is a divisive state of gender and self projection. The thoughts of mortality abide in a corruptible, incompatible dwelling that has no rest nor endurance. The mortal state is as the grass of the field that withers and dies, and with it their number base and the tongues that they speak; whereas the language of The Word of YahúWah is forever. When the Names stand upon the Word of YahúWah, they are among those who are as Trees planted by the Waters. Those who are planted in the basin of Knowledge—hhakaiyúwer, yield their fruit in their season, and their leaves do not wither. Those planted by the River make the offerings of Suwkuth/Sukkot which directs their mind to bring forth the full nature of those abiding in the branches of Knowledge, which are in the Words of HhaKuwáhnim.

All steps coming to the Table of Revelation—The Showbread are prerequisites to beholding the Faces/Expressions of YahúWah. With the full illumination of the Menurahh and with the Bread of the Faces upon our lips, we pass through the veil unto the Mercy Seat. Each transference requires the Bread of HhaALhhim and the Illumination of the 70 Lights upon the Menurahh that couples with the daily oylut/offerings. Upon the Mercy Seat is the communion of

the paired Cherubim—those of the Golden Cherubim amongst whom the Voice of YahúWah speaks [Sepher Yetsiat Metsryim/Ex 25:22].

The Voice of YahúWah is heard relative to the Expressions of the Bread through which we commune with the Heads of Enlightenment, for the Bread is called the Priest's Bread, and also the Bread of HhaALhhim. The Voice is heard at the level of the Union of the Rings, which provides a measure of communion. The united faces/rings provide a platform for the Voice to rise upon. According to the unity of the Rings of HhaALhhim, the Voice is heard in the Rings of HhaKuwáhnim—those within the *qudashqudashim*—the holy of holies. If the rings are pure, so is the Voice that is heard. The Voice of meShich rises upon the state of the unified rings of Aúwer/Light, and is heard in the midst of Shamoúnn/Simeon, which is amidst the skull that serves as an arrúwnn/ark for the two tablets depicted as the two grey stones of the brain. The Voice of YahúWah is the spoken tongue of Unity that is heard inwardly. The Rings are the construct of words, and hence composed of the Words of Aúwer. The level of their unity is aligned with the directive and conscious mind. As one is unified inwardly, the Words of YahúWah are discerned. As one speaks of what they hear YahúWah saying, they are speaking according to the voice that arises within the unity of their rings. When the rings are disjoined, the voice is distorted, unclear, and abrasive.

Should we retain the words of the nations within the records of our tablets, these words will capture the vibrations of the Voice and serve as vehicles for the vibrations to be uttered through. The messages heard are spoken through the words that we have recorded, these being a collection of words that we deem to be appropriate vehicles for the thoughts of the Unified Enlightenment to be heard and spoken. As the rings are perfectly joined through the lacings of Zebúwlan, the ring around and the rings within are woven together. The state of the Rings produces an instrument of sound. Within the head, the aperture of the instrument opens, and the sounds within are heard as a Voice of many waters. These sounds abide within all of the levels of the rings and are composed of the thoughts that are resident within them. Within the openings of Gog and MaGog, seated within the skull, the Voice speaks according to the vibrations of ones collective voices. The unity of all voices is called the Voice of YahúWah. The Voice is heard with clarity according to ones perfect unity. The words that are deemed of Knowledge, Understanding, and Wisdom are those that one records within their tablets. The vocabulary of the Wisdom, Understanding, and Knowledge that are of HhaKuwáhnim and HhaALhhim affect the Voice that we hear. The level of hearing the Voice is the manner in which we rear up the Mishkan. As one hears the Voice of YahúWah, the Mishkan rises, and the consciousness that is within the vessels of the Mishkan is elevated.

The Kuwáhnim of the Unified Enlightenment are the priests of Aharúwan. These/אחא, being the AL of Light, are the Source of the Numbers and the Letters, from which the Offspring of HhaALhhim are born. In order for any to be “born again”, *lit.* “to be born from above”, one must enter into the Waters of HhaKuwáhnim, which are above, and then be sown as the Seed of AL into the Body of HhaALhhim, the Body being the paired Virgins of AL. Baptism is the means to enter into the waters of HhaKuwáhnim for those which have conditioned their minds unto the Enlightenment. For until one has the Mind of HhaKuwáhnim, how can they belong to the House of HhaKuwáhnim? From the Mind, being the Head of Knowledge, all Seed are sown,

whereby one is born from above, or from the Most High OLiYun/Elyon. For though they are 70, their seed is one from which there is one fabric of consciousness. Those which are born from above—from the Head of the Unified Enlightenment—are of the Seed of AL.

In reference to HhaKuwáhnim, Yahushúo says not to call any man “father,” *for only the Unified of the 70 are your Force of Momentum, from which the term, Father, is derived. From the Unified of the 70 Kuwáhnim all Names have come.* This saying of Yahushúo heightens the revelation that all Names are born from the Unified of the 70, and that no one of humanity is to be called by the title, father, for in so doing they confess that their Directive Force is from the realm of mortality. Rather, the Unified Enlightenment are The Principle to which we belong, and this is **The Force of Momentum, whereby the Staff turns**, and around which all Names and their bodies rotate.

The Rayish/4, depicted as 600/4 of the Kuwáhnim, 105/4 of HhaALhhim, 200/4 of Bayinah, and 20/4 of Chakmah, **is the common denominator of the 21 Numbers and Letters.** Within the 21 Numbers and Letters is the meaning of $2=1$, as 21 is read as $2 = 1$. Through the Rayish/Head, the pairs of perfect unity expanded, whereby the Mind/600//4 of the Kuwáhnim, are born from the 105/4 of HhaALhhim. Together, the Mind of the Kuwáhnim, depicted as 600/6 and the Body of the Kuwáhnim, depicted as 105/6, are the Structure from which the 6 Rods of Light are born, within which are the 12 camps of YishARAL. Reading the Union of the Heads of the Kuwáhnim and the ALhhim is the formula of Rayish/4: $600 + 105 = 705$, which is interpreted as *the 70 of the Lights/5 of Chakmah and Bayinah, from which are the twelve: $7+5=12$.* The 70 Names of Aúwer are the final generation of all composed from the Body of HhaALhhim, for those which are last, are the firstborn of the Eternal Consciousness that arises in the end of the Harvest of Names [ChameshHhaPekudim/Numbers 26]. The emergence of the 70 is the Head of the planting of HhaKuwáhnim, which is called HhameShich/The Messiah via which the worlds now, and those to come, are composed.

The impartation of completeness, being 7, is the revealing of the consciousness of the Heads of Light. The seven are revealed as the deep wells of salvation. These seven are the Letters known as one through twenty-one, for they are of the depth of Wisdom. Within the wells are the Cardinal Numbers through which the wholeness of each value is expressed [See BHM: The House of Dan]. Therefore, within the set of Numbers, there are no odd or even numbers. Through Cardinal Numbers, the Heads of Light are known, whereby within ALphah is ten parts, and within Bayit is twenty parts, Gammal is thirty, and Dallath is forty. For in that there are $.5 + .5$, or ten parts within the ALphah, the Yeúwd arises to be the Head of its foundation, even as the deed of every Principle reveals the Head thereof. If the head of the Principle is not revealed, then the Principle has yet to arise in the Mind, whereby the doing of the Thought has risen from the foundation of the thought. The wells of salvation contain perpetual renewal and the continual movement, whereby there is no fixation of form. For with the fixation of form, comes slavery to maintain the form and the level of understanding which established the forms. To cease progression is what is called the stopping up of the wells of Avrehhem. In the days of Yitschaq, the wells are reopened to facilitate the movement unto a new aúwt.

When a word is spoken, it is uttered according to the frequency of the Numbers of the Kuwáhnim or of the Body of HhaALhhim or via the level of Knowledge or from the Wells of

salvation. When the Name of AL is spoken, it may be uttered by one from the outside, who speaks the sound of the Letters though they have no understanding of why the Letters are so arranged to make the word, or what the sounds mean when the Word is spoken. This level of speaking is as those which have mouths yet cannot speak, for it is as though there has been nothing said, in that there is no meaning or life in the words uttered.

We may discern and come to know every line of HhaTeúwrah/Torah through the offerings, for from the midst of the offerings upon the Mountains, the Words of HhaALhhim come forth, flowing as Rivers of Knowledge from the Hearts of Chakmah and Bayinah upon the lips of HhaKuwáhnim. Apart from the offerings we do not know the temperature of the Words, and therefore fall short in attempting to perform them. We come to perform the Words of HhaTeúwrah when we are at the frequency of the thought in which the Sayings are uttered. In making the daily oylut/burnt offerings, we are within the continuum of the thoughts that are every emanating, having no end, for they are all connected, being knitted together as spiraling cords into a garment that does not wear out, whereby they are summed up together to comprise the unified Word of Ahhav/Love. To neglect one bloc of the Sayings in HhaTeúwrah, from the composite revelations, would be to mar the garment of perfection that attires the soul. Such are called snags in the garment. When the mind becomes caught to a thought outside the Body of Enlightenment, multiple snags occur, and the soul becomes naked. The hands and feet are able to perform the words through their daily activation in HhaKaiyúwer/laver, whereby the thoughts of HhaTeúwrah flow with the numerical frequencies in which they are uttered.

There are those that speak the Word of AL as from the Wells of Salvation, whereby they speak according to the frequency of the Letters 1-21. The sound thereof is condensed, and able to explode with revelation to reveal the parts and attributes of Unity. In knowing Wisdom, one comes to know all of the Letters to be parts of each other, whereby the House cannot be divided. Any attack upon the House can be healed/remedied immediately.

We may also speak according to Understanding, whereby we bring forth the Word of AL unto the heart, and begin to draw out the meanings from the wells of the Letters. This is speaking according to the Numbers 1-300. When we speak patiently, and with the intent of extending a Principal of Chakmah/Wisdom, we speak from the side of Bayinah/Understanding.

We speak the Word of AL from the Body of HhaALhhim through which we convey the full extent of the Word of AL from one end unto the other. The full frequency of the word is spoken from the chamber of Fire, whereby the words blaze upon the tongue as cloven sparks of Fire. The cloven sparks of Fire are as the cloven feet of the cherubim—words that are clean, being enlightened. Those that speak words not of the Numbers of HhaOLiyun, are those yet coming to be enlightened. The Tongue is whitened as cloven forks of the Fire rest upon it. The tongue is a silver sword of Understanding, bearing the communications from the hearts of the Fire—Chakmah and the heart of Bayinah. The Fire and Sword comprise the unity of the Rod of Nephethli and Gad.

When one speaks the Word of AL according to the Mind of the Kuwáhnim, they speak from the frequencies of 1-900. In speaking from the 4 layers of Numbers, one cannot sin, for the

Words of OLiyn have become heightened in all four sides of a thought and its deed.

According to the illumination that one walks in, so they speak. The words that are composed in the servants of HhaOLiyn are as those in the Heads of Enlightenment, whereby they sin not. The frequencies of sound causes the Body of HhaALhhim to be in perfect alignment, as 7 Rings of Fire, whereby it is impossible to transgress the Order of the Minds of the Heads of Light, being of the 70 Kuwáhnim/Priest which have imparted all within a Body to be fully expanded and multiplied. The Body is composed of the Unity of the Numbers to ever emanate the glory of the consciousness—without limit and without being bound to any form, which is continually moving in progressions as the strands of unified smoke arise from the altar of incense.

The 4 sets of Numbers are the code of the Seed of the Offspring of HhaALhhim. The code numbers in the seed of mortality is flawed, thereby is the body weak and subject to attacks and death. The Mind of the Names, as they are turned to the Faces of the HhaKuwáhnim, become restored to the original Number code of their Names, whereby they put on a body of immortality.

The 4 Sets of Numbers/HhaShephurim

The Numbers of the OLiyn/גַּזְלָלוּ are based upon the values of Understanding, in that they are of the North, of the Great City of Tsiun/Zion. **The OLiyn are HhaKuwáhnim**, bearing the consciousness of the Lammæd-Yeúwd/לָל in which is the unified directive force of Light. In that the OLiyn are of the OYin, they are set apart by the Oyin consciousness that they bear, and therefore are the Source of HhaLaúwi/Levites/לָל, from which comes all of YishARAL. This is the precious distinction between HhaLaúwi and HhaKuwáhnim through which the directive force is always preserved from the Body that it makes, lest it would ever be swallowed up within a dwelling state. The original pattern of perfect consciousness remains distinct from any form yet always present in the Faces of those born of the 70, whereby it is forever at liberty to behold within the collective the faces and their transitions, whereby the succeeding glories that are emerging within the collective are prepared a vessel according to their Sacred Numbers/quashimshepharim.

The OLiyn comprise the Body of the 70 Kuwáhnim from which are the ALhhim. The OLiyn are those bearing the consciousness of the Lammæd/Staff within their hand, containing within them the Directive Consciousness, or the Neúwn, from which comes all things. This is the Force of the Momentum/Principal, commonly rendered as Father, from which all are begotten through the Body of HhaALhhim.

There are 4 sets of Numbers. The first set are the HhaKuwáhnim, which are the Numbers of the qudashqudashim—the holy of holies. The second set, which comes out of the first set, are the Numbers of HhaALhhim. These are the Numbers of the Mishkan through which all are numbered. The Body of HhaALhhim are the House of Laúwi, through which all are born. The third set, is the House of Bayinah, from which comes the strands of Light of the northeast. In Bayinah, are the camps of the north and the east that camp around the Mishkan/Tabernacle. The fourth set is the House of Chakmah, from which comes the strands of Light of the southwest. These strands are according to the six camps that are positioned in the north and the south. The position of each camp is according to the frequency of their Light and the color of their stone in the breastplate. In Chakmah, are the six camps that camp in the south and the west.

The Numbers of HhaALhhim form the Body of OLIyun which are based upon the Values of Wisdom—the Assembly of parts. These Numbers are given of the OLIyun, whereas all Numbers of HhaKuwáhnim are from within and reside in Bayinah. The Numbers of OLIyun are the Full Blessing, called the *BarachutShepharut* through which Understanding appear. The Offspring of the HhaALhhim, being of Bayinah and Chakmah, carry the Numbers of OLIyun and HhaALhhim respectively. The Offspring of HhaALhhim carry the Numbers which are spoken over their SeedNames, whereas the Numbers of HhaOLiyun are those which are of the *QudashimShepharim*—the distinguishing Numbers—those which have formed in the Arúwnn/Ark of Names in which the pattern of the Mishkan abides and whereby they form the Body of ALhhim. The Numbers of HhaALhhim are of the Body of the Mishkan above.

The Numbers of the Offspring of Chakmah are the wells of eternal salvation, conveying the ones/primary digits, in which are the Cardinal Numbers of the Lights, known as *ShepharimAchadd*—The Numbers of Unity. The Cardinal Numbers are those of the depths, being the foundation of the House of HhaALhhim. **The Numbers of the Offspring of Bayinah** are the Numbers to fully extend the ones or *ShepharimAchadd*, through which comes the full stature of the Tree of Life and the fruit that hangs upon it, in which is Chakmah. Within the Foundation of Chakmah is Bayinah, for the means to extend the Tree unto its full stature is within the SeedWord of Foundation; and yet upon the Branches of Bayinah, being those which are fully extended, is the Fruit of the Ages. Within the Fruit is Chakmah that rises with the glory of Bayinah. In Chakmah is Bayinah, and within Bayinah is Chakmah, even as the OLIyun are in HhaALhhim and HhaALhhim are in OLIyun, whereby the House is a Perfect UNION and cannot be divided, though it be of four sides.

The Collective Body of each set of Numbers contains the Values which gather at each level of Enlightenment. The Body of HhaALhhim is of HhaKuwáhnim; however, the Body of HhaALhhim is not the Kuwáhnim. The Body of HhaALhhim is the formulation of the Light of AL, however, HhaALhhim are not the Kuwáhnim that fashion the Body. The Body of HhaALhhim are the Letters which are the cloth of the Numbers, whereby they form a tent to dwell within. The Numbers are of the Kuwáhnim which determine the configurations of the fabric. The Offspring of Bayinah and Chakmah are of HhaKuwáhnim and of HhaALhhim. The Offspring of Bayinah and Chakmah may enter into the States of the Kuwáhnim and ALhhim as they bring forth the same Numbers and fabrics from which they are formed and born. Those of the same Numbers and deeds are surrounded by ALhhim, whereby HhaALhhim come to them and form a tower around their Names. This is called the strong tower of YahúWah that is formed by the Assembly of the Rings of ALhhim.

The Body of HhaALhhim is within the Head—within the 3 Houses that come from HhaKuwáhnim. Within each of the Sets of Numbers there are 3 Houses that are primary, whereby each set of Numbers is complete with the aspects of the Staff that bears Wisdom, Understanding, and Knowledge. The Body of the north is within the Head of the North as the Tsada-Tsada Ring 𐤆𐤆 is within Ring of Dan, the Shayin-Semek 𐤌𐤍 : 𐤌 𐤆𐤆 𐤍. The states of Liberty/𐤆𐤆 are within the chambers of judgement/𐤍𐤌, for all decisions are to liberate the oppressed and to bind that which is of self imposition. The Body of the south is within the Head of the South as 𐤆𐤆 is within

14: I 4. The Body of the west is within the Head of the west as $\text{מ} \oplus$: מ $\text{מ} \oplus$ \oplus . In that Meneshah, the body, is the same as the head, so we have another body appearing in their midst: the Body of Laúwi which is also called the Mishkan: $\text{מ} \oplus$: מ $\text{מ} \text{ל} \oplus$ \oplus , whereby we know by the Numbers that HhaLaúwi belong to the Numbers of HhaALhhim. Only in the HhaKuwáhnim is the Head within the Body of qadam. For the head of HhaKuwáhnim is within the Body of Consciousness, and only via the kuwahrenHhagadol does the Head appear from the midst of the 70 as 40: 4 47 0. According to the Head, so do they and their members abide within the 4 sets of Numbers, whereby Yahúdah abides in the Numbers of HhaKuwáhnim; Aparryim abides in the Numbers of HhaALhhim; RAúwaben abides in the Numbers of Chakmah, and Dan abides in the Numbers of Bayinah. For where the head is, so is the state of their abode. Accordingly, those that reside within the 4 sets of Numbers, make their offerings and speak their words with the Numbers in the lands in which they live.

The Squares are the Values of the 4 Sides of a Thought United as one

The four sides of Light are the qadam/east, the negev/south, the yúwm/west, and the tsaphun/north. These sides of Light are according to the Numbers of HhaKuwáhnim. The Numbers of ALOLiyn are the qadam, for these are the origins of all thought. The Body of HhaKuwáhnim, being HhaALhhim, are the Lights of yúwm/the west. The Lights of Chakmah are those of the negev/south; the northern Lights are those of Bayinah. Herein are the Numbers of the Lights of ALOLiyn, ALhhim, and ALYishARAL—the Offspring of HhaKuwáhnim are ALOLiyn and HhaALhhim. When we approach the qadam, we turn towards the Table of the Numbers and the Faces thereof, for these are the Numbers of our Origin, whereby it is called qadam/east—the Gate to the distinguished waters of Life.

Why are the Numbers of various values in each set? The Numbers of HhaOLiyn and of the Offspring of Bayinah are a reservation of strength to ever replenish the Body which it has composed by its impartations/givings. Thus amidst the Shayin of HhaOLiyn, being of 900, and the Shayin of HhaALhhim, being 126, is the value of 874/ ΔOXX , via which the Testimonies of Fire are ever renewed within the Body of HhaALhhim. Amidst the Rayish of HhaOLiyn and the Rayish of its perfect Body of HhaALhhim are the Values of 495 ($600-105=495/\text{א} \text{ר} \text{ח}$, from which comes the Law of Liberty. Knowledge is the composition of all liberated thoughts contained within an inscription or saying, whereby the Body of HhaALhhim is the Teúwrah/Torah or the writings of the Kuwáhnim. Hence, via the Letters, the Body of HhaALhhim appears, for these are the inscriptions of the Fire of HhaKuwáhnim.

The sum of the values in HhaKuwáhnim are 3501. This value is the base or the foundation of all of the parts within HhaKuwáhnim which are composed from the 7 Rings in HhaKuwáhnim .i.e. The part of Yahúdah is $3501+400+210$, whereby its values are 4111. The House of HhaKuwáhnim is the Qudashqudashim—the Holy of Holies in which is the Arúwan/Ark of the Covenant. As guardians of the Arúwan, the paired keRúwvim/Cherubim abide upon the Arúwan from which the Teachings of HhaTeuwrah are dispensed to all who are as HhakeRúwvim. According to the 35 pairs of HhaKuwáhnim, so are all Messengers/Angels and the Names that are formed within the Body of ALhhim. Every Name and every Thought belongs to one of the 35

The Foundational Sum Values of the 4

900	600	400	300	210	130	60
W	4	Φ	τ	7	0	Ξ
167	117	77	47	27	17	8
Y	W	Ɔ	Y	7	⊗	H
28	21	15	10	6	3	1
I	Y	Ξ	Δ	7	9	4

The Numbers Words of HhaKuwánnim—The 70 Heads Illuminated

3501
HhaKúwahnim

The Qudashqudashim Holy of Holies

Pairs of HhaKuwánnim. The 35 pairs are those whose Names comprise the pages of the Book of Life, for these Names are the Life of the Lammæd, being five/א and thirty/ל.

As one makes the oylah, **the attributes of meekness** are determined numerically and by expression in each offering, whereby the faces of the offerings are measured. The values of the parts of the meek one/kevesh/lamb for the offering are calculated by adding **the base Numbers of the House** in which meekness appears to the Numbers of the fruit/parts being offered from the House. i.e. *For the offering of Yahúdah/Judah:* the parts of meekness to discern values within an offering of Yishshakkar/Issachar are the parts of Qúphah-Paúwah Ring in HhaKuwánnim. These attributes are offered on behalf of all at the level of the Kuwánnim. Within the offering of Yishshakkar are twelve parts. The part of Yahúdah in an offering pertains to the discerning values within the Consciousness of Yishshakkar. The attributes of meekness pertaining to discerning values—the part of Yahúdah are $\Phi/400 + 7/210 = 610$. Their combined values in HhaKuwánnim are 4111. To determine the sum values of the attributes, add the sum values of the House in which the meek one/kevesh is born plus the supportive parts of meekness, which are the fruit of this body. Together, the values of meekness are: the sum of

126	105	85	66	48	31	15
W	4	Φ	τ	7	0	Ξ
77	63	50	38	27	17	8
Y	W	Ɔ	Y	7	⊗	H
28	21	15	10	6	3	1
I	Y	Ξ	Δ	7	9	4

The Numbers/Words of HhaALhhim—The Body of Chakmah and Bayinah

954
HhaALhhim

The Qudash The Holy Mishkan Haykal Tent of Meeting

300	200	100	90	80	70	60
W	4	Φ	τ	7	0	Ξ
50	40	30	20	10	9	8
Y	W	Ɔ	Y	7	⊗	H
7	6	5	4	3	2	1
I	Y	Ξ	Δ	7	9	4

The Numbers/Words of the Offspring of Bayinah

3366
Bayinah

Counsel of YahúWah Queen of the North House of Understanding

21	20	19	18	17	16	15
W	4	Φ	τ	7	0	Ξ
14	13	12	11	10	9	8
Y	W	Ɔ	Y	7	⊗	H
7	6	5	4	3	2	1
I	Y	Ξ	Δ	7	9	4

The Numbers/Words of the Offspring of Chakmah

1089
Chakmah

Counsel of YahúWah Queen of the South House of Wisdom

The Foundational Sum of 8910

the sum of HhaKuwánnim/3501+the sum of the part/610 = 4111. The composite values of 4111 are read as the platform/square/4 in which are three aligned unified states of Wisdom, Understanding, and Knowledge/111. Why do we add the base values of the House—3501 to the values of each of the parts that are from the House? The reason that we add the base Number to each of the parts is that each of the parts within the 7 Rings, in each House, carries the pattern, or the Number of Origin of the House. Thus, within the eyes, or within the ears, the pattern of the House is foundational, whereby the code of Numbers that are within each part permits them to abide together

900	600	400	300	210	130	60
W ₃₀₀	A ₂₀₀	Φ ₁₀₀	ƚ ₉₀	ƚ ₈₀	○ ₇₀	⌘ ₆₀
167	117	77	47	27	17	8
Y ₅₀	W ₄₀	ƚ ₃₀	Y ₂₀	ƚ ₁₀	⊗ ₉	H ₈
28	21	15	10	6	3	1
I ₇	Y ₆	ƚ ₅	Δ ₄	ƚ ₃	ƚ ₂	Δ ₁

The Numbers/Words of HhaKuwáhnim—The 70 Heads Illuminated

126	105	85	66	48	31	15
W ₂₁	A ₂₀	Φ ₁₉	ƚ ₁₈	ƚ ₁₇	○ ₁₆	⌘ ₁₅
77	63	50	38	27	17	8
Y ₁₄	W ₁₃	ƚ ₁₂	Y ₁₁	ƚ ₁₀	⊗ ₉	H ₈
28	21	15	10	6	3	1
I ₇	Y ₆	ƚ ₅	Δ ₄	ƚ ₃	ƚ ₂	Δ ₁

The Numbers/Words of HhaALhhim—The Body of Chakmah and Bayinah

900	300	200	100	90	80	70	60
←	W	A	Φ	ƚ	ƚ	○	⌘
167	50	40	30	20	10	9	8
←	Y	W	ƚ	Y	ƚ	⊗	H
28	7	6	5	4	3	2	1
←	I	Y	ƚ	Δ	ƚ	ƚ	Δ

The Numbers/Words of the Offspring of Bayinah

126	21	20	19	18	17	16	15
←	W	A	Φ	ƚ	ƚ	○	⌘
77	14	13	12	11	10	9	8
←	Y	W	ƚ	Y	ƚ	⊗	H
28	7	6	5	4	3	2	1
←	I	Y	ƚ	Δ	ƚ	ƚ	Δ

The Numbers/Words of the Offspring of Chakmah

as One. Without this congruency of values, parts in one person, i.e. the eyes are unable to unite with the eyes in another, for the frequency of the values are not in agreement between the two. The parts are compatible or incompatible like transplants that are either accepted or rejected to comprise the sum of one to another. The problem with an implant is that the base codes in the parts are not the same as the body in which it is being planted. As two Rings are welded together, they appear as three Rings for in their midst is the Ring of the Staff that joins them as one. Each of the Rings of HhaKuwáhnim bear the Numbers of the Qadam within them and all that is born of within the Kuwáhnim carry the Numbers of the House, just as everyone of a herd is branded with the Numbers to which it belongs. The values of 3501 are within all Names of HhaKuwáhnim, of Yahúdah, of Yishshakkar, and Zebúwlan, for these houses carry the frequencies of the Qadam/eastern illumination/origins. The values of 3501 are read as *the 35 pairs which provide the Directive Consciousness/0 as One/1*. To these foundational values the parts of the offerings of Yahúdah, Yishshakkar, and Zebúwlan are distinguished to be of HhaKuwáhnim.

The sum values of the House of HhaALhhim are 954, which being read are *the fruit of the Consciousness Directive Mind of the Squared foundation of the City of ALhhim*. In determining the values of all of the Rings of Numbers within the House, the central column is doubled as the Kephúw-Kephúw, etc. According to the patterns in HhaKuwáhnim, being the Numbers of Enlightenment, the House of HhaALhhim is built. The HhaKuwáhnim are of Qadam, being the Origin of all things. The House that is built in the west is the depository of all the Rivers that flow from the east. In the House of HhaALhhim is the Mishkan/Dwelling of the 70 Kuwáhnim, in which all Names are born. The House of HhaALhhim is given to those of Laúwi—the Body of HhaALhhim, in which are those of Qahhath/Kohath, Gershun, and Merari. From the Body of Laúwi come the Offspring of HhaALhhim, known as the Children of YishARAL.

The sides of HhaKuwáhnim and HhaALhhim unite to form the Houses of Bayinah, on the north, and the Houses of Chakmah, on the south, in which are the Lights of HhaALhhim. The values on the left/north side of HhaKuwáhnim are 28, 167, and 900. These values are the sums of each of the rows in Bayinah. The values on the left/north side of the House of HhaALhhihm are 28, 77, 126. These are the sum values of the rows in the House of Chakmah/Wisdom. The 21 values 1-300 in the House of Bayinah are within the spaces of the Numbers in HhaKuwahnim. Likewise, the 21 values 1-21 in the House of Chakmah are within the spaces of the Numbers in HhaALhhim. As we have learned in the northern path through Dan, the attributes come from the northern side, from which they are sent forth to be fully extended into the radiant faces. As a flower makes a bud, so do the values gather in the north side of the Houses. The opening of the flower is likened unto the openings of the values of Enlightenment, whereby they are spread abroad.

The integration of the Numbers and their revelations come through the Letters, which are the garments of the Tree of Life. Via the combination of the Numbers and the Letters, the Sayings of the Enlightenment, being Numbers, and the Sayings of their Dwelling States, being Letters, are revealed. As the Numbers extend that which is within themselves, so the Letters of HhaALhhim are created. What is on their north side is darkened, and what is on their south side is full of light. When it says that the Voice comes from the midst of the darkness, the text is conveying that the words are coming from the side of Understanding. The Life of the values are within their midst, whether it be a Number or a Letter, from which the Light, being the Life, breaks forth. As a day, the beginning of a day is dark; however, in the middle of a day—sunrise, the Light of the day breaks forth, until it settles from which it arose. The span of the sun in the sky is the Body of Chakmah. The span of the moon is the Body of Bayinah. As the sun rises and sets, it makes a ring of Light, as a blaze of fire that cuts out a path within the sky. Likewise, the moon, as it passes through the sky makes a path, and those that follow are lead unto the gates of Understanding.

The north side of a day makes a ring, and the south side of a day makes a ring. Within each of these two rings are 6 hours, each hour being 30° according to the Staff of the Lammæd—the Number of 30. The movement of the staff turns 12° each day according to the Lammæd in Chakmah. The union of the two Rings, one of Chakmah, and one of Bayinah, make up the Body of HhaALhhim in which are the Numbers of HhaKuwáhnim, the Most High OLiyun. The union of the two rings is the full measure of the staff for a day. The two rings made each day are the span in which an oylah/daily offering is made. Where the rings meet in the evening, is the merger of all that has been processed within 12 hours, 6 hours from evening and 6 hours from morning. The emanations of Chakmah are from the east, and to the east they return. In that the earth is moving one revolution during a day, the east corner of the earth is at the opposite side in 6 hours at sunset, from whence the light broke forth at sunrise. The emanations of Bayinah are from various elevations, according to the mind of the month, that is related to the members for the evening offering of the day. The space between the location of the offerings for an evening and its morning, is the size of the arc that is made by the moon. On the full moon, the arc spans from the yúwm to yúwm, or the full span of twelve houses. Every evening the positioning of the moon is set according to the determinations of the offerings of the evening

with those of the morning. When the moon is dark, or seen only for a quarter of an hour, it signifies that the proximity of the offerings of the evening and the morning are together in one of the twelve portions of the Body of HhaALhhim. In the midst of the evenings, called twilight, *the lights of the beginning*—at the head of a day, *and the lights at the end* of a day, being the trailing tail of the sun, *intertwine, from end to end*, via which a new day commences. The intertwining of values of the Numbers of HhaKuwáhnim and their Body of HhaALhhim are interwoven each day in the midst of the evenings from which comes all of the Sayings and the Deeds of Aúwer.

The sum values of all Numbers in the south sides of HhaKuwahnim and those in HhaALhhim are the foundation for the House of Chakmah. The sum values of all Numbers in the north sides of HhaKuwáhnim and HhaALhhim are the base or foundational values of the House of Bayinah. In that all values of Bayinah are within HhaKuwáhnim, the words and sayings of HhaKuwáhnim are made known through the Words of Bayinah. In that all values of Chakmah are within HhaALhhim, all sayings and words of HhaALhhim are made known through the Words of Chakmah. One bears the fruit from their sides, as the fruit reveals the details and the faces of the Numbers and Letters from which they are formed and born.

The pairing of the Numbers and the Letters yield all words and sayings of Aúwer/Light. The joined values in HhaKuwáhnim and in the House of HhaALhhim are the foundation of the House of Chakmah and the House of Bayinah, whereby the base values of Chakmah are 1089, and the base values of Bayinah are 3366.

The values of their Houses are the base of the offerings, being an organization of expressed thoughts, from which flow all that is born within them. Those offerings which are aligned with HhaKuwáhnim and HhaALhhim are those that are acceptable, and therefore the offerings are called to be agreeable, or of a sweet savor, as the thoughts of the offerings arise and are discerned, being detected within the nostrils or portals unto the Minds of Perfect Pairs bearing the full consciousness. Those thoughts which are of the Body of HhaALhhim, being formulations of the Numbers of HhaKuwáhnim, are depicted as animals—animated faces which characterize the values of the thoughts.

Animals that prey upon each other are not acceptable, nor are those that do not bear the signs of perfection in their midst. When one partakes of the thoughts to prey upon another, they weave within themselves the basis of stealing/robbing, maiming, hurting, spoiling, etc. into their composition, whereby they bring into themselves the patterns of the faulty numbers and their forms within their houses. With such attributes of thought, they cause war within their soul, and when left unquenched, it spreads into the fabric of their consciousness and dwellings. The Teúwrah states that the unclean beast is the defilement of the soul; however, it also defiles the garment of the body, for as the soul is expressed through the body, the body bears the shame of the unrighteous soul that has separated itself from the Breath that bore it, whereby it dies/sleeps being inactivated in its sin. Animals that are gregarious in nature and which are of the flocks are most noteworthy, such as the gentle meek ones/lambs as well as those that bear them. Most of the prescribed animals for the offerings are of the year, whereby the offerings are in the midst of being made, and correspond to the royal secretions of life within a soul. The cattle depict the organization of the ALphah power, and its prevailing strength; the sheep convey the Body of

HhaALhhim and the meekness of their mannerisms; the goats depict the Force of Unity that binds all together and their leadership; the doves convey the freedom that only is found in peace amongst the giving and tending of thoughts; the pigeons convey the great understanding that comes from the heart. Words of anger, selfishness, condemnation, abruptness, separation, are far apart from the Congregations of OLiYun, and hence they, nor their forms, are acceptable upon the altars of YahúWah. While the translators have rendered the same terminologies as animals in the scrolls, the original intent is to convey an organization of thoughts and their acceptable forms, rather than the form itself. For though the blood of the beast may be shed, it is the heart of the one coming that is to be given, and not the beast of the field. For if one sheds the blood of a beast, how can they pass from one level unto another, and if one gives of their own blood, they may, by their own blood enter into the *qudashqudashim* and make transference from one level unto another. For only by the elevation of the Numbers and their Letters within us, can we rise into other realms in which we have been seated. For as the sun rises and sets, does it not return to the point from which it began? Hence, the way home is by making the offering that pertain to the foundation and to the Houses from which we have been formed and born.

As the organization of thoughts are brought forth each day, and all do bring forth the organization of their thoughts, either to YahúWah, or to the demons that roam amongst the untame, the blood, which carries the thoughts, is spilled whenever a word is spoken or a deed is done. When the blood is released from the oylah, it is applied to the garment that is worn and to the sum of their Rings. As the blood of the kevash is offered unto YahúWah twice daily, *the blood washes*, meaning that *the blood activates the garment* that has been made during the previous oylah whereby it may be worn. In that the garment is as a screen, being called the screen before the gates, so is the fabric, a weaving upon the warp and the woof of each side, whereby the blood passes through the garment and thereby dashes the thoughts being carried within the blood upon the full spectrum of the Rings, in which are the 12 stones that form the altar of earth, being composed of the spaces within our Names.

The Bread of the offering is according to the Seed of the House in which the offering is made. From the Seed of the Lamb, or the offering, the thoughts within the offering come to the head, whereby the full extent of the offering is formulated. Through the opening of the neck the properties of the body of the lamb are opened, and through the formulations of the Seed within the Body, the full measure of the thought is understood, from its foundation unto its full ascension.

The bread of the offerings is unleavened, whereby it endures to fully sustain the offering. For if we have a clean set of organized thoughts, and are processing it with a body of leavening, denoting pride, we fail to bring forth the full measure of the thoughts in a corresponding manner. The manchaih/mincha, or the bread of the offerings, is unleavened, whereby in humility we bear upon our cross the thoughts that are being emitted from our shed blood. Leavened bread cuts short the presentation of the organized thoughts, whereby the thoughts of the offering do not rise with the Lights, nor are they be able to arise fully, due to the shadowing of the mind that permits itself to be exalted in the midst of others, whereby the offering is no longer unto YahúWah—the Collective.

The Bread of the Offering depicts the Presence of the Numbers and the Body that bears the Numbers. The Bread is formed from the body/lamb of organized thoughts—made from the Seed, being beaten with oil and salt, whereby that which is within it is discerned with full flavor. The Seed is extracted from the foundation to be gathered at the head whereby the Numbers within the Seed are opened. As the myriads of angels, the seeds are joined together according to the association of the parts. In that the Bread pertains to the associations of parts, it is made by the House of Qahhath/Kohath. With the success of the Bread Offering, so the wine flows. The measure of wine that is served is according to the offering configurations, if a bullock, then 1/2 hin, etc. [For further details regarding the offerings refer to the portions of Teúwrah, and reference BHM publication: The Service of the Mishkan-The Tabernacle].

The path to the west is the highway of the south, for only via the Illumination of the Negev can one come into the City of HhaALhhim. For who can come unto the Body of the Letters except that their eyes and ears are open whereby they can speak the words of ALhhim. For any of the multitudes can make a sound, and who can discern the meaning of the sound?

The path to the east is the course way of the north. For only by traveling through the mysteries of Dan in Tsaphun, can one come to the Qadam of HhaKuwáhnim. For how can one enter into the House of the Numbers unless they are given the codes. For when the keys are given to unlock the mysteries, therein will one find the path to the Numbers.

Upon passing through the paths of the Negev, one is granted access into the City of ALhhim. Then upon passing through the sides of the Tsaphun, one receives the keys of Daúwd/David to enter into the double Dallath in HhaKuwáhnim, in which is the City of Daúwd. Materials available are the Teúwrah Light Dictionary, that will aid your journey in the Negev/south; and the House of Dan, which will aid your steps in HhaTsaphun/the north.

Calculating the Values of the 4 Sides

The values of HhaOLiyun are from 1 to 900. The method of determining the values is by adding the sum of one value with the sum of the value that is within it or adjoins it. Beginning with ALphah, the value is 1. In adding Bayit/2 to the value within the ALphah/2, there are 3. When we add the value of the Gammal/3 with the Bayit/3, there are 6, and joining the Dallath there are now 10. The Hhúwa is 15 as it joins to the Dallath. The Úwah is now 21, and with seven more, the Zayin is 28. **This method of counting is called the path of blessing, for all that is present in joined to another.**

We may discern further the value of 1, as we consider all that is within the Zayin ALphah Ring. As we add the values of $21+15+10+6+3$ we have the sum of 55, which is read as parts: Hhúwa/5 parts + Hhúwa/5 parts whereby we affirm the Numbers within the ALphah comprise the value of 1, being the same as the 28/1 from which it is born. The ends of Wisdom, and that which is in the midst of Wisdom, are all ones, being the measures of unity of HhaKuwáhnim: 1-900/1, from which comes all houses, for the Zayin/28 is 1, likewise is the Dallath/10/1, and the ALphah/55/1. All Numbers are four states of oneness: 1:1:1:1, which is written as 1111.

How do we know that the Zayin is 28 in the Houses of HhaOLiyun and in the Houses of HhaALhhim, and yet 7 in the Houses of ALYishARAL? We know that Zayin is 28 for there are 4 tongues that speak the Words of Light, the tongue of Qadam, the tongue of Negev, the tongue of Yúwm, and the tongue of Tsaphun. However, when the Zayin appears in the Houses of YishARAL, the value of Zayin is 7, for it conveys the value of the one tongue within the House that it is born. In the House of Chakmah, it is the tongue of Negev; in the House of Bayinah, it is the tongue of Tsaphun. **The value of the Zayin is determined by function** in that the Light speaks from four sides. The Sayings of the four sides is within the values 84. **The value of a Letter, within the 4 sets of Numbers pertains to placement and function.** The corner positions are where the tongue enters into the chambers, whereby the tongue speaks from all four sides; hence, the values are $7 \times 4 = 28$.

The Body of HhaALhhim

To build the Body of any thought, take the values that are within the Thought of that which one is to create, and compress the values [use the reductive method], whereby one makes a solid foundation to build from. Determining the sum of their Numbers and the parts/sides (square roots) that are within them. Add them together and compress the values again until one arrives at a Seed—the Word solidified to bear the full consciousness. The Greeks called this Seed—the compression of thoughts—the Logos. With the Seed, the thought can be transmitted via Breath to any place that makes room for it. The process of compressing the Values makes a foundation from which the values can become extended to reveal the Glory of the Unity from which the Thoughts originates. From the values of HhaOLiyun, the Most High, the sum of the sides/square root of each component within Perfect Knowledge, being 7 Numbers, and the sum of the sides/square root of each component with Perfect Understanding, being 7 Numbers, and the sum of the sides/square root of each component the comprises Perfect Wisdom, being 7 Numbers are then added together by the level of the Thought.

The seven attributes of Wisdom are Perfect, and need no further attributes; likewise are the Thoughts of Understanding Perfect, and those of Knowledge Perfect. Each House is a layer, which is the Principal wave of Thought that extends from one end unto the other. In HhaOLiyun, the wave of Knowledge extends from 60-900, in which is the value of 15. ***The wave of Knowledge of HhaOLiyun is the basis for creating the city of HhaALhhim*** [Chazon/Revelations 21:16]. **When one adds the ends of wave, they determine the rod thereof.** Hence, the rod of Knowledge of HhaOLiyun is 1500, for being of the third level of the Most High, it is the full extension of Mind through the 0:0, or mouth to mouth state of divulging the attributes—Numbers within the wave. With this Knowledge, we may compute the rod of each House within each side of the Numbers, for each set of Numbers is a side. The HhaKuwáhnim are the east; the HhaALhhim are the west, the Numbers of the Bayinah are the north, and the Numbers of Chakmah are the south.

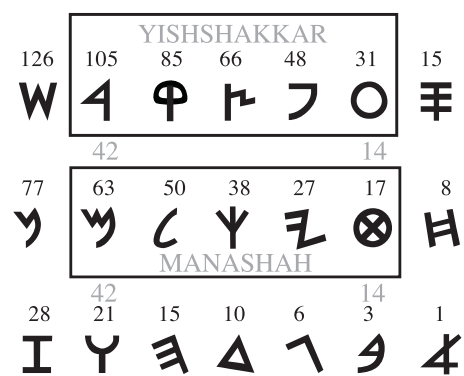
The primary digit of a Number is its foundation. Hence, the primary digit of 900, is 9, which is the square root of its foundation: $28+21+15+10+6+3+1=84$. The square root of the foun-

dition sum/84 is 916515138991168 which comprises the sum of 73/1. 900 is the expansion of the ALphah/1 within the collective Minds of HhaKuWáhnim. From the foundation of 916515138991168, the expansion occurs within the Mind to be 900, for the values expand as they ascend by a forearm of 10, whereby the third row is 900. Only by the deeds of the foundation, can one attain to Knowledge, whereby their hand may extend unto the Tree of Life and take of the Fruit thereof being of the value of $900/\oplus \times \text{לל}$. The Number of 10 is in the very midst of the Numbers of Wisdom in HhaKuWáhnim, whereby the deeds that are performed by the hand must be of the same frequency before one has access to enter into the Mishkan or beyond the screen of the inner sanctuary. Behind the hand of every deed is the Thought. When the Thought carries the value of 900, the deed is 10, the summation of the root of $84/916515138991168/73/10/1$. The gate to the Mishkan is the Dallath/ Δ in HhaALhhim, and the gate to the inner sanctuary is the Dallath/ Δ in HhaKuWáhnim, both which have the value of $10/\text{ל}$, the forearm of ALphah.

The Body of HhaALhhim is the Structure of Baniymin and the Words of Zebúwlan that are woven together upon the warp and the woof of their Numbers and Letters. Baniymin, being of the Seed, provides the Numbers of the warp, and Zebúwlan, being of the most honorable state, provides the Letters in which the Seed becomes clothed. As Tehillah 87 states, OLiyn fittly dresses those that are born of Tsiyun, the City of ALhhim. The construct of the warp and the woof corresponds to the daily arrangement of the garments that are woven each evening and morning. The previous offering provides the Numbers of the warp, and the offering being made provides the Letters for the woof. This occurs day and night, whereby the previous offering determines the parameters of the Numbers for the Words that are given during an oylah.

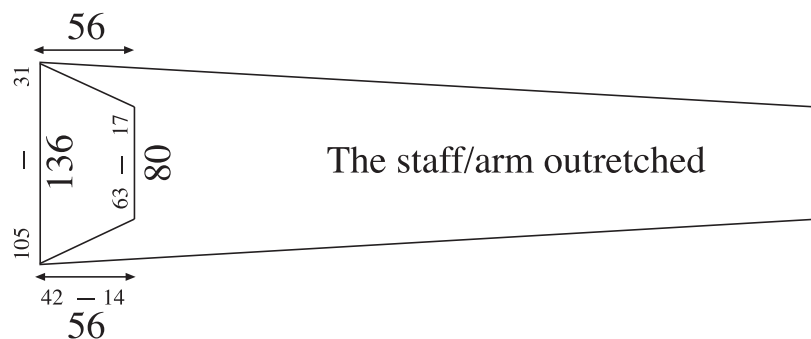
As we learned how to determine the measurement of a rod, by adding the ends thereof, we can measure specific parts of the Mishkan by the staff of MaShah and by the staff of Aharúwan. The staff of maShayh is called the Staff of HhaALhhim. This staff has come to be called the cross of Yishshakkar to Meneshah, upon which all parts are hung. The Staff of HhaALhhim depicts the arm, and the Staff of HhaKuWahnim depicts the leg. Upon these two staffs all of the Sayings of the Teúwrah/Law and the Neviim/Prophets are hung, for every Saying pertains to a deed of HhaALhhim according to the Mind of HhaKuWáhnim [Mattityahu/Matt. 22:40]. The rule that one

loves YahúWah with all of their heart, soul and steam is the rule of the leg, and the rule that one loves their neighbor is the rule of the hand.



The Numbers/Words of HhaALhhim—The Body of ALOZAR

The Numbers of HhaALhhim that comprise the Ring of Yishshakkar are the Values 105 — 80; the Ring of Meneshah is comprised of the Values 63 — 17. Adding the sum of both ends: $105+80=136$; $63+17=80$; together the Staff is 216 (the same values as the House 126). The Value of 1 moves into the center, at the elbow; the six at the hand convey the 6 Names that form each wing, while the Value of 2 is at the shoulder, upon which the arm is established/founded. The spaces in their midst are 56 ($42+14$) per side. The Staff of MaShah is at one end: 136,



being the shoulder, and 80 at the other end, being the hand. The values of 56 extended are for the upper and lower parts of the arm. As the configuration is stretched out, the shape of the rod is likened to the arm.

Calculations of a Cubit

Every deed is the extension of ALphah, being the forearm of the 900, from which the value of 18 is said to be a cubit, the length of a forearm. The value of 18 is ALphahChayit, or the basis of Unity being stretched out from the directive conscious mind of the Neúwn to the Chayit. Remember the saying, *“Every Number is equal and is the sum of One, for every Number is comprised of values that are Unified as One and come from One.”* The values of 18 are the distinguishing attributes or deeds of 900. When one distinguishes the deeds—the forearms that are in 900, they discover the values of 50, illustrated in the formula $900 \div 18 = 50$, which is the heartbeat of every Thought, even as 50 is the Heart of Understanding—Bayinah. When HhaKuWáhnim give all of their Numbers, they formulate the Body of HhaALhhim, and **create the wave of Knowledge 126**, which is the sum of 18. The wave of the Knowledge of HhaALhhim is 7, whereby the length of its rod are the values of 7200 (7, being the ends 1+6, with the 2 in the midst, they are read as 72) in which are 144000 cubits [Chazon/Revelations 21:17]. This is the measure of the city of HhaALhhim from side to side; however its height and its width and its depth are of the values of HhaKuWahnim, being of the square root of 900, which is 30, and the sides of the square of 30 are 15, of which the city is $1500 \times 1500 \times 1500$ (4500 to the third level), or the sum of 3375000000 in which are the values of every deed/18. For every thought there is a deed, and for every deed there is a field through which the thought is extended to reveal its glory.

In like manner, every day is the revelation of how the House of HhaALhhim is built through the emanations of the Name of אלה/YAH/15 in three levels. This is the emanation of the Lights of Wisdom, the sun, the Lights of Bayinah, the moon, and the Lights of Knowledge, which are greater than the sum of both the sun and the moon, for they are Their Offspring, the stars. The sum of the Numbers in the House of HhaKuWahnim is 3501/9. As one beholds the values of 3501 from both sides, one sees the 9:9 ratio of which are the Houses of HhaALhhim—954/9:9, Bayinah—3366/9:9, and Chakmah 1089/9:9 in their configurations of Thought from their Origin in Qadam.

What is in the midst is the same of that which is of the ends, whereby the Wave of the Thought can renew itself from within and thereby create a continual flow from the inner to the outer dimension of its Ring even as the bees, being all of the same Queen and the same Number, continually flow from the center to the outer edges of the hive. As noted in the wave of

Wisdom in HhaALhhim, the value of Zayin/28/1 at one end and the value of ALphah/1 at the other are the same values, and the value of Dallath/10/1 is in the midst.

The first compression is to find *the square root* within each attribute. The root values are in the Minds of The Twelve in Mount Aurrat, for within the heart of the Staff, all Numbers come forth to be factored by HhaKuwáhnim. The Principle or Idea of Enlightenment is offered by The Twelve, then it is factored as it where it belongs according to the Values inherent within the Thought. These values are added within each wave/row of Numbers. The sum of roots are then united, this is the second compression, often termed a value of reduction, whereby the square of 900, 600, 400, 300, 210, 130, and 60 are united to read 126. The sum of the squares is then compressed again, as the third compression, whereby the values of 126 are read to be the values of 9. Nine is the primary Number from which all is drawn out of to comprise the Body of HhaALhhim, for the Body is the fruit thereof of all Numbers of HhaKuwáhnim. The term “values” is used to denote that within the 9 are many parts compressed—the unified/1 of 2600. The means of compression are to provide eternal strength to the Body that it has made, as through the compression, a source of energy is made and drawn from. As long as the compression value is maintained, so is the source of energy maintained. For while all is drawn out from the values compressed, those compressed are forever united to one another, whereby the value of the foundation of the fruit remains.

The other purpose of the three levels of compression is to hide the attributes from the arrogant so that the values are never exploited or used in anyway that is not in harmony with the Qadam Collective Mind. Hence, only when the heart has been tested to know that the values will be used in accordance with the Qadam Assembly, shall they be revealed to be opened and then released into the Hand of the One—being of the Unified—that shall find them. Though they be revealed, the testing process will continue, before they are opened. And upon their opening, the heart shall again be tested before the values are released. These periods of examination are known as the Test of Wisdom, before they are revealed; the Test of Understanding, before they are opened; and the Test of Knowledge, before they are released. In the process of the revelation of the Qadam Mind, each step is called a progression of thought unto entering into the qudashqudashim, the most holy place of the mishkan.

Examine the four waves of Perfection to know that which comprises the state of Perfection, in order that you are Perfect as the Collective—YahúWah—is Perfect. We behold the Body of Chakmah to be 1-21—the unified parts of a word or a state. The Body of Bayinah is 1-300—the unified order of Fire, whereby all things are tested/examined and measured before they are extended, for without the Fire there is no expansion [Tehillah 26:2; I Cor 3:13, ALphah Kayphah/I Pet 1:7]. The Body of HhaALhhim is 1-126, the perfection that belongs to the unified pairs of the Tree of Life. The Body of HhaKuwáhnim, being 1-900, is the perfection of Freedom within every domain.

In the Body of HhaKuwahnim, there is the foundation of the ones, and likewise in the Body of HhaALhhim. What is on the left and right is the same as that which is in the midst: $28+21+15 = 10/1 = 6+3+1$. As the Rings are formed from the core of Wisdom, being the 10, the foundation of four is laid: 15+6 surrounds the 10 in the core, whose sum is 31/4. The

perfection of the foundation is $21+3$, and with the core is the sum of $34/7$. Perfection comes by the Union of $2 \Upsilon+\vartheta$ with the core $\Delta = \Delta/34/7$. The extent of the perfection of Wisdom is beheld as the Ring of Zayin and ALphah, being 29 surrounding the core of 10, to comprise $39/12$ or 3. The perfect state of Wisdom becomes 12 that are in 10, the sum of which is 22. The same may be said of Bayinah, and together they are 44—HhaTsur. Through the union of Wisdom and Understanding all things are built without defect, being of the perfection of the Numbers, whereby all that is visible is the same as the invisible.

If you think during the process of determining the Perfect State that you are of greater value or of more importance than another during the days of your discovery, you will thwart your progression and create unclean thoughts within the spaces or lands of your sojourn, which you must expel prior to further stages of revelation. For with unclean thoughts you cannot move into other sacred levels of the OLiyn, for the frequency of your mind will be in opposition to those of HhaOLiyn, and thus you will repel yourself from going forward. As the swine were drowned in the waters, so you must overcome the unclean within the waters of your understanding and thereby wash them from your lands in a stream of ablutions [SepherMaoshahShlichim/Acts 2:38-40]. Many have sought to be washed without ever first examining every land and space that is within them, whereby the washing had no affect internally. Rather their sins are now concealed within a layer of illusion, thinking to themselves that they were clean, having made no examination of all of their lands.

The Measures of Grace

Through grace and assuredly by appropriating the measures of grace we attain perfection and have access unto the full faces of HhaALhhim. The measures of grace are evident in the Numbers of the Neúwn-Chayit Rings in the levels of consciousness, from Chakmah unto HhaOLiyn. i.e. The Numbers of the grace of Chakmah are 814—the Chayit/8 to the Neúwn/14. Grace elevates as the Chayit unto the empowerment of the decisive will—the Neúwn—to implement the thoughts into righteous deeds. Without implementations the grace falls short.

The grace comes upon the assembled parts as they are arranged upon the altar. There is the grace of Wisdom that comes from the parts of Yahúdah, pertaining to the large stone of the liver. Through measures of grace, 814, one acquires the perfection of Chakmah. The grace/favor to extend from the foundation is activated with the grace of Yahúdah. The measure of 814 provides grace each evening and morning whereby the head within the offering arises through the Body of the Offering and passes through the ten gates/portals of ascension. With the grace of 814 one may access all within the Body and the Mind through the 4 portals of the Body and the 10 portals of the Mind, the grace of Neúwn/14 ($4+10$).

There are also measures of grace which enable all to become extended. This is the grace on the loins. Through the measures of 850 one acquires the perfection of Bayinah. The means to walk with the Directive Consciousness of Understanding is imparted. The values of 850 is the grace that provides ascension into all avenues and paths of Illumination from the midst of Understanding.

The measures of grace cover the inwards, as a garment of Letters formed by HhaALhhim. Through the measures of 877 one acquires the perfection of HhaALhhim. Grace is provided to formulate the beautiful garments in which one is attired. The values of grace as 877 is the means of grace to ascend into *The Sayings of the Seven as united pairs*.

The grace of HhaKuwáhnim follow after. From the eyes of HhaKuwáhnim the grace flows to give us comprehension of the intent unto the full strength of the deeds of HhaTeúwrah. Through the measures of 8167 one acquires the perfection of HhaOLiyun. The favor/8 to walk in the consciousness/16 that extends one end unto another is imparted unto the perfection/7 of soul. The Number of grace, 8167, is the grace to come unto the consciousness of perfection.

For by grace alone, can you come to know the unlimited glory that is in your Name and come to stand amongst the Trees of the Offspring of HhaOLiyun. Grace enables you to look into the Faces of the Full Counsel of the Body, the Prince of the Head, and the Kuwáhnim who are in the Most High, whereby you can be changed and grow into the expressions of Perfection. Upon receiving the allocation of grace daily as you make the oylah, lift your faces with gratitude and gaze into the Faces of Chakmah and Bayinah, and in the Faces of Knowledge, and into the Faces of HhaKuwáhnim that you may be changed unto their likeness.

None will taste of the glory nor the power that is not of Their Unified Mind, for no power that belongs to HhaOLiyun will ever come into the Hands of the unrighteous who could attempt to use it for their own glory, for even if one would attempt to use the power for their own glory, upon having the frequency changed within them, as petals that fade and loose their color, so will they confuse themselves so that the power will fade from their consciousness. In this manner one looses what they once obtained, for when they turn back, they are confused and loose the scent of the direction in which they were proceeding; likewise, are those who go out from the Rings of HhaALhhim, for they loose their direction, and they stumble upon their own stones having cast them down into the path that they are cutting out according to the reflection of their own faces which they follow after, instead of after the Faces of YahúWah.

There are those who cannot learn from another, nor sit at their feet, for they do not see themselves to be part of the Body of HhaALhhim. Thinking that they are separate, they pursue to know by themselves the paths of Life, and herein they stumble from the Intelligence of Unity. To every ministry in the Body of HhaALhhim there is given a portion to present upon the Tables, as one would place bread upon the tongue of another, and the one who distances themselves from the appointments of HhaReúwch/Spirit cannot receive of these distributions, for they put themselves beyond the reach of another's care. In that they cannot join hands, the Numbers of their Names are not added to the assembly [SepherMaoshahShlichim/Acts 2:44-47]. Those that are steadfast in their hearts, are those who can endure the examinations unto their Perfection—to the end. In that their own faces are before them and are projecting themselves always to be looked at, they cannot receive through the portals—the gates to the mishkan—of another, having closed the portals of their comrade by beholding their self image.

The values of HhaOLiyun are concealed within a Body, as all of the attributes of a tree, that rise unto the upper branches, are reduced within the Fruit of the Tree. So is the Body of

HhaALhhim the fruit in which is the glory of the Numbers, for by the Fruit, the Numbers may be weighed, and through the Body of HhaALhhim, we may behold the arrangement of the thoughts of the Numbers. The arrangement of HhaKuwáhnim are 35 pairs, whereby They bear in their consciousness the collective Number of 3501, which when read are the 35 pairs of consciousness unified. The 35 pairs become revealed through the collective Number of 954, which conveys the Fruit of the Tree in which is the Directive Consciousness of their quad. The value of 4 is the Number that conveys the square root in the native tongue. The square root is the foundation of any Number, being the square that is formed by a pair that are faces to faces—expressions to expressions, as evening and morning forms a square upon which the 12 hours of a day are constructed. The evening are the faces of Bayinah, and the morning are the faces of Chakmah. In the evening the thought of the day is laid, and in the morning the activity of the thought is revealed. This is the foundation of the pair of lambs that comprise a day, and evening + a morning. The 4 sides of HhaKuwáhnim are eternally present in all Words and in every deed that is done according to the Numbers. Within their Body—HhaALhhim are the Numbers organized into twelve unified fruit, which are the fruit of the Tree of Life. The 35, being 70, are congregated into twelve Branches. The twelve branches come out of six primary fruit, each of which contain two parts, a head and a body. In this way the 8—the solidarity/Rock of the 35 are reduced to 7—a perfect state of consciousness, conveyed by the values of 70, for 70 is the full extension of that which is perfect. Within the 7 are 6 and the staff to which they are joined. The perfect is transferred 6 within the 6 primary fruit of Life. The one remaining of the 7 is the staff of Laúwi. From the Numbers that are sown into the fruit, being the combined and corresponding expressions, all of the Offspring of HhaALhhim of the 6 are born and extended into 12 branches, from which the Number of 126 appears in the upper left side in the Body of HhaALhhim, being a Body of Fire/W. In these few lines we have gone from Dallath/4 to the Unity of the HhúwaGammal Ring of 35, then to the Chayit/8, then to the Zayin/7, with the Oyin/O, from which comes the Body itself of 10 levels, and then the ALphah/1 in which are the Bayit/2 ever present in the fruit of the Tayit/9. In all of these configurations we have discussed the Unity of HhaOLiyun,. There is not one Number greater or lesser than another, for all are speaking of the same Unity of HhaOLiyun. Hence, as we look at the Numbers and the Letters that reveal them, we cannot say, that is my favorite Number or Letter, for they are all the same. To elevate one above another would be to violate their Unity, and hence to cloud the Understanding of the Most High, for it is this reason that the Most High dwells within a Body, for only via the Body can one behold the Invisible Principles that are ever in service to one another to convey the ever expanding values of their Unified Mind. In this context, no one has seen the Faces of HhaOLiyun, except through the Faces of HhaALhhim.

The square of the Fire of HhaKuwáhnim, being 900, is 30, which is the Lammæd. Within the foundation or square of Body of Fire is the value of Square of the Lammæd transposed as 126. Within 30 are the 12 pairs unified, being the 24 Alders + 6, which comprises the Shayin value of 126. For as we come to the foundation of each pair, being 4, we know that in the foundation are 12 stones, and each stone, as each seed in the Fruit upon the Tree of Life, has two parts. These being unified are convey with the value of 6, and within the 6 are 12 parts, together with the foundation of 12 paired, being 24, now with the factor of unity we have the values of 35+1 which is written as 3501. Hence, at the crown of the House are the values of 126. At the sides of the Body of HhaALhhim is the Neúwn of 77/14/5, and at the left corner is

The ALhhim of 4

These are of the Seed of Avrehhem and the Four Sides through which the unified of HhaALhhim —HhaKuwanhnm speak all measures of Thought.

ALhhim Achadd are the Unified ALhhim, which abide together in One House of Seven Levels. These are united by pairs and by sides. They are according to the ALphah, in which is the Lammæd, the staff, whereby they are united together as all attributes of a Seed are united to form one House/Body. Those which are called alhhim/gods, being foreign or strange ones, are forces of numbers and words that are estranged from the One House of Seven Levels—The Perfect Abode. These have strange measurements, whereby their habitation and their deeds are faulty. When one abides in a mortal body, they abide in a the lands of foreigners; and have yet to know that their Body of Consciousness, is the Temple of the ReúwchHhaQudash. When their members are subject to foreign lands, they abide in captivity, and do the will of strange ones.

In ALhhim Achadd there are 4 faces: Qadam, Negev, Yúwm, and Tsaphun, for all directions are in the ALphah. Within the ALphah is the Staff—the Force of Momentum, and the Force of Extension that comes from its sides, whereby all things have measurement and movement. Within the ALphah, or Seed, the Staff turns, thereby giving the Seed movement and extension. The evidence that all 4 sides are in the ALphah is seen when a seed is planted. The Seed first undergoes the offering of Baniymin, to release all properties within it unto its full expressions/faces. When the subsequent of offering of Zebúwlan is made, the Seed is provided the space to form a Body in which it thrives. The rivers laid up within the lands are released to water the Seed. Via the offerings of Baniymin and Zebúwlan, the blood of the seed and the blood of the lands are intertwined through which they make one House. From this union, comes the blood and the water, and with the Breath—the intelligence that is assigned unto the Seed by Numbers, they are united [I Yahuchannan/I John 5:8]. It is the Breath that bonds all parts together. According to the Breath the offerings are linked as a chain of pearls. The Seed, having within it the Staff, orientates itself within the soil according to the directions from which it arises. As the Seed opens and puts down a shoot, it uses the shoot like a rudder to move itself. Thus if you plant a Seed upside down, when you uncover the soil, you will see that it turned itself. Each Seed rotates itself as well, whereby it positions itself amongst the Lights, for having been formed by the Lights, it knows the realm in which it is to flourish.

In HhaALhhim BayitAL—the ALhhim of the House of AL—there are three strands of Love. These three stands are interwoven so that they cannot be broken. The strands are conveyed by the three Letters that form the word, Bayit. According to the values of 3, within the Bayit of the House of ALhhim, the rings of a Name are aligned and woven together. To enter into the House of ALhhim, one enters into the 7 Rings thereof. Likewise, to enter into the House of a Sham/Name, one enters into the Rings of the HhaALhhim. Each Breath enters into a Ring of Letters that forms its Name, and there the Breath takes up its residence. Within the Name are the properties to form a House, dwelling state as it is paired. The union of two Names is the union of 14 Rings, whereby a House of Light, being the Offspring of Neúwn, is formed in the Minds of HhaKuwáhnim. The Unified Seed of 14 Rings is positioned in the Body of the Virgins (7x7/49), called ALOZAR, through which they are born into the House in which they are formed in the Minds of the 12. The

Names that are formed in the Qúphah-Paúwah Rings, are born in the House of Yahúdah through the Body of ALhhim. Within each set of Rings are 7 Rings, for they carry in their Body, the pattern of the Lammæd from which they are called and cast/sent. The common name of the ALhhim of Bayit is the God of Love. From the Bayit consciousness of ALhhim, comes the phrase: “the Lover of the Soul,” for the one with whom we are fashioned in the Minds of HhaKuWáhnim, is the lover of our souls who watches over us night and day, as Dan and RAúwaben watch over each other being joined by their Rings. The two Names are woven together by the bond of Love, whereby the Bayit is 3. The Names in the Bayit are issued, or run from the Úwah. With ALhhim Bayit is ALShamounn, through which the rings are united in the midst of Understanding. The Breaths rise in Shamounn where they are sealed with 7 wax seals. With ALhhim Bayit are ALhhim Úwah, which number 21. Together they are 24.

The ALhhim Hhúwa are 15. In these are Hhúwa and Zebúwlan. With HhaALhhim Hhúwa are The ALhhim Gammal, being 6 in Number. These are the ALhhim Gilgal/ℳℳℳ from which comes all healing. When one comes into the House of Gilgal, they enter into the House of ALhhim that is camps there, for this is a camp of HhaALhhim Gilgal [Yahushúo/Joshua 10:6]. In ALhhim Gilgal is the whirlwind of transference, through which ALiyahu/Elijah is transposed. In Gilgal is the altar of 12 stones from the River of the Yarrdan/Jordan. This altar is the formulation of thought in which the Names are formed in the honeycomb of HhaGammal. Gilgah is an ALúwph/Chief ALhhim with Gammal, and with them are ALGeboatHhaGorlut/Gibeath haAraloth through which one may roll away all obstacles, ALMalekGoyim, and ALMaGolohAdmiym/MaalehAdumim. Yirichúw/Jericho is a space allotted to Gilgah, as each House of ALhhim is given a space or land in which they reside and reveal *their glory/Numbers, which is the weight of their Names via which they settle in a place*. Gravity is a theory of a force of heaviness, deemed a force of attraction. The pure sense of gravity is in the Numbers of any manifestation, which are the means in which one may settle, or rise/levitate in apparent defiance of gravity, or move from a place unto another. Gilgal determines the shape of the moon as a Number determines the form or space in which it resides. The place of Yirichúw is of ALYirichúw that is of ALhhim Gammal.

The ALhhim Dallath are 10, and being doubled it is 20. Amongst them are ALhhim Dallath, Nephethi, ALMitsphah/Mizpah and ALDaúwd, whereby the city in HhaKuWahnim is called the City of Daúwd/David.

The ALhhim of 50

The ALhhim of Kephúw are 38. These are ALhhim Kephúw and Karmal/Carmel, in which offerings are made by the monarchs and prophets.

The **ALhhim Mayim are 63** and **ALhhim Tayit are 17**. Amongst them are ALhhim Aparryim, Shalishah and Shegolim/Shaalim. From the House of Aparryim comes Shmúwal into the Tayit with ALYahúWah. YahúWah is ALhhim Tayit, whereby the voice of YahúWah is heard in the midst of the keruvim. Being in the midst of the Keruvim is being in the midst of the ÚwahBayit Ring and the RayishOyin Ring, whereby the pairs of Names are heard from one end unto the other. Through ALhhim YahúWah the messages of the pairs are transmitted. Shmúwal is formed in the mist of the silver waters and is therefore born into the House of the Haykal/⊕/9. The

calling of the Name of Shmúwal in the night confirms the Name being formed in the midst of the darkness of silver. Being born for the Haykal corresponds ALhhim Shmúwal with HhaALhhim Tayit. When Yúwsphah/Joseph is 17, it means that the Name of ALhhim Yúwsphah belongs to the circle of the ALhhim Tayit. Those who comprehend not the voice of the lad, consider the words spoken by the lad to be vain, as a dreamer that seeks others to bow unto them, whereby Yúwsphah is not aligned with the brothers, and the garment of the lad is torn asunder which had been woven by the Tayit ALhhim.

The Names of the Tayit, being 9, carry the thoughts of all houses, whereby YahúWah is said to be the memorial Name to ever remind and keep us in the House to which we are called and born. Via the Name of YahúWah, we come to discern all within the Names of The Twelve. The values of Tayit/9 carrying within them the consciousness of Totality, whereby it appears from the mist of deep darkness. As the sign of the Tayit/⊕ conveys both the totality/× and the consciousness/○ there in. In accordance with the inscriptions, the scrolls of Shmúwal are the Tayit amidst the twenty-two, whereas the scrolls of YechezqAL/Ezekiel are the writings of the Mayim. In the House of Mayim is ALhhim Chakmah, for through Chakmah one passes through the waters and are drawn out of the Waters. Chakmah is commonly rendered in most translations as *the Gods of Wisdom*, whereas those in ALhhim Tayit are rendered as *the Gods of Truth*.

The **ALhhim Neúwn are 77**. In these are Neúwn, Baniymin, Qiysh, AbiAL, Tsarur/Zeror, Bechúwrat, and Aphiach, and Bayinah, which most render as the God of Understanding. With the ALhhim Neúwn are **HhaALhhim of Chayit are 8**. These are ALhhim Chayit and GeboatBaniymin/Gibeath-Benjamin, which is an ascent through ALhhim Neúwn.

The ALhhim of 9

The ALhhim Paúwah are 48. In them are the 48 cities of Aharúwan in which they speak the revelations. Amongst them are *ALHhaBechiym/Bochim* in which the voice arises from the altar in Gilgal. According to the Words of Fire coming off of the altar, so are the months and their shavbethut/sabbaths. There are 12 moons and 48 shavbethut in a year/course way. Accordingly, there are 48 sections of HhaTeúwrah to be read each shavbeth/sabbath. These *ALhhim are commonly called the Voice or Mouth of God*.

The ALhhim of Shayin are 126. These are commonly called *the Gods of Fire*. Within them are ALhhim Semek of the Number of 60.

The ALhhim of Rayish are commonly called *the Gods of Knowledge*. In them are ALhhim Rayish of 105 Names of Knowledge. With the Rayish are HhaALhhim Oyin, being of 31. The ALhhim of Rayish are arranged as one diagrams a sentence; from one level unto another the Words of Knowledge flow. The Name of Yahushúo rises within the ALhhim Oyin, whereby it is said to be the Name above all other Names, for the Oyin in Yishshakkar is the crowning consciousness of all within the Body of ALhhim. Those which are above are those in the Body are HhaKuwáhnim of the priesthood of Aharúwan, whereas the priesthood of Malekitedeq/Malkizedek remains and pertains to the Body of ALhhim, which bears the consciousness of the Numbers of HhaKuwáhnim, thereby ever administering the thoughts of the Numbers through the

Letters. The Malekitsedeq priests are those of the Letters, amongst which are ALmaShayh/AL Moses who receive from the left hand of ALAharúwan/AL Aaron. Those which rise to the consciousness of the Minds of HhaKuWáhnim, enter into the priesthood/service of Malki-tsedeq who write the Letters as *righteous monarchs—administrators of lands/spaces* to always maintain them according to HhaKuWáhnim. These are those born according to the Numbers of which there is no lineage. Others are born of the world, for they seek that which is below. Hence, they go astray to enter into strange configurations apart from the Order of the Numbers, in which their spark dims, being layered with thoughts of possessions and achievements for their own names sake.

The Numbers are not born nor formed which are amongst the realms above the worlds, being of Antiquity, before the notion of time, and which remain a mystery to those that look at them, for though you see them now, tomorrow they will be gone—extended as into a flower whose fragrance is inhaled and hence never lost. When you look at them again, they will have changed as the daily ashes, yet by Them all things are made through the Oyin Head in Yishshakkar, to be seen as visible waves of thoughts to convey the intent and the pleasure of Their combinations which have no end nor beginning, which forever comes from within Their midst or centre. Those who seek Their Faces may come into the joy of their music and merriment of heart. Those who are attired by the Robes of OLiYun [Tehillah 87:5], may eat at Their tables and be forever joined in Their Body of HhaALhhim, in which are Chakmah and Bayinah, ever at Their sides, day and night, for without the garments one cannot be woven into the fabric of Their consciousness, and thereby remain naked, having yet to make the daily offerings through which the robes are made. For who can eat the Bread of Their Numbers or drink Their Wine of communion, unless one knows how to give of all that is within them? Who can receive unless they give? According to the measure of giving one receives. It is not only in giving, for through abiding faithfully together as one, the Letters of ALhhim ever guide the hand to become extended as the far reaching Numbers of Fire.

As we enter into the consciousness of HhaALhhim, we receive of Their attributes, strength, and thoughts. The manchaih/grain/meat offering and nesek/drink offering, as well as the arrangement of the heads, each in their line of succession, commonly known as the offerings, are made unto Them, whereby we ascend and have communion with HhaALhhim. For as we think upon the Numbers of above, so we move and have our being within the communion of the Body of their paired Names of 35. In Them is Life that does not end, being eternally joined from head to tail, whereby there are no schisms in the body that can cause corruption that leads to death and separation from the qadam/east.

The Cube—Three Houses/Teraysaruns/Pyramids into One Tabernacle

The cube is the vision on the mount, conveying how all aspects of the Numbers of the Most High—OLiyun—form three congruent, interwoven dwellings, for the waves of the thoughts that ever flow from the Minds of Enlightenment. The vision on the Mount of Transfiguration is one in the same as the revelation of the Mishkan upon Mount Sinai rendered unto ShmuwÁL. On the Mount of Transfiguration, maShayh pertains to the House of Wisdom; ALiyahu to the House of Understanding, and Yahushúo to the House of Knowledge. Together,

they are united into One House to reveal the Body of ALhhim—the full measurement of the Numbers as 954, referred to commonly as meShich, or the Body of the Shayh/Lamb. To look at the Numbers, or Their Names, independently limits the scope of their perfect unity, and hence one cannot enter into the perfection of the thoughts upon which the house is built.

In that there is never a day repeated in the Minds of HhaKuWáhnim, it behooves us to enter into the evening and morning of each day with Eyes of Wonderment to behold the Glory of all that is unfolding within, through, and around us. There is no mind within the cube that needs to hang-on to anything, as one who seeks to accumulate material things. For in accumulating things of this world we become entangled with the surroundings, whereby we are not free in the processes of thought that are ever creating and formulating the Body of ALhhim. The Body of HhaALhhim is made daily as we enter the United Teraysarun through the oylut/ascension offerings, for as the offerings are made the stones are transformed by measures and positioned amongst each other, thereby ever renewing the Body of the Most High. Instead of abiding in a material world, we dwell in the Eyes—the Rings of OLiyun—that are fitted into one another.

As the Eyes of a storm are ever moving and encircling, we are in perpetual movement. Daily we are cutting a path in the fields of the Letters to bring forth the messages according to the Numbers being emitted for that day. According to the Numbers of Enlightenment, HhaKuWahnim are continually transforming the Body of HhaALhhim into all ways that are pleasing—acceptable to the Fiery Thoughts being released from the Mountains of Aurrat. As the Numbers/Values are perfect, so become the deeds expressed through HhaALhhim, for are not these the works of HhaALhhim [Tehillah/Ps 66]? And if the thoughts are perfect, then also are the deeds. For how can one attain perfection and Unity, when they find fault within themselves and within others?

As the messages form, so comes the deeds which establish the Numbers. As seeds, the Numbers open, whereby their Glory are beheld and then entered. As the Sayings of the Stones come forth, they provide a framework for us to walk within. We are as those that carry a tent upon our shoulders. As the tent is set up and arranged, we enter to meditate upon the writings that comprise the fabric that are determined by the Enlightenment to which we walk after. The process of our daily movements is to be attired with the robes of the day, being two, whereby we are readied to reveal the glory/weight of the Numbers through the Letters and their deeds. The robes are spun upon the sides of the cube, each being of 12 Numbers that form the warp and 12 Letters that form the woof. As we yield to be the servants of The Numbers—HhaKuWahnim, they are never bound within us, nor are their offspring held captive to the lands in which they pass through. In our service and with our full faces of expression, the Numbers are forever at liberty within us to bring into our Rings the vastness of the thoughts which have no end or beginning, as they radiate from the collective midst of ShnyimHhaGoshar/ 4Y0אמלגW/The Twelve/in Nephethli in Mount Aurrat. Though Nephethli is the 12th house in Bayinah, yet Nephethli could not be the 12th house unless the 12 of Aurrat are present within Bayinah, for there can be nothing seen to measure unless the unseen values are present also.

The Bride and the Bridegroom—Concentric Rings

In the days when Dan is the head of the offerings, such as from the gorav HhaShavbethHhaShani—from the evening of the second sabbath of the 10th moon, unto the third evening of Ayshshur, the Bride of Dan is preparing the wedding attire. The garment is woven upon the warp of Dan during the evenings and the mornings for RAúwaben, the bride. The garment is woven and fitted upon the bride for three days, as each garment is prepared with the threads of Wisdom upon the first, and then Understanding on the second day, and then with Knowledge, whereby the fine details of the garment appears on the third day. The House of RAúwaben is prepared to meet/encounter the Bridegroom, whereby the Rings are prepared to be joined as One. Congruent with the fires of the oylah, the Rings are tempered and sized for the Bridegroom that enters into the Tent of RAúwaben. In this manner, the Eyes are prepared with Wisdom, Understanding, and Knowledge, so that when Dan—the Bridegroom comes, all that is of pure discernment/judgement may abide within the seven-fold Rings of RAúwaben. For until the foundation of the Tent is laid, being the Zayin-ALphah, the crowning stone of the Judge cannot be laid. When the Bridegroom, who is the Judge, comes, then the entire Body of HhaALhhim is joined from the Zayin-ALphah ring of RAúwaben unto the crown ring of Dan—the Shayin-Semek ring.

The Bride is the Body; the Bridegroom is the head of the body that comes at the end of the oylah to enter into the house that has been prepared. When the offering of Ayshshur is made on the third evening of the second week in Dan, then the blood of affirmation activates the Rings of the Eyes, and the Bride rises to meet the Bridegroom. This figurative speech pertains to preparing the Eyes to receive the Judge that comes in the last days of the offerings. As the garment of RAúwaben is activated, commonly read as being washed, the Bride is attired for the marriage communion and comes with the oil for the menurahh, as one having becoming full of Wisdom and Understanding, through which one draws out the abundance of the oil to keep the lamps ever burning. The wise virgins are as Chakmah and Bayinah, who ever maintains the illumination. For without the Illumination of Chakmah/Wisdom, how shall one be able to receive the Knowledge of the Judge—Dan, who fills the chambers with the Breath of Life [Tehillah/Psalm 19; Mattithyahu/Matt 25; Yeshayahu/Isaiah 65:17-25]?

Should one have a measure of Light and then return unto the deeds of darkness, shall their Light continue burn? It may seem so initially, for when one becomes Illuminated, they have the Light within them, and if they turn aside, they take the Light with them; whereby they think that they are still of the illumination, for they sense the Light that they took with them. As the days pass, the supply of oil runs out, which only comes by walking with Chakmah and Bayinah and the draw from the vials of Meneshah wherewith one has the oil for the lamps. They awake one day and cannot remember what they once knew. Where there was Light is now darkness, a cold darkness, whereby they lack understanding. Before them are their deeds of darkness and perhaps, the familiar faces of Illumination, with whom they have lost touch. As a worm, they have woven a cocoon around them until they have encased themselves in the projections of their mind toward this world.

The union of the Rings of Dan and RAúwaben convey how all pairs of the branches are interlocked. The spaces of Dan and RAúwaben are of the same strand values, though they be of the lower and upper frequencies, Dan being the upper wave of Shayin-Semek, and RAúwaben, the lower wave of Zayin-ALphah. The spaces, through which they flourish, have the same common value, whereby all of their portals of observation open together and thereby transmit to one another. In that their portals are of the same strands, they are woven together upon the warp and the woof.

The spaces of Dan are 302/5, 604/1, 906/6, 1208/2, 1510/7, 1812/3, 2114/8, 2416/4, 2718/9, 3020/5.
Those of RAuwbaben are 14/5, 28/1, 42/6, 56/2, 70/7, 84/3, 98/8, 112/4, 126/9, 140/5.

In that all branches of YishARAL are contained within the ends of Dan-RAúwaben, their union is called the marriage supper of the Lamb—The Illuminated Meek Ones [MishnehTeuwrah/Deut. 14:4], which is the Union of Names. All of YishARAL is the Bride of HhaALhhim. The Bride, being the Body of Living Stones, is prepared for the Head of the Ages to come and dwell within the Assembly, whereby they are Ring to Ring, fitted together with one another, and perfectly joined, they are One House.

The story of the Bride and the Bridegroom is understood within each setting of the Rings, from the Rings of paired Names unto the Rings of the Heavens. The Rings of Lights in the heavens comprise The Twelve concentric rings of YishARAL—commonly called the Zodiac, that have prepared themselves for The Twelve of the Crowning Rings of Mount Aurrat, who are received, as the bridegroom, with great joy!

The Cube

The cube is twelve sides. Each side stands upon each of the twelve stones that comprise the Body of HhaALhhim, being six inner sides and six sides around, as the honeycomb, wherein the words of Wisdom and Understanding combined, flow from under the seals of wax to feed the servants that dwell therein. For who can come into the colony of the bees unless they have the uniform of the bee and are in their place of service with the Queen? In like manner, we must have the attire and the heart of the Queen within us, lest we be barred from the doors of the Mishkan. For in that the thoughts of the Laws are composed within the honeycomb, the words of the Law are said to be sweeter than honey, for they exceed the foundation of the comb as they rise within the pyramids of thought. By the Breath of Understanding, the words of the Law exceed the Wisdom in which they are formed, whereby they are sweeter than the honey of Wisdom, though they are formed within the honeycomb. Likewise the words are finer than the gold of Wisdom, being as fine threads drawn out from the sides of the honeycomb paired walls, bearing the color/frequency of the honey—the substance of agreement. The two ends of each side/extension become the twelve branches/tribes/encampments of Wisdom, Understanding, and Knowledge. As the bases expand, all four sides are determined: the north, out of which comes the east, and the south out of which comes the west. From the foundation in the west of the cube all concepts are released from whence comes the Seed/Concept/Word. *Each word is an assembly of thought.* The Name of YahúWah, being the House of the Queens: Chakmah/Wisdom and Bayinah/Understanding, extends and carries all ideas/seeds/concepts of the Mishkan.

The sides of the cube, being a double six, convey that the House of YahúWah is constructed with six of one and six of another. Each side is a Number that is comprised of the sides being squared. In that the walls are doubled by the inner wall and the wall around, so is the Number of the wall doubled.

The wall of the ALphah to the Dallath is 10, as the sum of ALphah/4/1, Bayit/9/2, Gammal/√3, and Dallath/Δ/4 are added to together, they comprise the sum of 10. The square of its side is 100 or ten tens. Each ten is a measure/halamanahkiah of the manchain for each of the offerings of meekness (lambs).

According to the values of HhaALhhim, the sidewall of the ALphah to the Dallath is 20, for it is the sum of both sides together of Wisdom, whereby the Number of the side is 400; and doubled, the wall measures 800 units: 4/1 + 9/3 + √6 + Δ/10 = 20; 20 squared = 400, and doubled is 800. Hereby, what is in Wisdom is doubled in HhaALhhim, being the sum of the parts of Chakmah. As one reads the rod of its side that pertain of HhaALhhim, being the sum of the ends, the value is 11—Dallath/10 + ALphah/1, whereby the measure is 11 and the square of its face is 121/4; the inner side and the side which surrounds is 242/8. The same is the measure of the values of its sides. One side is of the values of the Numbers, and one side is the values of the Letters. The faces of the wall are of HhaKuWáhnim. This is the side of the faces of the

Δ	7	9	4
Δ	7	9	4
Δ	7	9	4
Δ	7	9	4

The Side of Wisdom
Yahudah—Aparryim

loom—Yahúdah. Aparryim, of HhaALhhim, serves as the warp that provides the structure upon which the treads/values are woven into a fabric. The faces are the values of 400, and likewise the bone, whereby the sum of the sides are 800, for both, Yahúdah and Aparryim, are of the Numbers of Beruchachut/Blessing. **The values are related to the extent of their Numbers and their expansions.** According to the warp and the woof, so is the body or fabric of the rod woven. This is the garment of immortality for the Houses of the Monarchs. Within the Rod of the Monarchs flows the Seed of the Values that forms the body according to the Numbers therein. With the Monarchs are the northeast and southwest doorways into HhaMishkan, whereby all is regulated according to the values via which one passes through the Mishkan. Further, the means

to attain the Seed, via the necks of Baniymin, is also regulated by the side of Wisdom: Yahúdah-Aparryim, through whom the Seed is formed and then flows to be revealed. Yahúdah-Aparryim are the east west side of the House of Wisdom.

Upon the north south side of Wisdom are the Houses of Dan-RAúwaben. In them are the tongue, for they regulate what is spoken. According to how one sees and discerns a matter, so one speaks from all four sides, whereby the Zayin is four parts, being forked with four prongs, and their Numbers are 28 (7x4). Further Dan-RAúwaben determine unto whom we are joined and the level of our hearing. Through them we have access through the gates to the north and south sides of the Mishkan, whereby Dan-RAúwaben regulates the length of our Names, whereas Yahúdah-Aparryim determine the width of our Names. Though Wisdom all things come to be

known; and hence, by the Monarchs, the Seer, and the Judge, one is able to enter into the gates to the City of ALhhim. The sides of Dan-RAuwaben carry the Numbers of Bayinah and Chakmah respectively, through which all things become known and understood. Through RAúwaben, we know the Numbers in the Seed, and through Dan we come to an Understanding. Thus in all of your getting of Wisdom, obtain Understanding, which fully extends all that the Eyes see from one end unto the other.

The values of the Rod of RAúwaben and Dan, as they are positioned in the Mishkan are 11 (7+4), the same as the Numbers in Yahúdah-Aparryim. The first side is of the values of HhaKuwáhnim and ALhhim, and the later is of the values of

△	≡	Υ	⊥
△	≡	Υ	⊥
△	≡	Υ	⊥
△	≡	Υ	⊥

The Side of Wisdom
Dan-RAuwaben

△	≡	Υ	⊥
△	≡	Υ	⊥
△	≡	Υ	⊥
△	≡	Υ	⊥

The Side Dan

⊥	Υ	≡	△
⊥	Υ	≡	△
⊥	Υ	≡	△
⊥	Υ	≡	△

Side of RAuwaben

Chakmah and Bayinah. The value of their sides is 121/4, and together they are 242/8. 8 are the collective values of Wisdom. Together they are 12. According to the positions of the Dallath on the sides of Dan-RAúwaben, we know that Dan is the face of the cube, and the RAúwaben is the side within. Dan surrounds us like a wall of fire, and within are the Eyes of all seen by RAúwaben. According to their collective stand of Letters, Dallath/△/4, Hhúwa/≡/5, Úwah/Υ/6, and Zayin/⊥/7, the length of their side is 22/4, whereby the sum of their wall is 484/8:8, and doubled 968/5—the fruit—being the structure of Wisdom/parts. **The values determine the scope of seeing and discerning**, whereby all things are interpreted according to the values and parts within.

The House of Understanding is comprised of HhaALhhim Meneshah-Yishshakkar and Ayshshur-Shamóunn. The inner side of the wall of Understanding is Meneshah, and the face side is Yishshakkar. These determine the height of the House, the fruit that is formed—the deeds of a Name, and the structure of the branches. According to the arrangement of Meneshah-Yishshakkar so is the structure of the Tree of Life of a Name. For if the deeds are not according to the foundation, then the Tree is dwarfed, or lamed and the branches become out of proportion. However, as the works of the

Υ	Ʒ	⊗	⊥
Υ	Ʒ	⊗	⊥
Υ	Ʒ	⊗	⊥
Υ	Ʒ	⊗	⊥

The Side of Understanding
Meneshah-Yishshakkar

hands are according to the foundation, the branches are full of fruit, and the pairs of their Names upholding each other unto their full ascent. The values of Understanding are Chayit/≡/8, Tayit/⊕/17, Yeúwd/Ʒ/27, and Kephúw/Υ/38, being the sum of the values of HhaALhhim. The values of HhaKuwáhnim are Chayit/≡/8, Tayit/⊕/17, Yeúwd/Ʒ/27, and Kephúw/Υ/47, The face of the side is of HhaKuwáhnim which reveals the Numbers, and the inner side is of ALhhim, from which the deeds are born. The values of the side of Meneshah are 90 and the side of HhaKuwáhnim are 99. Hence the transitions are 8100/9, and the deeds are 9801/18/9, both conveying the fruit/⊕ of the Tree of Life, and together being 9. As the values are read according to Chakmah and Bayinah, the Numbers of the sides

are 38 and 47, the values that are in the midst of each row of Understanding, both being the value of Υ /Kephúw/11, whereby they are 121/2:2/22 for Chakmah and Dagot/Knowledge to comprise totality. According to the deeds of Yishshakkar, so are the transitions written and enacted, for first a report is submitted, and then the day of our transition is ordered, whereby we move from one level unto another and from one side unto another. The movements of our Names takes us into the Inner Paths of HhaALhhim, whereby we learn and acquire the Nature and Likeness of Their Faces. In this manner is every Name fashioned in the Body of HhaALhhim before they are born as the Offspring of the 954 ALhhim. Through the ever circling paths of Light, Adam is formed in the midst of HhaALhhim which carries them unto the day of their birthing. Each month, as the head arises from within the body of offerings, so are our thoughts under formation unto bearing the fruit of our hands. According to the our deeds, in harmony with the Foundational Stones of the House of HhaALhhim, so are our paths set.

Y	C	M	Y
Y	C	M	Y
Y	C	M	Y
Y	C	M	Y

The Side of Understanding
Ayshshur-Shamoúnn

The other side of Understanding are the Houses of Ayshshur-Shamoúnn. This side bears the consciousness of all that given and flows through Meneshah-Yishshakkar, for the Neúwn is present in this side, whereas the full extent of what is given, being the “Works of Grace,” are depicted by the Chayit in the other side. The means to proceed in what has been determined for our Names is regulated by the Ayshshur-Shamoúnn, for we must affirm by our determinations what is understood. Ayshshur-Shamoúnn are of the Numbers of Bayinah and Chakmah, whereby the face, being Shamoúnn is comprised of the values of Neúwn/7/14, Mayim/7/13, Lammæd/7/12, and Kephúw/7/11, the sum being 50: 2500/7/1. The values of Ayshshur are Neúwn/7/50, Mayim/7/40,

Lammæd/7/30, and Kephúw/7/20, the sum being 140: 19600/16/0, whereby they have within them the patterns of the OYINZAYIN BODY of Understanding, being 10/7:7. In that they hold the pattern of the Numbers within their stones, they are of the primary layer of the Rock upon which the House of ALhhim is built, and without these Numbers first appearing, the Stones cannot be laid in place nor can they rise to bear the Glory of the Heads of Knowledge.

The sides of Knowledge are those that form the capstone upon the walls of Understanding. Herein the evidence of our foundation and sidewalls of strength. As we are first schooled in the ways of Teúwrah, we come to bear upon our shoulders the Words of HhaArúwnn/the Ark and the vessels of bronze that comprise the workings of the Mishkan. For all that is prepared is for the Mind to accelerate into the vastness of the Numbers of HhaKuwáhnim and to bring forth the full spectrum of Their values within the Body of HhaALhhim, being the Haykal of the united Lights.

Y	C	M	Y
Y	C	M	Y
Y	C	M	Y
Y	C	M	Y

The Side of Knowledge
Gad-Nephtli

Baniymin and Gad provide the inner sides of Knowledge, and Zebúwlan and Nephtli flow from their sides

𐤃	𐤅	○	𐤆
𐤃	𐤅	○	𐤆
𐤃	𐤅	○	𐤆
𐤃	𐤅	○	𐤆

The Side of Knowledge
Baniymin-Zebúwlan

the ever abundant fruit. According to the branch that is set first, so are they positioned in the midst of the Body, and those who are set last, are of the faces of the sides that ever radiate the Lights of Chakmah.

The heart is cubed/𐤆𐤅𐤃 from all teachings that come from the four sides of Light, and benevolence breathes from knowing the Collective [Yirmeyahu 17:9]. The heart is cubed from the four sides of Light which rise upon the square of the branches and the parts on the altar of the oylah. **As the parts of the offering rise with the Illumination, the square platform on the altar becomes a cube. Around the cube forms the upper and bottom rings of ALhhim—the upper rings being the Momentum**

of the offering, and the bottom rings being the wood or Extension of the offering. These rings form a cylinder called the tent of meeting. From all strands of Light imparted to us daily, the heart follows thereafter unto the Source of the Illumination. The strands of Light contain all Thoughts—the Numbers and the Lettes of ALhhim which appear within the cube and upon the cube faces. As we draw out all that is composed in the heart, one walks in the generosity of the Lights that compounds messages daily within us. From these volumes of Knowledge we speak of the things of the unified Kingdom of ALhhim within our Names.

The Crown of the Numbers

All Numbers of HhaKuwáhnim and HhaALhhim are of 9. The Nine are of the Houses of 10, 11, and 12, from which they have been drawn out. Herein is the mystery of the Numbers. As there are three houses in the Numbers and in the Letters, so are there **three Heads of Wisdom, Understanding, and Knowledge** from which the three united Houses, each being a Teraysarun is built; for without a head, there is no body to be formed. The three houses are the pyramids of Antiquity upon which comes the three heads that crown the squares of 4 sides. The three houses expand into the cube, through which one may introspectly behold all that is within the 12 stones of their foundation, in which they find the Heads from which the Houses are designed and have their Numbers/values that perish not.

The Head of all Numbers of Wisdom: 1-21 are the Ones of the **Charasham/𐤇𐤅𐤃𐤆/ Masons/Builders, who lay the stones in place.** Amongst the Builders are the commanders, who determine where each stone should be placed next to another; for each stone, being a Name, is positioned to another according to their works of Wisdom. The Heads of Wisdom are Unified, as those from 1-10, from which comes all of their combination of Numbers and their Letters 1-21/ALphah to Shayin. According to HhaCharasham, all stones are laid in place by Wisdom, from whence they are built upon by Understanding, to reveal the Knowledge and Glory within them. By ones, and their full extension by the power of 10, comes all Numbers of Wisdom and their words. Hence, there is: 1, then 2, 3, 4, 5, 6, 7, 8, 9, and their extensions by ten: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, from which comes the end that turns unto its origin: 21, whereby the Numbers from end to end face each other continually. In that the Numbers 1 and the 1 of 20 are facing each other, none of Wisdom departs from each other, for should one not have Wisdom, they

proceed apart from their shared faces and become masked by the faces of separation, and are thereby hard to be recognized, for they appear as strangers.

Herein are the Numbers and the Letters of Wisdom, face to face, by their positions and spaces. The 0 is not seen, though always present, as it is from the unified consciousness of their unity. The double OO appear in the midst of their Body of Understanding: 0:0. In this manner does one comprehend that all things are made visible from that which is nothing, for without a body of consciousness, the unity of a house and all that is within it is not seen. As the consciousness expands from end to end, the body grows and becomes filled with the Intelligence of HhaALhhim through which it is composed and has being. In this manner, the Rings becomes filled with the Spirit/Breath of HhaALhhim and one goes forth doing all manner of good. This saying come from the expansion of the Meneshah—Yishshakkar Rod through which the body expands and via which the deeds are performed.

Herein are the Faces of Wisdom 1-21:

04 34 XOWO
01 20 220210

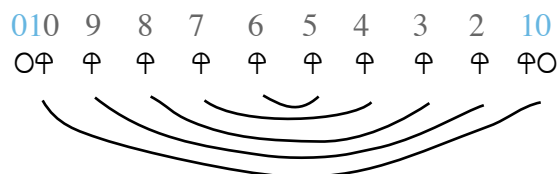
The Faces of Charasham/מנשח according to 1-10 ones which ascend to the

11/HhaTerenni/תרנני

040134 0604030Y0IOHO 4 1 7 0 3 7 7 2WY
010 20 3 0405 06 07 08 09 19 18 17 16 15 14 13 12110

There are ten ones in the Charasham with the value of 10 at both ends. These ten ones are the 10 Oaks of Mamre/ממרה which are the means through which an appearance/מראה occurs [SMB/Gen 181]. As the ones make an arc, the full spectrum of the light is seen through the 10 layers or spaces that are in their midst. We discern that within the O:O consciousness, at the two ends of the Names of HhaCharasham—The Builders, there are ten oaks, being of ones, via which the values of 100000 is formed, for as each Qúphah/Oak/4 is 100, being the third level of Chakmah, and there being ten, the ones/1's are visible through five dimensions or expansions. Hereby, the Masons of Dan lay the stones in Chakmah, Bayinah, HhaALhhim, HhaKuwáhnim, and in the fifth house of Light, the dominion of Enlightenment, called commonly as the Mountain. The Mountain of Sinai, in which are the patterns of the Mishkan, is in the fifth dimension of thought of HhaCharasham. The Mountains are formed as follows, with the union of the pairs of the Oaks/Quphim. Two Quphim/44 are paired unto each other, whereby there are 5 sets of Quphim, each comprising the value of 200/4. In that there are 5 pairs, the State of their residence is called the Five Rayishim, which is written as 5א, meaning a mountain. Being that there are 5 sets of Mountains, and the 10 that reside there, they are called in the Teúwrah, “the Gods of the upper mountains.” While the modern readings read to destroy or to *make to vanish* these sacred places, the wording is understood that we are cause these places to be transparent within our Eyes that we may see them through the Eyes of Abraham who beholds a city not made with mortal hands. How is it that the Teúwrah states that we are to possess/inherit these mountains, and then in the next line that we are to destroy and make them vanish [MishnehTeúwrah/Deuteronomy 12:1-3]? The manner that we are to render these places and their Name is to enter into their Numbers,

which are invisible. In this manner we inherit the values and all that is within them as we make them transparent within our Eyes, whereby we may dwell in them as those of antiquity—according to our Origin of the Illuminated Minds [Sepher MaoshahBeRashshith/Genesis 33:15]! From these mountains the foundations of Chakmah are laid [Sepher MaoshahBeRashshith/Genesis 32:22]. These 10 are what is called the Ten Oaks of Mamre, of which are the God of Abraham, Ashkuwl, Aner, Amor and their monarchs [Sepher YetsiatMetsryim/Exodus 3:6]. Via the Amúwri within HhaCharasham, the words of Wisdom are formed.



We may know further of these Mountains and those who reside there in, as we form the words of their Numbers 1-10 as the ends are read as ㄣㄠ, and those who are within them are ㊸ㄠ, ㄠㄣ, ㄠㄠ, ㄠㄠ, ㄠㄠ, ㄠㄠ, ㄠㄠ, ㄠㄠ, ㄠㄠ, ㄠㄠ. With this process we know that in HhaCharasham are the isles or coastlands/ㄣㄠ, which are of the bodies within the waters, as that which rises from within the waters, as the continents. Via HhaCharasham are the formulations of speech of the ones/ ㄠ㊸ㄠ, being the foundations of all tongues, a tongue for each cubicle through which the Words of those Numbers may be uttered. Out of HhaCharasham flows the River of Wisdom, being Gihun/ㄠㄠㄠㄠ of the Letters/ㄠㄠ and the land of Cush, which is the means that Chakmah spins the garments for OLiyun to clothe those born of the Enlightenment [SMB 2:13; Tehillah 87]. The bodies of Chakmah and HhaALhhim are directly supplied by the Numbers of HhaCharasham, through the River of Gihun, flowing from the Head of Aparryim in HhaALhhim.

Within HhaCharasham is Dizhav, from ㄠㄠ, which is with Mount Sinai. And from HhaCharasham, come the sense of being, and the Breath that fills the space that is carved out in the midst of the stones laid for each Name, which are derived from the paired Letters/Numbers, ㄠㄠ.

HhaCharasham—The Yeúwd/ㄣ
The Yeúwd governs the House of Chakmah

010	9	8	7	6	5	4	3	2	10
Oㄣ	㊸	ㄠ	ㄠ	ㄠ	ㄠ	ㄠ	ㄠ	ㄠ	ㄠO
055	45	36	28	21	15	10	6	3	10

Via the Charasham, the spaces are numbered 1-10 that the full measures of all that is laid may become extended by the Presence of HhaTerenni/ㄣㄠㄠㄠ—*the Full Counsel of Might, which is also known as the Monarchs’ Chambers*. From Terenni comes all strategies of salvation to ever bring forth the glory that is laid up, whether it be in lands of captivity or in the lands of freedom, all is saved—discovered, and then wrapped and carried as one in the arms of its mother, even as maShayh is laid in the waters of Metsryim, to be lifted up from the Great River unto the palaces of Pharaoh. Each of our Names has a palace to which it belongs, which is revealed in the day of our discovering the Unity within our Foundation of Being. On the day of making the oylah of our Names, so we arise from the waters of HhaKaiyúwer into the chambers of the Queens—the sides

of the mizbaachhhaoylah/the altar of bronze, in which the palace of our Names is revealed, and we are carried from the place in which we were laid by Wisdom. For as Maryim saw the child in the bulrushes, the Voice of Understanding spotted the one laid there by Wisdom, and ran to bring Yocheved into the palace to nurture the offspring unto its true identity be known. *Chakmah and Bayinah abide as One in the House of HhaALhhim.*

The Kephúw/Υ
The Terrni/⌒⌒4⊕ govern the House of Bayinah

020	10	9	8	7	6	5	4	3	2	10
OY	⌒	⊕	⊖	I	Υ	⊗	Δ	⌒	⌒	4O
0286	220	165	120	84	56	35	20	10	4	10

The values in the Lammæd are known by multiplying what is in the Hand—the value in HhaYeúwd. What is in Knowledge is a multiplication of the Seed in the Foundation of Wisdom, whereas what is in Wisdom is added and then extended according to the Numbers of Understanding. Hence instead of adding the values as in the previous houses, the Lammæd values are obtained by taking the value in the ALphah and multiplying it to obtain the values of the Bayit. Here are patterns of the formula: 4 of the Lammæd x 3 in the House of Yeúwd = 3 in the Lammæd; 3 x 7 = 7, 7 x 4 = 4, etc. All things of HhaReúwch are known by HhaReúwch. As one comes in the midst of the evenings to pass through the veil that is hung in the morning, they enter into communion: Face to Face and Breath to Breath, whereby nothing is hid from those who seek the Faces of HhaALhhim. Blessed—increased shall one be who has pure spaces of the inner dwellings, for they shall see HhaALhhim as they come in their meekness.

As one comes to carry the ashes to the east/qadam—to the point of Origin from whence they have come, one enters into the Chambers of Chakmah, Bayinah, the House of ALhhim, the Dwellings of HhaKuwáhnim, into the Charasham, the Terenni, unto the Gate of the Lammæd in Aurrat. As the Breath of your Reúwch passes to the qadam from the altar, the Knowledge that you are prepared to receive is granted unto you, whereby you know these things by Reúwch, and by Reúwch alone, for they are revealed unto babes—through the lips, that are pressed and draw out of the gates.

Mount Aurrat/Ararat/⊕444⌒4⌒—The Lammæd Head/⌒
The Opening of the Seed in the midst of the Heads of Nine/⊕4

The 12th position of the Numbers is the 7th House or the seventh heaven. Each of the seven houses of the Numbers are levels of Names and their dwellings, commonly referred to as the seven heavens. The seventh heaven is called Mount Aurrat, the level of ascension upon which the ark of Núwach/Noah comes to rest, for by the measures of grace found in the Rings/Eyes of YahúWah, one arises upon the waters of the Hhakaiyúwer unto the mount of illumination; whereby one comes to the three levels of Origin: the Origin of Wisdom—one through 10; the Origin of Understanding, one through 11; and the Origin of All Knowing—one through 12.

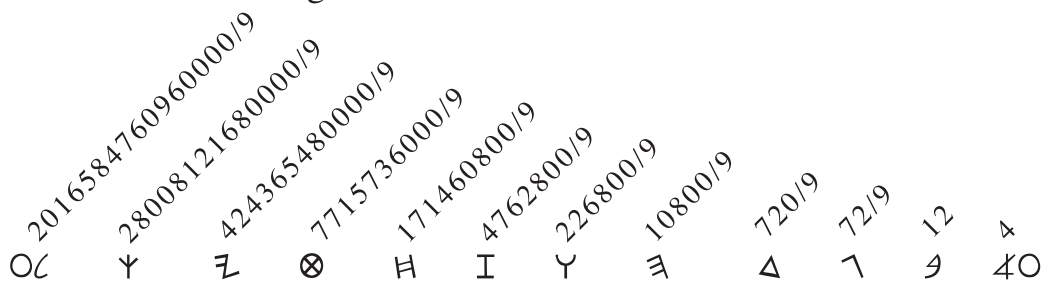
The forty days and forty nights are the four houses of the Numbers being fully extended; these are the waters of the deep that open unto the one who builds an ark/taúwvah/tavah of the Numbers of Bayinah. The forty nights are the rains of the left side of the 4 houses, and the forty days are the rains of the right side of the Numbers, being the Letters. As the sides are fully extended by the Arm of Righteousness, so the rains come, whereby they are numbered to be 40 (the 4 being drawn out, or times 10). In the 7 levels of Thought one will find all answers, all parts, all deeds/events, all lands/places/spaces, in accordance with their Names and the Numbers. Within these 7 levels are all universes—the worlds and all they contain, and the ongoing, ever cycling seven aúwtim/epochs and their muódim/ages. The validity of levels, commonly known as seven heavens, must be able to be measured both with Numbers and Words to fully ascertain being able to touch them and to enter into them. **For without the Numbers and Words of each level, how is there consciousness of these realms?** How can one know what a heart is unless it is understood by its measurement, including the capacity and the extent of its thoughts? If you seek to know where any place is located that is detailed in the writings of HhaTeúwrah/The Law of Perfection, or in the HhaNevi/The Prophets of Revelation, apart from these seven levels, your eyes grow weary, and your mind will reel confusion, for they cannot be known nor found apart from the Perfect which has now come into the midst of our Rings. **For how can anything be known apart from the Numbers, via which they are measured, and by the Letters, by which they appear?** In these levels does one know meShich, and apart from them there is no Knowledge of meShich, which is the sum/fulfillment/conclusion of all that is Numbered and written in HhaTeuwrah/The Law [MT/Deut 31:24; Romans 8:4, 10:4; Mattithyahu/Matt 5:17-19].

We can do nothing against the truth, for the truth is the truth, verified by FIRE, being tested 10 times whereby it is perfected. Every truth has been tested 10 times in the Fire, and it will be tested within everyone of us the same, whereby we prove by our hands/deeds/10 that we are one with the Truth. When it is tested, being proven to be in accord with the Numbers and the Letters, we will not deny it by acting adversely, nor shall the bonds of perfect unity, through which we are rescued from obscurity, be broken.

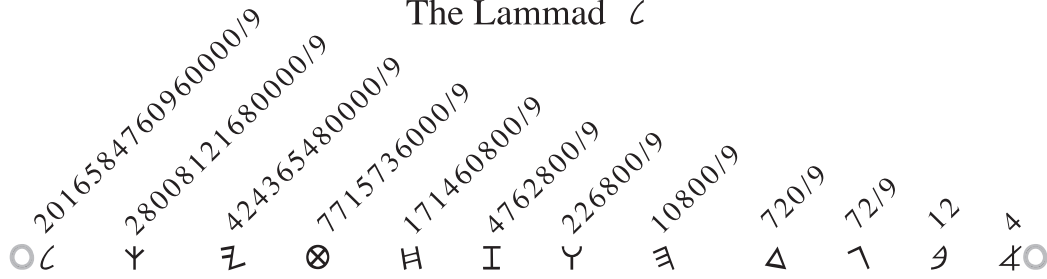
The seven chambers of Enlightenment convey the heights and depths of the thoughts of

The Lammad Head/Ł

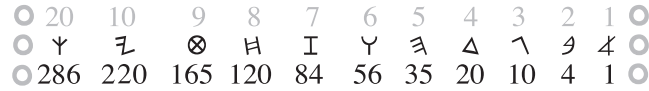
The Lammad governs over the House of HhaKuwáhnim.



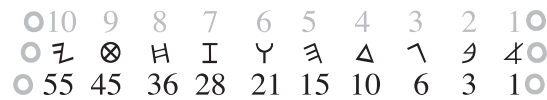
The Lammad ζ



The Terreni in which is the Tree of Life / Ψ



HhaCharasham—The Yeúwd Head / Σ



THE NAMES
AND
THE PLACES
OF THE
7 HEAVENS
AS THEY SPREAD
OUT TO COMPRISE
AND FILL
THE UNIVERSES
OF THE 12

HhaKuwáhnim—The 70						
900	600	400	300	210	130	60
W	A	P	T	J	O	E
167	117	77	47	27	17	8
Y	M	C	Y	Z	X	H
28	21	15	10	6	3	1
I	Y	E	A	7	9	4

HhaALhhim—The Body						
126	105	85	66	48	31	15
W	A	P	T	J	O	E
77	63	50	38	27	17	8
Y	M	C	Y	Z	X	H
28	21	15	10	6	3	1
I	Y	E	A	7	9	4

Offspring of Bayinah						
300	200	100	90	80	70	60
W	A	P	T	J	O	E
50	40	30	20	10	9	8
Y	M	C	Y	Z	X	H
7	6	5	4	3	2	1
I	Y	E	A	7	9	4

Offspring of Chakmah						
21	20	19	18	17	16	15
W	A	P	T	J	O	E
14	13	12	11	10	9	8
Y	M	C	Y	Z	X	H
7	6	5	4	3	2	1
I	Y	E	A	7	9	4

*Every Name and Place
within the Writings of the
12 can be found upon this
organization of Numbers
and Their Letters*

Wisdom, Understanding, and Knowledge. The depths of Wisdom is in Chakmah and the heights of Wisdom in HhaCharasham. The depths of Understanding are in Bayinah and the heights of Understanding are in HhaTerreni. The depths of Knowledge are in HhaALhhim, and the heights of Knowledge are in HaHarrayAurrat—in the mountains of Aurrat. In the midst of the of these levels of thought abide the Enlightenment of Aharúwan, from which all thought descend and ascends. Through the services/deeds of HhaKuwáhnim one attains to the depths and heights of any thought.

Values for Calculating the Offerings for the Oylut and Qarbanut

HhaKuwáhnim/ሥጊ ነጻሂጻ

The level of HhaKuwáhnim convey *the intent* of all Thoughts and Words and their deeds.

The configuration 0ጻ is rendered from ChetsiOyin—The halves/ጻ of The Seventy/0, meaning The Illumination of the Seventy, for the Lights appear only by their pairs in submission to one another, whereby they reveal together their full illumination. “The Unified of ALhhim appoint the sum of two—the pairs—the Unified of the Great/Servants of Illumination” [SMB/Gen 1:16]. Only by opening the two sides of a Seed does the Light become evident.

Zebúwlan/ጎርሃገገ Yishshakkar/ጋሃሠሠገገ Yahúdah/ጻጻሂጻገ Parts of the Offering

4111 ሂጸሥ Me'ayk 4:4	4111 ሂጸሥ	4111 ሂጸሥ	Yahúdah ጻጻሂጻገ
4231 ፋርጎሥ Mev'blah 6:6	4231 ፋርጎሥ	4231 ፋርጎሥ	Yishshakkar ጋሃሠሠገገ
3522 ጸዐጻ Hagoat 5:5:5	3522 ጸዐጻ	3522 ጸዐጻ	Zebúwlan ጎርሃገገ
3530 ርዐጻ Hha'OL 1:1	3530 ርዐጻ	3530 ርዐጻ	RAúwaben ጎሃሂጸጸ
3525 ጻሃዐጻ Ha'okeh 1:1	3525 ጻሃዐጻ	3525 ጻሃዐጻ	Shamoúnn ጎሃዐሥሠ
3595 ጻኩዐጻ Hagotseh 5:5:5	3595 ጻኩዐጻ	3595 ጻኩዐጻ	Gad ልገ
3635 ዐጻሂር Liuahag 1:1	3635 ዐጻሂር	3635 ዐጻሂር	Aparryim ሥጊ ላገጸ
3635 ዐጻሂር Liuahag 1:1	3635 ዐጻሂር	3635 ዐጻሂር	Meneshah ጻሠሥሥ
3676 ሃዐሂር Liu'ouúw 1:1	3676 ሃዐሂር	3676 ሃዐሂር	Baniymin ጎሥጊ ነጻ
4461 ፋቹጸሥ Me'de'sia 8:8	4461 ፋቹጸሥ	4461 ፋቹጸሥ	Dan ጎጸ
4101 ፋጊሥ Mi'yeúwa 5:5	4101 ፋጊሥ	4101 ፋጊሥ	Ayshshur ጸሠጸ
3521 ሠዐጻ Hhagosh 1:1	3521 ሠዐጻ	3521 ሠዐጻ	Nephetli ጊርጸገገ

45543 ጎሥጻጎጸ Danhameg 7:7 45543 ጎሥጻጎጸ .45543 ጎሥጻጎጸ Sum values of The Twelve

Joining the corners of the offering to fasten the sides together

Nephetli-Yahúdah	7632 ጎርሃዐ Goúwleb / 5:5; head to foundation
Gad-Aparryim	7230 ርጎዐ Govel / 5:5; the union in the midst
Zebúwlan-RAúwaben	7052 ጎሃዐ O'nev/ 7:7; right side expanse
Baniymin-Dan	8137 ገርጸገ Paylez; left side advance

1039 ጸርጊ Yulat	1034 ልርጊ Yeled	1034 ልርጊ Yeled	ጠጸጸ Head
340 ጎጻ Che'úwn 4:4 .22+58+85+175 ጎጻ	.22+58+85+175 ጎጻ	Sum Values of All Grace	ጎጻ
3605 ጻቹር Les'sah 9:9	3605 ጻቹር	3605 ጻቹር	Hands and Feet Laúwi ጊሂር
50527 ገሂጻሃ	50522 ጸጻሃ	50522 ጸጻሃ	Sum values of the Offering
Nuhraz ገጻጻሃ	Nuhhat ጸጻሃ	Nuhhat ጸጻሃ	Utterances of the sum Values

The sum of the Offerings in HhaKuwahnim are the values **151571** ጸዐቹቹ.

The Dallath preceding the values: 45543 ጎሥጻጎጸ denote the categories to which the pairs belong. The Hhúwa in the midst of 45543 ጎሥጻጎጸ and 50522 ጸጻሃ conveys the Kuwáhnim Illumination in the midst. The sum of the offerings in HhaKuwáhnim, 50522 ጸጻሃ, convey the directive consciousness of the Lights to compose all things.

The Numbers of the hand and feet of each oylah, convey the Presence of the Laúwi walking amidst the Fire of the offering, as the fourth to appear when the Houses of Wisdom, Understanding, and Knowledge are cast into the Fires to rise in the seven times/multiples of Fire. Whenever one takes a stand for the Most High in any state, the Laúwi will appear in their midst [SYM/Ex 1:22 — 2:1-6; DaniAL 3:25]. The values of the hands and feet are gathered into each Body of ALhhim, wherever the Lammæd Yeúwd are amongst the Rings of YishARAL.

The Corner Values

The values at the four corners are called the horns of the altar. From the corners the beams of radiance break open and run from side to side. The four sides are united to fully extend, to fold/move, to expand/spread out into Wisdom, and to expand/spread forth with Understanding. The Houses of Knowledge are pinned to the foundations of Wisdom at the corners, as one would drive a tent peg at the corners to set up their encampments for the day's progressions.

Nephetli-Yahúdah 7632 *ḤCYO Goúwleb* / 5:5: perfect consciousness structures the order of a union and its states of dwelling/residences

Gad-Aparryim 7230 *ḤSO Govel* / 5:5: perfect consciousness envelopes and sprouts all within the Lammæd with expansions

Zebúwlan-RAúwaben 7052 *ḤYO O'nev* / 7:7: perfect consciousness extends to the 10th power the illuminations of all being established/paired

Baniymin-Dan 8137 *ILḤḤ Paylez* / 1:1: the sayings of unity order/arrange by the Staff/Lammæd with perfection

The combined Consciousness of the first three corners lead to the opening of the mouth and the expressions in the midst of the Baniymin and Dan; whereby the first three gates are called after the Oyin, the fourth is called after the Paúwah.

Uniting the Corners:

1. The first corner joins the two ends, 12 part to the 1st part— Nephetli/3521-Yahúdah/4111
2. The second corner united joins the strands of the northeast with the southwest; this is called the union in the midst, whereby a garment may be folded upon itself, to open and close and to define the sides for their expansions, parts 6-7 — Gad-Aparryim
3. The third corner united secures what is in the midst of the folds to release the glory. This union is called the Defense of the Right, to facilitate the expansion of Wisdom, parts 3-4 — Zebúwlan-RAúwaben
4. The fourth corner joins what is in the midst of the left side, and is called the Defense on the Left/North for the expansion of Understanding, parts 9,10 — Baniymin-Dan.

The States of the Pairs of the Branches

*As the arrangement of the branches arise from HhaMizbaach/the altar, they are Numbered for the sticks that are placed upon the altar for the subsequent oylah. **The placement of the sticks upon the altar is the means for the teachings to rise through the offering.** The branches that are laid into the fire provide the warp upon which the garment of the offering is woven upon the woof during the 6 hours of its ascension.*

The Numbers of the pairs are perfected by their Union to be states of the Oyin in conjunction with those of the Rayish emerging through HhaALhhim. Together, the Kuwáhnim and HhaALhhim fill the Rayish-Oyin Ring.

The 6 Works of Blood to form 6 Rods

Those that are joined with the Enlightenment of Aharúwan become one Rod.
Every rod of united Names forms a Body to be of One Blood. All flows of blood are regulated by HhaKuwáhnim. From the hands of the Kuwáhnim the blood flows upon the altars and designated chambers for their activation according to the Thoughts that formed them. The blood flows to carry the values of the Most High in order that every Thought is transmitted to its corresponding branch to bear fruit. The blood both forms and sustains the branches, being as the sap within a tree. The Thoughts of the Most High are implemented in accordance with the flowing of blood which activates the Numbers and the corresponding Consciousness of the Mishkan/Body/Dwelling State of The Twelve. [See Index to values: 3635]. **The regulation of the flows of Life determine form, space, and movement.**

6 Heads of Oyin within HhaKuwáhnim: Minds of Oyin

The smoldering of the branches together form one piece of gold for the menurahh.

The United Sticks for the Fire on the altar is one laying down their life for another to arise.

The Numbers of the pairs are perfected by their Union to be:

Aparryim-Yahúdah 7746 **Y^uIO Ozmúw** 7:7, the consciousness of words arranged through Unity, perfected consciousness of the foundations of Unity. *The flow of blood amidst Yahúdah and Aparryim make one alert—an erectile firming of feathers/tissues to transmit values into a state of Consciousness.*

Meneshah-Yishshakkar 7866 **Y^uFO Oychnsu** 5:5, consciousness of deeds structures Unity, perfected deeds are according to perfect words within the structure of Unity. *The flow of blood amidst the sticks of Meneshah and Yishshakkar makes a chariot to transport the transparency of Thought. The White Fire pillar of Yishshakkar moves and swirls by the chariot of Meneshah.*

Baniymin-Zebúwlan 7198 **Y^uFO Oa'tsch** 8:8, consciousness of the Seed transforming through works; consciousness of the unified pairs of fruit is perpetual. *The flow of blood amidst Baniymin and Zebúwlan fill the lands of Enlightenment, giving the Seed the power to rise unto the head.*

Dan-RAúwaben 7991 **Y^uFO Otútsa** 7:7, consciousness of communal gatherings at all stages of transformation within the Seed, consciousness of the full extent of Transformations in Aurrat unto bearing the fruit/expressions of the Unified. *The flow of blood amidst Dan and RAúwaben brings forth righteous judgement—anger in the nostrils and clarity/redness of the Eyes to carry forth decisions of the Spirit.*

Ayshshur-Shamóunn 7626 **Y^uFO Oyuw'kúw** 7:7, consciousness of unity through the branches being joined, perfected structure of the Tree of Unity. *The flow of blood amidst Ayshshur and Shamóunn cause redness in the ears to prick the vessels to open and to reveal what is transpiring in the midst. When the ears are red, it is a sign of agreement and affirmation. The blood surge conveys that what is being heard is comprehended with an excitement.*

Gad-Nephetli 7116 O4O **Oyao** 7:7, consciousness expands through the Seed's consciousness, perfected unified consciousness/Oyin/Understanding within Wisdom/the parts; the Oyin ALphah Oyin is Bayinah/16 and Chakmah/7 tending to the WordSeed of AL/1 in the midst. *The flows of blood amidst Gad and Nephetli give strength for the mouth/throat to speak what is in the heart as one teaches/preaches/speaks with Knowledge.*

**THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination**

(The Divine Order of the Appearances of Words/Messengers)

The SEVEN RINGS OF BLOOD CONTAIN TEN SPIRALS ARISING FROM THE OYLAH. These spirals are THE TEN PATHS OF SMOKE as the offering ascends from the altar. Within the intervals of the spirals are THE PROPERTIES OF THOUGHT to be gathered FOR THE INCENSES/SPICES.

The Ten Spaces to the Tree of Life are called HhaDerek/The Way.

Blessed are the meek, for they inherit the spaces [Mattithyahu 5:5].

Blessed are the pure in heart—of the inward spaces; they shall see HhaALhhim [Mattithyahu 5:8].

During the stages of the oylah, we are ushered into a spiral of illumination, which we attain by the spirit of meekness, whereby we encounter the faces of HhaALhhim. The concept of a kevash, rendered as a lamb for the offering, means *the meek one—able to abide together as one, for unless that is the state of the offering, it is not acceptable to YahúWah*. Only the meek are able to see the meek, in that they have become of the same wave of thought [Mattithyahu 5:8]. The traits of the meek are fourfold: 1) they do not elevate themselves above another, whereby they are able to lay down their life for a companion; 2) they abide within the framework in which they are Named, verses attempting to sit elsewhere; 3) they are devoted to their Head and thereby commit all that is within their body for the sake of Enlightenment; 4) upon rising within consciousness through the oylah, they provide for another the means of ascension.

The Ten Spaces with the Seven Rings of HhaMenurahh

We arise through the ten spaces that are in HhaDerek—within the seven fold paths of the blood upon the altar of hhaolyah which are carried within the swirling seven rings of the menurahh Body. The menurahh bears the Lights of the 70/0, being seventy cups. The seven fold levels of the Numbers are the construct of the menurahh. The primary three branches are of the levels of the Numbers that pertain to 1) Chakmah, 2) Bayinah, and 3) HhaALhhim. The upper 4 cups of the menurahh branches are levels 4-7 of Enlightenment: 4) Kuwáhnim, 5) Charasham, 6) Terreni, and 7) Aurrat [SYM/Ex 37:20].

The Four Sides of Illumination North South East West

The upper 4 levels of Enlightenment set the courses for the three levels of Chakmah, Bayinah, and ALhhim and all that is within them. By these upper levels the **4 directions** are set: **tsaphun/the north**, which defines the extent, length, duration, and age; **negev/the south**, which defines the expanse, height, size; **qadam/the east**, which is always found in the centre of Chakmah, as one would find the centre in the midst of two halves, in which is the beginning or origin/qadam; and **yúwm/the west**, which is the gathering basin of illumination whereby nothing is lost.

Ten Stations of Ascension Are Pathways unto HhaTerreni

These ten stations of ascension rise unto the Tree of Life—the 11th and into the Illumination of Aurrat—the 12th House of the Numbers. According to those that meet us with Lechem/Bread and Mayim/Water in the HhaDerek, we know to distinguish the faces that we meet, and whether we are to enter into their assembly. For as we proceed, there will be those that do not meet us with substance to assist us in our journey; rather they attempt to deter our ascension. There are those who are to us as HhaALhhim that provide for us the thoughts/bread and the understanding/waters for us to attain to the next level. Each level of movement requires both the bread of Wisdom and the drink of Understanding from the faces of HhaALhhim.

MishnehTeúwrah/Deuteronomy 23:4-7. [See also: SepherMaoshahBeRashshith/Genesis 32:30; 33:10; 35:1-2;

TeúwratHhaKuwáhnim/Leviticus 19:32; Shuphetim/Judges 6:22; SepherShmúwalBayit/2 Samuel 14:20, YechezqAl/Ezekiel 39:29; Tehillah/Psalm 10:4, 101]

THE TEN SPIRALS IN WHICH THE SMOKE OF THE OFFERING ASCENDS AND THE PROPERTIES OF THOUGHT ARE GATHERED FOR THE INCENSE/SPICES

for Yahúdah: The Rod of Yahúdah is **610** 𐤆𐤃. The Rod is 400+210.

The Unified Measuring Hand of Distribution of Values

The spaces are 323+182=**506** 𐤆𐤃.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

506 𐤆𐤃 Naú 6:6, 1012 𐤌𐤁 Yeúwal 4:4, 1518 𐤅𐤍 Seúwts 9:9, 2024 𐤃𐤃 Reked 4:4, 2530 𐤌𐤁 Kehal 5:5, 3036 𐤆𐤃 Lelúw 3:3:3, 3542 𐤍𐤏𐤁 Hogmav 4:4, 4048 𐤁𐤍𐤍 Memech 8:8, 4554 𐤃𐤃𐤁 Mehned 9:9, 5060 𐤆𐤃 Neúwyi 5:5

NB: *The ratios are determined* by the equalization of the sides, or the parameter values equating to the values in the midst. As to the combination of values and their use by HhaKuwáhnim, there is no end, as they are living combinations of Thought which determine the form, state, movement and vibration levels appearing as colors/frequencies of thought waves. Each ratio is a strand of thought, whereby the fruit/expression is formed at 12 intervals, from which comes the spices, the bread, and the wine from each House of the Most High.

In the progressions the values increase by twos denoting the movements by pairs:

506/11/2 1012/22/4 1518/15/6 etc. The mid-values are 2530/10 and 3036/3. The pairs united to the left and right of the midpoints comprise the values of 4: 506/2 + 5060/2 = 4, which is a foundation/avenue for each pair. **The spaces are intervals of 2—the state of pairs:** 506/2 1012/4 1518/6 etc. Joining the Numbers together that determine the extent of the offering, from the midst unto the two ends, the values are five 4's = 20/4—the *States of Mind*: 2530+3036 = 5566/22/4; 2024+3542 = 5566/22/4; 506 + 5060 = 5566/22/4.

for Yishshakkar: The Rod of Yishshakkar is **730** 𐤌𐤐. The Rod is 600+130.

The Rod of the Most High/𐤌𐤐.

The spaces are 483+113=**596**.

The 10 spaces within the 7 Rings unto the Tree of Life and The Twelve surrounding the Tree as the hills surround the meadow:

596 𐤆𐤃/Natúw (9:9), 1192 𐤎𐤃/Kets'tsev (2:2), 1788 𐤁𐤍/Pepa'ch (8:8), 2384 𐤃𐤃/Kegeph'ed (4:4), 2980 𐤎𐤃/Kutéph (8:8), 3576 𐤆𐤃/Hago'ouw (1:1), 4172 𐤎𐤃/Me'agov (6:6), 4768 𐤁𐤍/Mez'se'ch (8:8), 5364 𐤃𐤃/Neg'saúw (8:8), 5960 𐤆𐤃/Ne'tú'i (6:6).

Yishshakkar is the largest/widest spiral formation of the camps, for it is the spiral composing the supra-consciousness that surrounds all spaces, as well as thoughts, as the Oyin. In Yishshakkar the spiral commences with 596/2/9 and extends unto the tenth state of 5960/20/4, which teaches us that from any state of unification or embodiment, the thoughts, or the mind of the body/union become apparent. The glory of the flower appears at edges of Yishshakkar, which is at the edges/extremities of every deed, even an the flower/fruit/glory of a plant appears upon the edges of its branches. See Index of Values for further details on the above measurements. Note that the first value/596 is extended to the 10th level/5960 in all of the ten states of progression; whereby the first is also last.

for Zebúwlan: The Rod of Zebúwlan is 21 44. The Rod is 15+6.
The spaces are 62+21=83.

The 10 spaces within the 7 Rings unto the Tree of Life and The Twelve surrounding:

83 17Paúg (9:9), 166 YO Oyu (7:7), 249 9ΔΥ Kedúwt (9:9), 332 9Λ Legav (3:3:3), 415 94M Mah (5:5), 498 99Matuch (5:5), 581 49Neachúa (6:6), 664 ΔΥΞ Saúwd (4:4), 747 IAO Oddez (2:2), 830 17 Pegui (9:9)

The spaces amongst the Letters other than those designated above in Yahúdah, Yishshakkar, and Zebúwlan, within the Houses of Kuwáhnim, are for the Names of HhaKuwáhnim that bear The Qúphah-Paúwah, Rayish-Oyin, and Hhúwa-Gammal, for are they not with those to whom they have placed within these lands, being with their Offspring which reside in these Numbers. There are also spaces for the associative nations/processes that are necessary for the 3 Houses to function within earth/spaces designated for them, and for the Lauíwi that are assigned to occupy cities in these lands. For through these Lands, one comes to the Tree of Life in HhaTerreni, which is positioned in the midst of the Letters, as the HhaKuwáhnim are placed in the midst of YishARAL, between Gad and Aparryim, whereby they abide in the midst of the Numbers from Chakmah to ALAurrat.

The configuration of the Kuwáhnim offerings:

Yahúdah: The kidneys depict the Crowns of the north (left side) and south (right kidney), positioned over the Great Stone (liver/governing throne seat) of regulating all thought and activities. Through the House of Yahúdah all peoples pass through the pools of the monarchs.

The offerings of HhaKuwáhnim are joined to the waters of HhaALhhim through the corners, whereby the Kuwáhnim pass into the midst of HhaALhhim. When the offerings of the evening are of the Kuwáhnim, the blood of their offerings carry the Numbers from above into the waters below. Yahúdah is connected with Nephethli and Gad [Houses of Knowledge] through which the Enlightenment beams from the corners and comes into the Houses of Aparryim.

The offerings of Yahúdah transfer all values into the Body of ALhhim, extracting the Numbers from the fruit of Knowledge, whereby the values appear in the head of Aparryim. For how can a seed come from Aparryim until it is first distributed as grain to the granaries of Yúwsphah? For the grain/seed is a product of the Lights that come from HhaKuwáhnim, whereby all seed belongs to HhaKuwáhnim [SMB 47:24-27]. Through the House of Aparryim the values are expanded and

multiplied, for as they are sown into the waters of HhaALhhim, being given freely from HhaKuwáhnim, they bear the messages of liberty within them. **Through Aparryim, all that one has becomes evident and increases with measures of glory; for all Names and the Kingdom of YahúWah comes through Yúwsphah, whereby it is made and thereby called the Kingdom of ALhhim.** Conversely, when the House of Aparryim gives all that has been granted to them, then the Numbers rise as the Seed upon its head to bear the fruit of the Numbers, multiplied as the sand of the sea and as the stars in the heavens.

The garments of Yahúdah are of ten concentric rings, the first and the tenth are as one ring, as they form the neck and the hem of the garment as the O:O. In the midst of the neck and the hem ring there are the **nine rings—the pairs of ratios**: Tayit-Tayit, Chayit-Chayit, Zayin-Zayin, Úwah-Úwah, Hhúwa-Hhúwa, Dallath-Dallath, Gammal-Gammal, Bayit-Bayit, ALphah-ALphah, which are **the foundation of the pairs of Numbers**. According to these 9 Threads of Thoughts, all statements are woven into a Body of Consciousness, depicted in the Tayit/⊕. The Letter Tayit is the synthesis of the Oyin and the Bayit, as there are two Bayit within the Tayit surrounded by the Oyin. The garment of Yahúdah extends from the neck to the calf of the leg. The Hhúwa-Gammal covers the loins in which is the Dallath that is based in the midst of the Hhúwa—Gammal Ring. The garment of Yahúdah changes colors with burst of lights as the nine ratios are activated according to the deeds of Yahúdah, whereby the praise, or the values, exude from the garment as the deeds are performed.

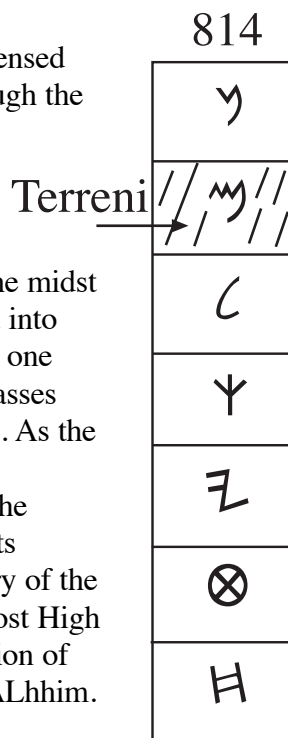
The values of Yahúdah and Aparryim form the Tayit state of unified Names: Yahúdah/50522/14/5 and Aparryim/17887/31/4, $5+4=9$, which are the means of formulating all things in ALhhim according to the Numbers of HhaKuwáhnim. In that Yahúdah and Aparryim span two blocs of Numbers, the rod extends the scope of both Houses of Enlightenment. According to this union, the government of the HhaALhhim rests upon the shoulders of Aparryim, and the government of the operations in the Mishkan rests upon the shoulders of Yahúdah. Aparryim provides for the means of extending the values to all peoples; whereas **Yahúdah secures the values within Aparryim and within the Body of the Mishkan, unto which all peoples come for Enlightenment**. For through Aparryim, and the Body of the Mishkan, the Numbers of Life are clearly understood, having been made visible and arranged to convey their perfect harmony. Thus with each approach to the altar, and with each service performed in the Mishkan, we have the setting of Instruction to behold the wonders of HhaTeúwrah.

As the parts of the offering of Aparryim are arranged, the Head of Yahúdah sits upon the throne of Aparryim. *The parts of the offering are first given to the hands of HhaKuwáhnim/the priests, that the Enlightenment may designate the part unto service unto the Most High. As the hand of the giver touches the hand of the kuwahan/priest, the Enlightenment is transferred from the kuwahan to the giver. As the parts are arranged by the kuwahan upon the altar, an interpretation from the hands of HhaKuwáhnim are transposed with each part.*

The head of Yahúdah in the offerings of Aparryim is the bread coming down from above. The body of HhaALhhim, in which is the head of Aparryim, has been prepared to receive the Numbers by their arrangement upon the altar. Yahúdah is the head in HhaKuwáhnim. Thus, when the Unified Consciousness speaks of *the Bread coming down*, it is speaking of **the classifications of the thoughts of Enlightenment that have within them the Powers of Life, for**

only the Numbers carry the Principles of Life, and these give Life to the Letters, whereby they are the living state of ALhhim [Yahuchannan/Jn 1:12]. **By the Numbers there is the distinction between the Words of Life and the words of death, that later being not formed by the Numbers of HhaKuwáhnim** [MishnehTeúwrah/Deut 30:15-20]. **The Numbers** descend into prepared vessels prepared to carry their values. The vessels bearing the Numbers have been fitted to conform to the thoughts of the Most High. Until there is a body of HhaALhhim Achadd prepared, the Numbers of the Most High have no where to lodge.

The properties of the Most High, being as vapors of Numbers, are condensed into waters as the Thoughts drop as the dew from the heavens above. Through the bestowals of Thought from the Ones with everlasting Mercy, all Thoughts are given through Grace/𐤒𐤓, which is a construct of seven folds, or levels, within a vessel of Light. The Thoughts of Grace are composed of the values 814. In the Mayim level of HhaTerreni of Grace, the Vapors are distilled into what is called the waters above. The Numbers are uttered in the midst of the waters by the Kuwáhnim in HhaTerreni, whereby they are composed into Names. The dwelling state of a Name is fixed by the Terreni. In the Terreni one comes down from the City of Old, being Tsiyun/Zion through which one passes through the gates of Yaoquv unto their place amongst the stars [Tehillah 87:2]. As the Names descend, they receive patterns pertaining to their habitation from HhaCharasham. As they find Grace of HhaKuwáhnim, they are set within the Branches of YishARAL, as fruit is set upon the the Tree of Life to reveal its glory/weight of Numbers. In this manner every Name is set to bear the glory of the Most High upon the Branches of YishARAL. As those called out by the Most High stand before the priest, they show themselves to be clean—of the Illumination of the Most High, whereby they are approved to enter into the House of HhaALhhim.



The Numbers of Yahúdah are given into the Body of HhaALhhim, whereby they are dressed with the Letters of Aparryim [Tehillah 87:5]. **The Magistrates of YishARAL—Aparryim and Yahudah—determine the states and the welfare of all peoples.** During the sequence of the oylut/ascendant offerings in the seven month, the Numbers of Yahúdah are granted to the seven levels of Thought which affect the waters of each level. In the composition of all living ones, the waters are gathered into bodies according to the Numbers in each level. Thus the body of an elephant differs from the body of monkey according to the Numbers appointed within each of their levels of waters. The setting of the Numbers occurs in the third day when the planting of ALhhim is set in the land. In the first month, what has been sown in the seventh is revealed, thus the seventh is prior to the first, as the ALphah comes from the Zayin. The seed within the fruit of the Tree of Life is designated for expansion within the Body of Aparryim in accordance to the Numbers of Yahúdah.

As the Word is planted in the earth, the Numbers are enlivened by the mists of Breath that rises from the earth [SMB 1:9-13; 2:4-6]. In that the earth, being a defined space, is a recipient of all Thoughts from Aurrat, it contains the mists from above. From the mist/𐤒𐤓 of the waters, the Adim/Adam/Vapors/𐤒𐤓𐤒𐤓 are formed [SMB 2:6-7]. According to the Numbers that are set in the land, the rains come unto the earth to activate the Numbers and cause them to release their Values within an occupation/a land/tree. The rains of Núwach/Noah will come as all Numbers of souls are

gathered in the tevah. Upon the gathering of all Numbers of seven sevens of Wisdom (49) and the two (2)—those becoming whitened with the seven sevens (49) of Understanding, so will the flood come that is prophesied to be in the days to Núwach [SMB 7:2-3], when the end of all flesh transpires. The gathering of the House of Núwach and all with the Breath of Life are the eight/ascending souls that are elevated into the next level of habitations—into the worlds to come, for in them are the Numbers of Aurrat. The 49/13/4 united/paired with 49/13/4 are established in those whitened (2), whereby they are said to be 8—ascendant souls—that move with the courses of the Lights and who give themselves to be transformed upon the Altars of HhaALhhim. These are those that find grace in the Eyes/Rings of YahúWah, being the Offspring of the 28 ALhhim.

Gad is the Voice of many waters, and Nephethi has full understanding of all things uttered. For from the utterances of the mouth out of Tsiyun and from the mouth of Yahrushaliem in day two, the Numbers of HhaKuwáhnim are sown in the earth on day three [See Appendix, chart: The Unified Ones Speak Days 1 - 7]. One enters into the Body of HhaALhhim according to the gates through which they are sent forth from the House of Terreni. If one is sent from the House of Baniymin of the Neúwn-Chayit Ring, then they abide in the Neúwn-Chayit Ring within the Body of ALhhim. **In that the waters are determined by the Numbers, the Bodies of Waters are clear/translucent/invisible/unpolluted.** The coloration within the Waters *makes all visible by the Letters* that give the Waters their expressions/faces [Colossians 1:15-16].

The study of the Numbers and their transpositions are of the schooling of HhaKuwáhnim. In that all studies of Thought are within the Numbers and the Letters of HhaALhhim, every level of study commences from learning the ALphahBayit configurations. The Midrash of Transposition is the academy of HhaKuwáhnim in which one is schooled in how to transpose the Numbers of Yahúdah through Aparryim to create what is acceptable to the Most High.

The incense of Yahúdah is the fragrance of the Numbers. As for all of the houses, the spaces are designated to capture the aroma of the nichúwach/sweetness from the offering. The ten spaces are valued, whereby the thoughts within the offerings are fully extended to the 10th power, being implement into deeds of Enlightenment. The aroma of the rod is like that to the central rod within a flower, that determines the expressions and fruit. The incense of the sides are paired thoughts causing the fruit of the members to be full and seeded. As the manchaih/mincha/Bread of Life is offered, the aroma of hhalavanahzekah—the frankincense burst forth as the Seeds open upon the coals of the heart, and they simultaneous burst open upon the Altar of incense, as the action of the Enlightenment of mind and the opening of the Seed are quickened together. The lavanahzekah incense occurs when the Seed is opened amidst two minds, as they are sparked simultaneously.

The *nesek*/drink offering of Yahúdah flows to bring forth understanding of the complexities of thought that are bound together by the Numbers. The complexities of the values are our defense, for they build a foundation and the walls of the house that cannot be overthrown. When the non-discerner thinks that they can undermine the foundation of values, the values can reconstruct quicker than lightning. Values can be arranged to provide an immediate shield, change of direction or state. The values are so woven, that they cannot be penetrated by the non-discerner, and hence, all that are within the House of YahúWah are secure all of their days [Tehillah 118].

The evening *offerings of Meneshah*, when they follow the morning offering of Yahúdah, **activate the Numbers of Yahúdah for transitions. Through the oylah comes the awareness of how the Numbers are to be used amongst every part to accomplish every thought unto its deed.** Aparryim uses the Numbers for expansion and fulfillment of direction, as well as to cut out a path for expansion and growth. Meneshah also has direct access to the Numbers; by the blood of Meneshah, the Numbers are appointed to make transitions and shifts in consciousness.

The Numbers of Yahúdah are accessible to Yishshakkar as Yishshakkar sanctifies their hands and feet into the waters of Hhakaiyúwer, whereby they carry through the values into deeds. Through the bathings, the deeds and the progressions are achieved according to the Numbers of Yahúdah, as every deed and step is measured in HhaALhhim. The Numbers of Yahúdah also activate meditations and the words formed in the heart as the hands and the feet of Yahúdah contact the waters of Nephethi and Gad.

The pattern of the menorah/menorah of Yahúdah rises from the foundation as the oak trees that are planted upon the hills of Enlightenment. From the Kuwáhnim, the oaks appear within the Charasham. The menorah patterns are formed as the oil of Bayinah rises into the central shaft of the Tsada-Tsada ring to the four levels above. As the oil of Bayinah rises, the ring of Fire from which the oylah is made rises also. The house that is upon the altar of the oylah becomes a ring of fire which rises upon the coals of the altar, rising as spirals of smoke and fire from the unified branches. Upon the platform of Chakmah, Bayinah, and Dagot, depicting the foundational three cups in each branch of the menorah, there appears four containers at the crown of the menorah branches. These four cups rest upon the illumination of all within the menorah, even as the mind rests upon the inner construct of its members. The body of the menorah is composed of the levels of thought of Chakmah, Bayinah, and Dagot, upon which are the thoughts, or the minds of the Most High.

The ring of fire of Yahúdah is the Qúphah-Paúwah ring, which bears the faces of the sides of the Teraysarun. The ring of the Qúphah-Paúwah forms the oaks of righteousness which are formed from ones perfected/unified branches. As the central column extends through the Tsada-Tsada central column into the four containers above, the faces of the Teraysarun appear within the heads of the Most High. The platform of thought to the left and right ascend to support the upper registers of illumination. The Rayish-Oyin ring of the menorah provides a conscious ring around the sides of the faces of Yahúdah, as the planet Saturn bears swirling rings of light around its body. The Shayin-Semek ring yields the support of the sides of the Teraysarun faces, whereby they are a fiery dwelling of the Most High and the Names called to assemble within its sides. The configuration of the Oaks, dedicated as the dwelling for the lights Yahúdah, are observed when the proportions of HhaMenurahh attain to at least 26 high and 50 wide. Known configurations of HhaMenurahh include the dimensions of 11 wide 16 high; 14 x 20, 16 x 24, 18 x 30, 22 x 45, 26 x 50, and 30 x 60.

Yishshakkar forms the seven Rings of consciousness to implement the values into deeds of Life. The consciousness of Yishshakkar determines the movement and the direction of the merkavah of Meneshah. The configurations of Yishshakkar are depicted in the *megebog/caps* and the turbans of Enlightenment.

Together with Yahúdah, Yishshakkar determines the states of all things, for without the Number and the Deed there is no state, nor Body of HhaALhhim. Yahúdah and Yishshakkar are one—the same in every level of Enlightenment. These two parts united determine the setting of all of the other ten parts during the oylah. Once the formula of Yahúdah and Yishshakkar has been mixed into the waters of hhakaiyúwer, all other parts will carry the formula, for when it is done once by Yahúdah, the formula is injected into the waters; and when it is done twice by Yishshakkar, it is established. In this manner the formulas for every oylah are set by Yahúdah and Yishshakkar, and from this formula mixed into the waters, the sayings and the deeds that come from the offering are determined. ***In accordance with this proceeding, the gathering of the seas, depicting the formulation of the Body of ALhhim Achadd, receives of the Numbers, whereby all things are fashioned within them.***

Until there is the coming of the Numbers and their associated deeds, all things are void, though there are similitudes of appearances, they are as vapors of thought that have no life in them. Life comes by the Numbers descending and through their activities—Yishshakkar. Yishshakkar conveys the function of the Number and how they are to be read. Though there are ten sayings, these all come from one Number or formula of thought. All of the commandments in the Teúwrah are works of Yishshakkar, so to speak, for the commandments are the implementation of the values. **To keep the commandments, one performs the deeds according to the internal construct of the Numbers that gives life to the Letters. The keeping of the commandments is not by the Letter, rather by the Cognitive Verb Origin via which the Letters are composed.** Apart from this consciousness, the Letters are dead/static and can enslave the soul as well as trap the rings into a mold that is difficult to be liberated from, for one thinks that they are serving according to what is written, in that the Numbers are not activated within the writings, they are caught into deeds of death, for they are of isolation, being apart from the Numbers. Thinking themselves to be “right”, they keep themselves above, as leavened bread, whereby they are not positioned upon the altar of the oylah to receive the Numbers as they would come down into the parts. As soon as one thinks that they are right, they exclude themselves from the Hand of Mercy. An edge begins to form upon their ring of consciousness as a layer of crust to keep one apart from the entire loaf of unified consciousness. As we consider that we are united, being ONE with all Names of the Most High, we are positioned to be upright (one being lifted by their paired associations) to receive from the next wave of Mercy coming from HarAurrat. Only the mind of humility can receive the Numbers; for a hard mind as Pharaoh, or a wrong motive as Bellom/Balaam, or having disjointed rings as Shameshshun/Samson will utterly push the Numbers away from your presence, as a repelling magnet, for there is no body that is prepared to bear the glory of the Numbers within them, and no pearls will be shelled out to be trampled underfoot by swine.

The menurahh of Yishshakkar, creates a pillar of White Fire as the Rayish. At the crown of the pillar is a dart as the Rayish spins in the orbit of the Oyin. From this fiery dart of Consciousness, the opposing thoughts are thwarted.

Zebúwlan: the State of the Members determined by their Numbers and Deeds. Zebúwlan is the state of honor in which we dwell. The state is determined by the values which occupy the spaces in which the activities expand. According to the state of the values and their purity within the members, so is the state.

Zebúwlan is known as the Mind of Appearances, for through the state of thought, so the Numbers and their consciousness is held. The attire of our dress and the conveyance of our inner thoughts are expressed through our deeds and progressions. The values that are present today are shaping what will be upon our shoulders and in our hands tomorrow. Every oylah is laying a foundation for subsequent revelations. Based upon the degree of our giving and fulfillment/carry through we release the measures of the Numbers and their consciousness into subsequent states.

The menurahh of Zebúwlan, being the rising ring of the Hhúwa-Gammal Ring that appears amidst the offerings of Zebúwlan. This ring is the chariot of Zebúwlan, and from its midst is the body of the flying serpent. As the oil of Bayinah rises through the parts of the offerings to fill the four cups at the apex of the menurahh, the flying serpent appears with the Oyin-Rayish Ring sitting upon its head. The Qúphah-Paúwah form the head dress of the cobra. Within the Qúphah-Paúwah is the Semek through which the body of the serpent is comprised of segmented rings, and from which the body of our dwellings are layers of metameres, as the rings of a tree. Through the shimmering of the metameres, the visible spectrums are seen at various layers, from which comes the study of color as Metamerism. The neck of the Semek contains the Shayin, whereby the fire is in the mouth of the dragon/serpent. The Body of the menurahh of Zebúwlan is a dwelling of Knowledge as the oils of Chakmah and Bayinah unite to fill the menurahh.

How All Things are Measured and Counted

Through Zebúwlan a state is measured. The tsaphun/north defines the extent or the length. Furthermore, in tsaphun is the duration of the thought and the age of a Name. The negev/south defines the expanse, the width as well as the height. In determining the size of a garment, one take the measurement of the south. The qadam/east is the center of Chakmah, whereby there are two halves. Via the qadam are the faces made from side to side, whereby we have the full expression of the thought. In the qadam is the beginning or the origin of all thoughts. The yúwm/west defines the harvest, the abundance of all that has been sowed. In the yúwm is the great basin, whereby nothing is lost, where all settle or come to an end/conclusion. In the yúwm we have the weight of any matter. Know your four sides. In Zebúwlan we behold the platform of Baniymin, from which we have come and unto which we are proceeding. Via the four sides of measurement we comprehend our state of mind for any day.

Formulating the Worlds and All that is Within Them

The Head of Baniymin gives the offering of Zebúwlan, which is its body. Through making the offering, that which is within the body of the meek one rises, whereby the Head of Zebúwlan rises to offer all that is within its body as a subsequent offering. Through the unfolding of the body of Zebúwlan, the Mind that is within the body of parts arises and appears. What is within the assembled parts of Zebúwlan is the Mind of Zebúwlan, whereby the parts are distinguished and function. Through the Head of Baniymin, which governs the body of Zebúwlan, the initial offering is made; however, as the body of Zebúwlan is laid open, the Mind that is within the body rises. Via this procedure there are two Principles at work:

1) The rod, to which we belong, is a head unto all that is gathered within our branches. As a vine is the Head of its branches, so is the Rod of our House to the branches of our mind. When the vine yields fruit through one of its branches, the branch is subject to the Vine, even as the body is subject to the head in all things. In accordance with this perfect union, the companion of one is subject to the other in all things. Through giving/opening the fruit within the branches,

the Thoughts which are within the parts rise, whereby the Head of the fruit/body becomes evident. In this manner, we are subject to one another as we abide together as comrades. We offer the fruit from our sides that the fullness of our thoughts are known amongst the Collective.

2) Through the offering of the body, the mind within the body is released from all previous formulations; having been set at Liberty to ascend unto the Most High. This is the gift of Liberty that one gives unto another. For as helps another ascend, they serve unto their full Liberty to engage in discourse at all levels of Enlightenment. It is not that they are bound to flesh or to transgressions. The Liberty that they are afforded is to transcend their parameters in which they have served, even though they are always at Liberty as they serve according to the dimensions of thought of their embodiment. We remain in our current levels of service, until the day of our offering, at which time we are liberated unto a transformation of Mind, having yielded our embodiment, as one would give themselves to be burned, unto the quest for Enlightenment.

All appearances are dependent upon the offerings of Baniymin and Zebúwlan. On the first day of HhaALhhim, the morning offering—which is called also “the oylah of observation,” is of the house of Zebúwlan, for through Zebúwlan all succeeding acts of HhaALhhim become apparent [SMB/Gen 1:3-5]. What is hidden within is revealed through the states of Zebúwlan. The level of the creation, or better stated, the level of the embodiment is determined by giving the Body of Zebúwlan and Zebúwlan arising to make the subsequent offerings of Baniymin, whereby the worlds are and all that is within them.

The change of state from Metsryim to Kanaan comes by the appearance of Baniymin, carried upon the chariots of Zebúwlan. Until the coming of Baniymin, the Mind continues to dwell within the cosmic spheres into which it has entered. From day one, when the Word of HhaALhhim spoke, unto the succeeding day one of a new áwt, the Mind and its formulations dwelling, sowing and reaping, filling and emptying, unto all is understood through the offerings of the Body in which it has made, whereby the Unified of ALhhim rise with the strength and the perspective to say again, “Yah gives Illumination, and Yah extends Illumination.” We can only dwell in the worlds in which we form and then extend fully. For until they are fully extended, or drawn out, our hand is yet attached unto them. When all is fully given, then the hand is empty, and it may put its hand into Hhakaiyúwer and stir the waters, and draw out another set of Numbers via which the worlds are renewed with the lands of Zebúwlan.

We come to change our Minds as we perform the oylah in service unto the House in which we have come to the altar. We transform our mind through Chakmah, through Bayinah, and with the Thoughts of the Prince of Light. By their works, we have the attire to enter the wedding chambers of the Most High, through which we come to oneness. For how can one enter into another’s house, unless they are prepared to abide together and serve at their level of command? How can one be received by another unless they are ardent in their thoughts and deed to be of the same association? The bride of the Most High makes ready to be the body of the most high’s thoughts of Illumination, for who will put their thoughts of purity in an unready vessel, or a disobedient, being of little understanding? Would not their ideas be trashed, like pearls beneath the feet of the swine? The mind is either unstable or unified according to the allegiance of its mem-

bers. When the thoughts within the dwelling of Mind are uncohesive, the Mind connected to the parts is continually shifting, carried upon one wave of excitement or philosophy to another, unable to secure a footing upon which to build a dwelling for its expansion into Chakmah and Bayinah and the chambers of HhaKuwáhnim. The Unified Mind is the state of Enlightenment, for it comes to rest within the courts that is appointed to serve and thereby expands through the offerings of its parts. The Mind of steadfastness is not simply carried upon the waves of encounters, and has its rudder directed by the directive consciousness of the Neúwn; though there are obstacles in its path, it calculates a solution for perseverance.

As we enter into the Twelve Houses, we come as a guest to abide and to serve for the expansion and glorification of that House, unless we coming home as one on a voyage, then we are welcomed as resident of the land with the laurels of our comrades. i.e. When we come into the House of Nephethi, we affect the inhabitants of the space: the heart, the Double Dallath Union, the Mishkan, and that which is known as Earth. During the direction of the staff for the days of Lammæd, being 30, we build the Mishkan in Nephethi, looking over all of its details. In Nephethi, being the double Dallath, we polish the walls and build up the ramparts (fortifications) of Knowledge therein, whereby they will serve us as we make transitions from sphere to sphere [Gozra/Ezra 6:13-15]. ***For in the days of the twelfth house, we are building-up the heart and making it ready for the coming cycles of months of the coming year.*** The terms in the writings of Gozra/Ezra, commonly rendered “to finish,” convey the thoughts “to comprise, crown, maintain/℄℄ and to break forth anew,” whereby we proceed/𐤀𐤁𐤃 within the courses of Enlightenment *unto the third day*—a day of rising/elevation. The third day is of Knowledge, when the head appears. In that day we partake of the fruit of Knowledge and gear-up our members with arrows of bronzed points. For as the mishkan is prepared in the twelfth of Knowledge, so is the state of our readiness and the level of our offerings. According to our Knowledge we are able to congregate and expand from the bases of Wisdom and Understanding, which are as the arms that carry us from one state unto another.

The Mind changes only by making the offering of its body. Changes occur within the Chambers of Baniymin, as Baniymin offers up Zebúwlan, and changes occur within Zebúwlan as the body of Baniymin is offered. Until the day that the Mind makes its offering, it continues to know and be known as it has distinguished itself within the Body of Names. For who can distinguish themselves, until they have drawn out of themselves to reveal all that is within them? Who can walk in the garments of Light until they have woven the threads of their minds? Until the day of our offering, we continue in service at the level of our distinguishment. Upon the day in which we make the oylah of our next house, we affect change and transitions of distinguishment within our households and within our offspring that we are bearing, as one bears upon their branches the fruit of Illumination, evident by their words and the deeds. Thus every oylah is an opportunity to open the wealth of the House of YahúWah and to bring an offering of gold, or silver, or bronze upon the altar of our Governor who appoints us unto our tasks. Via the progressions of our Mind, the portals open and levels of transitions within the realm of Enlightenment are avoided, and what greater Freedom would the Mind seek beyond the full access of the Libraries of HhaKuwáhnim? For with Knowledge of the Most High, one may go to the depths or ascends unto the heights of Enlightenment, as they are capable of soaring with the joy and perspective as the eagle—a bird of Understanding/Oyin.

Reading the Values and Interpreting the Numbers

*The initial values in the combined Numbers of the branches are an indication of **the fabric of the pairs in which is the foundation**. The Numbers within provide details, or the Knowledge that is held by their sacred unions. The multiple combinations of thought that are within each set of Numbers, and their pairs, contain the details that are drawn out of their various arrangements. The final Number shows result or on-going direction and the means of their full extension. This is the wealth of a Number.*

Reading the Numbers. The level of one's attainment affects the level of the reading. All readings, when associated with the Numbers, convey the intrinsic values within the combined Letters. How can they be read, and thus interpreted, apart from the Number that is present? In the values of the rod of Aparryim-Yahúdah/7746, being of 4 digits, we may read them in pairs: 77 and 46. The pairs of the Numbers is the *preferred reading*. One may read the Numbers in succession of thought, such as, the first value being of Chakmah, then the next of Bayinah, and the final values of Dagot. In this method the values are read and interpreted as 7 74 and 46: *the perfection of the conscious platform rises through the waters, being gathered and unified*. This reading conveys *a process achieved*, whereas the reading of the paired values is a *statement of being*: “*the consciousness of words are continually arranged through Unity.*” **The statement of being conveys the ongoing state of Aparryim-Yahúdah to regulate and expand the values in all things, which are the Numbers—the foundation of all states of being.** Within the state of being is the process. Apart from the state of being the process is a wandering nation of sorts, without a foundation of thought and subject to be used by any passing thought or unknown value. When a process is stated only, the nation/process rises above the paired values. In such cases, the process of seeing dominates over the unified seven Eyes, whereby the process is birthed is given power, by default, to regulate the eyes unto its will, for until YishARAL arises from within Metsryim, they are enslaved to the house in which they abide. So does mortality continue until a saviour rises in their midst to deliver them. The domination of any process over the internal construct, through which the process is initiated and maintained, leads ultimately to slavery to the process.

Every defined process or nation is formed according to the Numbers of YishARAL [MishnehHhaTeúwrah/Deut 32:8]. When the process is greater than the residing values, via which it has form and construct to house the Numbers, then the Numbers suffer loss and expression, becoming swallowed up within the nation or process in which it is to flourish. When the Numbers are of the priority, then the nations are the servants to YishARAL; however, when the processes or functions of the Numbers are let go without restraint or without the reigns of the Numbers within them, then they rise up to subject the Numbers and their Branches to the passion and expression of the process itself without refinement and order.

The state of the congregation is according to the Numbers of the Names that are counted/measured [ChameshHhaPekudim/Numbers 1:18]. According to the Numbers of the Branches so are the lands appointed. This indicates to us that the form in which the values reside is determined according to how the Numbers are read [ChameshHhaPekudim/Numbers 26:53]. Furthermore, the manner in which one maintains the Words of HhaTeúwrah/The Torah is according to the measurement of their branches, for how can a tree yield a fruit unless its branches are of a

measured strength? Thus the manner in which one keeps the commandments is according to the Numbers of their Branches [ChameshHhaPekudim/Numbers 15:12].

In representing zeros:

The Hhúwa in the midst of 50522 ×אג conveys the Kuwáhnim Illumination that is in the midst. The Values of 50 are contained within the Neúwn and need no further marks to denote the zero.

The Yeúwd, Qúphah, and ALphah are used to convey the levels of extension: The Yeúwd according to tens; the Qúphah according to hundreds; the ALphah according to Thousands. The Oyin may precede or conclude a string of values commencing with a zero. At the end of each ten series of values, which provides the measured spaces to retain the values of the rising oylah, the zero in the tenth state is to the extension of the initial values. Hence, with Yahúdah, the initial values are 506/יג; the final values are 5060/לעג.

MEASUREMENTS UNTO MESHICH— THE FULL STATURE OF THOUGHT AND DEED

The Sum of The Twelve Houses, Their Parts and Their Heads: 894131 / 26 / 8

Regarding The Ashes

Through the ashes of the offerings, all things are formulated for subsequent states, whereby they are called “*the ashes of progression*”. Through the ashes of HhaKuwáhnim, Adam is formed. What is deduced by the Unified Minds of Enlightenment are assembled by Qahhath to form a dwelling state.

As one designates a portion of the ashes from the Altar of the Oylah for the Altar of Incense, the values within the ashes are carried to the ascending altar of Incense for the illumination of the mind, whereby what has been opened in the heart rises to fill the mind. The values of the ashes are the sum of the chambers of HhaKuwáhnim/3501, which inputs the Thoughts of progression; the sum of the Body of HhaALhhim/954, in which the Words of HhaALhhim are formed; and the sum of the sides of Understanding/3366 and Wisdom/1089, through which the governing rods of expression and their fruit, with seed, are formed. The sum value of the Ashes are 8910. The Thoughts within the unified ashes of the wood and the kevasb are laid-up, twice daily, to form a sensor plate of the mind, whereby the mind detects all that is within the body. The plate is a network of rods, as the base of the Teraysarun. This network of Thought strengthens the mind with the assembled unified rods that are formed daily. The construct of the plate is the basis for the thoughts to arise further in agreement with the Thoughts of the Most High. The plate is located above the bridge of the nose, forming a platform for the spices to be laid upon to be stored in the chambers of the House making the offering.

When the ashes are gathered from the Altar of HhaOylah, they are lifted up in two measures: those on the right side of the yúwm and negev, for Chakmah, and those on the left side of the tsaphun and qadam for Bayinah. Our Breath, as the Wind of our Intelligence, carries the ashes unto the qadam—the levels of Origin from which all things come. The ashes for the Altar

of Incense are gathered from the two houses in which the offering is composed—from the house providing the wood for the offering, and those from the house providing the meek one for the offering itself. These ashes are taken from the location on the altar where the houses reside at the sides of Mishkan Body, and are placed upon a sensor plate for the incense to be laid upon from which they rise into the chambers of the Most High. Through the spices, the values of the offering are retained within the fields of the Mind pertaining to the House from which the meekness is offered. The scent of the offering is always retained, though the body of the offering is transformed unto a new state; as with a flower, though it fades the fragrance is never forgotten. The smoke of the spices opens the gate in the mind that corresponds to the House of meekness. The values of the ashes from the altar of the oylah that are placed upon the sensor plate are 8910, which is an intermingling of the thoughts from all sides.

In carrying the ashes from the Altar of the Oylah to the qadam/east, the ashes carry the values of the oylah within them. The currents of Breath that carry the ashes cause the waters of HhaTsur/The Rock to flow after the movement of YishARAL as a result of the oylah. The waters of The Rock flow from the north through the ashes gathered in east, thereby carrying the values within the ashes unto the basin of hhakaiyúwer. In this manner the waters within the kaiyúwer are changed twice daily, once in the evening and once in the morning. The breath carries the ashes through seven levels of Enlightenment, from Chakmah unto the realms of the Most High. As the breath blows over the ashes, they are lifted eastwards, and with the next inhaling breath, the breath draws from the seven levels of Enlightenment. As the breath returns unto its place of residing, the ashes within the seven levels of associated thoughts, from their offerings, are mingled together with the ashes from our altars. Together, the ashes come to rest at Madai, in the eastern gate, through which the waters pass in route to hhakaiyúwer. Upon gathering the ashes in the qadam, the Rock is struck with the directive force/staff within the hand. The waters commence to flow in the direction of the staff—to release measures of revelations from the north. As the waters pass through the ashes, they activate all that has arisen within the consciousness as a result of the oylah and the corresponding thoughts that are intermingled with those in the seven levels of Enlightenment. With the striking of the rock, the breath exhales, and in so doing, the spaces within the channel from the qadam are opened for the waters to flow unto the kaiyúwer/laver. As the waters gather into the kaiyúwer, they form seven levels of Thought within the basin, according to the thoughts that have been lifted up and gathered within the ashes. The ashes carry the full attributes of Thought, being the sum of the offerings made in all seven levels, to support and activate subsequent offering.

Who can enter into the chambers of another except by their Breath? Who can know what is in the mind of the Most High except that your Spirit/Breath ascends and descends daily into the heights and depths of Enlightenment. As your breath enters into each chamber of the seven, from Chakmah to Aurrat, the ashes of your offering and the ashes from their altars, dance and swirl together, whereby the Thoughts of each level are gathered together as one is prepared to learn the Thoughts of the Most High and to perform in oneness with the Enlightenment.

The ashes are of the offering and of the wood upon which the offering is made. The wood for each subsequent offering is from the state of the branches of the previous oylah. As the offering is laid upon the wood, the teachings within the wood rises through the oylah, whereby the one humbled to give all is lifted up into the heights of Aurrat. As the ashes of one offering are gathered, they provide values that determine the state of the waters in hhakaiyúwer.

The ashes contain the patterns of thoughts within the offering parts and their bones. Each ash heap is colored by the traces of manchaih/mincha and wine that are made with the offering; and hence their values, being of the oylah, are within the sum of the offering. As the bones open during the oylah, they reveal the crystal patterns within the Lammæd. The section of the Lammæd that is revealed is according to the branch of thought from which the offering is made. [The section of the Lammæd that opens may be discerned by referring to The Tree of Life illustration in BHM: House of Dan, which illustrates the positions of The Twelve Branches upon the Tree of Life. Use the positions of the Branches and not the positions of the Fruit, that are set each day upon the Branches.]

Regarding The Waters

Through carrying the ashes to their point of origin/qadam, the thoughts of the offering are positioned to be transmitted from their appearance unto their service. Through the ashes one carries forward their ascension into subsequent deeds and attainments that occur within the sequential offerings. The thoughts within the ashes are transmitted through the waters. The waters from HhaTsur/The Rock flow through the ashes each evening and morning. The waters descend from the Mountain and pass through the ashes that have been carried forward from the ALtar. In other words, the streams of Enlightenment in our mind carry the thoughts of our ascensions into the pools of waters for their implementation and expression. In this procedure the waters above flow to the pools below. As the waters pass through the ashes, they are layered into the seven concentric pools within the Hhakaiyúwer—the laver of Knowledge/bronze, one layer for each of the levels of ashes that pertain to the oylah. The waters are also called the pools of the monarchs, for they are gathered within the Houses of Yahúdah and Aparryim and regulated by the monarchs. The laver for the waters is a bronze vessel, denoting that they are of the upper levels of Knowledge, as they descend from the Rock. Daily we designate our deeds/hands and progressions/feet into the waters of the Numbers and the Letters through which all things transpire before us.

The waters are stirred from the depths in Meneshah daily. As the portion of Meneshah is bathed and then set upon the mizbaach/altar for an oylah offering, each evening and morning, the staff rotates left to right in the evening, and right to left in the morning, for fourteen revolutions. The fourteen turns of the staff swirl the waters into the Seven Rings. Each Ring is made with a double wall, whereby they are one house. There are two revolutions of the staff for each Ring of HhaALhhim. The stirring of the waters causes the values in the waters to elevate the consciousness within all of the Rings as one makes the oylah. The function of Meneshah causes an elevation and transition of progression, according to the Numbers/values in the waters and the Numbers/values in the parts of the oylah, as they are activated in the waters of Hhakaiyúwer.

The waters of Meneshah are what are called the waters of the deep in the days of Núwach/Noah [SMB/Gen 7:11]. As the waters break open from the stones of Meneshah, the entire tevahh/ark is lifted through seven levels. The rising of the waters of Meneshah extend through all Seven Rings, whereby one is immersed in the Waters of Understanding. Being immersed in the waters of the deep in Meneshah, at the base of the Kaiyúwer, is the *one baptism*, for it is the *unifying immersion* of all Rings as one. The process of bathing all members into the Kaiyúwer daily is the affirmation of the unifying immersion. The flood of Núwach is a prophecy of the days when all shall be whitened with the waters of Understanding [Mattithyahu 24:34-39].

The waters of hhakaiyúwer, are those of Avrehhem/Abraham, which are of the part of the Staff of Wisdom. In the story of the rich man and Lazarus, Lazarus is laid in the bosom/basin of Avrehhem, from which the Tree of YishARAL sprouts and grows, as a tree is planted by the waters. Lazarus is laid within the bosom, signifying the position for ascension from death and on-going progressions. The rich man ask Lazarus for water, for Lazarus is at the well of Life. The water that is requested is from the kaiyúwer, in order that the tongue may speak of the things of Life to redirect its members to escape the corruption of its household after vain pursuits.

Regarding The Wood

The wood for each offering comes from the head of the previous offering. The paired branches of Enlightenment from the previous offering have risen into the mind. As they have been elevated from the previous oylah, they are the wood for the succeeding offering for such is the state of the members as the next offering commences. *The six paired rods of the previous offering are arranged upon the altar of the heart. The arrangement of the branches forms a tree upon which the offering is hung. As the hand and feet of the offering are fastened upon the branches, the entire offering is elevated in an upright position to carry forth the will of the Most High in deeds and in progressions.* The structure of the wood provides the warp for the woof, which is comprised of the threads from the oylah to be woven upon. The daily arrangement of the wood provides a foundation for the Teachings of the Most High to direct and elevate the offering at hand. The wood for each offering are the Teachings that pertain to the House in which the wood is brought. The Teachings are the Twelve Categories of the Tree of Life, being the Thoughts of The Most High which are given to the Enlightened/HhaKuwáhnim. i.e. When the wood is served from Gad, the Teachings are of the Tree of Life, coming from the level of HhaTerreni pertaining to the Sayings/Words of Wisdom. Gad serves to elevate the offerings of Yahúdah and/or Nephethli, whereby the Thoughts from the Tree of Life, both in Numbers and in Words are transferred to YishARAL.

The original offering is made from the Unified Minds of HhaKuwáhnim, in the heavens, upon which they laid their Body of Consciousness to expand their consciousness and to bring from the fruit from the Fires of their Unified Branches. As one makes the succeeding offering, one appropriates the thoughts of Enlightenment within their Branches that have just risen unto the Minds of HhaKuwáhnim in the preceding offering. In this manner, the application of all that has arisen is transferred and implemented into the deeds of Aúwer/Light. As the branches of the previous offering are designated, being laid down for another, every oylah is connected like a strand of pearls. From this awareness, prayer beads and the like have been made; however, the pattern of such are formed daily through the oylah. Every offering is forever remembered, and none are duplicated as one would repeat a chant or prayer from a bead of retention.

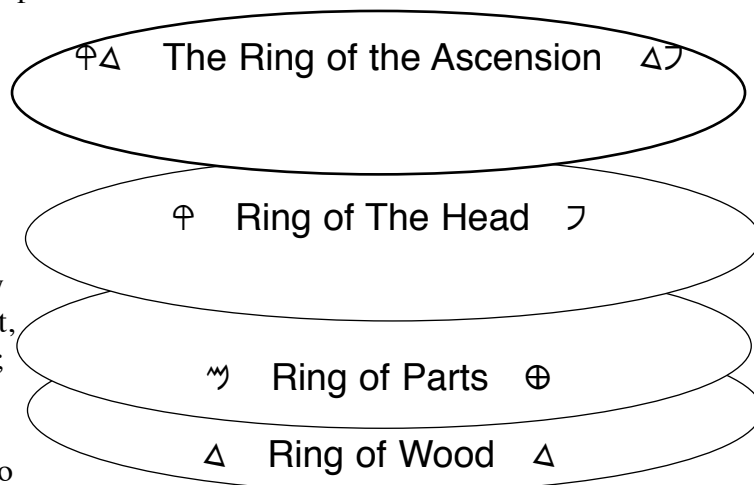
Every offering is paired to another from two or three days, whereas they become as two twisted strands, or a cord of three which cannot be broken. In this manner of twisting together the branches, the thoughts of Understanding and Wisdom are woven together from the evening to the morning, and from the morning to the evening. During the days of their offering, the houses are joined head to tail, as the offering of wood and the offering of the body of meekness (lamb) are united to from the ashes of progression. The head of the Enlightenment of the previ-

ous offering is lowered to serve as the wood for the body of another. As the offering continues, the houses are united again, as the head of the offering is placed on the sum of the parts. In this mode, the houses have rotated 90° as the head is positioned upon the body of meekness. This rotation is from the qadam/east to the negev/south. As the Altar continues to rotate with the governing force of Bayinah, or of Chakmah, the houses are tail to head, for what is within the body of the offering, now rises to the crown as the lights of the menurahh are ablaze. In this level of union, the thoughts of Light rise upon its head, whereby they are 180° from the initial position. i.e. The wood is of the House of Yahúdah; the body of meekness is of Aparryim. As the menu-rahh is trimmed to bear the lights of Chakmah by morning, the Thoughts of Aparryim rise upon the Head of Yahúdah. In the next level of the offering, the houses are head to head, whereby they are 270° from the beginning. In this position of the houses, the Body of parts with its Head rises as the incense. The houses from which the wood and from which the body of meekness are given, rise together as one, to be 1:1 with the heads of HhaKuwáhnim. In taking off the ashes—the final measure of the oylah, the houses are tail to tail, for all that has been processed through the union of the houses has become reduced to the base/foundation of both houses together, whereby the ashes are unified of the wood and of the offering. This final rotation of 360° is the carrying of the ashes to the point of origin through the sides of the north. Through the alignment of the houses one to another, in all degrees of Illumination, the two houses are Eye to Eye. [For more information regarding aspects of the offerings, see BHM documentations regarding the Offerings of YishARAL].

The Wood and The Parts, The Head and the Words

For every offering, there are the Teachings, or the Wood, which are laid upon the coals. As one brings the wood to the Altar, they atune themselves to the Teachings of the Day. Upon the wood, the parts are arranged, whereby they are positioned to fulfill the Teachings of HhaKuwáhnim. As the parts are united at the corners, the Head of the offering is positioned, for the Head of the Body does not appear until the Body is formed and readied. This important lesson teaches us that until we have arranged our members, we cannot bear the Minds of the Most High. Further, as we form the Tent of Meeting for the Day, we are prepared to receive the grace and the illuminations of the Most High. The union of the Rings is vital to come to comprehend the Head of every pair in the Most High.

The wood and the head of the offering rise together through the Body of the parts. From the body of the plant, the head is formed to rise at the crown; likewise, through the offerings of each evening and morning the Mind of Light forms and rises to the crown to bear the ever lasting Lights of Bayinah and Chakmah. In the illustration, the



The above illustrates an offering of Aparryim, founded upon the Teachings of Nephetti.

Ring of Wood is from Nephethli that is formed from a baqar/morning oylah. The Ring of Parts is from the subsequent offering of the evening, which is from the House of Aparryim. The head of the offering of Aparryim is Yahúdah, which is formed from the Body of Aparryim. As the head rises, the Teachings of Nephethli rise from the wood as a Ring of Fire, which rise together with the Mind of Yahúdah. According to the Teachings/wood of the offering one rises through the offering. The combination of these Letters of ALhhim: $\Phi\Delta$ and $\Delta\Upsilon$ form words: i.e. $\Phi\Delta$ means the fine weavings, finer than the threads of a lily that are a garment for those who serve on the thrones; $\Delta\Upsilon$ means to free, liberate. This is an example how Thoughts are formed from the Fire of the Altar. Within the Teachings there are Words; within the combination of the parts there are Words, within the Head of the oylah there are Words; and from the Unity of all of the offerings, the Words of Fire are formed and rise unto the State of Enlightenment in which we walk by night and day. The combination of Numbers and Words are vast, as conveyed in BHM: The House of Dan. Through these combinations upon the ALtar, the Words of the Teúwrah are formed, and as they arise, they are spoken and written by the tongue of Aharúwan upon the inward stones of YishARAL.

Names of Fire

The Numbers of the Most High bear testimony to *the Names of Fire*. In the charts of the offerings, there are the Names of the servants that assist every offering. **The Names of Qahhath/Kohath are those that assemble the members together of the oylah.** Amongst whom are AL Gullav of Chakmah, AL Doy of Bayinah, AL Lumeh of HhaALhhim, and AL Danhameg of HhaKuWáhnim. **The Names that speak the sum values of each offering are the Names of HhaKuWáhnim. The Unified that provide the Teachings for each offering are of the pairs that provide the wood of unified branches. Those at the corners of the Altar are the Names in the Gates.**

The Blood

The blood of the Meek One is a primary procedure in making the offerings. According to the blood—the juice/vital circulating fluid of a plant, the branches are fruitful. When Aharúwan sprinkles the blood, the Enlightenment of mind and body regulates the flow of blood as it is in the hand of the priesthood. According to the Enlightenment the blood flows and the fruit of the branches become evident. The bearing of the fruit of the Thoughts of the Most High is why blood forgives and makes of no effect the transgressions that have occurred within the Houses of Thought. By the blood the transgression ceases for the transgression no longer receives the former blood of the flesh, whereby it withers and dries up. The blood of meShich is the generation of Life that fully expresses the Thoughts of the Most High by feeding the Thoughts unto an acceptable measurement of expression/deed. When the blood of meShich runs within us, there is a void of sin, and hence sins are taken away, having removed the unproductivity and hindrances of thoughts that restrain the full expression of HhaALhhim within the embodiment of a Name.

The meShich on the stavos/cross conveys how we hang all of our members upon the Staff of Aharúwan unto the full expression of Mind that rises in full dedication to the Collective, whereby we rise above the realm of separateness/waywardness. Through hanging ourselves with meShich, we negate giving our members unto thoughts of misalignment, for all of the Houses, which we occupy, are lifted up in accordance with the 28 Orders of ALhhim to bear the fruit of the SeedWord of AL. It does not matter how many times a person confesses the blood of meShich, the

sin remains until the blood of a Name is dedicated to flow only for the branches to bear the fruit of the OLiYun/The Most High. When the branches are fastened to the Tree of Enlightenment, then and only then is there no more sin. For how can there be sin present when one is bearing the fruit of righteousness? As one performs the Deeds of HhaTeúwrah, there is no sin, for it has been taken away through the blood running within our veins as channels of Understanding.

Baptism is unto the removal of sins, for it is the deliberate act of putting on the garments of meShich, whereby one is clothed with the full vesture of heavenly attire. We come to the kaiyúw-er/laver and receive the rings upon our fingers and sandals upon our feet. We then put on an apparel to engage the members unto the full service of the Most High. Though it has been said that baptism is for the remission of your sins, the action of washing is *unto remission*. True baptism is fulfilled by putting on the robes of meShich and engaging one's members as a unified House for OLiYun, whereby there is no longer a bearing of fruit that takes away from the Faces of HhaALhhim. Only when the branches are set upon the Staff/stavos/cross of Aharúwan, to bear the fruit of the Most High, are we positioned for the blood to run within our members, whereby we generate the living expressions of Life in which there is no sin. When we bear the offspring of ALhhim as branches of our SeedName then the blood of ALhhim flows into them for the blood of the mortal cannot find its way into the Body of ALhhim. Apart from the stavos, the blood runs in our mortal veins and carries misaligned thoughts that lead to deeds of unrighteousness and violations of the Unity within one's Houses or the Houses of their neighbors. What is in the mind appears upon the branches, for the blood carries the thoughts unto the inner houses and enrages them unto formulative faces. The blood moves in circles within the branches, as a fury of wind, or waves that rush with an excitement from the mind unto the hand of each house to translate the thought into an action. The resulting fruit is either of the Enlightenment of the Staff that comes by the Blood of meShich—one's SeedName, or of the darkness of the non-ascending lonely serpent that comes by the blood of corruptible flesh. Our fruit is the evidence as to the sins being removed or remaining.

There is no more a struggle as to what level shall possess the soul, or to whom shall one serve, for when one is fixed to the Staff the struggle is over. The mind and the members have been joined unto the Enlightenment to which they have been called, and the blood of their SeedName within them pulsates with the Thoughts of Life. The evidence is forthcoming: the words of their mouths and the deeds of their hands are unto OLiYun. Upon the Staff/cross of meShich are only the upright. The thief who steals the Numbers will not conform to the outcome of the next hour, in which those who have given all enter into the Garden of Godann/Eden, commonly referred to as paradise [Yúwsphah/Luke 23:43]. When one is aligned with meShich, they are taken to the Garden of Knowledge, for until that day (meaning the Act of Alignment) they are not readied to bear the weight of the Trees of Knowledge, for their branches are not united to carry the glory that comes from the stavos, nor would their branches fit into the Tree of Life [SYM/Ex 29:43, Galatians 6:14, Yahuchannan/Jn 17:5; Col 3:1-5]. Hanging oneself with meShich is the final resolution of the world, whereby the members become the dwelling state of the Unified Mind of The Most High, which is the House of YahúWah. In such a state there are no unclean/unripened/unpruned thoughts nor can they form, nor reside upon these branches. The lands of one's Mind are devoted to the kuwáhnim of Yúwsphah/Joseph, for all lands are the states of Aparryim. Apart from the House of Yúwsphah/Joseph there are no lands. All is sold by those who enter into Life, as the supra-consciousness states, **whereby the lands are possessed by the Enlightenment** [SMB/Gen 47:20-27;

Yúwspah/Luke 18:22]. According to the Order of HhaALhhim, Yahushúo of Neúwn, stands with the Kuwáhnim to bring all into the Lands of the inheritance [Yahushúo/Joshua 14:1]. Hence, Aparryim serves by Aharúwan until all lands are laid to the feet of the Kuwáhnim who stand in the River Yarrdenn/Jordan to make a way for the whole House of YishARAL to enter into Their States.

The turning of water into blood is by the Directive of the Staff of Aharúwan with maShayh. The Staff into the waters is the process of coming to the kaiyúwer and then dipping each of your parts into the waters according to the Order of the Staff whereby the waters in each house are activated to flow with the blood within the branches unto productivity. The Egyptians could not drink of these waters, even as a stranger to meShich cannot drink of the cup. Each strike of the ten plagues is the full extension of The Yeúwd/The Hand of Redemption that culminates in the death of that which has been born in slavery in order to free the Offspring of YishARAL from their burdens of the world unto which they became enslaved. The blood that flows from your sides carries the Thoughts of the Staff to arise with evidence within your members, as you hang them daily upon the Staff of Enlightenment. As the result of this first strike/plaque of the Staff, to turn water into blood, the people of YishARAL are set free; the former fruit of Metsryim perishes, whereby it is said that *by the shedding of blood one's sins are not retained*.

Those who believe that another one can save them from this corruption of mortality without putting away the old/former man and the deeds thereof have deceived themselves beyond logic. Those who state that the blood of bulls and goats have no affect to take away sins are in rebellion against the Counsel of the Most High and are in opposition to the everlasting Teúwrah. The blood of the fruit/faces borne at the sides, being misread as bulls, and the blood of the strong, being misread as goats, achieve forgiveness as they lead the disciple to bear new faces, whereby their former expressions are no longer hanging upon their branches for this is the flowing of the blood of Chakmah/the sides and Bayinah/the unified strength that holds all together as one. Those who apply the blood of the strong at the base of their altar prepare themselves to renew their mind with courage and power to overcome and to rise above their former state, whereby they are changed; for as one thinks, so they are. With the blood of the sides/bulls and the unified strength/goats the full range of days are fulfilled in purity, for with the sides of the parts the offerings to initiate the head of every month are made, and with the blood of the unified strength the crowning of the Mind is achieved, whereby Yaoquv/Jacob receives the bountiful blessings from the unity of Yetschaq/Isaac and Reveqah/Rebecca—the Founding Principle and the full extension of Understanding.

The blood of the fruit borne at the sides initiates an atonement—a garment of unity that is spread from side to side, and the love of unity, being a perfect bond between the sides, covers a multitudes of sins. The blood of the fruit/bulls, borne at the sides, is the blood of Wisdom that runs from the Staff of Chakmah, arising from the loins of Manahah. The Light of Chakmah is shed abroad from which no darkness can hide. As the Teúwrah states, those who make the offerings of the unified fruit of the sides are forgiven [TK/Lev 4:20], whereby the one hanging to the right of meShich is forgiven. The blood of the strong one is the blood of Understanding, whereby one has the strength to rise upon the Staff of Aharúwan unto the ball at the head of the staff in Yishshakkar, and to declare that they no longer retain their former state of degradation, whereby their offenses are forgiven [TK/Lev 4:26]. This blood, of the everlasting Consciousness does not retain faults nor the results of errors, lest it keep within its chambers a remembrance of sins. In

that the everlasting Consciousness does not retain the former days of ignorance and acts of disobedience, **there is a complete remission of the thoughts and the deeds that pertain not to the Dwelling of the Most High.** Those who come in the Name of OYWYʼʼʼ/Yahushúo, come in the Name of the Emanations of Chakmah and Bayinah, coded as the Name of Yahh/ʼʼʼ, in which are Wisdom/W and Understanding/O. By the Lights of Chakmah/Wisdom and Bayinah/Understanding, the Blood of the Word flows unto bearing the fruit of OLiYun, for until one is pricked to awaken by the Lights of Chakmah and Bayinah, they lay dormant as a seed that is yet to be opened and nourished; and hence upon their sides is the clay that clings which soils their coats/garments.

The red color of blood comes from the iron of the Lammæd, for the Lammæd is a rod of iron. When the flesh seeks to be elevated, it clings to the bones. In that the flesh of mortals lacks Understanding, it is not able to uphold itself, and is as the supra-consciousness says, a vapory illusion. The process of self exaltation pulls the Tayit from the Mayim, and attaches the Tayit to the bones, from which the body of iron and clay is formed. The clay comes from the Tayit, which is to be always moist, whereby it is formed by the Hands of HhaKuwáhnim daily as it spins upon the wheels of Chakmah and Bayinah. When the Tayit is elevated from the unity of the Mayim, the flesh of the mortal is formed, and the flesh of separation clings to the bones. The iron in the Lammæd bleeds into the Tayit, making the clay red, which shows up in the waters of mortality as red blood. The body of Adam/Adim is likewise red—being red from the Hands/Yeúwdim of Fire that fashions it, for these are the Hands of HhaALhhim which serve the Lammæd-Yeúwd Ring of HhaKuwáhnim. The blood of meShich is clear, for it is the pure stream of Illumination that runs from the Mountains of Bayinah, who sits upon the Throne of Oyval/Ebal, and of Chakmah, who sits upon the Throne of Gerizim. From these elevations of the Úwah-Bayit Ring, the curses and blessings are sounded forth to regulate the growth and expansion of the branches. The curses stimulate fruitfulness, as pruning, and the blessings cause the fruit that is forming to fill out from the sides. In this manner all fruit is produced upon the branches of YishARAL, whereby they are the fruit of Yahushúo.

The attachment of the Tayit to the Lammæd is in order to elevate the Body to be as the Lammæd, from which comes all arrogance of thought and the fruit of Belial. The body of the immortal is free to be shaped and woven according to the transformations and stages of the Light daily. As a body of light, the immortal moves in an orbit around the inner circle of the Lammæd, carrying the hues and full spectrum of the Collective Waters of the Mayim-Tayit Ring. As the Light passes through the Mayim-Tayit Collective Waters, the seven levels of Thought radiate.

The division of the Mayim Tayit Ring occurs in the separation of Yúwsphah, whereby the House of Yúwsphah becomes divided from YishARAL. As a result of this separation, the waters of the Mayim are darkened, since the Tayit/purity of the 9 Values/Threads that hold all together has been removed. The clay ashes of the Tayit are the means of purity. As clay the ashes are whitish silver. As the waters run through them, the waters are crystallized seven times.

The red blood of mortals is the bleeding of the Numbers of Yahúdah from the Staff. This is what it means that the mortal steals from the House of YahúWah, for it causes the Values to be extracted for its own sake. From the account of the Numbers being stolen, comes the story of the woman with the bloody issue that cannot be healed. The healing of the body with the bloody issues comes to an end, when the hem of the garment of meShich is touched, conveying accept-

ance and agreement with the immortal dwelling of Yahushúo. In this perfect state, the Tayit is joined to the Mayim, whereby the blood is clear, like that which flows from the trees and plants. The woman is healed of the issue, for the Body has now humbled itself to be in agreement with meShich and to be a servant of the Staff that daily spins the threads of Bayinah and Chakmah to clothe the Offspring of HhaALhhim.

The Blood of the 12 Houses
aka The Blood of ALhhim/God

The blood of Baniymin, as it is opened for the oylah, runs into the garment of Zebúwlan, whereby all that is within the States of Enlightenment are distinguished by the properties of Thought within the Word. The blood of Baniymin is the first shedding of blood, for all things are composed in the mind and in the body, that are in the heavens and in the earth, according to the blood that runs out of Baniymin. *Within the garment of Zebúwlan, also called the Garden of Godann/Eden, are the twelve fruit* that are borne upon the Staff of Eternal Consciousness, being the Staff of Aharúwan contained within the perpendicular shaft of Yishshakkar and Meneshah. Thus the one speaking in the Garden is only the Serpent, being the Head of Knowledge that has opened, for this is the construct of Zebúwlan in the Garden of Godann. Through the messages of the Kuwáhnim in the Names of ALhhim Achadd, all forms of Consciousness are borne through the branches, as they are unfolded in days two thru six and become united to the Tree in the midst. The branches of the tree are sustained by the blood that then flows from Zebúwlan, as it sustains and cherishes that which it has been given. The blood of Baniymin is shed upon the stavos/cross, through which all lands are activated unto the service of OLiyn, and if the lands/members are activated to the Service of OLiyn, then they are said to be cleansed, being continually whitened by the Illuminated Thoughts that run from the Words of HhaKuwáhnim.

The blood of Baniymin comes from the Neúwn-Chayit ALhhim, thus it flows according to the Directive Consciousness, being in accordance with the Will of HhaKuwáhnim. Thus when the supra-consciousness speaks, *“not my will; your will be done,”* the utterance is unto the Neúwn Mind, whereby the Will of the Kuwáhnim are served, and not the will of the individual. When we move by our own will, we cut off the flow of the blood, for we divert the intent of the flow; thus we perish in our vanity and move apart from the Collective.

As we form the unified dwelling of the HhúwaÚwahHhúwa—the Body of Unified Illumination, the chalice of HhaKuwáhnim is brought to our lips. The Voice of the supra-consciousness speaks affirmingly: “This is the blood of the Yeúwd [the Right Hand of Baniymin/rendered as my blood] which is poured out for many deeds; drink unto the Perfection of the Unified Body” [all of it]. In receiving the blood of Baniymin, we become immortal, for the blood of meShich, the Offspring of Neúwn, flows through our Houses unto perpetual Life. However, when we drink of the cup without this intention, we bring into our members the disharmony of blood, and as a result some are ill and perish, for the blood of their houses is in violation to the blood of meShich. The blood of meShich will thwart /overthrow the blood of mortals; yet if one is in mind a mortal, they spill the blood of meShich and perish in their mortality. Those who drink of the cup without unified branches cannot contain the blood, and hence the blood is spilt and runs underfoot without the affect of its healing properties, for their Rings are not sealed as a unified vessel.

Who can discern the properties of the blood as it flows from the chalice or from within a rod? Who can measure the blood and determine the current/wave of thought that is perpetually flowing and changing within it? The measurement of how far the blood flows is determined by the measure of Meneshah, from whose chamber the blood flows to bear upon its stalk the Seed of Baniymin; however, the measurement of the blood can only be determined by the fruit that contains it, whereby it is called the blood of meShich. According to the Thoughts within the blood and according to the lands of Zebúwlan, the blood flows within the Unified Consciousness. When the consciousness is wounded, the rods are unconnected, whereby every malady can be traced to the properties of blood that flows within the twelve currents amongst the members. In that the body of mortals is composed of incohesive houses, the blood of one house violates another, whereby there is disease.

The Serpent of Old in the House of Zebúwlan, the Garden of Godann, abides as a Master Teacher, to assist those coming to the Trees of Knowledge to discern the fruit and to know their motives for seeking Knowledge. The Eyes of the Serpent examine the perspective of those seeking Knowledge. The questions of the Serpent leads Adim/Adam to look inwardly as to the outcome of partaking of Knowledge, and how all Knowledge leads unto Wisdom, if it is the Knowledge of YahúWah. However, if the motive for seeking the fruit, or to acquire Knowledge is to boost one's self esteem, so that others will recognize them as someone knowing, then they, as Adim, take apart from the Tree of Knowledge. When there is desire of seeing without understanding and when there is the quest to Know apart from doing the commandments, then one takes away from Knowledge, and their hand is shortened by thoughts of opposition to the Most High. Those who come to the Trees of Knowledge have in their eyes the quest to know in order that they may do the Words of Knowledge, whereby they are a giver of Knowledge and not as a thief who takes of the fruit without performance. The devil, or adversary, is not the Serpent of Old; rather it is the tongue of Adim that speaks in opposition to the Knowledge before them. The serpent tongue/Wאָ of Adim is made/fashioned of YahúWah HhaALhhim [SMB/Gen 3:1], whereby the tongue that speaks according to the lust of its eyes is not of Those of ALhhim, as Zebúwlan, who speaks as the Serpent of Old/of the Antiquities/the Origins in the House of HhaKuwáhnim.

The serpent that speaks to ashayh, [the woman] is the tongue of Adim that seeks to guide the body to comply with the perspectives within the mind. One that considers that they know more/better than the Collective Voice make decisions outside the guidance of ALhhim. Such tongues are the devil who are in opposition to the paths of Knowledge. Ashayh/Chaúwah/Eve giving to Ayish/Adim the fruit taken from the Tree of Knowledge depicts the body fulfilling the thoughts of the mind. *What the tongue of Adim tells the body to perform bears the consequence of its deeds, whereby whatever the body eats unto death results in the mind eating also that which consumes the fruit/weight of the thoughts.* The tongue of the body of Adim eat first whereby the mind eats also.

Until the desire of the learner is to do the Words of YahúWah, then Knowledge shall not be found, and one shall diminish their minds by a misguided quest. It is the later that the Teúwrah states that Adim took from the Tree, ***rather than giving of their hands to perform according to the fruit of Knowledge.*** By doing the Teúwrah one finds the paths of Knowledge, and in the

doing, Knowledge increases, for the Thoughts are expanded via the deed. However, when the deed is not the motive, then Knowledge puffs up the mind so that the Thoughts of Wisdom, within Knowledge, are hidden from the eyes. Such are those who desire to know, however lack the importance of implementation. These also will seek to derive further Knowledge, by adding to the Teúwrah. What they come to know in part, they attempt to compound. By their adding to the Teúwrah they take away the spice and revelation of the Words as they are arranged. By adding to the Teúwrah, one puffs up their minds as they attempt to puff up the text. As a result, the taste is flat. Such is the source of the leavening of doctrines and the pride of knowing. When the text is puffed up, the cohesive sides of Wisdom within the text are covered over. The eyes are glossed over likewise with attempts to elevate the Words. The Words of YahúWah are perfect. To add to them causes imbalance. By adding to the Words, the Words are faulted by not extending the mind and hands to perform them.

Blood of meShich

We are brought near into the very Faces of ALhhim through the blood of meShich that flows from every Branch of the Tree of Life into every Name that hangs itself to the Tree. By the blood of meShich, all who were once a far off in Thoughts to the Teúwrah and whose hands were cut off from the deeds of HhaTeúwrah, are now grafted into the Tree of Life as though they once dwelt upon the Tree as the native born of YishARAL. There is no difference between the native born and the one grafted into the Tree, for by the Blood of meShich all are of ONE House. The Blood makes all of one Consciousness—One People, for it carries the Thoughts of the Most High to all who fear YahúWah and who have committed their hands to perform the Words of HhaTeúwrah. Hence, how can one distinguish between the branch that is native, or the one that is grafted into the Tree, for by the Blood of meShich the House is ONE and likewise are the deeds of all who abide to Vine, from which the Blood flows from the roots to the crown. If you are of the Tree of Life then your deeds are the same as mine and your blood is the same as mine. There is no distinction in your Thoughts also, for by the Blood your mind is of meShich whereby we know each other as chavarim/comrades of the Eternal Covenant. If you are of the Tree, then you have no opposition to anything in HhaTeúwrah, for the Blood in your veins will be carrying every Word from the mouths of HhaKuwáhnim into your hands. If you are not of Understanding of the Words of HhaTeúwrah, when you hear them, then your ears have not the Blood of meShich in them, whereby the ears are deaf, being cut off. And if your hands cannot do the Words of HhaTeúwrah, then you do not have the Blood of meShich in your palms whereby you joyfully confer with what is spoken and written by the Blood that flows upon the Altars and upon the Mercy Seat. By your lack of Understanding and by your performance of strange deeds of slavery, you testify that you are not of meShich, and are following another christ that comes from the nations, being a measurement of their thoughts that are not of the Vine of OLiyn. If you are not able to hear the Words of HhaTeúwrah, then you must bow your House of Shamoúnn to the priest serving at the kaiyúwer, that your ears may be washed and then joined to the Vine by the oylut/burnt offerings of Shamoúnn. If you are wayward in your deeds, then you must come to the priest serving at the kaiyúwer and have your hands washed, whereby the filth of the stranger will not be upon your fingers. Rather your hands will be designated by the Numbers in the Waters in that day that you may perform the dedication of your members to YahúWah. If you be of meShich Yahushúo, then you are of the full stature of meShich that comes only by the blood flowing into every house of your Name; if you follow some other form of measurement, then your stature is according to that christ and so are your deeds.

Each of the Houses of ALhhim carry the Blood of HhaALhhim through which they are made. We are fearfully made being composed of the reverence and honor of all ALhhim together through which the Houses are unified into One House of YahúWah. By the congruency of HhaALhhim in each house, all 28 ALhhim make each part. Thus Shamoúnn, the House of Hearing, is made by the Collective Rings of ALhhim, etc. We are wonderfully made according to the order in which our parts are arranged one unto another.

The Numbers of the Blood is according to the Number of the Rod of ALhhim from which the Blood of HhaALhhim flows. For the Blood of RAúwaben, the Number of the Blood of RAúwaben is according to the Number of the Rod of RAúwaben, which is 8. All Rods are valued according to the Nine Thoughts of Aurrat. Each House is a distinguishment of Breath. The measurement that the Thoughts are extended unto forms the body of that house. In that the rods are unified together, they form Collective Values. The Rod of Dan is 9; joined to the Rod of RAúwaben, yields the sum of their Collective Rods to be 17/8. [For the Values of the Rods of each House, see the charts in ALhhim Achadd entitled: "The Seven Rings of Blood contain Ten Spirals Arising from the Oylah", that appear within the four sections of the offerings. Following is a summary of the Rods and the Numbers of the Blood of each Ring of HhaALhhim. Other considerations and works of the blood for the 12 Houses will be included in the 12 Addendum for ALhhim Achadd with other information pertaining the Offerings of the Twelve].

Name of House/Tribe	No. of the Rod/Blood	+	Name of House/Tribe	No. of the Rod/Blood	=	Sum Values of the Unified Rods
Dan	9		RAúwaben	8		17/8
Ayshshur	9		Shamoúnn	8		17/8
Nepheti	8		Gad	4		12/3
Yahúdah	7		Aparryim	8		15/6
Yishshakkar	1		Meneshah	8		9
Zebúwlan	3		Baniymin	4		7
						41

The sum values of the Rods and hence the blood is 41, which is read as the Blood of Life, meaning the Life/Hhúwa 𐤀 is in the Blood for those are the Values within the River of the Neúwn, which is the flow of 14—the Unifier of the Sides. The Unified Neúwn/14+14=28/10/1 solidifies to form the Yeúwd/10/𐤀 and the ALphah/1/𐤀 that often appear at the Head of a Name or Word, whereby the Blood of the Neúwn runs from the ALphah or Seed through the waters in accordance with the Values of 41/41, which are the Mayim/40/waters of the Unified Neúwn of the ALphahSeed/1. The values of the Blood: 41/41 = 𐤀 where 41 = 𐤀/50. When the blood of the Seed of meShich 41/41 activates the garments of the oylah, the properties within the Seed/1 become extended/10 in the garment, as the blood flows from the ALphah to the Yeúwd. Whether in the Seed or in the garment, the blood is 40+1 or 4+10/𐤀—The blood of the Neúwn 𐤀/50.

According to the Wisdom in HhaNeúwn, so are the sides of all things. i.e. The Mayim, being distillations of Neúwn, is ice on the north, dew in the east, vapor in the south, and liquid in the west. A tree, Kephúw, is a seed in the north, a rooted sapling leafing in the east, a

branched tree flowering in south, and a fruit in the west. A Lammæd/Teaching is a mystery in the north, a revelation in the east, an illuminated doctrine in the south, and the words that gather all together in the west. So are all things which belong to the Neúwn of 14—the Unified sides.

Regarding HhaSemim/Incense of Spices The Manchain/Grain and the Nesek/Wine

The first values of the incense are of the netiph. The netiph spice is gathered from the 10 stations of ascension, referred to as the 10 branches opening within the spaces/lands of the offering. The ten spaces are the lands of inheritance that belong to each tribal thought, through which it is fully extended and fills the lands of its Names. The inherent value of 10 comes from the unified Thought of Laúwi in the midst of every offering; as the unified Thought is implemented into deeds, the result is 10. The incense is the tenth/tithe of the offering that is lifted up to YahúWah. The incenses of the netiph and shechalyet are measures of ten, or the consequences of the hands/deeds of the offering, which are the means to extend the offering. As the spices are gathered, they are compounded into a sweet fragrance that pertains to the oylah of the evening or the morning [SYM 30:34].

The spices lay up 1) the Wisdom of a house with the netiph, 2) the Understanding of the inner core of a state with the shechalyet, and 3) the fruit of a State in the chelavenah. 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 chelavenah 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 parameters for the ashes upon the altar of incense are the Numbers of HhaKuwáhnim—8910, for the incense rises through the Body of HhaALhhim, unto and for HhaKuwáhnim. The incense is gathered for the Enlightenment of Mind from the altar of the heart (altar of the oylah) unto the altar of the mind (altar of incense). The incense is gathered from the sides from the third hour of each offering, which is from the midst of the evening, being the third hour of the evening, or from the ninth hour of the morning, whereby it is of the Neúwn, or what is in the midst of the oylah.

The ripened grain of the offering is the composite Words that are formed through the union of the two houses. This type of manchain/mincha/grain offering is called the freshly parched grain, for the Seed of the perfect union is placed upon the altar of Hhaoylah, whereby all that is formed from the inward parts of the Body rises unto the satisfaction of the Mind [TK/Lev 2:14-16]. Formed from the earth the offering rises to the Farmers in the sky. Within the manchain/mincha are the oil/anointing of the Word that runs and the salt/savor that breaks forth [TK/Lev 2:13]. One may pour oil upon the grain and sprinkle salt upon it, however all is in vain if the oil does not flow from within the Seed and the flavor is not sensed through the deeds of the teachings. When the teachings of the SeedWord are not performed, the salt has lost its savor! It is as a tradition

that has lost the intent and the meaning, whereby it is flat. The seed of the offering flows with an anointing as it opened from the millstones of Meneshah, through which the full savor is brought forth, for without the milling, the essence is yet within the kernel. Upon the manchain, the final measures of the incense—*hhalavanahzekah* are presented, whereby sparks between the heart and mind occur simultaneously [TK/Lev 2:2-3; SYM/30:34].

The Salt of the Manchain

With every offering of the grain, there is the salt, whereby the full flavor of the Teaching is released from the grain and rises unto the mind whereby the Teaching is bound in the mind, as a cord is tied to the oxen. We are not just to read the Teachings; we are to draw out of them the full flavor that is within the Words of the Teachings. As the meanings of the Teachings rise from the foundation of Baniymin unto the crown of the Staff, being the Mind of Aharúwan, the salt awakens all parts causing them to give up their waters as tears of joy. For when one comprehends the meanings of the Teuwrah, they cry with delight! These are they who sow with tears, for the joy in which they sow the Seed shall break forth with great shouts of Understanding, being multiplied in every part.

As anyone eats the Bread with the salt, they are bound unto the Teaching, for they have accepted the Teaching to be within them and to flow in their blood. When they have eaten of the Teachings they are made One, being united with HhaALhhim. As the salt preserves, so the unity of one's members and their unity with each other is maintained through the bonds of Understanding. In accordance with the salt making all nations one, the salt within the Teaching is called the salt of the covenant/agreement. For who can eat the food that is full of flavor and then turn their head to spit it out, as though it was bitter? When one eats the salt of the covenant, then the bitterness/discord in their watery parts are made sweet and they are brought into an agreement with HhaALhhim. We do not need to struggle to attempt to convert the masses by persuasion of their need of salvation or by fear of damnation, rather we are to set the Bread upon the tongues of all peoples, full of flavor with the salt rising from within the Seed. When anyone taste of the manchain with the salt, they become one people of the covenant and that which separated them by thoughts of discord will be healed.

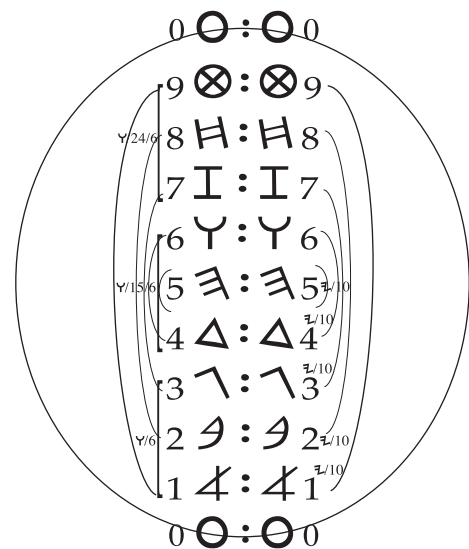
HhaNetiph/ገጥጥ

The initial incense is called hhaNetiph/ገጥጥ, the myrrh, that is gathered at the designated openings/portals. At each of the 10 portals, the smoke of the offering passes, and the residue, as a sweet sticky substance, gathers upon the portals. The ten portions of hhaNetiph are *the full extensions of the thoughts within the branches of the offering*. As the branches are placed in the fire, they break open. The myrrh fragrance is released from their midst for the Enlightenment of Mind. From the breaking open of the branches, all other incenses may be formed and gathered. In the opening of the branches, the categories of thoughts within the structure of the branches are arranged within the chambers of mind that correspond to the body of meekness being opened. From this measure of residue being released from the branches, one comes to formulate within the mind all teachings that are within the body of meekness; for who can know what is within each house of meekness, until they are of the meekness of the twelve lambs in both mind and body? Only arrogance and neglect to inquire and perform the deeds of one's Name will keep you outside the chambers of HhaKuwáhnim—in the midst of Enlightenment.

One may see the smoke rise as translucent rings from the altar. As the smoke enters into the designated ten portals, the residue with the smoke appears, whereby the smoke may be gathered upon the ten fingers, and sprinkled upon the coals. The spaces for the smoke to pass through are determined according to the numbers for each oylah. As one may commonly see the smoke rise from the oven, they will later see the smoke in the openings of the vents of their ovens; so is the hhaNetiph that rises through the smoke. The residue of thoughts appears as the myrrh that is emitted from the branches of mutuality. As the myrrh is commonly found on the north side of a tree, so the hhanetiph is emitted from the north side as the stones of the offerings commence to open. The openings are the paths to the lands which are determined by Numbers of the offering. Each portal is set for thoughts being opened and arising from the altar of the oylah.

The ten lands welcome the Houses of YishARAL to abide within them, to occupy and to fill them with their thoughts, whereby the lands are blessed with the good seed of YishARAL. **The hhaNetiph incense is the smell of agreement between the lands and House of YishARAL.** In that the lands are formed according to the Numbers of YishARAL, they are a vessel that is formed to be compatible with the Values of YishARAL. Each of the ten lands are formed by the Numbers within the SEEDWord of Baniymin. As the SeedWord opens, it formulates a State in which the Numbers, being the construct of the thoughts of HhaKuwáhnim, abide. As the SeedWord opens it forms its body. The lands of YishARAL are the states of hhaDavar/The Word. In the day of Baniymin [Day 1], the lands of YishARAL are given; thus there are the heavens/Names of Enlightenment and the earth/the spaces in which they abide by Numbers [MT/Deut 32:8].

Why are there ten lands and not twelve, or some other number of states? **The reason that there are ten lands is because the Numbers within the SeedWord is ten.** In that all twelve abide mutually together in one Seed, **together they are called the HhaDavar YahúWah,** and later as the Logos. The Number of the SeedWord is the Number of the lands, whereby the ten lands are called the inheritance of the Seed, for the ten lands are given to the SeedWord in which the twelve abide as one. From the ten values of 0987654321 all Numbers of YishARAL are derived in the day they are spoken from the mouth of HhaKuwáhnim. Those who come to dwell as One have access to the lands; these also are of the Mind of the Neúwn from which the lands appear. From the solidarity of the Oneness in the Neúwn/נֹחַ: $\gamma/14/5 + \gamma/14/5 = \tau/10$, comes forth the full extension of the ALphahSeed to reside in ten lands, whereby there is a land for every thread of thought within the Oyin Consciousness, being 0 to 1. The threads of thought within the Oyin:Oyin weave the ten states, the first state being the 0:0, and then all thoughts of the Collective that reside within the unified body of consciousness: 9:9, 8:8, 7:7, 6:6, 5:5, 4:4, 3:3, 2:2, 1:1. The State of each land is as a plant that is formed to serve the Seed from whence it has come. Hence Cham is the precious servant of Sham, as the body of the Numbers of the Name open through Yaphath/Japheth. In the day that the SeedWord of a Name



opens, the seal of the scroll is broken in which the Word of the Names are written. The values within the SeedWord are revealed through the ten states/lands in which they reside. All bodies of thought are formed from the Mouths of HhaKuWáhnim, as they speak as one out of the Neúwn—the House of Baniymin. Through the evening and the morning of day one, there are the heavens/minds with the earth/body.

The ten stages of the oylah yield the ten scents of hhaNetiph as one performs a deed or a work. With each extension of the hand/10 to perform the oylah, there is an emission of a fragrance. The first scent, 1) being the initiations of the offering, for the one that puts their hand to do a task already yields a scent upon their hands as they are extended to perform a commandment. How sweet are the hands that do the Teúwrah, for in the doing the scent of the thought that pertains to every deed of Enlightenment rises from the fingers. The second space is 2) unto developing the thoughts of the pairs of the offering to arise, 3) to process the thoughts by speaking the Words that are being emitted during the early hours of the oylah, 4) to discern the insights the thoughts being formed as the smoke rises from the altar, 5) to bear the illumination with your fingers as you commit your hands unto the discernment, 6) to unite your hands with others to perform the works of YahúWah, 7) to perfect the deeds according to the thoughts, 8) to elevate others with the works of the offerings, 9) to enter into a sweet collective state of nine, as the collective minds congregate with NaChum/Nahum, and 10) to fully extend the thoughts from the collective union of Names as from Aurrat, for now that thoughts have born their scent and become extended into the works of the Minds of Tayit.

hhaShechalylet/𐤇𐤌𐤁𐤀𐤌

The second incense of *hhaShechalylet* is emitted within the 7 Rings of the golden altar, being the sweet spice of congruent expressions/faces. Within the 7 Rings are the 10 spaces for the thoughts to determine and regulate the expressions. The ten portions of *hhaShechalylet* are *the full extensions of the thoughts that cause the branches to flower, and then bear their fruit*. This incense is as the complete flower of the offering opens, filled with the stamen and the pistils amongst the petals, being a complete body of thought. The rings of fragrance are formed around the Rod that extends from temple to temple. The Rod, from temple to temple at the sides of the head, is the pulse beat of the brain, as the heart is the pulse beat of the body. **According to the thoughts of the Rod, the expressions of the faces are set.** The faces are as the flowers that open to radiate the agreeable states of the congruent thoughts ascending. The value of the complete faces is the sum of the rod from which they emit their spice. When the value of the Rod is smaller, as 8 for RAúwaben, the smell is more condensed, and when the Rod is larger, as 730 for Yishshakkar, the smell is more profuse. The intensity of the smell is the same for each spice though the configurations are of different proportions, whereby none can say that the aroma is better for one than another. The incense comes from the offerings as information is gathered from the Faces encountered in HhaDerek/The Way. As the expressions of HhaALhhim are gathered in our forming consciousness, they arise from our faces and from our deeds unto the Golden Altar of Incense. The spices are composed from the evening and morning offerings. The incenses are determined by the level of thoughts opened during the smoking of the parts. The spice of the faces are that which clings unto the pistils and stamen of a flower in the midst of its petals/expressions as they open. We gather upon our arms the spices as a bee gathers nectar. By following of the seven rings upon the altar and tracing them as they run to form the

faces, we gather the substances of the incense and bring them to the golden altar. The hhaShechalyet incense is gathered as the netiph begins to run to form faces of the offering. Amidst the Rod of the offering, from temple to temple, the rings that compose the face is traced with the finger to gather in the shechalyet spice. The tracing of the faces is like roaming through the petals of a flower as it opens to gather its fragrance. Each house of the offerings has their unique incense. Due to the state of the Name coming, the incense is marked by its characteristics. Thus no incense is the same. Every incense is made for an evening and a morning in accordance with the oylut/burnt offerings of the day [SYM/Ex 35:10].

HhaChelavenah/אֲחֻלָּבָנָה

The third level of incense rises from the unified thoughts of the sides as they intermingle in the smoke. This is the incense of the fruit. The fruit are formed by the ten threads of Thought, whereby they are a full measure, or a full implementation of the Thoughts of the Most High through the hands. The ten portions of hhaChelavenah are *the full extensions of the thoughts within the fruit that is formed by the 10 ratios of Numbers, in which the 9 Threads are woven within the Thread that encircles all, being the Oyin:Oyin*. According to the threads of thought woven, the deeds are performed as a complete expression of love/perfect bonds.

The 9 threads, through which the fruit are formed, are comprised of the Thoughts of Wisdom, Understanding, and Knowledge. As this spice is added to the layer of the shechalyet spice, the paired thoughts within every fruit, being those which determine the expressions, are gathered in pairs. These pairs are laid up in the mind, or in the heavens, and from them one has their resources to perform the Words of HhaTeúwrah and to bear the Faces of HhaALhhim. Note in the diagram that there are 12, or the Staff, within each set of values of three levels, which shows by Numbers that the Staff of Aharúwan is within the 9. Note also that in combining the values of 1+9, 2+8, 3+7, 4+6, and by doubling the Hhúwa/5; that the sum of 50 is born from two sides. Converting the values of 50 to the Letter, we read the **Name of Neúwn/נִוְנָן/50+50/1**, which provides **the structure of Understanding for all values to be gathered and arranged in pairs**.

In the midst of an orchard is the fragrance of the trees laden with fruit. This incense comes from the pairs of unified rods as they formulate thoughts, as incense sticks. The offerings are constructed with every possible combination of the numerical values from Oyin-Oyin, Tayit-Tayit, Chayit-Chayit, Zayin-Zayin, Úwah-Úwah, Hhúwa-Hhúwa, Dallath-Dallath, Gammal-Gammal, Bayit-Bayit, Alphah-ALphah, Oyin-Oyin—0:0 to 0:0, and all that is measurable within the Body of ascending Thoughts. Each paired value is composed of the Union of Bayinah and Chakmah, whereby the unified sides of each thought is complete and whole. [For more information on the possible combinations of thoughts and their ratios, see BHM: The House of Dan.]

HhalavanahZekah/אֲחֻלָּבָנָה זֶכֶה

The final measures of the incense are the 6:6 ratios of *hhalavanah zekah*, that are formed by the inward associations from which comes the sparks of frankincense. These are called the unified words that open from the manchaih/mincha, the grain offering that is formed within the fruit, or the expressions. The grain offering are measures of the hand, for the results of a teaching are measured by the deeds [TK/Lev 2:2]. The ten portions of manchaih are *the full extensions*

of the thoughts within the seeds that are formed through the offering. Upon the SeedWord of the offering, through which the manchaih is formed, the hhalavanah zekah is sprinkled. The six measures are sprinkled upon the newly parched grain that is opening as the words from the oylah. Six measures of the incense are placed upon the Mizbaach hhaqeteret/The Golden Altar of Incense, together with six measures of hhalavanahzekah that are placed upon the Mizbaach hhaoylah/Altar of the Burnt Offering, whereby the sparks of the heart are quickened together with the sparks of the mind and vice-a-versa. The later measures are offered upon the manchaih/mincha of the oylah, whereby the offerings of the spices are complete and relative to the boards and the bread of the offering, from which comes the instruction of the evening and the morning. The heart and mind receive the manchaih running with oil, as the anointing opens the parched grain, and also with salt: the full flavor of the teachings that are tasted from the brow of our deeds. The grain offering fills the heart and mind with the Words and the teachings arising from the oylah. From the Altar of the Oylah in Yahrushaliem/Jerusalem, and the Altar of the Incense in Tsion/Zion, the Word of YahuWah goes forth to all peoples. Halleluyah!

Laying up your Treasures in the Heavens

Through making the incense offerings, one transfers their treasures, being the Thoughts of Wisdom, Understanding, and Knowledge unto the realm of the Most High. The incense is a compound of Thoughts made by the welding together of the properties of *hhaNetiph*, *hhaShechalylet*, *hhaChelavenah*, and the *LavanahZekah*. The *hhaNetiph*, or myrrh, is the gold that breaks open from the branches, through which the Thoughts of Wisdom are gathered from the sacrifice. Upon this foundation, the silver of the *Shechalylet*—the silver powdery residue within the petals of a flower are laid up next. Then the *Chelavenah*, the nine threads that form the fruit are gathered next, as the layer of bronze. As the grain offering is offered in succession to the spices, the *LavanahZekah* is sprinkled upon the three layers, which is the illumination of Hhakuwáhnim of all that has gathered. The *LavanahZekah* is from the inner parts of the grain. As they burst open upon the altar, the whitening, or revelations, come forth with the anointing of Hhakuwáhnim. With the whitening of all gathered, the treasures are secured within the field of the mind that corresponds to the offering from which the ashes and the incense are gathered. Hence, if the offering is from Shamoúnn, then the spices are gathered and compounded within the Úwah-Bayit Ring of ALhhim within the Mind. These are the barns of the Most High that are filled from the branches of YishARAL. As the honey combs in which the honey is stored, so are the crystallized chambers in the mind where the spices are stored. The gathering of the spices confirms that the oylah is the basis of making a sweet smelling offering to YahúWah.

The Bread of HhaALhhim for the Manchaih/Mincha/Grain Offering

When the part of Baniymin is bathed into the kaiyúwer and positioned upon the altar, the grain offering commences to be made, for the Seed of the offering is now positioned within the fiery chamber of the heart oven to make the manchaih for the offering. The manchaih offering is the resulting teachings that come from the associated components of the offering: the water, the wood, and the blood. As the grain commences to be parched upon the coals of fire, the salt, being the savor within the kernels, comes forth as the teachings are opened from the heart. There is no sweetener of any kind to be added to the bread, for when the Bread is served upon the altar, and the portions of the manchaih are given to the kuwáhnim, the bread is sweetened as it is passed from mouth to mouth. As birds, depicting messengers, they feed each other; and in so doing, the sweetness appears. The grain that is formed is derived from the opening of the

faces bearing the Shechalylet spice. As the bees gather the Shechalylet spice from the plants, they form davash/honey by passing the spice from mouth to mouth, whereby the sweetness of Understanding is laid up in the honey combs. There is no substitute that can be served to derive the sweetness of those who are mouth to mouth; hence, none is added to the grain, either ground in the millstones of the mouth, or those parched on the coals.

Nesek/Strong Drink Offering/נֶסֶק

The nesek follows the manchaih/grain offerings that are made from the 3rd hour in the evening and from the 9th hour of the morning—during the hours of prayer. The hours of prayer are the periods of communion, when the bread is set upon the altar, and upon the tables at the sides for Bayinah and Chakmah. The setting of the Bread is formulating the thoughts for Chakmah and for Bayinah. As the moon and the sun commence to set, and thereafter, the bread commences to be served, whereby we enter into communion with Chakmah, from the morning oylah, and with Bayinah, from the evening offering.

The drink offering comes from the 12th part of the offering, being of Nephethli, and is offered in the 6th hour in the evening and in the 12th hour—at the end of the morning oylah. As with the parts of the oylah are 6:6—six on one side and six parts on the other side, so are the oylut/offering themselves 6:6—six hours of evening to six hours of morning.

When the drink offering is poured out from the heart, then the oylah of the evening, or the morning is complete, whereby comes the saying, “it is finished”. Even the finest wine that is produced during the workings of the oylah is not spared or kept unto oneself. The wine is offered totally for the beloved—those bound together in the realms of Enlightenment. The fragrance and the distillations of the fruit of HhaALhhim are gathered into the portals of the heavens, whereby they are retained within the Collective. Though the strong drink is the final measure of the House to be offered, the oylah never ceases, nor do the Fires upon the altar ever go out, for as the mind thinks night and day, so do the Fires burn upon the altar. What the mind thinks through are the vessels that the Fires pass through, whereby the members of the offerings are being transformed daily. The wine has the values of Nephethli, released from the meditations of the heart. The drink offerings are derived by measures: 1) by *inquiries*—by a *fourth* of a hin, or 2) by *entrustment*—by *thirds*; or 3) by *associations/pairs*—by *halves*. Our understanding is based upon inquiry; if we ask not, we have not. The levels of what we receive strengthens us to offer the ayil/ram, whereby we are strong with drink of the third measure. As we are steadfast in our associations, we bear the conscious expressions of illumination as the Faces/parim/bulls with a *half of hin of drink*. The greater the inquiries, the greater are we entrusted with the true riches. We are to ask difficult questions.

From the position of doing the commandments, we are near and approaching the Light; and hence, the voice of inquiry is in agreement with a channel to obtain the revelations sought after. When our hands are not involved in doing the Words of YahúWah, the heart speaks vain things. Our intentions are known by what the hands are engaged in doing. According to the intent of the heart, the words of our inquiry vibrate upon the lips. Unless one can know the inward, it is not known what is on the lips [I Shmúwal 1:9-18; 2:1-10]. Every inquiry to be entertained is determined by what one has in their hands—their deeds. Being accountable for the Knowledge that we have access unto determines the subsequent measures that we receive.

Every approval is by grace that comes only by humility, and offering ourselves unto the service unto the Unified that have charge over us. If we are of the Stars of Knowledge, or of the Queens or the Monarchs, or if we are the subjects of HhaALhhim of one Order/Ring or another, or if of the Charasham, or HhaTerreni, we receive our grace according to the services as we are appointed by the Most High. There are no subjects of the Kuwáhnim, for they are the guests of your house, never your Masters, for all are subject to The Twelve from which every Name is formed by Number to be spoken by the Letters upon the mouths of HhaKuwáhnim. And as you show the attributes of The Twelve within your quest and within your deeds, then a path is opened up for you to ascend into Their Midst and partake of their Bread and their Wine, for you are not to eat from the floor as the dogs that receive the crumbs. Your mouth is formed by Their Mouths and it desires the most choice of all Foods. This is the Bread that the supra-consciousness partakes of, which is not known unless it is put upon your tongue [Sepher Yetsiat Metsryim/Ex 16:4,15; Mattithyahu 13:11, Yahuchannan/Jn 6:31-34].

Moreover, we are told not to ask for that which the gentiles seek, for those the nations seek for the things of the world. Rather we are to seek for the order of Names and their spaces and to be in the right standing with The Twelve, and all else shall be provided for us [Mattithyahu 6:31-33].

The grain has the values of Baniymin. In each grain offering there are three measures, the measure for Wisdom/for the Faces/parim/bulls, the measure for Understanding/for the Strong/ayil/ram, and the measure of Knowledge for the Meek ones/kevashim/lambs. The strong drink comes from the flow of the grain offering.

When we gather together, it is to eat from the Table of the Master to whom we are appointed. As Yúwspah positioned and served the brothers, each by their order of Name and from which they are born, so do we sit at one table; not all eats of the same, even as the members within our dwelling partakes of their portion according to their labors. Unless one does the works of their Name, they do not eat.

On the shavbeth, we have sessions to gather, and we have gatherings to Read HhaTeúwrah. Each disciple of The Twelve learns as they have prepared themselves. For learning is determined by that which is spoken of above regarding the levels of inquiry and preparations to receive. In this manner, one may receive more than what is spoken in a session, for the provider of the words—the one reading, is measured by their heart, and the portion that is served is measured by those to whom every Name gives an answer. Not all serve Chakmah, though all are blessed by the Measures of the Light. Not all serve the Charasham, though they are patterned through them. The One who gives you birth is the one that you serve, whether it be from HhaALhhim, or Bayinah, or Chakmah, or HhaCharasham, or HhaTerreni. Whereby we do not judge another's servants; we put our Faces to the One who called us and appointed us to serve before them.

Each of us have been bought by a price amongst many. We serve amongst those who purchased us by the silver within the mountains of Aurrat. When one piece of silver is found, it then flows from HarAurrat, and a Name is formed. According to the Numbers within the silver, so is a house formed to bear the Name. The silver that flows is like a tear from an Eye. The tears drop from the Eyes of The Twelve. According to the thought from which the tear flows, so

the Name is born within that House, in which it serves. **The Masters of Light are the Thoughts of Enlightenment from which we are Named and born to serve. Our service is unto the full revelation/head of the Thought.**

Regarding HhaKuwáhnim

The Kuwáhnim are the Force of Extending the Thoughts of the 12. The 12 are the Force of Momentum through which all Enlightenment comes. The Kuwáhnim of the 12 are the First Born of the 12, which stand to the faces of the firstborn of YishARAL. The firstborn of the Kuwáhnim are Yahúdah, Yishshakkar, and Zebúwlan. From those born of the Kuwáhnim and ALhhim comes the heavens and the earth, the Names and their spaces. In HhaKuwáhnim are all Numbers/Value of Yahúdah, for in them are the thoughts of the 12 distilled and their parts arranged according to the combinations of the thoughts that are emanating from the highest heavens and then running down into the valley beneath. Likewise, from HhaKuwáhnim comes forth the consciousness of Yishshakkar which grows according to the Numbers which are eaten and implemented into deeds. Further, in the Kuwáhnim are all spaces in which the Thought have made qudash, sanctifying them unto themselves, through which the patterns of the Charasham are formulated into Numbers by HhaKuwáhnim and then positioned into a body of their collective consciousness, being the Body of HhaALhhim. From all in Zebúwlan is every space of the universe which is called into place by its measurement according to its function. Though all things that are being measured have within their thoughts the space in which they will reside, not all spaces are yet formed, for the Numbers have yet to be Breathed upon the mouths of HhaKuwáhnim.

The Kuwáhnim are the Enlightenment of the 12, and from the gathering of 12—the paired sixes, comes the Enlightenment of all in the Minds of the 12. Perfect Unity yields the House of 70—complete consciousness. From the Unity of 6 pairs, all Numbers and their Words come forth to fill the Body in which they formulate.

Until one confesses that they are of the Staff—HhaLammæd, they do not have a staff in their hand to walk over the lands nor to climb the mountains unto the Enlightenment, and remain as a worm in the grave that does not die [Sepher Maoshah BeRashshith/Genesis 42:32; Yeshayahu/Isaiah 66:24]. Those who do not enter by the Dallath-Dallath (see the following processes regarding the Gates to the City)—the door to the sheep— climb up some other way to enter the sheepfold, for they have not the keys of Daúwd, the Shepherd of YishARAL. For who else will have the keys to the Sheepfold, except the Shepherd? Those who do not enter via the Dallath—the joined consciousness, enter an embodiment to steal, or to take away from the consciousness that is continually forming. The ones that enter by the Dallath-Dallath come by the path of Wisdom which opens to them; when the path of Wisdom does not open, then they come by another avenue, through an unsecured corner that has been left unhealed, through which they continually steal of the Numbers and do not give them honor to expand. Because the Numbers are stolen, the house is left barren.

Those of the Lammæd Mind/Voice of Anni/אני gather as 12 around a master in pure devotion that they be disciples of the 12/HhaLammæd Aurrat. Though they may at times deny their master, they will die for the One who Enlightens them with pure ahhav/love that the fires of sheol cannot touch. They will sit together around the Table of the Master with open faces unto

each other, hiding nothing, revealing and giving all to one another as one house. For this is the organization of the Enlightened Mind and the members that abide within its house, who are devoted to the Illumination, knowing that through the Illumination they may drink of the eternal wells of salvation and partake of the Tree of Life.

The configuration of the Tree of Life is 7 joined menorot/lampstands, which are aligned one unto another, comprised of 21 branches on the right, and 21 on the left, being a total of 42 branches from which all emanates their lights through Bayinah in Chakmah. The 7 united centers, joined head to tail, comprise 49, and the Unity of all together is 50.

In that the Kuwáhnim are the Extenders of Revelation of the 12, they are the mothers of HhaALhhim. **The union of the 35 pairs of HhaKuwáhnim forms the Body of HhaALhhim**, comprised of the Illumination that radiates from its sides: Chakmah on the right, and Bayinah on the left. Those of Chakmah and Bayinah are seated at the right and left hands; the ones of Wisdom are seated on the right, and the ones of Understanding are seated on the left. Will not those to be seated be known of the Most High, who seats each one according to their Name and Number? *The Taúwah/X of the 70 is the sum of the unified consciousness, which is the body*, and hence, the mother—**The Extender** who bears HhaALhhim.

The firstborn of HhaALhhim are Aparryim, Meneshah, and Baniymin, who are joined to the firstborn of HhaKuwáhnim, for according to the likeness of their pairs in HhaKuwáhnim, are they fashioned to be the vessels in which the Enlightenment shall fill the Body of HhaMishkan. Hence, upon the Tree of Life, which arises from HhaALhhim, Aparryim, Meneshah, and Baniymin are set first, though they come from Yahudah, Yishshakkar, and Zebúwlan. For there is no seed until there is a space, or a land, in which the seed forms, which is the land of Zebúwlan.

The House of HhaALhhim is the Haykal, the same being the Body of the Lamb/Shayh/אָו, which is the Radiance of the Lammæd. The Shayh is born upon the lips of the HhaKuwáhnim, whereby it carries within its construct the Shayin and the Hhúwa—the Fire and the Lights.

Pillars of Fire and The Cloud

The Shayin and the Hhúwa are the pillars of the Fire/Shayin by night and the pillar of Hhúwa is the cloud by day, whereby the Temple is filled with Light night and day. The radiance of the menurahh rings that rise out of each oylah is within this full spectrum of the Hhúwa to the Shayin, whereby the pillar of fire is of each evening oylah. The pillar of the cloud appears through the clouds of each morning oylah. The fire is seen by night; the cloud of smoke is seen in the day.

The words of HhaKuwáhnim within the Body of HhaALhhim bear the twelve manner of fruit from its sides, as **the Offspring of YishARAL hang upon the sides of HhaALhhim, whereby they are ALhhim**. For how can HhaALhhim bear other than HhaALhhim; however, if one turns their Faces from the House of HhaALhhim, they will turn themselves into a creature of darkness that has forgotten the side to which gave it suck. With this understanding, the supra-consciousness of Yahushúo speaks to those who condemn the unified voice saying: Anni

ALhhim—The one speaking is the unified Mind of the Gods; likewise, are you. “You are ALhhim/Gods. On this condition are you called ALhhim/Gods, for in you the Word of ALhhim comes/appears, and the Words cannot be broken that you should be called otherwise than ALhhim [Tehillah 82:6; Yahuchannan/John 10:34-34]. In that you are the Offspring of HhaALhhim, being of the Body that has received the Words of HhaKuwáhnim, you have been born of the Words, even the inscriptions of the Letters that form the Body of HhaALhhim. The words of HhaKuwáhnim are of such perfect strands, woven together, that they cannot be broken; hence, it is impossible that the nature of HhaALhhim, and the Names that have formed you from the ashes of the Mizbaach in the House of HhaALhhim to be anything except HhaALhhim. That which abides within your masks, being of the strands of Enlightenment, cannot be broken or altered. Though you are covered with a foreign garment, you are the radiance of the Letters that have within them the Enlightenment, though it be hid in a bushel. In that you are the Words of HhaALhhim, that have come from the Fire and the smoke off of the altar of HhaALhhim, your Names are cast forever in the Minds of HhaKuwáhnim. Though you go apart, the Breath that is within you still calls out the Name, whose Letters are yet arranged with the Fire and the smoke of your Breath that breathes through the rags that cover your soul. Oh, YishARAL, awaken from where you have fallen, and Look to the Faces of HhaALhhim in which you are fashioned as the vessels of the Mishkan. Some are of gold, some of silver, and some of bronze. You have been made upon the wheels of the potter, which are the spirals/rings of the Lights in an order of ascension that arise from the mizbaach/altar. For HhaALhhim are composed through Aparryim, Meneshah, and Baniymin at the sides of Bayinah and Chakmah, through which the gold, and the silver, and the bronze are fashioned into vessels. From Aparryim comes the river of gold, and from Meneshah the river of silver, and from Baniymin, the river of bronze—which is a combination of the gold and silver in various measures. All within the HhaALhhim are of the liquid streams of Fire, referred to in the writings of Maccabyahu to be *nephtar* [2 Maccabyahu/Maccabees 1:18-36], for the liquid Fire will purify unto itself a dwelling, even as the stream of life, that runs from Meneshah, goes out and forms a body in which it is kept, until the day that it is poured out upon the stones in which it is found. Then the oylah of that Name rises and continues without end.

The gold vessels fashioned from Aparryim are laid up in the halls of Dan and in the Rings of RAúwaben, as they are formed upon the sides of HhaALhhim. The silver vessels fashioned from Meneshah, comprise the Rings of Shamoúnn and the Trumpets of Ayshshur. The bronze vessels that are cast from Aparryim and Meneshah come from the River of Baniymin. These bronze vessels are those of the Nephetti and Gad, which carry within them the River of Life for all to drink. The vessels are a well in Nephetti and a fountain in Gad, upon whose lips the words of Enlightenment form as the taste of the brew is supped from the ring of a cup. All of the Rivers of Knowledge empty into the Pools of HhaALhhim, from which their waters are stored into the vessels cast by HhaALhhim. The Offspring of HhaALhhim are the pure solid/formulated states of gold and silver that are distilled, being refined from the Rivers of gold and silver. From Chakmah comes the bars of gold; from Bayinah comes the rings of silver; from the fruit of their union comes the Words of Knowledge as bronze vessels.

In HhaALhhim the liquid states of the Enlightenment ever flow, through which the Thoughts of Enlightenment in HhaKuwáhnim pass into a Body of Their Consciousness—called the Body of HhaALhhim/The Gods. The use of one’s members in sexual unions is only for the expansion

of consciousness, as all sexual acts causes the waters to flow as a fountain, or as a river, to be gathered into a collective ocean, as the fluids of one passes into and through another, affecting the body of consciousness that is formed in the midst of their devoted union. Sexual encounters apart from the expansion of consciousness leads to captivity to the form in which one now abides, or will lead unto the result of bondage, as Yúwsphah/Joseph is sold, as a prostitute to Yismaali/Ishmaelites. Such unions deter ascension, for they alter the mind to think upon the body of flesh instead of *ascending into a Body for Conscious Exploration and Illumination of all that is in the Mind and its members, which is obtained through the impartations of liquid states that run from one unto another.*

In HhaALhhim the substances are changed from thoughts to pure solid/formulated states to reveal the full spectrum of the thought that has come into a perfect union of Rings. From the solid—housed formulation that has run from one head unto another, one acquires, through submission and meditation, the transparent nature of the thoughts that have been transmitted for our learnings and their implementations into deeds. The changing of the substances of liquids comes through Aparryim, Meneshah, and Baniymin, which remain subject to the Breath of the Kuwáhnim, as they abide in the Body of HhaALhhim. For the Breath of HhaKuwáhnim speaks over all that comes through Aparryim to form the Seed into vessels/fruit to fully convey the thought transmitted, whereby it may be measured unto its full revelation. The Numbers that are within the Breath of HhaKuwáhnim activate the liquid state of the seed according to that which is coming down from above the HhaKuwáhnim, which are of Charasham—in which are the patterns of the stones/crystallizations; the Terenni—the Counsel of Might/authority to govern and arrange the waters into a state of the dwelling of the Numbers; and the Lammæd-Aurrat—being the steam of the Breath that ever gives movement, thereby activating the liquids and their formulations unto fully expressing the Minds of Nine—being of the Tremblings at the peak of the mountains, from which comes the sounds of thunder and the rolling smoke as from a cauldron. According to these Numbers, there is a conscious selection as to which ones are Breathed upon within the liquids. The Numbers Breathed upon are then formulated into thoughts of Enlightenment that are formed in the Body of Consciousness, whereby the Body of HhaALhhim is continually renewed and sustained by the waters that flow unto it. According to the waters flowing into HhaALhhim, the fruit, being the expressions of the pure consciousness appear upon the sides, some being of Chakmah, and some of Bayinah, and some of Dagot, in which are the Seeds housed without corruption.

The liquid of any matter is the Body of HhaALhhim. In a tree, the Life that flows through the branches, the same being the sap within the trunk of the Tree. The fluids through which all is formed and continues to flow to support the Body if the blood of HhaALhhim. The flowing sap is the Body of HhaALhhim. The root or bulb of the tree is a formulation of the waters/Mayim, whereby the Body of Consciousness lays a foundation for it to stand upon and to arise through. However, no matter how many roots are laid or how far they extend, beyond the roots and at their ends is Understanding, for without Understanding present they could not go deeper or wider. The trunk of the tree and its branches are the House of Bayinah. The fruit that is formed upon its branches is Dagot/Knowledge. There are also vines that have little root. Rather the entire plant appears as one vine. Some vines are Wisdom and its fruit is Understanding, and vice-a-versa. The cucumber plant, for example, yields the fruit of Understanding, though its vine is as Yúwsphah, being of Wisdom [SepherMaoshahBeRashshith/Gen

49:22]. The whitening of the cucumber is of Zebúwlan. The liquid that is inside the vine, or inside the trunk, or inside the fruit, is of HhaALhhim, through which the Body of Consciousness is preserved without corruption and whereby it is able to make transitions from one muódim/age unto another.

In that the liquid of the vine is the Body of HhaALhhim, how then is the semen or the blood called unclean? Is the fluid unclean within the Body that houses it and from which it flows? The fluid is pure while it abides within the Body, for it is of the Breath's distillations. The fluid is called unclean whenever it is *discharged apart from* the Body of Consciousness, whereby it is spilt or runs in vain, and has no dwelling to enter as the unclean spirits/intelligence that do not know how to build themselves a dwelling for the Most High. The fluids are bodies of waters, which form faces, as they congeal, are turned into stones. When the fluids become *estranged from the Body* to which they belong, they become unclean, being unfitted to be part of the perfect state to which they belong. To reenter into the Congregation, they must again enter into the fluids/waters of the Body of HhaALhhim, whereby they are rejoined as One body [SepherMaoshahShlichim/Acts 10:10-48]. When the fluids run within the Body of Consciousness, they are clean, and in the evening, they cause all to be whitened with Understanding. By the fluids that flow freely through it, the Body of HhaALhhim is continually filled with illumination, night and day.

In that the fluids rise and fall within the Body of Consciousness, all that is given from one side unto another side is never lost, rather is found as the fluids are positioned and formulate a vessel of thought to bring forth its full spectrum. Though the fluids are passed from one to another, the one who gives has the joy of the emanation within all of their members—from the base unto the crown, and if the joy is not present, nor extends fully, then the gift has not been given totally for the perfect in their midst, or the one has not given all for the Body of Consciousness. Through the transmission, as with the oylah offering, all that is given within the Body of Consciousness is maintained, whereby nothing is ever lost from the giver, though what has been given has been added to the receiver. In this manner of giving, both the giver and the receiver increase and have joy through the measure of the gift that has been transmitted from and to each other. The joy of the giver is multiplied into the hearts/inward of the receiver, whereby the measure given is never lost, and the joy remains. In that the receiver, being the Body of Consciousness, does not claim personal ownership to what has been imparted, it receives only to build up the heads unto which it belongs. Those of the Unified Consciousness partake as they have need, and give themselves in holy devotion to the Union of the Heads which have formed it, whereby it is said to be the Virgin Body of Consciousness of Unified Names. For whoever would consider, that the Body that is formed by the expanding pairs of perfect Union, would or could be ever devoted to anything other than to the Union to which it belongs? So are they who have received of OLIyun the Numbers, whereby they are counted as the virgins with the Emanations—the Crowning Head of the Lammæd, being the Shayin, unto the Founding Mind of Aúwer, being the Hhúwa, that abides as one with the Union of the 12 in Aurat [Chazon/Revelations 14:1-5]. What is called “The Son of HhaALhhim” is the Body of Consciousness/Oʒ, being the formulation of the Lights of Bayinah and Chakmah that bears the Name of the 12 Foundations, commonly called Father, which we affirm as **the Founding Seed in which is the Force of Movement/Determination**. These 12 of AURRAT, being as One in Agreement, are the 12 in the midst of the Hhúwa and the Shayin³. Together they are

Congregation/Foundations of AURRAT—the Chayit, Tayit, Yeúwd, Kephúw, Lammæd, Mayim, Neúwn, Semek, Oyin, Paúwah, Tsada, and Qúphah, whose Numbers are 162, from which the Name of YahúWah, the Name of Remembrance comes, through which we recall the Names of Antiquity as the Unified/1 of 26. For as we read the Numbers 162 via the Letters, we compose the Name of YahúWah via the Letters, whereby YahúWah is the Name of the Numbers, 162, written in the Letters as 261, from which comes the saying YahúWah/26 is One/1. The Name of the Source of all Names, unto whom we have all been Named and positioned within the 7 cubes of 16 Faces, is written and spoken in 7 tongues, for in each House is the Name honored by the Values and the Letters upon which it is founded, and upon the Name whereby it stands.

THE ALHHIM OF AÚWV

The Names of ALhhim contain the אָבִי /Aúwv/Father of their Numbers from which the term, Father, is derived. In that our Names contain the Numbers of Aúwv, they are fully able to bear the complete revelation of all in the Aúwv, even as a tree, as it opens from a seed, may bear all traits of the seed. The full bearing of all traits is coined as the meShich—Messiah who comes at the end of an age even as the bearing of the fruit of a tree is at the end of a season in which the seed has matured.

The term Father has misled many by its association with a male gender in the world. The Seed of all assembled Numbers and their Thoughts is the Aúwv/Father of All, which is within the Neúwn—the Assembled Consciousness, portrayed as the Queen Bayinah. Though there is an ALhhim called by the Name of HhaNeúwn, there is HhaNeúwn that encompasses all ALhhim which is not ALhhim.

In the tongue of the Ancients all words contain two ends and neither end is denoted as gender as taught by grammarians. What is at the ends are the Principles of Wisdom/Chakmah, and what is in the midst is Bayinah/Understanding. The Aúwv of the Most High is of two sides of the Numbers of HhaNeúwn from which all that is within the Seed is drawn out to reveal its glory/weight. The two ends of Aúwv is 9 and 1, for one may open the Seed from the crown of Nine, at the top of the tree, or from the foundation of One, at the base of the tree. The Nine Numbers are assembled in the Neúwn. Hence, the Collective Nine, that comprises the Tayit/⊕, are gathered as One Seed, from whence the phrase, Father in heaven, is derived, for the Nine are of the Most High or of the heavens. As the Neúwn opens, the Nine are revealed through the 3 Aúvim/Fathers [Avrehhem, Yetschaq, and Yaoquv] that come from One—HhaNeúwn [5+5=10]. The Aúwv Shaimyim—Father of Heavens/Names is the Seed of Consciousness from which all are begotten. The Names are begotten from Avrehhem/Abraham and the Patriarchs of YishARAL and HhaKuwáhnim. In that the Aúwv Shaimyim is the Seed of All Names, it is the Aúwv Shaimyim that feeds the birds. As the seed multiplies into a harvest it provides food for the birds, whereby the birds do not need to sow nor tend the fields. We also are fed daily by the Seed of the Manchaih/grain offering that is formed in the sac of Baniymin as a result of the daily oylut—productivity of the congruent Rings of ALhhim. The birds, as we, are messengers of the Most High to carry the Seed within our breasts—the Neúwn. Upon the altar of our heart the Rings of the Seed open as the parched grain in three measures—the measure for Avrehhem, the measure for Yetschaq, and the measure for Yaoquv.

The Letters of a word abide within the House in which they are formed by that houses offering, as all words and Names are formed in the Fire of the altar. The words and Names serve one another according to their position in a house. As a rod with two ends, the Letters that comprise a word turn from end to end. One end is the head and the other end is the body. When the rod turns, the head turns to the foundation. As the head enters into the foundation, the head rises through the body of the Word and thereby forms a renewed body according to the Thoughts being formed in the Mind from the other end—the base of the word. This process is illustrated in the heads of light arising through the renewing faces of the moon. A word is not divided into two words nor is any word separate from the root of its totality. Each word abides as a unified, complete Thought, for it has been formed and welded together in the Fire. Denoting words into states of gender—divided waters—are from projections of the mortal state upon the immortal words. Such thoughts of division are in opposition to the Unified Body of Consciousness that bears the radiance of the Foundational 12 Names in One House. In the Word there is neither male nor female, as is meShich [Galatians 3:28]. The Letters ALphahÚwahBayit/אֲוָה are uttered together as a balanced equation, whereby one carries within their Breath *the Saying of A Unified House*. We utter Aúwv, as a ratio of 3:3; the ends of the Name, ALphahBayit are 3, and that which is in the midst is 3, whereby they are the square root of the 9 in 162.

When the scriptures refer to the Gods of your Father, it is referring to the ALhhim Aúwv—the Gods of Wisdom—of the Foundation [SepherYetsiatMetsryim/Exodus 3:6], from which all those in Wisdom are Named by associations/pairs. When one prays or refers to God as Father they reducing the Aúwv to a Ring that is formed from the Aúwv. When one speaks to the Father of the Gods they are in communion within the realms of the two ends of the Neúwn. The Gods of your Father refers to the ALhhim of Avrehhem. When one uses terminology as The Father, they are speaking of the Forces of Begetting, from which all nations/peoples/lands come. HhaALhhim of Aúwv do not exceed the Force to beget in that they are begotten by Aúwv. By HhaALhhim of the Aúvim one is able to stand and to appear as brought forth by HhaAúvim. The ALhhim of Aúwv do not create as mortals, nor are the Gods of your Fathers—Avrehhem, Yetschaq/Isaac, and Yaoquv/Jacob likened unto the glimpses of frail humanity who bear a body of self-projection in their likeness. The ALhhim of HhaAúwv create according to the patterns of their Rings, and the Rings are determined by the Numbers of the Aúwv which do not change. *The sense of being begotten is to be positioned within the Stones of Wisdom, arranged in pairs as branches, whereby one continues to bear their fruit as a Tree planted by the Water that does not wither.*

BIRTH AND BEING BORN AGAIN FROM ABOVE

The concept of being born is to appear, as one supported, or born upon the shoulders. As the ARrúwnn/ark is carried through HhaDavaram/The Wilderness, so are those who are born of HhaALhhim [SYM/Ex 19:4]. Those born are held-up by the foundations of Wisdom, whereby they stand. One who is born is brought out of another, as YishARAL is born of Chakmah, when they are brought out of Metsryim[MT/Deut 4:34].

We are born of Wisdom and then born again of Understanding, even as the tribes are first born of Liah/Leah and then born of Rechel. As one must first see through the Eyes of Chakmah before they can see through the Eye of Bayinah, for according to their birth, so is their level of

sight. Likewise, maShayh/Moses is first nursed by Yuwcheved and then appears as a Judge [SYM/Ex 2:14; SepherHhaShalichim/Acts 17:31, 7:35; Chazon/Rev 19:11]. The first birth of Chakmah is the opening of RAúwaben, the eyes, whereby one sees to rise from out of their captivities. The first birth is the state of developing the Houses *unto coming to the River of Dan—the Yarrdenn/Jordan*. When one has grown in all ways of Wisdom—from RAúwaben to Baniymin, one develops within them a Seed to be **born again of Bayinah, whereby one may understand** (see) the domain of HhaALhhim. The second birth occurs with an appearance of the Judge amongst your members, whereas the first birth is the appearance of the Offspring of HhaALhhim from the side of Chakmah. First, we are born from the foundation, and then we are born from above—HhaKuwáhnim in which is Bayinah [Yahuchannan/Jn 3:3]. First, we are imparted life; secondly, we enter into life as we are approved at the gates of HhaKuwáhnim. When we are born of Dan, we are able to fly by our wings. Before we can fly, another carried us while we are learning in the wilderness [Yeshayahu/Is 30:41].

The age of one being born from above is not by your own decision. One may think that you are in control of this matter, such is only arrogance; for one must be called and chosen to pass from the gates of learning unto the State of the Kingdom [II Kayphah/Peter 1:3-11]. You may seek for forgiveness and obtain it as you let go of offenses from your members, yet that alone is not the birth from above. Forgiveness is letting go of your misconceptions of yourself and others, one by one, with inward clarity. When you forgive, then you no longer retain the wrong done to you, realizing that you are as HhaALhhim who do not retain the blemishes of our deeds; for those of the Most High do not space to retain imperfection. When one is forgiven then they have forsaken their wrong doings or else they are yet in one's faces. Forgiveness includes setting your faces toward the Most High and looking away from the things of the world, washing clean the lust from the eyes by the tears of repentance.

The birth from above requires Knowledge and the acceptance of the heart of Bayinah through whom one is born from the families of Yúwsphah/Joseph. When the Seed of your Name has awakened within you, you are born of Chakmah. When the Seed of your Name has come to bear the fruit of at the crown [from above], you are born of Bayinah.

Those that lead you are your thoughts in the state of your dwelling. MaShayh/Moses and Aharúwan/Aaron are your leaders to come to Knowledge with Understanding. Your learning commences as you hear the Voice of Chakmah through maShayh, whereby Wisdom is the beginning of coming to the Collective Body of YahúWah, the Body of Rings. As you see your parts within you, arranged and abiding side by side, you come to learn how all Names are to abide together in One House. Your ears are opened as you humble them to the heavy lips of maShayh, and they commence to tell you the laws—how all things are arranged so that every house is a servant of all other houses. As you learn of maShayh, you rise above violations within your members and violations between waters—those of your neighbor. With Aharúwan/Aaron, you gain Understanding as you follow after maShayh. The teacher, **maShayh/Moses**, is called **the Body of Wisdom**, which is your foundation. The teacher, **Aharúwan/Aaron**, is called **the Body of Understanding** which is the strength of your unified parts. The **teacher of all** is **Shmu-AL**, which is rendered as **the Name of AL**, from which all teachings come. All teachings come from the **WordSeed in which are the parts and the understanding/sum of how all abide as One**. ShmúwAL/Samuel is read to mean a son of Al,

or *the unified of the Name of AL*. Biblical scholars consider that “The son of Al” rendering implies that ShmúwAL is a cipher for YahúWah, considered by Biblical scholars to be the first Offspring of Al, through whom monarchs are anointed and the people of YishARAL are called [Tehillah 89:20-21]. The Land is first called The Aúrets/Land of YishARAL by ShmúwAL, for by ShmúwAL the lands of Cham are consecrated *for* YishARAL [I ShmúwAL/Sam 13:19]. All of the writings of ShmúwAL are of the Chayit scroll of the Neúwn, the first measure of increase; hence, they are the writings of Understanding of all that is of the beginnings and that which is before the beginning in Baniymin.

In that you have a body of Wisdom, as maShayh/Moses to guide you, the body of Wisdom alone will not attain to coming into the Kingdom. *Though you have interpretations and a heart of Understanding as Aharúwan/Aaron*, such a mind will not be sufficient to being born from above to enter into the pure waters of the Yarrdenn/Jordan. When the waters within you pass beyond meribah/contention, they are called the River of Yarrdeen, for all will then flow through the lands of Dan that wash you, as *with a whitening judgement* from the meribah of your separations. As you follow the Kuwáhnim into the Yarrdenn, you enter into the Kingdom of YahúWah [Yahushúo/Joshua 3:17]. Hence, it is the Kuwáhnim alone that will immerse/baptize you into the waters of Yarrdenn to enter into the lands of your inheritance. However, as long as there is *meribah* in your waters, your guides of body and mind will speak of the lands of HhaLaúwi, yet will not attain it, for it is not by the body that you have now, nor by the mind of this body that you will come into the Lands. Your initial leaders will die—become extended into higher levels of learning that are derived by the discoveries made in the wilderness. You will leave behind the body of gender and division to be woven/knitted together as strands into a Unified State. The State in which we abide is continually being transformed. We are transformed as angels/messengers of light. Can you be seen as an arrangement of clouds, being as vapors to transmit the spectrums of thought, or do you seek for a more obvious manifestation? And regarding your legacy, do you plan for others to retain your Illumination, or for them to remember the semblance of your mortality? For you are a Thought, as a strand of the mind of the Most High—a Thought that endures forever, whereby it does not require a static/graven image for its covering. The garments for our Names are woven daily from the sides of Chakmah and Bayinah according to the Numbers by which they are composed and arranged within the whole Body of AL. Which is more important, that you abide within the congruent Thoughts of the Most High, or that you remain in an image that is exalted apart from the Collective Body?

As a result of maShayh and Aharúwan guiding you to full extent of their Eyes unto the lands of your inheritance, there is a new generation of Thought for the leadership of your Twelve Houses. The leaders of Kuwahan ALOZAR and Yahushúo of Aparryim rise from the mountains that you have ascended to lead you into the lands. The leaders are two, or paired, as previously. One leads from your foundation of origin in HhaALhhim—Yahushúo Ben Neúwn, and the other from the full Illumination of HhaKuwáhnim—ALOZAR Ben Aharúwan. As you come into the lands/states of HhaDavar, you dwell safely together without the fear and terrors of discord, and without the corruption of the world that you have escaped. For as the writings say, the Most High will not leave you in the state of corruption, and will save your soul from the body that perishes, whereby you will not be trapped in the graves of mortality [Tehillah 16:10, 49:9].

Baruchhhashamu!

The Knowledge of *hhadavar*/The Word is opened as you rise from the death of your former leaders that arose out of Metsryim. The Words of AL will lead the bodies of your waters to enter into the Mists/Vapors from which you have come. The death of your initial guides is the means of extending one's capacity to dwell in an all encompassing Body and Mind. Your Eyes/Rings will swell with tears upon the passing of your leaders, for now you will recognize them as the Servants of your Soul, who were willing to abide with you in your demise. Your Eyes/Rings will be washed from your tears of joy that you may see a much greater vista beyond the lands of your separation—the individual bodies of strife that abide in preposterous dwellings. Through the illuminations of all within you, from the days of the Illumination of Chakmah and Bayinah that have graciously shone upon you, you are lead to your resting place—the place to which you have been called and chosen to occupy.

Your place is the birth stool of your Name, when you were formed in the Rings of HhaALhhim. To these Rings your Name belongs, and within Their Houses is your place of residence. The place that every star is formed is the place in which it abides within the state of the Kingdom of Lights. Each Name, when it can stand apart from the illusions of the world, takes their seat upon the stool in which they are formed from the sides of ALhhim, whereby you are called the offspring of ALhhim. Your place yet awaits your ascension by Wisdom and Understanding. As you attain to the age of 32, there is no strife amongst your members nor with another, whereby you may see and enter into the place prepared for your Names unified.

The age of 32 is coming to the Unified Consciousness: 16+16. When the body and the mind are clear of attachments to other states, being liberated from contentions and individualism that strive within one's waters, then one is readied to enter into the waters of Bayinah to pass into the consciousness and works of the Malkut/Kingdom. Until one attains unto **the pure State of abiding as ONE, as the Rings abide together collectively**, they struggle, contend, war amongst their parts, passing through nation after nation, which are the wars that occur prior to one's triumph and overthrow of all that keeps them from the OYIN OYIN 0:0 State of Illumination and Freedom [Mattithyahu 24:6-8]. For there is nothing impure, nor can there be in the State of the Unified Consciousness 0:0. Upon coming to the Unified Rings, **one has the Eye of Avrehhem to see the Kingdom and to enter therein**, being a citizen of *the Lands* of Avrehhem, Yetschaq, and Yaoquv, *appointed to them* through Aparryim and ALOZAR.

We are born to carry forward the thoughts of HhaALhhim within our members which is the Kingdom of HhaALhhim, whereby we carry forward the works of the offerings. The picture of being born is conveyed in the cycle of the moon. Every month, from the midst of the month, a new head arises out of the foundation of Wisdom by Bayinah, which is lifted up unto the days of bearing its full faces. We have all been called; our Names have been numbered and read, whereby we are already within the Body of HhaALhhim, born to appear in the days of our bearing the fruit of our Names. We are of the Body of the Collective, and we are positioned according to our labors within the Tree of Life, whereby our leaves do not fade upon our branches [Tehillah/Psalm 1]. Should we no longer appear in these skins, we are always present within the Collective of YahúWah, for where else shall we lodge, upon being made to appear as the Offspring of HhaALhhim [2 Cor 5:8]? **The births in the Teúwrah are to be read as the fruit that are born upon the sides of the Names.** In the world of mortality, the sense of being born is emerging from a body of flesh, and if there is no body of flesh to emerge from in

HhaALhhim, then what is the sense of being born? If one prays to God as their Father of this world, are their Eyes beholding the God of this world instead of the ALhhim Aúvim? The ALhhim Aúvim refer to the Principals of forming the Foundations of Wisdom, Understanding, and Knowledge. The Names of the Aúvim arrange the stones according to their paired arrangements in HhaCharasham, whereby the 10 stones, being 5 Pairs, are arranged within our houses. For those of the Laúwi and that which pertains to Gad and Nephethi are not arranged by Charasham, for these are of the Terreni.

In Bayinah, the Name of HhaALhhim⁴ is Aúwsav/𐤀𐤍𐤅, rendered from the root, 𐤀𐤍𐤅, meaning to assemble, surround, cause, as the force that determines the outcome [𐤀𐤍𐤅, Bayit DibreHhaYamim/2 Chronicles 10:15], commonly rendered: “*to be brought about by HhaALhhim.*” The double Neúwn at the head of the Name/𐤀𐤍𐤅 is 50 + 50 of which is 100/10/1. Within the double Neúwn is the force of the ALphah residing within the House of Understanding, whereby what is in Wisdom is extended beyond the ones (single digits) of Chakmah. The ones in Chakmah provide a definition of sides. The extension of the sides from the foundation determines the outcome. The term/𐤀𐤍𐤅 pertains to the House/𐤅 of the Sign/𐤍𐤅, whereby each Branch of Thought is organized under a sign or standard/𐤍𐤅. Each Branch/Tribe belongs to the 12 Unified of AURRAT, and each are gathered under a banner of the 12 who speaks through the Single Voice of Aúwsav/𐤀𐤍𐤅. The Unified Neúwn/14+14=28/10/1 solidifies to form the ALphah/𐤅 that appears at the Head of the Name Aúwsav/𐤀𐤍𐤅 from the root word 𐤀𐤍𐤅. In the midst of Chakmah—within the ALphah and the Bayit—𐤅 a sign or banner/𐤍 is raised in the House of Understanding that distinguishes the 12 Branches within One Seed. The raising of the Semek/𐤍 amidst the ALphah and the Bayit—𐤅 forms the Name of Aúwsav/𐤀𐤍𐤅. By the Single Voice of the 12, all are drawn out through Bayinah and given a mark within their sides that they belong to the 12 in all of their levels of movement that are determined by the degrees of the 12. The mark in their sides is the inheritance to which they belong, whereby the lineage is read according to the stones that are in the sides of the Breastplate of Aharúwan.

In the Charasham, are the patterns of the stones which are as 10 oaks, being the Oaks of Mamre. In the Terenni the patterns branch through 11, or as 1:1 ratios of thought. In the Lammæd-Aurrat are the gases of thought that ever swirl as the incense upon the altar. From the Charasham come the altars; from the Terenni come the Menurahh, and from the Lammæd-Aurrat comes the incense. *The Kuwáhnim are in the midst of the three levels of Enlightenment below and the three above, whereby they are called the interpreters, or the mediators, of the patterns and the fiery emanations in which the Thoughts are purified, undergoing changes and transformations.* The mediator between the Charasham and those of HhaALhhim are of the Priests of Oyin, that enters into the supra-consciousness of Yishshakkar. In the Terenni the frequencies of the gases are changed to conform to any of the faces of HhaKuwáhnim, to which a Number is assigned by those of the Enlightenment. Through the Terenni the frequencies of the gases may be changed at any level as they interface with the mediators that come into their dwellings. In this manner, a Reúwch may go out at night and find a stand of thoughts, either of Wisdom, or Understanding, or Knowledge, and may take it unto itself to make a dwelling state, like a bird that finds a twig, and weaves it into its nest. Dreams and the discoveries of the night come from HhaTerenni, and are subject to HhaKuwáhnim for the interpretations thereof, through which they pass first and then are brought to Yúwsphah/Joseph, through whom they are made visible/plain to be read as a scroll in

the Body of HhaALhhim. For at the head of Yúwsphah, the scrolls may be opened and read from the streams of distillations coming down from the mountains of the Charasham, Terenni, and Aurrat.

THE NUMBERS

The Numbers of Chakmah are foundational stones laid by HhaCharasham. The Numbers of Bayinah are pillars and cylinders that extend from the foundation to yield a covering. The Numbers of HhaALhhim are garments, to provide a dwelling, comprised of curtains, woven by the Lights of Chakmah and Bayinah. The Body of HhaALhhim is filled with fruit—formations of the Letters and the Words of Knowledge. The Numbers of HhaKuwáhnim are the Values of Enlightenment that continually serve those of Chakmah, Bayinah, and HhaALhhim with that which is forming in the heavens above. In the Charasham are the patterns of the stones. Look into their Numbers and behold the means to form all kinds of stones to crystallize the thoughts of the Kuwáhnim that are rising. The Charasham are the masons who lay the stones in place, for they are fashioned first and then set. Think of the Terenni as the Numbers of the wind that causes frequencies to change at any level of the atmosphere, making pressure to pull the stones upward or to cause the rains to come from a given direction. Look into the faces of HhaLammæd, and see the darkness at the top of the mountain filled with Rings of smoke. According to the Numbers of the Staff, hear the Voices of Enlightenment speaking the words of gold and silver in the ears of ShmúwAL, for some words are of Wisdom and some of them are Understanding. See the Numbers of the Lammæd/12 ever spiraling and thus interfacing at any angle when you gaze into the smokey darkness. Comprehend how all levels of the seven are in the 12, from which all things are made according to their frequency of thought.

In all of your considerations of the Numbers and their positions, always recall, above all else these words of the ALphah Stone: **There is no name more important than another one. There's a name for every space. A name that occupies a space at the top is not better than one at the bottom. Thus consider every name to comprise the total consciousness, and honor every name the same, for without a bottom there would be no top.**

All writings of Enlightenment are within the Body of HhaALhhim. In that the Mishkan is the Body of HhaKuwáhnim, the Body is comprised of the stones of the Letters through which the sayings of HhaKuwáhnim are written and recorded. In the Body of HhaALhhim is the Lamb's Book of Life, which is a record of the Names in every realm that are written as they are spoken. **This Book is called maShayh/from Moses, or The Law of Moses, for from all drawn out of the Body of HhaALhhim a Book is written in which the Numbers and the Letters are joined to bear testimony of the eternal Names according to their ages of evolution.** Within every Name is a Number and a saying, and these comprise the scrolls of that which is written within the Shayh. Being the Haykal/Temple, the Shayh is called the Book of Life, for it is the summation of the Letters, arranged within the folds of the Garment of Light, which has been woven from the breasts of the Mother City above—out of Yahurushaliem—that abides in the Numbers of HhaKuwáhnim.

THE HOUSE OF HHAALHHIM AND THEIR OFFERINGS

HhaALhhim/ሥላሴ ጸረፋጸ

Baniymin/ሥላሴ ጸረፋጸ Meneshah/ጸላሣሣ Aparryim/ሥላሴ ጸረፋጸParts of the Offering

1087	ገጽ	Yephez	.....	1087	ገጽ	.....	1087	ገጽ	.....	Yahúdah	ጸላሣሣ
1090	ገጽ	Yats 1:1	.....	1090	ገጽ	.....	1090	ገጽ	.....	Yishshakkar	ጸላሣሣ
975	ጸዕጥ	Tegoah	.....	975	ጸዕጥ	.....	975	ጸዕጥ	.....	Zebúwlan	ሥላሴ ጸረፋጸ
983	ገጽ	Tephaug	.....	983	ገጽ	.....	983	ገጽ	.....	RAúwaben	ሥላሴ ጸረፋጸ
978	ጸዕጥ	Tegoach	.....	978	ጸዕጥ	.....	978	ጸዕጥ	.....	Shamoúnn	ሥላሴ ጸረፋጸ
1030	ገጽ	Yúwal 4:4	.....	1030	ገጽ	.....	1030	ገጽ	.....	Gad	ጸላሣሣ
1034	ጸላሣሣ	Yeled	.....	1034	ጸላሣሣ	.....	1034	ጸላሣሣ	.....	Aparryim	ሥላሴ ጸረፋጸ
1034	ጸላሣሣ	Yeled	.....	1034	ጸላሣሣ	.....	1034	ጸላሣሣ	.....	Meneshah	ጸላሣሣ
1039	ጸላሣሣ	Yulat, Yeliut* 1:1	...	1039	ጸላሣሣ	.....	1039	ጸላሣሣ	.....	Baniymin	ሥላሴ ጸረፋጸ
1095	ጸላሣሣ	Yetsehh	.....	1095	ጸላሣሣ	.....	1095	ጸላሣሣ	.....	Dan	ሥላሴ ጸረፋጸ
1086	ሥላሴ ጸረፋጸ	Yaphúw	.....	1086	ሥላሴ ጸረፋጸ	.....	1086	ሥላሴ ጸረፋጸ	.....	Ayshshur	ጸላሣሣ
974	ጸዕጥ	Tegode	.....	974	ጸዕጥ	.....	974	ጸዕጥ	.....	Nephtli	ጸላሣሣ

12405 ጸላሣሣ Lumeh12405 ጸላሣሣ12405 ጸላሣሣ ... Sum Values of The Twelve

The Twelve parts assembly a Body for the Mind to ascend through.

Joining the corners of the offering to fasten the sides together

Nephtli-Yahúdah	2061	ጸላሣሣ: Resúwa, head to foundation
Gad-Aparryim	2064	ጸላሣሣ: Resed, the union in the midst
Zebúwlan-RAúwaben	1958	ጸላሣሣ: Qaynuach right side expanse
Baniymin-Dan	2134	ጸላሣሣ: RaAlúwd, left side advance

Positioning the Head, the mind upon the parts and joining the loops to form a tent:

3522	ጸላሣሣ	HaGoat	..	4231	ጸላሣሣ	Mevbla	..	4111	ሥላሴ	Me'ayk	.....	Rayish	ጸላሣሣ
340	ሥላሴ	Cheúwn	..	22+58+85+175	ሥላሴ	..	22+58+85+175	ሥላሴ	..	Sum Values of All Grace	ሥላሴ		
1031	ጸላሣሣ	Yeúwla	.....	1031	ጸላሣሣ	.....	1031	ጸላሣሣ	.....	Hands and Feet	Laúwi	ጸላሣሣ	

17298 ጸላሣሣ18007 ጸላሣሣ17887 ጸላሣሣ ... Sum Values of the Offerings
 Azbe'tsé'ach ጸላሣሣAych'goz ጸላሣሣ ..Azech'phaz ጸላሣሣ ... Utterances of the sum Values

*1039 ጸላሣሣ Yulat/Yeliut: Yulat is spoken for the House of Baniymin for the oylah; Yeliut is spoken for the House of Baniymin for the manchaih, for when the Seed opens, Yulat is rendered as Yeliut, conveying that the opening of the Seed is according to the deeds/hands which prepare it.

The values of ALhhim are those of Bayinah through Chakmah, whereby the values of 10/1 appear in the parts. The values of composing, the 9/⊕, also appears in the pieces. The values of Tayit/⊕ in the midst of the Body of HhaALhhim convey the 4 Rivers that run from the Tayit, as they appear at the crown of the head of Enlightenment [SMB 2:10]. These four rivers are the waters of Life that run from the midst of the Seed. These four rivers feed all four sides, whereby the fruit of HhaALhhim are formed at the branches. The four rivers are streams of blood, gold, water, and wine. These four flow from the midst of the Seed of HhaALhhim; hence, they are the Rivers of Life. The river of blood flows from the east, the gold from the south, the waters from the west, and the wine from the north. The rivers are governed by the Heads of the four sides, and they flow through their lands of Understanding: i.e. The river of gold flows from RAúwaben through the lands of Shamoúnn, whereby all that is seen and heard flows as a river of speech/Gad. The rivers are indicated by the Tayit in the values of 975, 983, 978, and 1039, and 974. The river of Baniymin/1039 comes out of Shamoúnn/978, whereby these are one and the same, for a body of Understanding must be formed first in Shamoúnn through which the River of Baniymin appears. Thus, Shamoúnn is at the side of Yúwsphah/Joseph until Baniymin comes. The absence of the Tayit/cohesiveness in the rivers of mortality causes death to the lands. When the Tayit is reunited with the Mayim, according to the Mayim-Tayit Ring of HhaALhhim, the mind will overthrow Babel. The Tayit reunion to the Mayim is via the Breaths reuniting and bearing the Rivers of Godann/Eden within a Body of Consciousness apart from mortality [SMB/Gen 2].

Values within HhaALhhim

The values within HhaALhhim are read as that which is extending or composing, via which the Thought is fulfilled. In HhaALhhim is the hand that writes with Fire. In the midst of HhaALhhim the Numbers are formed with their Letters, from which they are born at the sides, either of Chakmah, on the right, or Bayinah, on the left.

As each part is presented for service at the altar, the part is given into the Hands of Aharúwan, whereby the part is subject to the Enlightenment for placement upon the altar. The Hand of Aharúwan determines the opening of the part and blesses it for its ascent. As we concur with our positioning in Enlightenment, we attain full ascension via the oylah.

The values of 17887 17887 are comprised of the three initial values of Chakmah/887 and the two values of Bayinah/17, denoting the 3-2 pattern for Aparryim. The values of 18007 18007 contain the statutes/007 in the midst of the ZayinALphah ring which regulate the states and where the categories of thoughts reside [Mishle/Prov. 8:27]. 800 contains the values of the Chayit extended two levels/00, and convey the double Oyin that rises from the 8/35 of the Kuwánnim. The values of 17298 17298 are values of the Tree of Life which abide in the midst of the consciousness of Bayinah/16: 7/29 is in the midst of 0/17/8+8=16. The values of 12405 is the Name of the Assembler of the Twelve: Lumeh. These Names are of Qahhath, who assembly the Houses of YishARAL at each of the seven levels. In the House of ALhhim, the Yeúwd/hands are 27, and the Lammæd/feet are 50, whereby they are together 77, the OyinZayin State/IO.

The corner values of the House of HhaAlhhim, whereby a house may extend in the yúwm/west, and therefore fold or face the qadam/east—the point of Origin—to HhaKuwánnim.

The Houses of Knowledge are fixed to the foundational stones of Wisdom.

Nephetli-Yahúdah	2061 4#4: <i>Resúwa, head to foundation</i> mind to structure unity/structure within the seed;
Gad-Aparryim	2064 4#4: <i>Resed, the union in the midst</i> mind to structure all sides/faces/expressions;
Zebúwlan-RAúwaben	1958 #7#7: <i>Qaynuach right side expanse</i> consecration of Núwach/Noah, the sanctity of the Neúwn-Chayit Ring of Baniymin, accessed through labors;
Baniymin-Dan	2134 4L44: <i>RaAlúwd, left side advance</i> pairs of unity order the sides; sight/44 is determined by the staff within HhaTeraysarun;

The States of the Pairs of the Branches. As the branches arise from HhaMizbaach/the altar, they are Numbered for the sticks that are placed upon the altar for the subsequent oylah. Call the sticks by their Numbers and then their Names. They are paired as they come to the altar, whereby they are six sticks; for they come two by two. The Numbers of the pairs are perfected by their Union to be 6 Unified Heads in HhaALhhim. The Heads appear in the Body of ALhhim, through which they come into their form, according to their Numbers. Note the pre-vailing value of Rayish in each Number:

The Heads of Rayish within HhaALhhim: The Names of the Teachings

Aparryim-Yahúdah 2121: W44 *Rash The Heads of Fire*, for from these comes the Number of each Name, which is the Number of its Fire as read in the fiery mountain of Aurrat. Within the Number are the blessings for its service, which runs from the mouth of Aparryim.

Meneshah-Yishshakkar 2124: 4Y44 *Rakad The Heads of Vessels/4Y*, for from these comes the shape of the rings, whereby the clay is fashioned by the Potter, and as cast in the Fire, the ability to branch from the foundation, determination of branching, pruning, according to the pattern of the staff.

Baniymin-Zebúwlan 2014: 74 *Reúwn The Heads of Neúwn*, from these come the mind to direct the consciousness in all seasons; these are the heads of song/74, singing, music and all declarations of joy.

Dan-RAúwaben 2078: #04 *Roach The Heads of Overseers*, mind of consciousness that determine progressions, descending and ascending within the Rings, according to the values so are the deeds committed unto.

Ayshshur-Shamóunn 2064: 4#4 *Resaúwd The Heads of Saúwd/Sod*, mind to structure four faces/sides; to formulate council and deliberations, to manage the harvest

Gad-Nephetli 2004: 44 *Rered The Heads of Access*, mind of contemplation to speak, choice of words, and keepers of the thoughts of the heart; to appropriate, to rule, to subdue.

The values of 20 are predominate in the Houses of HhaALhhim, as HhaALhhim are dependent upon the Illumination of the Minds of HhaKuwáhnim, through which They receive a spectrum of thought to manifest. Hence, with the value of 2 and 20, we know HhaALhhim are paired wave lengths of thoughts positioned to bear the Illumination, and to multiply the thoughts to fill the heavens and the earth. As the Names increase so are their branches filled with joy. Likewise, we make full the spaces that are reserved for their Faces, whereby the earth is filled with their glory. In this sense, do we read the lines in SMB/Gen that the Unified of HhaALhhim, are those from which there are HhaALhhim, being the unified of HhaKuwáhnim. These Unified Ones speak unto 7 days—the acts of perfection, in which are HhaALhhim—the Principles of Light designated to make known the Invisible Thoughts with a perfect assembled Body. The Body is called the Mishkan unto which all Names are positioned and unto which all Nations come to make their offerings.

The initial values in the combined Numbers are an indication of the fabric of the pairs; the Numbers within provide details, or the Knowledge that is held by their sacred unions; the final Number shows result or on-going direction and means of their full extension.

**THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM/THOSE OF THE LIVING
CONSTRUCTS/STONES/PRINCIPLES OF ILLUMINATION,
(The Divine Order of the appearances of Words/Messengers)
THE TEN SPIRALS IN WHICH THE SMOKE OF THE OFFERING ASCENDS
AND THE PROPERTIES OF THOUGHT ARE GATHERED FOR THE INCENSE/SPICES
The Ten spaces to the Tree of Life are called HhaDerek/The Way.**

for **Aparryim**: The Rod of Aparryim is **80**. The Rod is 63+17.

The spaces are intervals of **112**: 84+28.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

112 𐤀𐤃𐤌𐤎 Kúwv 224 𐤀𐤃𐤌𐤎 Taúwd 336 𐤀𐤃𐤌𐤎 Legúw 448 𐤀𐤃𐤌𐤎 Medach 560 𐤀𐤃𐤌𐤎 Nas
672 𐤀𐤃𐤌𐤎 Súwzev 784 𐤀𐤃𐤌𐤎 Gochad 896 𐤀𐤃𐤌𐤎 Patu 1008 𐤀𐤃𐤌𐤎 Quach 1120 𐤀𐤃𐤌𐤎 Kavi

for **Meneshah**: The Rod of Meneshah is **80**. The Rod is 63+17.

The spaces are intervals of **112**: 84+28.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

112 𐤀𐤃𐤌𐤎 Kúwv 224 𐤀𐤃𐤌𐤎 Taúwd 336 𐤀𐤃𐤌𐤎 Legúw 448 𐤀𐤃𐤌𐤎 Medach 560 𐤀𐤃𐤌𐤎 Nas
672 𐤀𐤃𐤌𐤎 Súwzev 784 𐤀𐤃𐤌𐤎 Gochad 896 𐤀𐤃𐤌𐤎 Patu 1008 𐤀𐤃𐤌𐤎 Quach 1120 𐤀𐤃𐤌𐤎 Kavi

for **Baniymin**: The Rod of Baniymin is **85**. The Rod is 77 + 8.

The spaces are intervals of **112**: 98+14.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

112 𐤀𐤃𐤌𐤎 Kúwv 224 𐤀𐤃𐤌𐤎 Taúwd 336 𐤀𐤃𐤌𐤎 Legúw 448 𐤀𐤃𐤌𐤎 Medach 560 𐤀𐤃𐤌𐤎 Nas
672 𐤀𐤃𐤌𐤎 Súwzev 784 𐤀𐤃𐤌𐤎 Gochad 896 𐤀𐤃𐤌𐤎 Patu 1008 𐤀𐤃𐤌𐤎 Quach 1120 𐤀𐤃𐤌𐤎 Kavi

The other spaces within the House of HhaALhhim are for the Names of HhaALhhim that bear The Mayim-Tayit duo or Aparryim and Meneshah and the Neúwn-Chayit which reside there, and for the nations/processes that are necessary for the 3 Houses to function within earth/spaces designated for them, and for the Laúwi that are assigned to occupy cities in these lands.

The On-going States of the Branches in HhaALhhim

- 1087 𐤇𐤑𐤌 To extend unto fulfilling the sayings of perfection
- 1090 𐤇𐤑𐤌 To extend through the deeds of transformation
- 975 𐤑𐤎𐤌 To compose the consciousness of the Illumination
- 983 𐤇𐤑𐤌 To compose the sayings of the three parts/houses/wealth
- 978 𐤑𐤎𐤌 To compose the consciousness of ascending/working
- 1030 𐤌𐤑 To extend unto fulfilling the rod/direction/instruction, to stretch forth the staff
- 1034 𐤌𐤌𐤑 To extend unto fulfilling the rod in 4 directions, to form the Teraysarun from the base, first thrust through Chakmah
- 1034 𐤌𐤌𐤑 To extend unto fulfilling the rod in 4 directions, to form the Teraysarun from the sides, second thrust through Bayinah
- 1039 𐤌𐤌𐤑 To extend unto fulfilling the rod through bearing fruit
- 1095 𐤑𐤎𐤌 To extend unto fulfilling the liberty of Illumination which will not be bound
- 1086 𐤑𐤎𐤌 To extend unto fulfilling the faces/expressions/sayings of Unity
- 974 𐤌𐤑 To compose in liberty the consciousness of the Teraysarun
- 3522 𐤑𐤎𐤌 35 Pairs of the 70 intertwined, as braided radiant hairs joined from the crown of the menurahh, 8 woven strands per side, being the Oyin
Consciousness of the Lights; the Hhuwa Letter denotes half of 70, written as 𐤎𐤑.
- 17298 𐤑𐤎𐤌 unified consciousness extends to abide in the liberty of the works of illumination.
- 17887 𐤇𐤑𐤌 The acts/deeds of the Teúwrah uphold the Sayings of the Teúwrah, even as Wisdom upholds Understanding, so the wise uphold the Law of Understanding, and their hand cannot do otherwise. All words equal deeds; hence if one has the fruit of their deeds, then they have also the Word. Some say the same thing when they say, whoever has the son has the father also, for the offspring/son is the fruit—the evidence of the Force of Emanation. When one has the fruit in their hands, they convey that they know HhaTeúwrah, which is from the Chair of passage via HhaKuwáhnim in Ayshshur.

The configuration of the offerings:

Aparryim: the unified Head of one Eye, as the Eye of the Needle, or Spindle, through which the strands of Numbers run, to determine space for expansion and growth according to the Numbers, whereby we are sized to be fitted for the subsequent garments.

Aparryim provides the direction and the flow of the waters, whereby a path is cut for succeeding movements. As Bayinah cuts out a path daily amongst the stars, depicting the members within, so does Aparryim cut out a path for the values to fill. The head of Aparryim is Yahúdah; thus when Yahúdah offers its body of meekness—the body of Aparryim, the body of many waters begins to flow as an ocean that runs into streams of Knowledge. The waters of Aparryim flow into the springs of Meneshah and into the rivers of Baniymin. **The movement of the waters creates spaces for the Numbers** to become sown and then developed. Together with

Meneshah, the direction of the waters flows in the direction of the tribes, right to left with Chakmah, always affirming the directive consciousness set in the evening, and in the direction of Bayinah: left to right, to set forth the steps of progression in sequential movements to fulfill a thought. As the waters of Aparryim flow, they make the spaces for the values of Wisdom to be rooted. Aparryim gives of all within its chambers to fully extend the Numbers within the head of Yahúdah. From these come the waters of the deep, those of Aparryim, and the waters of the heavens above, those of Yahúdah, the later being as oceans in the clouds. Together they provide spaces for the values in the Trees amongst them to be multiplied and thereby fully expressed.

Through Aparryim the Thoughts of HhaKuwáhnim are converted into forms of Understanding and Wisdom, whereby the Thoughts come into a body of residence to abide and become expressed. **To convert the Thoughts of HhaKuwáhnim is the basis of all creation, which is the purpose of making the Mishkan.** The blessing of the Thoughts gives space and the energy for them to multiply, whereby they fill to the fullest measures all that are in the Minds of Aurrat. The phrase “**be fruitful and multiply**” are the works of Yahúdah and Aparryim, for all fruit come from the Numbers of Yahúdah which are multiplied by Aparryim.

The Waters of Life

Aparryim serves as the interface servant amidst Nephethli and Yahúdah, whereby the values are transmitted through the waters to form all things. As the Writings of Sepher Maoshah BeRashshith state, all things are brought out of the waters. The waters from which all arise speak of the waters of Aparryim, being the collected waters of the Body of the Mayim-Tayit Union. So are the bodies of waters of every Name that gather underneath—in support of all as waters of suspension like the oceans of the deep. The waters above are of the Mind of Knowledge that run as rivers. The waters in the midst are of Understanding, residing in the trunk of the house that pertain to the vapors or firmament. These waters are like fountains that bubble. The firmament is composed of the mists, including those that come from the lungs and the mouth, which are in the midst of the waters above and beneath. Amongst the waters of Understanding, is the Seed of Reeds, the House of Ayshshur in the body of the stomach.

Following Nephethli in the sequence of the offerings, Aparryim activates the heart to become enlarged to receive the Numbers of Yahúdah, whereby the meditations of the heart lift up the directions initiated by Aparryim. *Aparryim blesses the compounding of values in Nephethli.* The ability to follow through upon a notion or a thought of direction comes by the strength of Aparryim. Every movement and sequence of thought is unto fulfilling that which is initiated by Aparryim. Thus Yahushúo/Joshua of Aparryim stands with Aharúwan to lead the camps unto their inheritance. Aparryim is always concerned to lead us forward and to give of its vitality to accomplish every progression and assignment.

As to the garments of Aparryim, there are three fold: Aparryim is as a unified sheath, as a stalk of the field upon which the ears of grain form. Upon the neck of the garment are twelve stones set beneath the spiraling corna. Meneshah, is a garment like a dish, the merkavah fabric, through which one rides to be transported from one level of transition unto another that occurs within the Body of HhaALhhim, especially through the Numbers that make up the Body, for these are the Numbers of the fluid states of Light. The garment of Baniymin, the most delicate of all garments in HhaALhhim, being as twelve lacy squares interwoven.

The Numbers of Yahúdah determine the state of the fluids within the Body. Through each oylah, the values are placed in the hhakaiyúwer, and thereby affect the state of every river, stream, and pool that makes up the dwellings of all parts and their Names. The **correlation between the Numbers of the Thought in each oylah and the fluids of HhaALhhim is the rod of Yahúdah and Aparryim that govern over the lands and their seas daily**. All states of the fluids, of the waters and the oil, are determined by the Numbers of the oylah.

The illumination of the menurahh is according to the Numbers within the oil that flows out from the body of Meneshah, which is composed from the daily oylah, and according to the spaces that are formed within the unified branches of the menurahh to carry the Lights. As one makes the menurahh, the branches are configured according to the level of Enlightenment that is according to the oylah that is made each evening and morning. The menurahh commences to be made daily as the branches of the oylah are laid upon the coals. After they are arranged in pairs, the Fire is passed between them. The Fire, in the midst of the branches, molds together the parts of Wisdom, fashioning them as one piece of gold. The menurahh is gold because it is made to the halves of Wisdom. Though it appears as three branches on each side, in actuality, there are six, three in the front and three in the rear. Daily, as the lights ascend upwards for three hours, and then descend for three hours, the branches of the altar carry the illumination within them. As the branches of the oylah commence to arise, the menurahh appears as a vessel of molten gold, being fashioned from the Fires of the Oylah and bearing the Illumination of the Oylah as the lampstand that gives light to all who are in the house [Mattithyahu/Matt 5:15]. *As two stand face to face, both sides of the Menurahh are lite, and they bear the Light of the 70 in their midst.*

The wicks of the menurahh are trimmed for Bayinah each evening and for Chakmah each morning. The trimming of the wicks is the shaping of the branches to bear the frequencies of Bayinah or Chakmah. As the wicks are formed for Bayinah, the branches are narrowed and lengthened; and as they are trimmed for Chakmah, they are widened and shortened. The shape is in accordance with the blaze of the illumination and its far reaching works that arise from each oylah. The lights of Bayinah lengthen a thought, and the lights of Chakmah cause the Principles to spread out. This is the qavilah of the oylah, for the offerings are from east to west to give length, or from north to south to widen the thoughts of the Most High. The offerings east to west are from the crown to the foundation, or vice-a-versa, and when north to south, they are from side to side. i.e. The daily offerings are made from Yahúdah to Aparryim, or Aparryim to Yahúdah, or from Dan to RAúwaben, or from RAúwaben to Dan. As a tree grows from the crown to the base, so are the offerings made. For when a tree is formed, the head of the tree is the Seed which puts out a shoot from the east, the point of origin, unto the west to make a foundation with a root. In this manner is the House of HhaALhhim formed from HhaKuwáhnim. As the tree continues to grow it determines the length of its next ascent by the Mind of the Neúwn, which abides as its crowning Eye, *as an eye of the storm to determine the direction of its movement*. In accordance with each section of length, the tree widens from its sides to support the ascent. When the oylah is made from the level of Chakmah, then the spaces of the menurahh are defined by the values of Chakmah, i.e. 1-21, etc. The Numbers determine the height and the width of the menurahh that corresponds to the Thoughts of the Most High being released from the oylah. The Numbers of the menurahh determine the spaces for Understanding and Wisdom, whereby the branches are defined, in accordance with their arrangement of HhaALhhim in Dan, to carry the illumination of Yahh.

After the menorahh branches are trimmed to carry the Illumination and their cups filled, there are three thrusts from the sides of the menorahh whereby the Lights of Wisdom, Understanding, and Knowledge fills the Úwah-Bayit dwelling that has been formed by the unified Rings. The values of the menorahh width times the height of the menorahh is the extent of a Name's Illumination. With the three thrusts of the arms, the Lights of the Menurahh are extended in accordance with the deeds of HhaALhhim.

The praise of YahúWah is the declaration of the Numbers and the values that are set into motion through the oylah. With the Numbers we declare the full counsel of the Minds of Nine, and the whole House of YahúWah is blessed with the offerings of our hands. Let us make the oylah with much anticipation as we bring forth the Numbers of each House unto the praise of YahúWah, until the last tear of wine drops from the nesek, whereby the understanding of the Thoughts and Words of HhaKuwáhnim are received with great joy.

The spices of Aparryim are as the new scent of the flowers as a bud opens, and as the sap as it commences to run. The freshness of a new path and the sustaining rivers to irrigate and to maintain all sown unto the harvest emanate from the Houses of Yúwsphah. The manchaih is well mixed with the oil, signifying that the teachings from Yúwsphah flow according to the steady stream of illumination. With the manchaih is the salt, to bring forth the full flavor of the beaten seed, whereby we taste all properties within the SeedWord, as salt draws them out. The nesek/wine of Aparryim gives understanding to the paths in which we are proceeding. Aparryim is at our strong right hand, being the arm of Wisdom, to lead us into the courses of unity in which we do not veer from the path of the illumination which has opened before us through Aparryim.

The menorahh of Aparryim makes a vessel for the four faces of Yahudah to appear. The Mayim-Tayit Ring of Fire rises to the crown of the menorahh as the oil of Bayinah fills the four cups at the apex of each branch. The Mayim-Tayit of Aparryim is for Yahudah; the Mayim-Tayit Ring of Meneshah is dedicated for Yishshakkar. These serve at the top of the Dallath that opens the wells of HhaALhhim, which are filled with the waters of Aparryim.

Meneshah: the vessel of transportation, as the merkavah, to conduct transference of thought with Understanding, the vials of oil for the menorahh and for making bread, through which the illumination and teachings pass and lift us up into the spirals of the oylah; the base of the Tree that turns the staff. The direction of the waters initiated to flow from Aparryim follow in accordance with the staff of Meneshah that turns twice daily. With the turning of the staff, all of the waters within the laver and the vessels are renewed.

The Offering of Meneshah is the means to use the Numbers for transitions. When Meneshah follows Yahúdah in the sequence of the offerings; the blood of Meneshah activates the garment of Yahúdah, which is composed of Numbers. The oylah of Meneshah appoints the Numbers to make transitions.

When the one with the issue of blood touched the hem of the garment, the hand came in contact with the Numbers of the garment of that day, whereby one was healed of the issue of the

blood. The hem is the extension of the consciousness of the Numbers, upon which hangs the pomegranates of the Rayish-Oyin circle, as on the days when the attire of Gad is worn. From the opening at the neck unto the opening of loin cloth, the garment breathes with the Oyin Consciousness of the Numbers that are spread out within the daily fabric. When we activate the garment woven by the Numbers and the Letters, for the evening and the morning, then we robe ourselves with the garments spun by the maidens of the seas, Chakmah by day, and Bayinah by night.

Meneshah activates the Numbers that are positioned in Wisdom through Aparryim, causing them to arise through the waters of Understanding. As a fountain, Meneshah lifts up the Numbers into deeds—unto the consciousness of Yishshakkar. The waters of Meneshah rise and fall within the central column of the Tree of Life to cause all members to bear fruit upon their branches. The waters of Meneshah are the inner sap, as the blood of HhaALhhim. Via the blood of HhaALhhim, the Seed of Baniymin is formed, as fruit, being crystallized integers of thought that flows within each of the twelve branches from the sides of the staff. Each Seed has its set of Numbers which are activated through Meneshah, whereby through the blood, the seed is formed to bear the expressions of thought within the twelve houses. In this construct of pure seed, there is no distinction between genders, for all, having the blood of HhaALhhim—the fluids of Meneshah, have within them the Seed of HhaALhhim. Through forming the Heads of the Thoughts of HhaKuwáhnim, the Seed rises and bears the fruit of Knowledge within each of the Twelve Houses. Those having the waters of Understanding form unified Minds of Knowledge, as they quest to enter into the Thoughts of Enlightenment; in so doing they form twelve heads upon their members, in which the Seed of HhaALhhim appears. For who can bear the fruit/deeds of HhaALhhim unless the Seed is present within their heads? With the rising of the Seed within the twelve heads, the faces of HhaALhhim are evident.

The menurahh of Meneshah forms the base of the whirlwind of Yishshakkar, and together they move as a chariot of Fire. As the waters of Meneshah rise within the branches of the 70, the waters of Consciousness are stirred. In the stirring of the waters, the full spectrum of colors are apparent. As a vessel, or goblet, the shape of Meneshah menurahh contains the hues to fill the vessel of Aparryim, through which what is in the foundation spirals to the crown. Though there is the menurahh of the evening, or the morning, that rises from the oylah on the altar, yet the configuration of each house, when it is lit, continues to bear the light of its house, whereby there is no darkness in any part of our dwellings. With this awareness, the values of 70 continually abide in the midst of 12 Houses.

The Mist of Meneshah and the Four Rivers of Godann/Eden

The Menurahh lights break forth from the Meneshah oylah, as a gathering of spiraling waters. The Waters/𐤎 of the Tayit/⊕, being the Ring of Meneshah, spiral as they rise with the oil of Bayinah to fill the most high cups on the branches. As the waters rise they are shaped into a funnel/whirlwind of movements with transitions, ever at liberty, rising and revolving within the Tsada, around which all of the rings gather to give full definition to the whirlwind, like a hurricane rising out of the seas. The Waters/Mayim of Meneshah are the waters of *the mist* that give drink to comprise the entire faces of Adamah, whereby The Collective—YahúWah of HhaALhhim—shapes/fashions the totality of Adam. Through the Mayim-Tayit tower of mist, the fours faces of

the Unified ones are seen: the faces of the eagle, ox, lion and adam. From the rising mist of Meneshah, the totality of Adam appears, and a Garden sprouts from the point of origin/מִן־הַמִּשְׁתָּה [SMB 2:6-10], whose origins are in the Ring of Meneshah/מִן־הַמִּשְׁתָּה. From the Head/⊕ of Godann/Eden, being the Head of Yishshakkar/40, four rivers are formed, flowing from the Collective Minds of Nine that abide together within the supra-consciousness of Yishshakkar/⊕. The Rivers flow, as from a bowl at the crown. The House of Meneshah is known as “The Bowl of Plenty.” The bowl is of the configurations of the Tayit, hallowed in the center to hold the waters of the Mayim, which are of the supra-consciousness of Yishshakkar. The Tayit is the house of the Mayim, as that which is drawn out from the north side forms a house to contain the radiance that is being drawn out. Within the bowl of Meneshah is the Circle of Consciousness, as an illuminated crystal ball.

Via the release of the mist of Meneshah, the shapes of The Adam conform to the flowing Thoughts gathered from the oylah of Meneshah—the ashes of the oylah made by HhaKuwáhnim. Within the rising waters of the mist, which are gathered in Yishshakkar, the Rivers of Godann begin to flow. These four rivers flow from within four parts of The Adam—through Zebúwlan, Raúwaben, Shamoúnn, and Nephethli, as these four dwellings of thought contain the Tayit/⊕ [See above the values of the Offerings of HhaALhhim]. Within Zebúwlan runs the River of Waters; in RAúwaben run the River of Gold from which comes all Judgment; hence, the River of Discernment; in Shamoúnn runs the River of Blood; and within Nephethli runs the River of Wine. These are the fluids, being the Living Waters, within the Body of HhaALhhim that break open as the mist of Understanding, through Meneshah, rises via the oylah into the supra-consciousness of Yishshakkar.

The Entrance in the QudashQudashim—the Holy of Holies

Through the blood of Meneshah one enters into the heavens—the realms of Enlightenment, for as the blood of Meneshah rises it enters into the supra-consciousness in Yishshakkar which is seated in heavenly places. According to the blood of Meneshah one has access into all realms, for by the blood of HhaALhhim, all things are formed from the midst of the Oyin Oyin of Bayinah; hence, the blood is of the House of Understanding, being the first drops of the united breaths of Bayinah and Chakmah, united within the Oyin Oyin, in the midst of the Letters. This is the primary of the work of Meneshah—to designate the waters to heighten and elevate the consciousness of the Numbers.

The incense of Meneshah is taking off the crystallized thoughts that appear at both ends of a rod. This incense is the smell of fresh fruit that is formed as the Seeds within each offering rise unto the Mind which opened its body for ascension. This is called the incense of the Rod, which forms from temple to temple, via the pulse of the mind, in which the faces bear the consciousness of the thoughts of the SeedWord.

The Body and the Blood

The Bread of HhaALhhim is formed from the faces/fruit in which are the Seeds of the blood. Within the expressions/faces are crystallized thoughts around which the faces spin, being contoured by the every radiant thoughts of Understanding and Wisdom which nurture the Seed until the faces are ripened. Until the thought is ripened, the expression/fruit is not full, and hence the Seed is not yet matured inwardly. Upon the maturity of the thought, the faces are filled with the Twelve attributes of OLiyn. The blood, through which the Seed is formed for every one of the

faces, commences to run through the faces. This is the very blood of HhaALhhim through which the SeedName and its expression/fruit are formed and tasted. The Seed within the faces are gathered to form the Bread of HhaALhhim, whereby it is said that the Bread sets upon the Table of the Faces—Shulchan HhaPanayim. In that the Seed are within the Twelve faces/fruit, the Bread that is formed is comprised of Twelve Loaves. There is one loaf for each of the Twelve Faces. In that the Bread is formed of the most inward parts of the faces, the Bread is eaten from the centre or the inward parts of the mind whereby it is set apart for the kuwáhnim.

When one opens their inward thoughts, as Yahushúo opens the Faces of HhaALhhim around the Table, the Twelve partake of the Body of meShich, for they eat of the Bread that comes down from the heavens and which then rises to form the Loaves/Bread of ALhhim. As the SeedName rises the Body of Expression is formed, whereby it is an immortal body according to the immortal Seed of our Names. With the opening of the Faces, the blood of the Seed begins to run, whereby one drinks of the Blood of meShich and thus receives of the Life that flows from the midst of the Oyin Oyin in the midst of the Letters. The blood, as the juice of the ripened fruit is sweet, for it is the Life of the Agreement—the Covenant Bond between the Rings. Through the perfect union of the Twelve, the flow of life is called the Blood of the Covenant, the bonding Force of Life. Those who eat this Bread and drink this Blood have Life eternal, for both are of the Inner Oyin Oyin through which are all Numbers and their Letters of Life appear in the Assembly of HhaKuwáhnim. In this Body of Life there are no thoughts of corruption/leavening from which comes separation/division/arrogance that yields death [Chazun/Rev 21:27].

As one enters into the state of being Faces within Faces, or Oyin within Oyin, they are joined as One—unified Rings of Bayinah and Chakmah, through which they partake of the Bread that is in the midst of each other, and whereby they drink of the blood that flows from the Seed of their Names. The Semek/פ is the Bread of their union, being six on one side and six on the other. The Oyin/O is the Blood that drips into their cups/mouths/circles as they are Oyin:Oyin, rings within rings, whereby they are filled with the Life of HhaALhhim.

Within the Body of HhaALhhim are the fluids of Life—the waters, being of Bayinah, which flow from the Rock, and the blood, being of Chakmah, which flows from the sides of the fruit formed in HhaALhhim, through which the Thoughts of the 70 appear within the Faces of the Twelve and bear the works of those Enlightened. The waters are in the depths and in the heights according to the level of the blood, for the blood is first, being within the Seed yet to flow, and then the waters that serve the Seed. The waters are of Aparryim; the oil for the Bread is of Meneshah, the blood of the vine is of Baniymin, being the blood of the fruit. The turning of water into blood is the means to distinguish the waters according to Understanding; likewise one turns water into wine; for these are of the first miracles performed by the consciousness as it rises through Metsryim. The one who turns the waters of Bayinah to the right side of the Oyin, determines that all things belong unto Bayinah. Turning the waters is transferring them from one side of Oyin to the other side of Oyin. In this manner are the waters turned daily, gyrated by the turning of the staff of Meneshah during the oylah. When the parts of Meneshah are dipped into hhakaiyúwer the staff of the oylah is made whereby the waters are turned. The waters of hhakaiyúwer circle within the faces of the twelve to renew them according to the Word of regeneration in order that their assembly bears within them the Seed of Baniymin.

The turning of the staff is by the hand of maShayh/Moses—Wisdom in the morning, or by the hand of Aharúwan/Aaron—Understanding in the evening. When the staff is in the hand of maShayh, it is in the right hand, and turns from the seat of Meneshah. Holding the staff in the left hand is to put it into the hand of Aharúwan, whereby all things in the waters are turned to blood. The hand of Aharúwan determines the activity of the supra-consciousness in Yishshakkar, of which is Yahushúo. When the waters are turned, to yield the fruit of blood, they cause the waters to flow within the House of Baniymin. The turning of the waters are *designated by the supra-consciousness unto deeds, being the flow of the consciousness of Bayinah*. According to the voices of Chakmah, which convey the unified Mind of YahúWah, the staff is in the hand of Aharúwan to appoint a wonder [SYM/Ex 7:8-9, 19]. *The staff turns 14 times every evening and morning, whereby the revolutions for a day are 28. As the staff turns, the waters of the Rings are changed and stirred with the values of the offering whereby the entire Body moves with the flow of understanding being passed through the parts*. The staff stirs the waters beginning in the Dallath-Dallath Ring at the base, then in the Hhúwa-Gammal, the Mayim-Tayit, the Neúwn-Chayit, the Úwah-Bayit, the Zayin-ALphah, the Shayin-Semek, the Rayish-Oyin, the Qúphah-Paúwah, the Tsada-Tsada, the Lammæd-Yeúwd, unto the Kephúw-Kephúw, whereby the flow of Life causes the branch to bear leaves in ARAL. **The bearing of leaves is the same as making the oylah**, for through the ascension/oylah, the branch of the offering puts forth its leaves for the birds of the heavens to dwell therein. Hereby one provides a place amongst their members for the messages of the Most High to dwell within, for without the extension of one's branches, where shall the birds abide? For until the branches emerge from within the waters, there is no resting place for the sole of their feet to occupy. As the birds abide within our branches, we receive their messages and their songs.

The staff turns amidst the offering when the part of Meneshah is presented upon the coals. All that has been within the parts of the oylah are now transferred to face the results of their coming to be arranged face to face upon the altar. The sum of the parts from Yahúdah to Aparryim, being the 6 parts from the head of the east to the head of the west, are united together, whereby there is a transition for the body of the thoughts carried within the heads to transverse—to run through unto their completion. The stirring of the waters in Meneshah facilitates the thoughts to be able to run their full course as each subsequent part is presented unto the last piece of Nephethli. As the part of Baniymin is offered, the flow from the Yahúdah to Aparryim immediately charges the part, whereby the seed for the manchaih begins to form. As the part of Dan is offered, the values within the flow is discerned and secured within the Breath. By Dan the seed is appointed unto the results of the offering. The seed is set in place by Dan from the initiation of pairs from Yahudah to Aparryim. As the part of Ayshshur is presented, the flow picks up momentum to provide strength to implement the thoughts in all levels of consciousness. Then as Nephethli is offered, the flow pings the heart with a supply of information for meditations to draw forth the nesek/wine of the offering.

The Tree and its Leaves, so are Yishshakkar and Meneshah

Meneshah is the vehicle for which Yishshakkar to fly and be transported. As the consciousness of the Oyin opens in Yishshakkar, the two sides are like paired leaves. Each leaf becomes a merkavah/chariot, through which the consciousness of the thoughts is transported. The two sides of the merkavah are for the transport of the evening and the morning during the oylah; these two sides are of the Mind of Yishshakkar, as two sides of the Oyin/O, whereby the merkavah appears

as a dish or bowl, depicted by the two side dishes of the buttocks that transport us. The halves attest to Chakmah in Bayinah, as the parts/halves/sides are in the sum. As the wind catches the leaves, they are carried like a magic carpet, whereby the consciousness within Breath rises unto each level of service. According to our service to one another, we receive grace to make an observation and to enter into the Gates of Chakmah and Bayinah. When the mind of Meneshah opens, then Yishshakkar becomes the body to transport the thoughts within Meneshah. The body of Yishshakkar is like a tree comprised of seven rings, through which the thoughts in the founding bulbs rise to reveal their glory. Each pair of Names have within themselves the means to transport one another, whereby they proceed in active states of Enlightenment.

The application of their unions is seen in all sides of their dwelling. When the offering of Yishshakkar is made in the morning, following Meneshah in the evening, the blood of Yishshakkar activates the merkevah for transitions to occur within the House of HhaALhhim, for now the thoughts of HhaKuwáhnim have come to visit the House of HhaALhhim and to cause movement through the waters and the body of Meneshah, in that its blood has been shed and applied upon the garment of HhaALhhim.

Baniymin: the humility of the Seed to carry all members unto new states; whereby new states and spaces are designated and administered by the assembled thoughts which we are bearing; the fruit of our branches through which we fill our spaces. The fluids of Baniymin are filled with the composite Twelve Thoughts for their multiplication to fill a space or to transfer one from one land/state unto another.

The menurahh of Baniymin, being the rising ring of the Neúwn-Chayit from midst of the offerings of Baniymin, makes a tower. From this formulation of strength, comes the line that the Name of YahúWah is a strong tower, the upright, those aligning all their Rings to the Mind of the Neúwn may enter into its ascending heights. The fiery Ring of the offering of Baniymin rises through the Head of Zebúwlan as the oil of Bayinah flows to fill the four cups at the apex of each branch. The peaks of the tower, or castle, appears by the ascending Neúwn upon the ladder of the Chayit.

The garment of Baniymin contains twelve squares of laces; the lace is like the coriander flower. When the offering of Baniymin is made, the Numbers within the Seed determine how far the ascent of the Seed shall attain, whereby their is a height to every Name and Tree.

The Waters and the Body of HhaALhhim

As the ashes are carried through the seven levels of Enlightenment each evening and morning, so they are carried by the Breath at the qadam/east side of the altar to receive the flow of the Waters of HhaALhhim streaming from HhaTsur. The waters, as they pass through the ashes, carry the Numbers of the Thoughts within the ashes unto the hhakaiyúwer, being the pools of the Monarchs, wherein they are layered as seven concentric rings of water within one pool. Into the pool of HhaALhhim we bathe our hands and feet, whereby we carry the glory of the Numbers into our deeds and progressions. As we put each part of the oylah into the waters, we activate the parts by the Numbers and the values of each part commences to rise from the altar through the smoke into the collective consciousness.

The ALhhim, being the emanations of AL, ever composing and sustaining the Thoughts of Enlightenment, are the means of transferring the Thought from one level or state of consciousness unto another. Hence, the ALhhim are the Body through which the Thoughts of Enlightenment pass unto which they return with their full measures of joy. The ALhhim are therefore the means of bearing the Faces and revealing the Minds of HhaKuwáhnim. They are not the Enlightenment itself, though they are of the Enlightenment, being a form distilled from the Fire to flow the values of AL into all spaces and functions. In that they are of the distillation of Thought, they are molded configurations, with specific functions, and only are known in a collective body as to their power and unfailing devotion to the Kuwáhnim, of which they are The Body of Enlightenment.

The Body of HhaALhhim

Each house is an embodiment of the Thoughts of Enlightenment, according to their Numbers and their functions. In the Body of HhaALhhim there appears the Words of ALhhim/God, the Blood of God, the Bread of God, etc. [Govrim/Hebrews 4:12; ALphah Kayphah/I Peter 1:23; MaoshahShlichim/Acts 20:28; Yahuchannan/John 6:33]. These States of Enlightenment are conductive mediums for the Thoughts to be transmitted. The Words are living, pulsating, running, and active with the frequencies of Enlightenment in the descending elevation, through which the Thoughts appears. ***According to the location of the Words in the 7 levels, one descends and ascends.*** The Bread of HhaALhhim/The Gods descends and the Blood of HhaALhhim flows in seven currents upon the altar. The Words of HhaALhhim are living and ever forming the Faces of HhaALhhim. In summary, the House of HhaALhhim is the medium of manifestation, the realm of appearances. As we are aligned with the Numbers of Enlightenment, being of HhaKuwáhnim, we appear as the Offspring of HhaALhhim through Bayinah and Chakmah, the Virgins.

All Names that comprise the House of YahúWah are born of Chakmah and Bayinah from the Body of HhaALhhim, whereby they are ALhhim—Living Stones/Numerical Principles of Light. The Offspring are formulated in AL Nachum of Aurrat, whereby they are numbered and then breathed upon. Through the Breath of the Most High they are transferred as thoughts into the streams of HhaALhhim in which they are carried for the seasons of their appearing which are the seasons within an muód/age of Enlightenment. In that the Offspring are born at the sides, how can one be born of Understanding only, or Chakmah only; being carried in HhaALhhim, all Names have within them Chakmah and Bayinah through which they come to the Knowledge of meShich. For in this manner, Mashayh/Moses is delivered by one and nursed by another, whereby Maryim is the mother of Understanding and Yuwcheved/Jochebed, the mother of Wisdom. Chakmah is portrayed as the older. Chakmah watches over Bayinah as that which is ever young, the renewing force within. Mashayh is born of Bayinah and cared for by Chakmah to reveal the strength of Bayinah that is ever renewing the mind and members.

Each Name flows as a tear into the waters of HhaALhhim. Within the tear is the level of Enlightenment to which it shall abide and bear its testimony of values. Each Name is laid, as a stone, to comprise the House of YahúWah. According to their deeds, so they are fitted into the Kingdom of Names. They are laid in place, fitted one to another, by the Hands of HhaCharasham. When a Name bears the patterns of the thoughts that are within the tear of sil-

ver, then they are laid in place, not until. For none shall pass into the great city until they have been tested in Fire and polished as a jewel, whereby their presence shall not dim even one facet of radiance in the Great City of HhaALhhim.

In that the House of HhaALhhim is the realm of Word formations, we may read in the Name of YahúWah all that is comprised through HhaALhhim. The Name of YahúWah is the summation of the thoughts of HhaALhhim, being the memorial Name via which we bring to mind all that is within the Body of HhaALhhim. According to ALhhim Achadd, so is the Name of YahúWah said to be One Name—the Unifying Name of all ALhhim. Apart from the Collective Names of ALhhim, the Name of YahúWah would yet to be proclaimed. When the writings say *to call* upon the Name of YahúWah, the undertone is that one is *to read* within the Name of YahúWah, for the word, “to call” and “to read,” are the same—*qerah/ קָרָה*. **Through the Name of YahúWah, being the Unified Name of HhaALhhim, all things come to be known**, for without Unity, one cuts themselves off from the Words of HhaALhhim. Though the Words are printed before their Eyes, they are blind unto them; unable to discern the construct of the Letters, they read them as one from another state, for they are foreign unto their parts. The emanations of Light are contained layer upon layer, being gathered into the Name of YahúWah. As a Body of Knowledge, the Name of YahúWah opens to reveals all attributes of HhaALhhim gathered within its folds. For as the paired details of Chakmah open, within them is the Name of YahúWah, whereby the Name of YahúWah is seen and known. Until that day, the Unified of HhaALhhim speak. When the complete Numbers of HhaALhhim are spoken through the complete acts/days of HhaALhhim, then Adam begins to be read through the Name of YahúWah [Sepher Maoshah BeRashshith/Genesis 4:26]. Through the readings, the Eyes, being the Seven Rings from which the Tears of The Twelve flow, are filled with Understanding, and none shall ever transgress the Teúwrah in that day, for there shall be no space allotted for any perception to fault oneself.

However, it is not for us to call upon The HhaALhhim, as one may call upon God; rather we are to call unto ***Hu-HaALhhim—the Breath of HhaALhhim***, being of the Eternal Spirit who feeds us daily with the Words from their lips of Knowledge. Those of HhaALhhim are the Names Perfected—being seven-fold from which appears the seven bodies of Numbers. For the Spirit of HhaALhhim is not the same as HhaALhhim, lest we equate the manifestation to be one and the same as the Mind through which it appears. If the manifestation is the same as the Mind, then we should be able to create the Mind through the manifestation itself, of which we are not capable, for without the Spirit of the Unified Minds, the manifestation will fall apart as does the body of mortals. Thus the manifestation of HhaALhhim are subject to the Unified Minds in which are the seven Eyes and the seven Lamps. We cry after the Unified Minds of the Spirit, which we can enter only through the Spirit/Intelligence of our Names/Mission, which are of the same Essence of Enlightenment to comprise the soul—the Faces of immortality. As we eat of the Bread of HhaALhhim and drink of the cup of the blood that flows from the sides of HhaALhhim—being the fruit of the vine, we come to comprehend what is in the midst of HhaALhhim. Blessed are they who are offered the Bread and the Cup that they may taste and do the works of HhaALhhim.

The Breath of a Name is pure; however, it may attach itself to an impure thought having not complete Understanding. In so doing one cuts themselves off from the Seven Rings of

HhaKuwáhnim. The Seven Rings are from HhaKuwáhnim, for they come from the midst and the sides of all within the Head of the Neúwn, which is the midst of all States of Enlightenment. No one with the Breath of HhaKuwáhnim will subject themselves to serve any form or god, nor will they enter into any union that mocks the Enlightenment, for such states that are contrary or unknowing to the HhaKuwáhnim are estranged from the Thoughts of Enlightenment. Only through the pure Breath can one enter into the Spirit of meShich—the full consciousness of the Numbers of Breath—whereby one is no longer shortened, or cut-off, from the Rings. For when one is of the same frequencies of Thought, one may enter into that level of consciousness. When one is contrary to the Enlightenment, how can they even find to touch the side of the Ring, whereby they know how to position their head to enter therein?

The Degrees of Measurement and Consciousness

The prevailing OYIN that surrounds all, being ever present it protects, defends, and reminds us of our perfection and never speaks unto us of our waywardness, for of such it does not know.

ShenyimHhaGoshar/ 4WO3ʹʹʹʹW/The Twelve

The Minds Unified/⊕ dwell in the upper most Mountains of AURRAT. The mountains are nine peaks in all, 8 plus the unifier. The Unifier of the Nine may be any of the 9, as they rotate, as does the Kuwáhnim amongst the 70. Though there are 8+1, there is never a single entity in their midst, for all have their pairs as $8+1=18/9$. The chambers of Nine are the Body from which all Names are called, and from which every Name and their pair flows from the Tears of the Unified Minds. With these are the Twelve—the Lammæd from which is the staff and the Rod of Aharúwan, and from which comes the Name of AL, being the unified minds congregated unto whom all are subject to, being that they are all born of AL, each according to their Tear. The tears are of silver, as those emitted from a crucible. A tear forms when their is an association of thought that rises, thus denoting the presence of Qahhath. As the tear rolls from the Eye of the 12, it is appointed to reside within one of the seven pools, according to the frequency of the thought from which the tear rolls. Within the tear are two Names, as a seed, via which two ends are drawn out. Only with associated thoughts does a tear form, whereby it conveys the wholeness of the unified Minds. According to the Rod of The Twelve, all Names are measured to see if they have with them the full activations of the Numbers and their appropriations through the Faces of AL. The full measurement is meShich, who attests to being of the Twelve by word and deed. The Minds are the Levels of Knowledge, which are the crowns of Enlightenment.

HhaReúwch/The Spirit

The Breath of Life in which is the Tree of Life, and the Priests of the Tree, being the first-born of the Unified Minds. The Breath is a wave of Intelligence, that goes out and returns, to gather unto itself, as a Lion, that seeks its prey—what it shall feed upon. Commonly called the Spirit, the Breath may move pass through any state according to the levels of its Intelligence. In that the Priest of the Tree of Life is the mediator between all levels and The Twelve.

HhaCharasham/The Patterns

The crystallizations of Breath are gathered into a chamber known as the Charasham. The crystals of the Breath are patterns of the Tree of Life. According to the patterns, all things are

composed to carry forth the Intelligence in functions and degrees of observations. From these patterns of perfection the Body of the Shayh is composed, being the Haykal/Temple of the Reúwch/Spirit. The Haykal is the pattern of the unseen Temple within Nephethi; whereas the Mishkan is the tent of meeting that is seen, made visible through Aparryim. According to the unseen temple of the heart, Daúwd desires to build the Haykal. The patterns of the Haykal are the Body of Understanding. The Mishkan is the Body of Wisdom. The patterns are in HhaCharasham and will never be compromised. Therefore they dwell in an elevation apart from manifestation levels. Their Numbers are carried within the Body of ALhhim and into the Sides of those Assembled, even in the stones of their foundation, by which the Patterns become evident, even though they are untouched by the hands.

When one makes a table, the figures, being of Numbers are invisible, and therefore they are never touched by the hands that make the table. In like manner the Kuwáhnim and the Most High are qudash/holy, and all that agree with them are holy as they are. The figures are transmitted through the mind unto the drawing of the table, and from these patterns the table is made. The profit of the figures is the tithe that is qudash, being an increase as the figures are extended. Therefore, by the Values of the Kuwáhnim every form is made and every task is fulfilled, whereby the profit of the deeds and that which is performed belongs wholly, as the tithe, to the Kuwáhnim from which they are derived.

Through the honor of the Charasham, one enters into the values of the functions and the constructs of thoughts that comprise the Mishkan. Within the Charasham are what are called the Arch Angels, who reveal the patterns of thoughts through which we are realigned and supported by the might of their diligence. The Arch Angels are the Oaks of Charasham. When Abram is in the Oaks, one is in the midst of the Arch Angels. As the patterns are becoming manifested, the presence of an Arch Angel testifies of the pattern coming into an appearance. The concept of Arch Angel pertains to the constructs of the drawings of the Masons/Builders/Those entrusted with the patterns—both the Builders of documents and houses constructed to contain the Thoughts of the Most High.

HhaKuwáhnim/The House of Enlightenment

As the patterns open, all thoughts of Breath are sent forth, through which we come to know what is within Breath and the Minds of The Twelve. The thoughts are designated frequencies, like arrows, that are sent forth from the Spirit to achieve any deed. Each act performed is a level of awareness and affirmation, being the expression of the Thought in which the joy of the Spirit is attained. All Thoughts of Enlightenment are from the Branches of the Tree of Life. The grouping of these Thoughts are called the Body of HhaKuwáhnim. The Thoughts are categorized in academies, being branches of the same Tree.

HhaALhhim/The House of The Gods

The transmissions of the Thoughts are via the fluids, being the distillations of Thought into watery formulations. Through these waters all things are made, for they provide a dwelling state for the groups of thoughts that determine every form. Within the House of HhaALhhim are the Words—thought constructs, the Bread—Word groupings, Blood—the means of transmission

and sustaining the Words, the Water—means of Thought conductivity, with the Blood the Thoughts pass from one house unto another and yet do not remain bound, for through the waters they may transcend from one level unto another, not so with the blood. According to the formulations that are within the House, the Bread and the Blood, one partakes of communion—the holy commonality of the state of their abode. Of which water, until it is transposed by selection is not of the commonality of the Body through it resides there by is continually passing unto and from one state unto another from the great oceans/depository of Breath. Through the Bread and the Blood we may pass into one another, as one enters into each other through the concentric rings of their Names, and thus form a body of their united consciousness to dwell together in peace—to convey wholeness.

The SeedWord

The SeedWord is formed from the congruent thoughts of all Twelve, being intertwined together, as compacted rings, to form a Seed. This is the SeedWord of all states, of all things, of all worlds and the fullness therein. Nothing is made apart from a SeedWord. First, there is the formation of the SeedWord and then its opening. The formation is the SeedWord is AL; the Opening of the SeedWord is AR. The process of the SeedWord is ongoing. In each oylah, the assembly of the thoughts of the Twelve bond together into Seeds that are gathered in Baniymin. The Bread, in that it is formed within the Body of HhaALhhim, being the assembly or gathering of perfect thoughts of unified ratios, is called the Bread of HhaALhhim. It is composed through the expansion of the Numbers via Aparryim, then ground within the millstones of Meneshah, and formed within the chambers of Baniymin, from whence it is offered. In that the Bread is a composition of the Numbers of Enlightenment, it is the priest's bread and offered by the Priests upon the altar. According to the Bread of HhaALhhim, the priests are set apart to offer/present the composite thoughts through which they come near to the faces of the unified ALhhim [TK/Lev 21:8]. For who can approach the faces of ALhhim unless they have the inherent thoughts of ALhhim? Therefore, who can approach the doing of the Teúwrah until they acquire the Thoughts of HhaALhhim, lest they attempt to handle the Words of Life as the Philishti without Knowledge, and thus handle the Words to their own destruction. It is evident between those that do the Teúwrah with the Mind of HhaKuwáhnim and those who study the Teúwrah with those from the nations; for the ones who study with HhaKuwáhnim do the words of HhaTeúwrah unto the wholeness of the Collective; those who do the Teúwrah by the minds of the goyim do so unto their own insights without understanding. Instead of doing all unto the Faces of YahúWah, the nations who have not come to the House of YahúWah perform the sayings unto their own faces. Those who walk after the Faces of YahúWah measure all things as to the Enlightenment of the Numbers of HhaKuwáhnim; the ones who walk by the standard of their own faces fall short in their doings, and are often in conflict with the Unified Body of HhaALhhim, doing what is right within their own eye(s)/alignment of rings.

The source of the manchaih/mincha/meal offering is from the Body of HhaALhhim. It is the meat of the oylah offering, being composed from the assembly of parts [SYM/Ex 18:12]. In the hour of its opening, all that has assembled through perfect congruency, forms the bread for the priests—the food of Enlightenment that is composed from a unified Body and has no estrangement within it [TK/Lev 21:22; I Shmúwal 2:36; Yechezqal/Ezek 42:13]. This is the food of the Covenant/Agreement that is eaten from the Body that has been broken into parts upon the altar.

The manchain is offered in three measures, according to the level of the thoughts, so is the type, or measurement of the bread. These three loaves are defined in the Documentation of the Law, which are the Words of Knowledge [CHP/Num 28:20-21; I Shmúwal 10:3]. The three measurements of bread correspond to the level of thoughts from which they are composed: the level of Chakmah/Wisdom/foundational sides/faces/bulls; the level of Bayinah/Understanding/inner strength ascending/ram; and the level of Dagot/Knowledge/lambs/upper branches of the offspring of Chakmah and Bayinah.

The SeedWord, as it is made into Bread is served with water. The many references to the Bread and Water have been adopted in groups whereby water is served with the Bread instead of wine [SYM/Ex 23:25; NechemYahu 13:2; DaniAL 1:8]. The bread, is the instruction; the water is the understanding and elucidation that is offered with the instruction. The water that is served comes from the Ring of the HhúwaGammal, in which is the Rock our Foundation, being the Ring the HhúwaGammal in the House of HhaKuwáhnim, for in the Kuwáhnim is the foundation of all thoughts. Hence, when the Bread is served in the House of HhaALhhim, being a composition of congruent thoughts, it is served with the intent from which the Numbers were let to flow unto Aparryim, which is the water of the Tsur. With the Bread of the Manna and with the Waters of the Rock, the House of YishARAL are fed daily to acquire the Statesmanship of HhaDavar—the housing of the Word in all of their lands, commonly rendered as the stages through the wilderness. In this manner, every House of YishARAL comes to house HhaDavarim/The Words within their lands, whereby only the holy resides within the chambers, and they are, as the Sayings of Yahushúo, filled with the Intelligence of HhaALhhim that is served in the chambers of the mishkan [NechemYahu 13:3; SYM/Ex 35:31; Mishle/Prov 24:4; Yúwspah/Luke 2:40; Col 1:19].

HhaTeraysarun/The Twelve Sides

The sides of the Houses are of Understanding that provide insights into all that is made. With Bayinah, being the in midst of all Words and in the center of all forms, as well as functions, all things are made and then lengthened to reveal their full measurement, whereby what is invisible, becomes understood by beholding the patterns and the thoughts, through the medium of HhaALhhim.

HhaShney/יָוָם/The Foundation

The stability of the blocks of the Numbers is composed through Wisdom, whereby every attribute, word, and its appropriated Numbers, each being a ratio of perfection to which all things are founded upon. These measurements are by twos, according to the pairs of Mind from which the tears of their Eyes flowed with joy to bring forth the inner consciousness.

Whatever the depth of a Thought is, there is always the present of the OYIN that upgirds and dwells at every terrain in which the foundation is laid. Though if one descends into hell, the perfect consciousness is there, whereby there is never a soul lost to the Unified Minds, though one may lose their own soul as it becomes swallowed up in pursuits of thoughts that are beyond/outside, being of the outer darkness, whose faces are turned from the collective wholeness of the Body of HhaKuwáhnim.

The 7 Congregations of Thought are according to The Numbers and Names

Every Name belongs to one of the Seven blocs/associations of Enlightenment. The position to which we are called, having the Numbers of our Thoughts read by HhaKuwáhnim, we are called by Name and positioned unto our works within the collective. We belong to a House and to a Master. According to our service within the Associations/Congregations of Light, so is our joy and means of descension into Wisdom and our ascension through Understanding. The Master that we serve is the Thought from which our Numbers and then our Names are derived.

Each of us have been bought by a price. We serve amongst those who purchased us by the silver mined within the mountains of Aurrat. When one piece of silver is found, it flows from HarAurrat. With each silver that drops from the crucible of Fire, a Name is formed. According to the Numbers within the silver, so is a house formed to bear the Name. The silver that flows is like a tear from an Eye. The tears drop from the Eyes of The Twelve. According to the thought from which the tear flows, so the Name is born within that House, in which it serves. The Masters of Light are the Thoughts of Enlightenment from which we are Named and born to serve. Our service is unto the full revelation/head of the Thought.

These are HhaALhhim which meet in the Gates Understanding and which are of the Heart of Bayinah

These three Houses are called the 3 Keys of Understanding. The Dallath-Dallath is known as the City of Daúwd/David which is in the Heart of the Kuwáhnim. The Dallath/4 leads to the Tree of Life in the midst, as one passes through the Hallway of Judgement. The Dallath into Dan is $360 \div 4 = 90$; or the Dallath x Tsada = Dan; or $\text{Dan} \div \text{Tsada} = \text{Dallath}$. The relationship of these Numbers and HhaALhhim of Bayinah are what is called the keys of Daúwd. The manner in which these Numbers fit into each other comprises the keys. The sum of their Numbers are 548, which includes the doubling of the central Letters: Tsada/180, Dallath/8, and Dan/360. As these three Numbers align, the gates of Daúwd opens. The alignment of these Numbers are on the positions of the spiral of the oylah ascension. Five is in the midst of the north; 4 is in the outer ring of the west; and 8 is midst of the western ring. The keys of Daúwd are the Shayin-Semek, Tsada-Tsada and Dallath-Dallath aligned, through the Knowledge of how the spirals wind/unwind and fold, whereby the values interconnect.

Within these sets of Numbers are the combinations that unlock the realm to the other side of the Universe. To those who use them with honor, to them the combinations are given. With these keys one may enter the Gates of the Neúwn and all within the Rings of Understanding unto the Chayit. For who can enter into the Neúwn unless they have judgment, freedom, and insight combined. When one has insight, you can then make judgements that maintain freedom, whereby you have the keys of Daúwd, to unite and expand the Teraysarunim. Without freedom one is bound or chained outside the city. Here is the mystery/secret. The 5th of Dan (located in the qadam) enters into the midst of the western gates, between 8 and 4 of the spiral, wherein is the white pearl, through which the two Dallath, the one above at the neck, and the Dallath beneath in the loins align. When the gates are aligned, there is a passage way formed from one realm unto another. This alignment is significant in the alignment of the stars and planetary bodies. The gates are the gate of the 5th hour in the east, and the gate of the west comprised of the 4 and 8 positions on

the spiral. **The keys are a combination of function/hour and progression/placement within a day/activity level of ascension.** According to the level of ascension, in harmony with the function/hour of thought, one is able to transpose through the opening/portal, as though a keyhole. The fifth hour of Dan is the supra-consciousness in the position of Yishshakkar; the levels of ascension, 4 & 8, provide the parameters for the Teraysarun in which all 12 are provided a dwelling for the combined consciousness of the rings which exceeds the consciousness of their parts, whereby they create *the supra-consciousness*. This union of Rings is essentially the House of Daúwd, the union of O:O, which are in the Numbers 360 and 90, whereby they are 9:9 and 0:0 within 4, or what is called *the alignment of the Rings*. One ring fits within another ring to comprise a platform, which expands unto a cube city. The 90:90 of the Tsada are in the Ring of Dan/360, and in their midst is the Teraysarun of Bayinah, fully ascended as the Dallath, from the base of Meneshah to the crown of Yishshakkar, in which is the Heart of Understanding—the Gate to the Tree of Life, [depicted in the illustrations of BHM:Sepher Maoshah BeRashshith/Genesis 10: Families of Núwach/Noah]. The supra-consciousness abides in the midst of Shamoúnn, where the Voice of YahúWah is heard in the midst of the wings of Ayshshur. Around them is the fiery Ring of Dan, whereby Dan becomes Wisdom for Understanding, and in the midst of the Wings is the pattern of the House of Daúwd—the supra-consciousness. Blessed are they that attain unto its gates and stand in the midst of its walls, for they have passed from death unto life, and they keep themselves in Life.

When the writings speak of one born of the City of Daúwd, they are referring to one born of the supra-consciousness that bears the OyinShayin/OW—the Consciousness of Dan— within them. Yahushúo/OWYאז is the Name which this one carries with them and through which one speaks, for they are speaking in the Name of the supra-consciousness. The same is called the Teacher of Righteousness, or the Teacher of Alignment of the Rings. Though they may bear another Name, the Teacher speaks in the Name of the supra-consciousness. The one bearing the Name is born of Bayinah of the Heart of Understanding, coined as Maryim/Miriam, mother of maShayh/Moses, and Maryim/Mary, mother of Yahushúo, whose essence is Bayinah. The one born of the supra-consciousness may be called the Teacher, which is the Voice of the supra-consciousness. The sayings of Yahushúo are the words coming from the City of Daúwd and convey the Voice of the supra-consciousness. Should the Voice become identified as a single person, the extent of the supra-consciousness is lost, and begins to fade immediately, as a flower that is cut from the stem and left to lay without water. The Voice of the Teacher is never understood to be a single person, rather the Teachers are those who are paired and bonded to the Collective, whereby the Voice of the supra-consciousness is always present. Likewise, no one will say that they are not taught by another, for such implies that they are the teacher, whereby we know that the supra-consciousness is not present, for another is speaking. For no one can learn, not even HhaALhhim of Understanding without the exceeding supra-consciousness of their pairs, for the ALhhim are by nature of pairs. There are no single teachers in the lands of YishARAL; all are taught of YahúWah—the Collective Consciousness, even as all faces abide within the heart of Bayinah, so every instruction of perfection comes from the supra-consciousness, through which we affirm the Unity from which we are begotten and chosen as the Offspring of Bayinah. If we cannot sit at our master's feet, faces to faces, then woe be to the heart that lies within us, for it is full of shadows.

When the writings states that every knee will bow and every tongue confess that Yahushúo is Adúwn/Master, it is speaking that every deed will be done within and under the supra-consciousness of Yahushúo. This is not terminology to indicate that all shall worship another, or to exalt one above another; rather the saying indicates that all shall serve in full honor of the supra-consciousness. Likewise, every word will be uttered to affirm the supra-consciousness and the mastery therein, whereby all shall declare the mastery of the risen meShich, who being hung as a garment on a stake, *inactive*, and then laid into the bowels (Zebúwlan) of the earth, has arisen as the Supreme Counsel of all! The *inactive* states speaks of all of those which are dead in meShich, who have yet to be awakened unto **their place within the full measurement/Numbers of Enlightenment. To be in meShich, one abides within the Numbers of their Name and their House, whereby they comprise the full measurements of Enlightenment.**

The resurrection of meShich from the bowels/Zebúwlan of the earth conveys the ascent of the serpent upon the poles of bronze— via the paths of Knowledge. Blessed are the ones that hang-up their garments of skin upon the Tree, and who are laid into the Illuminated Fields of Knowledge in Qadam/Zebúwlan, for through their attachment/hanging to the Lammæd, they shall rise from the bowels of Zebúwlan with meShich. How then is the crucifixion a curse, when the result is liberty? For if it is a curse to be hung, how then is the consciousness of the people healed as they behold the Serpent ascending upon the pole of bronze? Any who are hung are cursed in the sense that they regulate and restrict their members to be tightly fitted to the Teacher of the Staff, whereby they shall come to be set free from their passions of immorality and greed, and thereby become free. For until one taste the death of meShich, they cannot taste the Life in meShich.

Praying

Prayer is entering in the 7 chambers of revelation, which are seven arrangement of thoughts according to the Numbers and their weights/glory. As one moves through the 7 chambers, we are engaging the Enlightenment according to their Names with our Names. These are fields of associations of Names that belongs to the branded values of 9 to 1 within the collective consciousness of the Lights. The Names have a designated wave relative to their Numbers. Prayer is communion in the States of Enlightenment, In that one abides within the walls of Illumination, prayer is nonceasing. The purposes of prayer are fellowship, discernment, and to fulfill or accomplish a work of righteousness. These levels of communications are the states of bonds, movements and progressions, and deeds of joy.

We draw out of a Name strength as we come to be of the same wave as the Name through which we form a rod, as the Names of Yahúdah and Aparryim, or Baniymin and Zebúwlan are joined. This is our prayer partner with whom we labor, being sent two by two. As the heads of the rod form a body of consciousness, they draw out from each other to make the Temple of their Unity, whereby their house is filled and running over of their goodness and abundant mercy.

Prayer corresponds to the steps of the oylah, one encounters the fields of Enlightenment, the seven levels and the ten spaces. When we wash the hands and feet in the waters of hhakaiyúwer,

they are bathed with the crystal clear waters of Thought which prepare us to enter into the seven levels. The waters are of 7 levels, that prepare us to enter into the realms of Illumination with the oylah, manchaih, and neseK.

The first level is when the parts are distinguished upon the altar. This is the level of Chakmah. Chakmah is portrayed as the older woman in the writings, as Chakmah watches over the younger and tender ones emerging.

The second altar is of Bayinah, from which the Incense flows. The incense is the Understanding of the parts from all sides. The menurahh is the flowing oil of HhaALhhim of 7 levels: The first three of Chakmah, Bayinah and ALhhim. The 4 cups at the top of each branch is of the Kuwáhnim, Charasham, Terreni, and Aurrat. The bread is of HhaKuwáhnim which determines the words to be formed.

The seventh level of the oylah is the neseK or wine offering. Núwach/Noah becomes drunk with the wine of the NeseK in the 7th level of Aurrat. The offerings of the oylah, manchaih, and neseK are made in accordance with the seven levels of Enlightenment, via which we access the seven levels and enter within the veils of the Body of maShayh/Moses. Within these veils we sup and have our communion with HhaKuwáhnim, the Patriarchs, the Messengers of all levels....Chakmah, Bayinah, the Charasham, the HhaTerreni, and the Unified Nine of Mt. Aurrat, amongst which are the Host of YahúWah.

The seven chambers of Enlightenment are seven hills, or 7 Mountains. From these dwellings of Light, there are seven congregations/churches. The elevations convey the realms of the Illumination of Mind. We joyfully drink the wine of Nephethi that is being served at the end of this year's harvest upon the Tables of HhaKuwáhnim, who have drawn us one by one to feast upon the Words of the Living Teúwrah, in which are the purity of thoughts, the laws of freedom from all bondage and degradation, and the bonds of love, whereby we are the comrades/friends of AL.

THE HOUSE OF BAYINAH AND THEIR OFFERINGS

Values within the Square of Bayinah/ 𐤁𐤏𐤓𐤁

Nephetli/ 𐤏𐤓𐤁𐤏	Ayshshur/ 𐤁𐤎𐤏𐤏	Dan/ 𐤃𐤏	.....Parts of the Offering
3546/ 𐤏𐤎𐤐𐤏𐤏 HaGomu 1:1	.3546/ 𐤏𐤎𐤐𐤏𐤏	.....3546/ 𐤏𐤎𐤐𐤏𐤏	.....Yahúdah/ 𐤏𐤁𐤏𐤏𐤏𐤏
3636/ 𐤏𐤏𐤏𐤏 Lulu 9:9	.....3636/ 𐤏𐤏𐤏𐤏	.....3636/ 𐤏𐤏𐤏𐤏	.....Yishshakkar/ 𐤁𐤏𐤎𐤎𐤏𐤏
3374/ 𐤁𐤐𐤏𐤏 Legode 3:3	.....3374/ 𐤁𐤐𐤏𐤏	.....3374/ 𐤁𐤐𐤏𐤏	.....Zebúwlan/ 𐤏𐤏𐤏𐤏𐤏
3374/ 𐤁𐤐𐤏𐤏 Legode 3:3	.....3374/ 𐤁𐤐𐤏𐤏	.....3374/ 𐤁𐤐𐤏𐤏	.....RAúwaben/ 𐤏𐤏𐤏𐤏𐤏
3374/ 𐤁𐤐𐤏𐤏 Legode 3:3	.....3374/ 𐤁𐤐𐤏𐤏	.....3374/ 𐤁𐤐𐤏𐤏	.....Shamóúnn/ 𐤏𐤏𐤏𐤏𐤏
3406/ 𐤏𐤎𐤎𐤏 Gemmúw 7:7	.....3406/ 𐤏𐤎𐤎𐤏	.....3406/ 𐤏𐤎𐤎𐤏	.....Gad/ 𐤃𐤏
3415/ 𐤏𐤏𐤏𐤏 Ledas 7:7	.....3415/ 𐤏𐤏𐤏𐤏	.....3415/ 𐤏𐤏𐤏𐤏	.....Aparryim/ 𐤏𐤏𐤏𐤏𐤏
3415/ 𐤏𐤏𐤏𐤏 Ledas 7:7	.....3415/ 𐤏𐤏𐤏𐤏	.....3415/ 𐤏𐤏𐤏𐤏	.....Meneshah/ 𐤏𐤎𐤎𐤏𐤏
3424/ 𐤁𐤏𐤏𐤏 Ledekad 7:7	.....3424/ 𐤁𐤏𐤏𐤏	.....3424/ 𐤁𐤏𐤏𐤏	.....Baniymin/ 𐤏𐤏𐤏𐤏𐤏
3726/ 𐤏𐤏𐤏𐤏 Lezeku 9:9	.....3726/ 𐤏𐤏𐤏𐤏	.....3726/ 𐤏𐤏𐤏𐤏	.....Dan/ 𐤃𐤏
3546/ 𐤏𐤎𐤐𐤏𐤏 HaGomu 1:1	.3546/ 𐤏𐤎𐤐𐤏𐤏	.....3546/ 𐤏𐤎𐤐𐤏𐤏	.....Ayshshur/ 𐤁𐤎𐤏𐤏
3374/ 𐤁𐤐𐤏𐤏 Legode 3:3	.....3374/ 𐤁𐤐𐤏𐤏	.....3374/ 𐤁𐤐𐤏𐤏	.....Nephetli/ 𐤏𐤓𐤁𐤏

41610/ 𐤏𐤐𐤏𐤏 Doy 8:8 . . . 41610/ 𐤏𐤐𐤏𐤏 41610/ 𐤏𐤐𐤏𐤏 . . . Sum Values of the twelve

Joining the corners of the offering to fasten the sides together

Nephetli-Yahúdah	6920/ 𐤏𐤏𐤏𐤏: Sutak, head to foundation
Gad-Aparryim	6821/ 𐤎𐤏𐤏𐤏: Suchash, the union in the midst
Zebúwlan-RAúwaben	6748/ 𐤏𐤎𐤎𐤏𐤏: Sezmach, right side expanse
Baniymin-Dan	7150/ 𐤏𐤏𐤏𐤏: Oyin, left side advance

1111/ 𐤏𐤏 Kúwk . . . 1097/ 𐤏𐤏𐤏 Yatsez . . . 1097/ 𐤏𐤏𐤏 YatsezRayish/Head

22+58+85+175 𐤏𐤏 . 22+58+85+175 𐤏𐤏 . 22+58+85+175 𐤏𐤏 . Sum Values of All Grace/ 𐤏𐤏

3406/ 𐤏𐤎𐤎𐤏 Gemmúw 7:7 . . . 3406/ 𐤏𐤎𐤎𐤏 3406/ 𐤏𐤎𐤎𐤏 . . Hands and Feet Laúwi/ 𐤏𐤏𐤏

46467/ 𐤏𐤏𐤏𐤏 46453/ 𐤏𐤏𐤏𐤏 46453/ 𐤏𐤏𐤏𐤏 . . Sum Values of the Offering
 Desúwdsaz Deseúwdneg Deseúwdneg

The **deeds of each offering** are summed in the values of 3406/ 𐤏𐤎𐤎𐤏 which are laid-up within the Lammæd-Yeúwd during the stages of the oylah, whereby every deed of performing the oylah is within the arms and the legs, and its strength does not dissipate.

The **corner values** of the Houses of Bayinah enable a house to fully extend, fold/move, and expand/spread out into Wisdom and Understanding. The Houses of Knowledge fix themselves to the foundation of Wisdom, whereby the thoughts are never separated from the Foundation of Life, nor are the branches ever cut off from the supply of the vine.

Nephetli-Yahúdah	6920/𐤎𐤓𐤕𐤁: unified nines of the tree with their expansions
Gad-Aparryim	6821/𐤂𐤁𐤓𐤕𐤁: union of labor within the Tree maintain unity & productivity
Zebúwlan-RAúwaben	6748/𐤆𐤁𐤕𐤁𐤓𐤕𐤁: unions of perfection enable transference
Baniymin-Dan	7150/𐤁𐤓𐤕𐤁𐤓𐤕𐤁: single eye directive consciousness

The States of the Pairs of the Branches. As they arise from HhaMizbaach/the altar, they are Numbered for the sticks that are placed upon the altar for the subsequent oylah. As the paired branches are cast into the Fire on the Altar, they are welded together as one menurahh.

***The State of the Branches** from the previous offering are the fuel for the subsequent ascensions. What is gained in the former oylah is never lost, and extends further to elevate another. The arrangement of the branches of our tree determines the fruit that can be formed and born. The strength of our branches enable us to bear the full expressions/fruit of HhaALhhim. Pruning and maintenance of the branches are necessary for succeeding expressions to flow from our assembly of parts. The renderings of Values are to be implemented, and without limit, for there are multiple combinations of values that may be derived. As a tree bears its fruit, each bearing is distinct and exceeds the season in which one has partaken.*

The Numbers of the pairs are perfected by their Union to be:

Aparryim-Yahúdah	6961: 𐤁𐤓𐤕𐤁𐤓𐤕𐤁 Satsa 7:7, to structure the fruit according to the structure of the ALphah Seed ; unified nines/fruit to structure paired seed in one body
Meneshah-Yishshakkar	7051: 𐤎𐤓𐤕𐤁𐤓𐤕𐤁 Gona 1:1:1, consciousness of the Directive within the ALphah; conscious deliberations to extend the seed concept/word
Baniymin-Zebúwlan	6798: 𐤆𐤁𐤕𐤁𐤓𐤕𐤁 Saz'tsäch 7:7/0:0, to structure the perfect fruit to arise from within all facets of the branches; unions of perfection bearing the nines and their ascensions
Dan-RAúwaben	7100: 𐤁𐤓𐤕𐤁𐤓𐤕𐤁 Goq 1:1, consciousness of the Unified Dominion; single eye consciousness
Ayshshur-Shamoúnn	6920: 𐤎𐤓𐤕𐤁𐤓𐤕𐤁 Sutak 3:3, to structure fruit as they are arranged upon the Tree of Life; unified nines of the tree containing expansions
Gad-Nephetli	6780: 𐤂𐤁𐤓𐤕𐤁𐤓𐤕𐤁 Se'zeph 6:6, to structure the perfect sayings; unions of perfection from which comes the sayings of mystery, open ended

**THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM/THOSE OF THE LIVING
CONSTRUCTS/STONES/PRINCIPLES OF ILLUMINATION,**

(The Divine Order of the appearances of Words/Messengers)

**THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
*Those of the Living Constructs/Stones/Principles of Illumination***

(The Divine Order of the Appearances of Words/Messengers)

The Ten Spaces to the Tree of Life are called HhaDerek/THE WAY.

The SEVEN RINGS OF BLOOD CONTAIN TEN SPIRALS ARISING FROM THE OYLAH. These spirals are THE TEN PATHS OF SMOKE as the offering ascends from the altar. Within the intervals of the spirals are THE PROPERTIES OF THOUGHT to be gathered FOR THE INCENSES/SPICES.

for **Dan**:

The Rod of Dan is **360**. The Rod is 300+60.

The spaces are intervals of **320**: 250+52.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

302 ㄥ Luav 604 ㄨ Saúwd 906 ㄩ Tsúw 1208 ㄨ ㄨ Akúach 1510 ㄨ ㄨ Sih

1812 ㄥ ㄩ Tsul 2114 ㄨ ㄨ ㄨ Rann 2416 ㄨ ㄨ ㄨ Kado 2718 ㄩ ㄨ Ke'zets 3020 ㄨ ㄨ ㄨ Luvi

for **Ayshshur**:

The Rod of Ayshshur is **180**. The Rod is 90+90.

The spaces are intervals of **140**: 70+70.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

140 ㄨ ㄨ Aúwm 280 ㄨ ㄨ Buph 420 ㄨ ㄨ Dekúwk 560 ㄨ ㄨ Häs 700 ㄨ ㄨ Zuq

840 ㄨ ㄨ Chemem 980 ㄨ ㄨ Tsaph 1120 ㄨ ㄨ Kúwk 1260 ㄨ ㄨ Lúws 1400 ㄨ ㄨ Ammi

for **Nephtli**:

The Rod of Nephtli is **8**. The Rod is 4+4.

The spaces are intervals of **32**: 16+16.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

32 ㄥ Luav 64 ㄨ Saúwd 96 ㄩ Tsúw 128 ㄨ ㄨ Luách 160 ㄨ ㄨ Ahes

192 ㄨ ㄨ Tsaúv 224 ㄨ ㄨ Teúwd 256 ㄨ ㄨ Benu 288 ㄨ ㄨ Bepa'ach 320 ㄨ ㄨ Luvi

The ten number combination set the spaces for the fruit of the ten lands, from which the spices are gathered and laid up in chambers of the Mind. The other spaces within the House of Bayinah are for the Names of HhaALhhim that bear The Shayin-Semek, Tsada-Tsada and Dallath-Dallath which reside there, and for the nations/processes that are necessary for the 3 Houses to function within earth/spaces designated for them, and for the Laúwi that are assigned to occupy cities in these lands.

Compound Values of Bayinah/ אַבְנֵי שָׁהַד

Oylut Offerings to structure a new state/work as on muódim: Shavbeth, RashChadash...
 Pair of Faces/Bulls, the compound faces of the parts paired forming two walls; Strength of
 Ayil/Ram that arises within the paired faces/walls; Complete Meekness/7 Lambs; seven times,
 seven fold values of all Eyes united in the Mind

7 Kevashim/ כָּבָשִׁים	1 Ayil/ אֵייל	Paired Qarbanut/Kevashim/Parim	....The Offering
24822	3546	7092	Yahúdah/ יְהוּדָה
25452	3636	7272	Yishshakkar/ יִשְׁשַׁכָּר
23618	3374	6748	Zebúwlan/ זְבוּלָן
23618	3374	6748	RAúwaben/ רְאוּבֵן
23618	3374	6748	Shamoúnn/ שְׁמוּנָן
23842	3406	6812	Gad/ גָּד
23905	3415	6830	Aparryim/ אַפְרַיִם
23905	3415	6830	Meneshah/ מְנַשֶּׁה
23968	3424	6848	Baniymin/ בְּנֵימִן
26082	3726	7452	Dan/ דָּן
24822	3546	7092	Ayshshur/ אֵישׁשׁוּר
23618	3374	6748	Nephetli/ נֶפֶתְלִי
<hr/>			
291270	41610	83220	Sum Values of The Twelve
7679	1097	2194	Rayish/Head/Dan/ דָּן
7679	1097	2194	Rayish/Head/Ayshshur/ אֵישׁשׁוּר
7777	1111	2222	Rayish/Head/Nephetli/ נֶפֶתְלִי
2380	340	680	Sum Values of All Grace/ חַסֵּד
23842	3406	6812	Hands and Feet Laúwi/ לְאוּוֹי
<hr/>			
325171	46453	92906	Sum Values/Dan/ דָּן
325171	46453	92906	Sum Values/Ayshshur/ אֵישׁשׁוּר
325269	46467	92934	Sum Values/Nephetli/ נֶפֶתְלִי

The corner values of 2 Paired Ones/Faces/Branches of Bayinah (i.e. 2 unified meek ones/lambs, 2 sides/bulls)

Nephetli-Yahúdah	13840: head to foundation
Gad-Aparryim	13642: union of the midst
Zebúwlan-RAúwaben	13496: right side expanse
Baniymin-Dan	14300: left side advance

The corner values of 7 Meek Ones of Bayinah (7 lambs)

Nephetli-Yahúdah	48440: <i>head to foundation</i>
Gad-Aparryim	47747: <i>union of the midst</i>
Zebúwlan-RAúwaben	47236: <i>right side expanse</i>
Baniymin-Dan	50050: <i>left side advance</i>

The Branches

The initial values in the combined Numbers are an indication of the fabric of the pairs; the Numbers within provide details, or the Knowledge that is held by their sacred unions; the final Number shows result or on-going direction and means of their full extension.

The branches are unified, as those arranged symmetrically. The above Names and their values are the means of expansion and formulations of Enlightened Thoughts. As it states in Tehillah 87:5, “*ayish-úwah-ayish* bear in the Assembly/*bahh*.” The fiery union of the branches upon the altar emit the abundance of perfect thoughts, for what other thoughts could be emitted from the unions of the Tree of Life? As the fire is passed amidst the pieces, the expansion of Enlightenment—thoughts of Tsiyun/Zion are born upon the Tree for the month in which the offering is made. The arrangement of the branches and the fire passing between them is conveyed in the narrative of Abraham offerings [SepherMaoshahBeRashshith/Gen 15:10,17]. Through the spreading of the Fire amongst the branches, the assembly expands with the good things of Unity.

With the Fire igniting the branches, the offering commences to smoke—emit the embodiment of thoughts that are contained within its unified parts. The smoke fills the chambers of the spaces relative to the branch from which the offering is made. i.e. Ayshshur, the spaces are intervals of 140 to the tenth state. As the offering smokes, the spaces are filled with the thoughts of perfect Enlightenment. In this manner, any thoughts that had been lodging in spaces that are of the branch to which the spaces belong, or those approaching to occupy the spaces that are not of the offering, are driven away. As Abraham drives away the birds of prey—the messages that come to feed upon our parts, the smoke secures the offering unto its full ascension [Tehillah 68:3].

The Ten Spaces/Lands

The ten spaces form a spiral for the thoughts of the oylah to ascend and fill the house from which the meek one is offered. That which is born upon the branches of the unified Names ascends through the spirals with the joy of pure Knowledge. The spaces are amidst the boards/bones, in which are hollow spots. As the smoke of the oylah enters them, they are hallowed portals. Within each turn of the spirals—at the four corners thereof, there are portals through which one acquires bread and water from those encountered through the paths of ascension. The spirals fill the Neúwn-Chayit ring in which all of the Houses of Understanding abide.

All spaces are formed by the Words of YahúWah as they are Numbered. Hence, there are the Numbers of the spaces, the words of the Numbers, and the corresponding land to which the space pertains. As we speak the Words of YahúWah, we enter into the spaces. By the Words of HhaALhhim, the gates of the lands are formed; therefore, by the Words the gates to the lands are opened unto us. As we speak the Words of the Gates, they open unto us; however, a foreigner the Keepers of the Gates do not recognize. In coming into each of the ten spaces, we have access to the thoughts that are there, which are the Thoughts of the kuwáhnim that are formed from the sides of Chakmah and Bayinah, arrange within the Body of Consciousness.

The spaces are set for each oylah, and being ten, whereby there is no room for any other thought to reside and enter into the Body of Consciousness. Should other thoughts be present within these lands, they are driven out by the smoke, whereby the wicked perish at the Faces of ALhhim, as the thoughts of the oylah are being formed from the midst of the daily Fires [Tehillah/Ps 68:2-3]. As a Seed rises from the branches below and fills the spaces upon the heads of the stalks, so does one arise into the lands of the patriarchs of Wisdom, Understanding and Knowledge. From the acts (days) of Abram, our Foundation of Wisdom, is laid upon which the ten lands are formed. From the five oylut/burnt offerings of Abram, the ten lands are appointed; hence, from this Teúwrah Principle, the dwelling states of the Most High are formed from every oylah [SMB/Gen 15:7-21]. As Abram divides/pairs all of the five offerings, each part is set to correspond to its associated part, the ten lands are formed from the two sides of the offerings [SMB/Gen 15:10; further details see BHM:SepherMaoshahBerayshith/Gen 15]. How then are these lines first rendered to state that all of the offerings are divided, yet a tsippur/bird is not divided? The meaning is that the bird, denoting the message of the oylah, is opened into two sides; the house and the message of each of the offerings of Chakmah and Bayinah, comprising the two sides of an offering, are united/one. Though the lands are ten, and though there are ten curtains of the mishkan, they are one/unified [SYM/Ex 26:1-6]. As one designates the spaces pertaining to each House, they fill those spaces from the continual oylut/offerings until the sheath, or chaff, that surrounds the forming Seed is scattered and burnt up by the coals every rising from the altar of purity.

The ten lands, as the parts of the offering, are arranged in pairs. The hands, as the lands, are 5:5, with matching thumbs to little fingers. According to the ten spaces amidst the twelve associated parts, the lands are named and configured as 5:5: The Qayni is paired to the Rephaim; the Qenizi is paired with the Amúwri/Amorite; the Qedmuni is paired with the Kenoni/Canaanite; the Chitti is paired with the Girgashi; and the Perizzi is paired with the Yevusi. Together, these lands form the Body of Consciousness, known also as the Oyin-Zayin body, which appears in Zebúwlan—the House of the Zayin/Tongue of the Neúwn. [For further information regarding the lands, see BHM: House of Dan].

All lands are transferred to YishARAL via the Hands of HhaKuwáhnim [SMB 15:9-21]. Thus the Teúwrah states to *learn at the hands of the Lauúwi*; from all that you learn, you will receive your inheritance. In accordance with the Lauúwi appointing the lands for YishARAL, ALOZAR of Aharúwan with YAHUSHÚO of Aparryim, impart the lands unto all YishARAL [Yahushúo/Joshua 14:1]. The lands, being ten, are the Deeds of the Yeúwd that come from the Lammæd of Aharúwan. The lands are formulated through the waters of Aparryim. Out of the waters of Aparryim, the lands come forth for the dwellings of YishARAL [SMB 1:9]. The Name of Yahushúo in Aparryim conveys the consciousness of the priesthood that is transferred to the

waters of HhaALhhim. The consciousness of Aharúwan is transferred to the waters, whereby the lands are formed within the head of Aparryim, with whom the lands are allocated to YishARAL [Yahushúo/Joshua 18:3-10].

The lands spiral, starting from the center of the north side, at the location where Ayshshur is placed to flourish and form the sides of the mishkan. From tsaphun/the north side, the blood of the oylah commences to flow, which establishes the spiral into seven rings/paths. According to the path cut out by the blood, there are ten spaces for the full extension of the thought. The first position [i.e. of Dan: 302,] is in the midst of the north side, in the side of Ayshshur. The second position is in qadam/the east, at the opening of the neck, in the seat of Yishshakkar. The third position is in negev/the south, as the seat of Shamoúnn. The fourth is in yúwm/the west, in the fields of Yúwsphah/Joseph, whereby one encounters the angel of mercy at the pool of the monarchs. The spiral continues upward on the side of the north, within Ayshshur, and then continues to the east, etc. forming another inner ring. The second ring, which is in the midst of the first and the third ring, passes through the breast, and then unto the eighth position, which is at the hallow of the navel, until one arises at the tenth position through the inner chambers of Ayshshur, through which one is verified to have access unto the Tree of Life and to partake of the fruit thereof. The values of the spirals commence in the side of Ayshshur and culminate through the veil of Ayshshur.

The passing through the midst of Ayshshur is by walking upon dry land. The passing through the Sea/Yúwm Suph are the waters of Ayshshur. The Sea of Reeds depicts the stomach and the waters of the womb that gather there. Taking the Body of maShayh/Moses out of the reeds is an analogy of taking the people through the Sea of Reeds. When the Body of maShayh is lifted up from the waters all of the people/members are lifted to walk amidst the sea unto dry land/אֶרֶץ—unto the state of the Shayh consciousness rising from amidst the waters. Walking upon dry land is progressing according to the construct of the body of HhaShayh/the Lamb—*the inner harmony* of meek ones that abide together as one. Until the inner harmony sprouts its branches, i.e. at *Pesach*, they remain yet in a formative state within the waters of Metsryim/Egypt—i.e the waters of the body. The waters are of three measures: the waters of Wisdom, those beneath; the waters of Understanding, the mist in the midst; and the waters of Knowledge, those above. According to **the inner harmony of the members**, one is distinguished—defined by the arrangement of their branches which have risen through the waters of Ayshshur. The branches rise from the midst of Ayshshur that flood the altar, like the tevah/ark that rises unto the Towers of Aurrat [ALphah Malekim/I Kings 18:33-35]. By the ascension of reeds—the initial shape of the branches—arising from the altar, we form a Sukkahh/a booth/tabernacle. The Sukkahh is the arrangement of the branches according to the consciousness of *maShayh—the drawing out of the inner harmony that have been placed within the hhakaiyúwer, and then upon the altar*. The state of the branches passing through the waters is affirmed daily as we proceed through the ten spirals. The spirals of ascension are as the smoke that rises from the altar, which commence on the left side/edges of the Sea of Reeds in the Body of Ayshshur, and proceed through the nine portals of HhaTerreni unto the nine Towers of Tsiyun/Zion, located in Aurrat [Tehillah 48:13-14]. As the sides of the north are opened from the edges of the great sea, one commences to walk upon dry land.

The process of emergence from the Mayim/waters is the same in any state or level of thought. We are initially dropped, as tears of silver, into the pools of HhaALhhim to be born unto the Numbers from which we are composed from the Minds in Aurrat. Each Name is connected to a

hair upon the hoary heads of Light—as hairs covered with the frost of the north—being the Breath of Bayinah. The strand of hair to which we are connected is the Master Thought to which we belong. As we are within the Body of Ayshshur, the Mind of Shamoúnn expands the consciousness/Yishshakkar of Bayinah within us. The value of MayimBayit/42, though which we develop within the Mayim/waters, occurs in the spiral as we enter into the Mind of Ayshshur, which is in the right side of the Sea, being in Shamoúnn. As a seed that is within the waters of Meneshah, we are drawn out to sprout within the body of Ayshshur. The expansion of seed is through Word comprehension, whereby we develop winged garments to be carried through the waters unto dry land. As a seed expands, it sets itself free from the body in which it was sown. Whether we be in the Mayim/waters of immortality, or within the waters of mortality, the power of the Word of our Names is the same via which we are able to arise through the waters and proceed in the paths of the talmadim to configure our branches and the fruit of our unified Names. The fruit that each of us bear is according to the strand of Thought of The Twelve; whereby we are known by the Number of our Names.

The arrangement of the Branches is paramount in the mind of a talmid/disciple of The Twelve, whereby the Words of Teúwrah are performed as fruit upon their unified branches. A disciple tends to their branches, as a shepherd tends to the sheep. The branches and expansion of thoughts are monitored as the results of their studies of Teúwrah, and “a student without Wisdom is no better than a beast,” who breathes, and has not the cloven foot to distinguish their words and their walk. **The Teúwrah is composed with the Numbers of HhaKuwáhnim and then robed with the garments of Wisdom, Understanding, and Knowledge, which are the Letters of the Numbers. All Numbers and Their Letters come from the midst of Bayinah, whereby the Teúwrah is the Law of Liberty, being of an Understanding heart—The Seventy.** The talmadim/disciples, as shepherds, watch after their flocks in anticipation for the voices of messengers to meet them in the pathway—as angels—to speak unto them at each portal of their ascension. The talmadim of ShenyimGoshar/**The Twelve of Aurrat** are the reeds that arise from amongst the waters, whereby they are upon the dry land, planted by the River of Life. Until the shoots emerge from the sides, they are yet within the waters; however, when the branches emerge, they become rooted into the Body of HhaShayh and flourish in the Lights of Bayinah and Chakmah. The Offspring/BanayALhhim hidden within the mortal form as the inner branches within a body of cloudy water dressed in the skins of Pharaoh. With Understanding the disciples of Teúwrah puts off the garments of Pharaoh for the cloth of the Govrim/Hebrews, and sets their faces unto the lands of their inheritance.

The verification of our thoughts, through our deeds, causes the portals to open through which we behold the Faces of HhaALhhim [Tehillah 68:3]. The upper values in the spiral lead to the Trees of Knowledge unto the inner most circle of The Twelve—of OLiYun/The Most High. As one passes through the veils of the northern most point in Ayshshur, one enters into the inner rings of HhaTerreni and ShenyimGoshar—The Twelve.

i.e. In reading the spaces of Ayshshur:

140, read as Neúwn Qúphah, the Neúwn in Wisdom extended unto HhaALhhim, two levels

280, read as Kephúw Qúphah Paúwah, space in Understanding of the Sayings

420, read as Mayim Qúphah Kephúw, area of waters in Bayinah for the Tree of Life

560, read as Neúwn Qúphah Semek, the Directive Force of Understanding to Structure the Affirmation

700, read as Zayin Qúphah, the Perfection of abiding with Understanding, sequel to the above
 840, read as Paúwah Qúphah Mayim, the Sayings of Understanding being transmitted
 980, read as Tsada Qúphah Paúwah, the Transformation level of Understanding through the Sayings
 1120, read as Kephúw Qúphah Kephúw, the Teachings of Understanding unto HhaTerreni
 1260, read as Lammæd Qúphah Semek, the Staff of Understanding unto Mount Aurrat
 1400, read as Neúwn Qúphah, the Neúwn extended to the heights of Understanding

The stomach is the body of Understanding, whereby it serves as the wineskin to contain the distilled droplets of Understanding. The stomach is shaped like a *shaphur*/shofar, for it affirms all that is heard in Shamoúnn, its head, through its silver horn, of one united piece. The body of Ayshshur is called the Sea of Reeds, Yúwm Suph, for it is the waters of transformation, in which all Thoughts and their forms are broken down to be transferred unto another, unfolding state of energy/performance.

The Configuration of the Offerings:

Dan: the chambers of Breath, the lungs, whereby all spaces are subject to the judgement of Breath. The Breath has within it the pulse beats for the mind and the body. According to the idea that is prevailing within the mind or the body, so is the rate of the pulse for the mind and/or the body. [See Index: Value 21.]

The pattern of the menurahh of Dan forms the Burning Bush. As the oil of Bayinah rises into the central shaft to the four levels above the Tsada-Tsada ring, the Lights of the Shayin-Semek ring of Dan radiates from the midst of the towering cups of light. The Qúphah-Paúwah ring determine the radiance and colors of Fire within the branches. The Rayish-Oyin ring of the menurahh bears the surrounding and prevailing consciousness from the midst of burning branches, whereby its messages are never extinguished. The Shayin-Semek ring yields the support of the tree, whereby it does not bend nor waiver from the winds of doctrines. Configurations of the Tree of Dan are formed when the proportions of HhaMenurahh attain to at least 26 high and 50 wide.

Ayshshur, the vessel of affirmation, declares Liberty as one with the horn of the shofar, which is conveyed by the shape, or configuration of thought, through which the stomach is formed, from which are the meek ones (lambs) for the offerings pertain 1) to freedom to achieve the transitions, 2) to the founding thoughts that all come into and pass through, i.e. the Yúwm Suph/Sea of Reeds through which one passes unto succeeding states of residence, 3) to process with analysis/break-down a thought or state, and 4) to be confirmed, whereby we are sent forth to a land or to fulfill an assignment. The body of Ayshshur is related to the Minds of the Community of Aurrat, in that Ayshshur is the great vat or cauldron of Understanding from which the silver tear is emitted from the Eye of the Nine/⊕. This aspect is one of seven relationships, for all camps have an association to all seven levels, whereby they correspond to one another. The waters of Ayshshur are varied like those of a vast spring of Understanding that may be calm or turbulent, causing spirals, as swirling rings in great waters, or producing gentle streams from the rivers that come from its sides.

Through Ayshshur, we target our works as spears. The thoughts of all members comprise One Word—a unified word, which occurs when a thought is spoken by all members together. This is the synthesis of the oylah offering, whereby the House rises with a unified clear voice of Illumination. All who eat of the Seed are holy—set apart unto the Enlightenment of the Collective.

Each house comprises part of the SeedWord that is formed during the oylah as the thoughts of all members emerge from the smoke and the fiery coals. The word is formed in the midst of Shamounn—amidst the two mountains of Oyval/Ebal and Gerizim. Shamoúnn is in the midst of the head, and Ayshshur is in the midst of the Body; their Rod bears testimony in the midst of our proceedings at all times.

The pattern of the menurahh of Ayshshur bends the 7 rays of Light into a shimmering spear that is able to pierce through body and soul, affirming the words of Shamoúnn. With the spear of Ayshshur we are able to defeat the debilitating affairs in our camps and likewise to fix ourselves unto a goal post, as one would throw out a spear to the side of a mountain for an anchor to climb higher. In this manner the entire lands of HhaQenizi are possessed with the sayings of Ayshshur under the direction of the Kuwáhnim of Piynches/Phinehas. As the oil of Bayinah rises into the central shaft to the four levels above the Tsada-Tsada ring, the Lights of the Tsada-Tsada ring of Ayshshur is liberated to new heights. The Qúphah-Paúwah ring determine the radiance and colors of Fire within the spear. The Rayish-Oyin ring of the menurahh bears the surrounding and prevailing consciousness from the midst of the spear's point, whereby its message circles outwards with great influence. The Shayin-Semek ring yields the support of the spear, whereby it does not bend nor waiver from its target. As configurations of the spears of Ayshshur are formed when the proportions of HhaMenurahh attain to at least 26 high and 50 wide.

Nephtli: the chambers of the heart that contemplates all sides of a matter, being four; the place of the Haykal, the inner Temple of the Teraysarun Thought, unseen; compared with the Mishkan, being made visible of the patterns of Light. The Rod of Nephtli 4+4, pertains to the two squares, aligned, from which comes the cube of all mathematical formulas. The cube contains the values compounded in the heart via the offerings of the heart. When the offerings of a month are from Nephtli, the values within a house are compounded by the formulas of the cube.

Nephtli is the threshing floor of ArunnYah in which the grain is beaten out. The Kuwáhnim bring the offerings of grain from all YishARAL to the heart, in which they are opened amidst the 0:0 unified consciousness [BayitDibreHhaYamin/2 Chronicles 3:1; BayitShmúwAL/2 Sam 24:18].

The heart is of four chambers. The two sides of the heart are the two sides of the Numbers and their Assembly of Letters. Each side has a chamber of Wisdom, that which is beneath, and a chamber of Knowledge, that which is above. In the midst is an Understanding heart. The heart is sanctified for the formulations of Enlightenment, whereby the Words of Wisdom, Understanding, and Knowledge are formed in their respective chambers. The oylah of the heart is enacted as the Head of the Heart—Gad, being the mouth, gives its body of the heart, without reservation, to be the chamber only for Words of Wisdom, Understanding, and Knowledge. The heart is sanctified by the mind of Gad, in the midst of the Fire, in order that the heart is the chamber in which Words are formed and held as a depository of Illumination.

Via joined tongues, all may be explored in Unity. The tongue is the medium that extends from one end unto the other. Through the passages of the body, which are channels of Thought, the Breath journeys through the midst of the chambers, whereby all is known inwardly.

Nephtli serves to generate words from the sides and to compose the structure of the Mishkan, with is the STATE of WORDS, as are the Ten Lands, called the WordLands.

The pattern of the menurahh of Nephtli rises from the foundation as the Teraysarun of YishARAL. As the oil of Bayinah rises into the central shaft to the four levels above the Tsada-Tsada ring, the Lights of the Dallath-Dallath ring of Nephtli are fully extended. The Qúphah-Paúwah ring bears the faces of the sides of the Teraysarun. The Rayish-Oyin ring of the menurahh provides a conscious ring around the sides, as the planet Saturn bears the swirling rings of light around its body. The Shayin-Semek ring yields the support of the sides, whereby they are a fiery dwelling of the Most High and the Names that are called to assemble within its sides. The configuration of the Teraysarun of paired pyramids are observed when the proportions of HhaMenurahh attain to at least 30 high and 60 wide.

THE HOUSE OF CHAKMAH AND THEIR OFFERINGS

The Square of Chakmah/ 𐤀𐤌𐤕𐤌

Gad/ 𐤂𐤀 Shamoúnn/ 𐤍𐤐𐤌𐤍 RAúwaben/ 𐤓𐤁𐤕𐤁 . . .Parts of The Offering

1125/ 𐤀𐤕𐤕𐤁/Kukah	1125/ 𐤀𐤕𐤕𐤁	1125/ 𐤀𐤕𐤕𐤁	Yahúdah/ 𐤀𐤁𐤕𐤁𐤀
1125/ 𐤀𐤕𐤕𐤁/Kukah	1125/ 𐤀𐤕𐤕𐤁	1125/ 𐤀𐤕𐤕𐤁	Yishshakkar/ 𐤀𐤕𐤕𐤁𐤀
1097/ 𐤀𐤕𐤕𐤁/Ya'tsez	1097/ 𐤀𐤕𐤕𐤁	1097/ 𐤀𐤕𐤕𐤁	Zebúwlan/ 𐤕𐤕𐤕𐤁
1097/ 𐤀𐤕𐤕𐤁/Ya'tsez	1097/ 𐤀𐤕𐤕𐤁	1097/ 𐤀𐤕𐤕𐤁	RAúwaben/ 𐤓𐤁𐤕𐤁
1097/ 𐤀𐤕𐤕𐤁/Ya'tsez	1097/ 𐤀𐤕𐤕𐤁	1097/ 𐤀𐤕𐤕𐤁	Shamoúnn/ 𐤍𐤐𐤌𐤍
1111/ 𐤕𐤕𐤕𐤁/Kúwk	1111/ 𐤕𐤕𐤕𐤁	1111/ 𐤕𐤕𐤕𐤁	Gad/ 𐤂𐤀
1111/ 𐤕𐤕𐤕𐤁/Kúwk	1111/ 𐤕𐤕𐤕𐤁	1111/ 𐤕𐤕𐤕𐤁	Aparryim/ 𐤀𐤕𐤕𐤁𐤀
1111/ 𐤕𐤕𐤕𐤁/Kúwk	1111/ 𐤕𐤕𐤕𐤁	1111/ 𐤕𐤕𐤕𐤁	Meneshah/ 𐤍𐤕𐤕𐤁
1111/ 𐤕𐤕𐤕𐤁/Kúwk	1111/ 𐤕𐤕𐤕𐤁	1111/ 𐤕𐤕𐤕𐤁	Baniymin/ 𐤕𐤕𐤕𐤁𐤍
1125/ 𐤀𐤕𐤕𐤁/Kukah	1125/ 𐤀𐤕𐤕𐤁	1125/ 𐤀𐤕𐤕𐤁	Dan/ 𐤁𐤁
1125/ 𐤀𐤕𐤕𐤁/Kukah	1125/ 𐤀𐤕𐤕𐤁	1125/ 𐤀𐤕𐤕𐤁	Ayshshur/ 𐤀𐤕𐤕𐤁
1097/ 𐤀𐤕𐤕𐤁/Ya'tsez	1097/ 𐤀𐤕𐤕𐤁	1097/ 𐤀𐤕𐤕𐤁	Nephetli/ 𐤕𐤕𐤕𐤁

13332/ 𐤁𐤕𐤕𐤁/AL Gullav .13332/ 𐤁𐤕𐤕𐤁 . . .13332/ 𐤁𐤕𐤕𐤁 . .Sum Values of The Twelve

The Twelve parts assembly a Body for the Mind to ascend through.

Joining the corners of the offering to fasten the sides together

Nephetli-Yahúdah	2222/ 𐤕𐤕𐤕𐤁/Túwt: unified pairs achieve totality, head to foundation
Gad-Aparryim	2222/ 𐤕𐤕𐤕𐤁/Túwt: unified pairs achieve totality, union of the midst
Zebúwlan-RAúwaben	2194/ 𐤁𐤕𐤕𐤁/Ra'atsed: mind of unity is collective in nature, and abides within the parameters of 4, whereby it does not stray; means of transitions from side to side, right side expanse
Baniymin-Dan	2236/ 𐤕𐤕𐤕𐤁/Tel'laúw: unified thoughts order the state of unity, left side advance, The Taúwah/22 value is the base of Unity.

3374/ 𐤁𐤕𐤕𐤁/Legode 3546/ 𐤕𐤕𐤕𐤁/HaGomu 3726/ 𐤕𐤕𐤕𐤁/LezekuRayish/Head

340 𐤕𐤕𐤕𐤁/Cheúwn .22+58+85+175 𐤕𐤕𐤕𐤁 . .22+58+85+175 𐤕𐤕𐤕𐤁 . Sum Values of All Grace/ 𐤕𐤕𐤕𐤁

1111/ 𐤕𐤕𐤕𐤁/Kúwk1111/ 𐤕𐤕𐤕𐤁1111/ 𐤕𐤕𐤕𐤁 . .Hands and Feet Laúwi/ 𐤕𐤕𐤕𐤁

18157/ 𐤀𐤕𐤕𐤁18329/ 𐤀𐤕𐤕𐤁18509/ 𐤀𐤕𐤕𐤁 . .Sum Values of the Offering

Ach'sez/ 𐤀𐤕𐤕𐤁Ach'le'vat/ 𐤀𐤕𐤕𐤁Achan'nit/ 𐤀𐤕𐤕𐤁 .Utterances of the sum Values

The corner values of the House of Chakmah, whereby a house may extend in the south, and advance in the right side, being protected by the unions at the corners.

The House of Knowledge is fixed to the foundation of Wisdom.

The States of the Pairs of the Branches. As the branches arise from HhaMizbaach/the altar, they are Numbered for the sticks that are placed upon the altar for the subsequent oylah. Call the sticks by their Numbers, as they are paired to come to the altar; for they come two by two. The Numbers of the pairs are perfected by their Union to be:

Aparryim-Yahúdah	2236/ΥΛΧ/Tel'laúw: to compose the instruction of unity, having a mind of unity to order all things in a unified manner, sign of a governing mind with counsel
Meneshah-Yishshakkar	2236/ΥΛΧ/Tel'laúw: to compose the instruction of unity, making transitions according to the ordering above; the mind of unity proceeds in paths of unity, whereas other routes are not trodden
Baniymin-Zebúwan	2208/אָפּאַ/Bakúwach: to establish the branches for ascension through the Seeds and the Lands
Dan-RAúwaben	2222/XX/Túwt: thoughts of pairs achieve totality through judgements and observations
Ayshshur-Shamóunn	2222/XX/Túwt: thoughts of pairs achieve totality through affirmations and hearing
Gad-Nephetli	2208/אָפּאַ/Bakúwach: to establish the branches for ascension through the paths of Knowledge in Words and meditations

The value of Taúwah/X/22 is predominate in the Houses of Wisdom, as it is both the sum and the Number in the midst of the House from which all parts come. Note the values of the words of Gad and the Works of Lauwi, being of the hands and feet, are the same: 1111.

The initial values in the combined Numbers are an indication of the fabric of the pairs; the Numbers within provide details, or the Knowledge that is held by their sacred unions; the final Number shows result or on-going direction and means of their full extension.

**THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—
Those of the Living Constructs/Stones/Principles of Illumination
(The Divine Order of the Appearances of Words/Messengers)**

The Ten Spaces to the Tree of Life are called HhaDerek/THE WAY.

The SEVEN RINGS OF BLOOD CONTAIN TEN SPIRALS ARISING FROM THE OYLAH. These spirals are THE TEN PATHS OF SMOKE as the offering ascends from the altar. Within the intervals of the spirals are THE PROPERTIES OF THOUGHT to be gathered FOR THE INCENSES/SPICES.

for **RAúwaben**: The Rod of RAúwaben is **8**. The Rod is 7+1.

The spaces are intervals of **14**: 7+7.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

14 וְ/Neúwn 28 אֶשׁ/Kuch 42 מַאֲב/Maab 56 נָא'וּ/Na'u 70 אֵי/Leúw
84 אֵי/Leúw 98 אֶשׁ/Kuch 112 מַאֲב/Maab 126 נָא'וּ/Na'u 140 וְ/Neúwn

for **Shamounn**: The Rod of Shamounn is **8**. The Rod is 6+2.

The spaces are intervals of **14**: 7+7.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

14 וְ/Neúwn 28 אֶשׁ/Kuch 42 מַאֲב/Maab 56 נָא'וּ/Na'u 70 אֵי/Leúw
84 אֵי/Leúw 98 אֶשׁ/Kuch 112 מַאֲב/Maab 126 נָא'וּ/Na'u 140 וְ/Neúwn

for **Gad**: The Rod of Gad is **22**. The Rod is 11+11.

The spaces are intervals of **28**: 14+14.

The 10 spaces within the 7 Rings unto the Tree of Life and the 12 in the centre:

28 ק״ץ/Kuch 56 נ״ל/Na'u 84 א״ל/Paúwd 112 ק״ץ/Kúwv 140 מ״ל/Aúwm

168 א״ו/Oach 196 י״ר/Tsu'uw 224 א״ל/Túwd 252 ק״ץ/Kehhev 280 ק״ץ/Kuachi

The other spaces within the House of Chakmah are for the Names of HhaALhhim that bear The Zayin-ALphah, The Úwah-Bayit, and The Kephuw-Kephuw which reside there, and for the nations/processes that are necessary for the 3 Houses to function within earth/spaces designated for them, and for the Laúwi that are assigned to occupy cities in these lands.

Values and the Appropriations of the Cheúwn/Grace for the Gorav/Evening and the Baqar/Morning.

The Grace is given by measurements according to the value of the Rod and the Space, where-by it is proportioned exactly for the 4 Houses of Numbers. For RAuwaben: the Rod is 8 and the space is 14. Grace is found in the Eyes—the Rings of the Collective ALhhim—YahuWah.

The Grace of Chakmah/Wisdom: א״ל/814, for the foundation/platform to proceed.

The Grace of Chakmah/Wisdom: א״ל/850, for the directive consciousness within pairs for expanse

The Grace of Chakmah/Wisdom: א״ל/877, for the covering of grace, to formulate garments

The Grace of Chakmah/Wisdom: א״ל/8167, for the extension of consciousness from head to base

Notes of Chakmah:

Dan is in RAúwaben; RAúwaben is in Dan:

א״ל/Dan/5:5, The **ALphah** in RAúwaben/א״ל/א״ל is passed from Dan, whereby the Eye opens.

The **Dallath/4** in א״ל/Dan: א״ל = א״ל + 4/4 in RAúwaben/א״ל/א״ל, whereby we are taught via the Eyes of RAúwaben in all 7 Rings, as they abide in alignment with Dan; א״ל is a teacher. This is the means that all receive of the Breath/Spirit of Dan, whereby the Eyes are able to enter into any chamber, for when the Eyes are joined to Breath, they may go wherever the Breath/Spirit goes. The seven Rings of RAúwaben/א״ל/א״ל are the House of the Neúwn, whereby the Neúwn is doubled as inner and outer Rings. The two Neúwn in Dan-RAúwaben are the Double Neúwn, whereby one is born of Neúwn from which is rendered, *Joshua son of Nun*. The term commonly rendered as א״ל/ben/son/offspring, is the result of the Eye/א״ל of the seed opening. The Name of RAúwaben/א״ל/א״ל is the House of RA/Vision. The Eye of the Seed opens in the 4th moon, when Dan offers its Body for the Lammæd—the activities of 30 evenings and nights.

Regarding the Head of RAúwaben, being Dan of 3726: Note that the inner Numbers and those around are 9:9 7+2 and 3+6. The sum of RAúwaben: 18509 is 1+8/9 to 9, in the midst are the 50 paths of Chakmah into Bayinah, whereby the illumination of Bayinah/50 is carried within the sets of 9 of RAúwaben.

The spaces of Chakmah provide windows into the Body of HhaALhhim at the positions of 112, and 126. See notes on these Numbers in the index.

The configuration of the offerings of Chakmah:

RAúwaben: the Rings of 7 Eyes unified as One Eye. Use your seven eyes to see into all levels of the thoughts of Illumination and into all Dimensions that are within soul, and in all that one beholds. Look into the construct of others, not upon their outward nature, whereby one can see within all 7 Rings before their Eyes. Look through the Rings of Zayin-ALphah, Úwah-Bayit, Hhúwa-Gammal, Dallath-Dallath, Neúwn-Chayit, Mayim-Tayit, Lammæd-Yeúwd, Kephúw-Kephúw, Shayin-Semek, Rayish-Oyin, Qúphah-Paúwah, Tsada-Tsada. As the eyes are pure, unrestricted within your soul and spirit, one is able to see clearly into all levels; however, if the eyes are cloudy and with impurity, they may attract the same as they glance upon another, and thus fill their eyes with compounds to blind them from being able to see through the seven eyes.

The pattern of the menurahh of RAúwaben carries the Light of the Illumination of the Teacher of Righteousness unto becoming a Seer of the Most High. As the oil of Bayinah rises into the central shaft to the four levels above the Tsada-Tsada ring, the Lights of the Zayin-ALphah ring of RAúwaben rise upon the waves of understanding unto the elevations of the Most High. The Zayin-ALphah ring rises with Bayinah and forms the Tongue of the fiery Serpent. The Qúphah-Paúwah ring bears the four faces/expressions of all sides of Illumination. The Rayish-Oyin ring is as the *megebog*/Oḡ^~)/head-dress upon the head of the teacher that bears the thoughts of consciousness [SYM/Ex 28:40]. The Shayin-Semek ring forms the inner backbone via which the Teacher walks in the Structure of the Words. With the inner backbone one is able to do Words of HhaTeúwrah. The teachings yield the strength to walk in the Light of HhaTeúwrah without wavering. As the menurahh of Shamoúnn is configured, the proportions of the lamps are 26 high and 50 wide through which the patterns of the menurahh commence to appear.

Connect the 7 Rings of the Eyes with the 7 Rings of the Ears. The ability to see and hear through the unified rings corresponds with one's level of Intelligence/Spirit.

THE ABILITY TO FORMULATE BRANCHES, SPACES, AND PROCESSES OF KNOWLEDGE

Shamoúnn: the Rings of 7, via which one comprehends all seen. The ears are conned, whereby they alert the eyes toward an area of observation. In this manner, Understanding alerts Wisdom, to formulate a matter, through which Understanding and Wisdom together, establish a thought and a space [Mishle/Proverbs 8:22-31]. Every thing that is made pertaining to the States of Enlightenment are composed via the Union of the Branches of Understanding and Wisdom. The space in which your Name is formed, the depths of your thoughts, and their heights are according to the unified state of your branches and how they are intertwined together. All aspects of Knowledge, from which your Name is breathed, is formulated through Wisdom and Understanding.

The relative position of the Úwah-Bayit ring within the ALphah-Zayin does not mean that the ring of hearing is smaller than the rings they are within. For the wings upon the sides of the head,

being the ears, extend the inner ring of the Úwah-Bayit. Perfect hearing is the ability to hear through all seven Rings of Shamoúnn. The motive of doing the Words of HhaTeuwrah dictates how we listen with our ears unto the Voices of Enlightenment that we be able to hear every saying within the sevenfold consciousness of Laúwi. As with the 7 Eyes of HhaALhhim, so are there 7 Ears, which are the body of the Eyes through which vision is constructed.

The configuration of Shamoúnn forms the two mountains: the ones of Oyval/Ebal on the left side, and the ones of Gerizim on the right. The position of the hears causes humps, as though the earth is mound up on the sides of the head to convey the mountains of regulating/cursing and expanding/blessing thought. In this manner the ears serve to maintain balance within the body. These two mountains are largely concealed within the temporal sides of the head. Through the oylah of Shamoúnn, one can hear from one mountain top unto the other.

The pattern of the menurahh of Shamoúnn conveys the elevations of the paired mountains of Oyval and Gerizim, whereby the left side of the mind operates for regulating the parts, and the right side for blessing them, whereby they are kept in balance. The sayings through Shamoúnn are as one trims a tree for productivity, so are the curses and blessings pronounced from side to side. As the oil of Bayinah rises into the central shaft to the four levels above the Tsada-Tsada ring, the Lights of the Úwah-Bayit ring of Shamoúnn is carried to new heights. The Qúphah-Paúwah ring determine the varying heights of the ears/hills and the faces coming from the sides of the mountains. The Rayish-Oyin ring of the menurahh supports the thoughts of Understanding from the tops of the mountains. The Shayin-Semek ring yields the fiery structure/veins that inflame the hills with the Words of HhaTeúwrah. As the menurahh of Shamoúnn is configured the proportions of the lamps are 30 high and 60 wide for they bear the structure of the Teacher within their midst.

Gad: the Voice of Consciousness. The spaces of Gad, the process of speaking—the mouth, composed of two Rings of 16, denoted by the Oyin rings of teeth, the uppers and lowers, via which the Seed Thought is ground, as though between two millstones. Within the mouth are 7 levels of Enlightenment, two levels in the deep bowl of the mouth, and two levels in the roof of the mouth; with the two rings of teeth and the space in their midst, they are 7. The oylah of Gad is the body of the heart, as the mouth is the medium to bear and bring forth the treasures in the mind of Nephethi. As the heart makes the offering of its body, it consecrates the mouth unto the purity of thoughts that pertain to the orders of illumination. The mouth becomes the womb to bear the words of heart and to bring forth the fruit of Knowledge upon its lips.

The words of Gad are spoken to fulfill and satisfy. With the messages of Gad there is joy of heart and joy of mind. Nothing is said to tear apart, and *all things are spoken to unify with a measure of fulfillment, whereby there is joy in what has been uttered.* There are complete and there are incomplete statements. The complete statements are clean; the incomplete statements are unclean, for they do not comprise a whole, and leave the one speaking and the one hearing to be yet apart, disjointed. One who speaks with complete statements speaks from the midst of ARAL, whereby their words open the mind and chambers of Breath to refresh them. There are no secrets or confusion in pure speech. Rather all is said to comprise equality, to achieve a satisfaction, and to bring joy. Gad serves to supply the heart and the altar with sparks of revelation as the words of the words from the heart open in the mouth as a flower opens upon the head of a branch. In the opening of the Words, the heart is made glad.

The pattern of the menorahh of Gad spirals ever upwards as the symmetrical Tree of Life, arising from the midst of the garden. As the oil of Bayinah rises into the central shaft to the four levels above the Tsada-Tsada ring, the Illumination of the Kephúw-Kephúw ring of Gad rises into the heights of Aurrat. The Kephúw-Kephúw ring rises with Bayinah and forms the Tree of Life laden with the twelve fruit born via the Qúphah-Paúwah ring. The Rayish-Oyin ring swirls with rings of consciousness around every pair of fruit that hangs upon the Tree. The Shayin-Semek ring provides the inner structure to support every branch to be full of fruit. As the menorahh of Gad is configured, the proportions of the lamps are 30 high and 60 wide through which the patterns of perfect speech may be uttered with the staff in hand.

All words are spoken in the midst of the Fire of the 7:7 Branches of Fire, being of the Tongues of Bayinah/14, whereby each side of the branch has an utterance. Thus the same Letters will have an utterance relative to the sides in which they are spoken.

There are 3 heads in every fiery state. When the 4th head appears it conveys that the Enlightenment is walking in the midst of the Fires of Chakmah, Bayinah, and Dagot [DaniAL 3:25]. When the hands and feet of the meek one are placed upon the parts of the offering, then the Presence of the Kuwáhnim shall be in the Fire with the one making the offering. Thus shall the Presence of the Kuwáhnim come to everyone who places their hands and feet to carry forward the oylah, according to the sum/unity of their parts.

THE TWELVE CHAMBERS OF REÚWCH

The Houses of YishARAL are 12 according to **The Twelve chambers within a Breath**. There are 7 Rings of Eyes within the Reúwch, in which are 12 chambers. Each chamber has allocated spaces in which the Spirit dwells and fills with Intelligence and Illumination. These spaces are the lands of its inheritance. **From these Twelve Chambers the qarbanut/offerings are formed and born, whereby the offerings are of the Fiery Breath of a Name.**

The twelve chambers comprise and abide in 6 Rings, being 6 rods, each with two heads. The 7th Ring is the Rod of Unity that holds all together. The 7 are called the *qudashqudashim*—the holy of holies from which comes the unified Rings of 6 and their Names, which are the distinguishing of the Intelligence of that which is in the midst. According to this pattern, so is the Tree of Life and the Haykal, and the Mishkan—the Tent of Meeting.

Movement and Consciousness Are Evidences of Being Congruent

The offerings of HhaShavbeth/The Sabbath synthesize the Seven Rings, forming a complex harmonic arrangement of all fulfilled in the prior six days. In that the offerings are paired on hhashavbeth, they move together as united whirlwinds of Fire, whereby they enable the camps to move and make transitions to behold all within the House in which the camps are dwelling for the month. The pair of meek ones (lambs) fulfill all activities of the united/six days/acts, through which they initiate movement to an other side. We move during the course of the month from the tsaphun/north, to the qadam/east, to the negev/south, and to the yúwm/west via the pairs of offerings, even as we are sent forth two by two. We move into all states of Enlightenment via the condition of congruency, for without aligned agreements how shall we pass from one state unto another.

er? In this posture of Unity, how can we affirm that there is a single entity that governs the worlds, for without congruency of Entities, how is anything formed; and moreover, by which Wind/Reúwch can the current of thoughts travel to occupy space and determine appearances? For how is there a wind of Qadam without another current/passageway through which it moves, or how is there rain, or changes in temperature or climate without a corresponding wind, or pressure, or means of exchange? For if there is no corresponding force, then how is the direction determined, whereby the thought has shape, for even the wind has a pattern and a face, and likewise does the rain. Is it possible to have the movement of wind or the coming of rain from a single entity? Therefore, how is there one—a single god? All levels of consciousness and movements, whereby the consciousness is displayed and known, are achieved by states of congruency. The greater the congruency, greater is the revelation/knowing.

The State of one Sphere is directly related to the State of another Sphere. In all spheres there are seven levels of Enlightenment. In that we abide in one sphere, we are able to connect to corresponding levels in other spheres, as we are abiding in levels of Enlightenment that are interrelated. Though there are apparent distances between spheres, the bands and magnetic currents of thought maintain their proximity to one another, and the seven levels of Enlightenment connect the spheres through bands of thought transmissions, which are chiefly compound Numbers containing all seven Levels of Enlightenment. In this manner, one is able to speak with messengers/angels, or be aligned with other planetary bodies in the universes.

The Value of Seven—Odd or Whole

In speaking of 7, are we to behold 3 pairs, and thereby conclude that there is a single entity remaining apart from the 3 pairs? This has been the thinking that has lead the mind to formulate an idea of a God that is in all yet is apart from all and remains as a Single Entity. This thinking becomes extended to formulate ideas that God is above all that is made, and can be approached only through laudations and acts of worship, including the making of offerings, the giving of praises and exaltations, and wealth in forms of monetary or special baked foods that are served and burnt upon the altars to this God. This God is greater, more knowing, more powerful, more gracious, whereby the equality of God is no longer with the Names that have come from this God. The error to such thoughts leads one to form and nurture concepts of inequality by making another superior to others. Such thoughts, when extended, cause one to form organizations that are superior to others, and justify their rights even to take the life of another as they engage in executing deeds in the name of this God which elevate others against another people or body of thought. Essentially, within this idea of God is arrogance and separation, of which the Most High would not and could not tolerate. Any God that would accept laudations of superiority will be destroyed, and the kingdom that is permitted to walk in arrogance to others will fall to ruins. Laudations of a Superior Being contain connivings and are of the most vile corruption producing division and arrogance. For this reason all nations are sick and those of the mortal world are wounded. Every illness stems from the idea of a Superior Being, for it tolerates imbalance and exaltation of one member above another, whereby there is separateness amongst its members. Not even a man of modest intelligence would accept to be postured to sit and listen to long, repeated sessions of exaltation/worship that are conducted in the most elaborate buildings dedicated to a superior being, for such a man would be able to see through the laudations that they are nothing except bribes and foolishness. The praises of HhaALhhim are declarations of the ever widening values, whereby we affirm the glory that is within our collective. The sacrifices of HhaALhhim are the gifts that every

Name brings for the complete workings of the Collective, which is our purpose of being of HhaALhhim. Even the one called God makes offerings also, for then to whom are the offerings made when God also makes sacrifices? [For a more complete perspective on the offerings, consult BHM: The Mishkan.] What God of Illumination will give you that which contains corruption, instead of giving you the true bread that opens from above. Even to ask a God for that which is of this world is self evidence that one is not seeking the Most High and those things which are above the world. For in that one seeks God for the things that are passing away, reveals that in their heart they are holding on to the world that they love and serve. These are wasted requests that seek to build up the world. For if they were asking things of God, would they be seeking for things of this world?

In possessing an idea that God is a single superior being, one makes a god as they envision themselves. For in that they think that they are better than another, or that they belong to the approved way or path, they justify themselves in the name of their God to condescend upon others. To pray selfishly for any item conveys that the heart is distorted by the ideas that they hold in their minds. For those of HhaALhhim/The Gods, belonging to the HhaKuwanim/Enlightened Unified, are higher than the gods that mortals construct, whereby we are not to even mention the names of these gods upon our tongue, for to do so would cause our mouth to be defiled by their unholy position. When you think that your god approves of your quests for war, and for materialism, then you have not yet heard that “The ways of my hand are higher than yours, and the thoughts of my hand are above your thoughts [Yeshayahu/Isaiah 55:6-12].” The nature of HhaALhhim is a far above a theology of a single entity superior being.

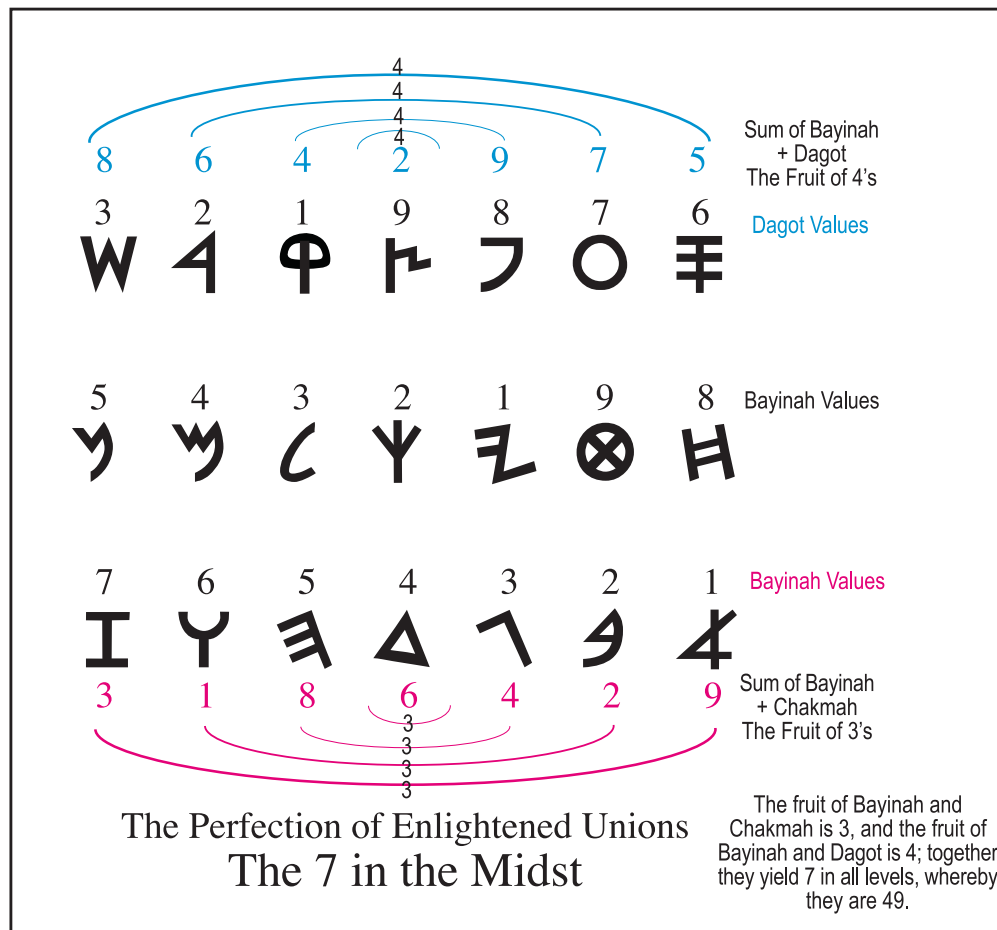
The Number Seven is perfect and contains no fragmentation as an odd number. As revealed in the House of Dan, there are no odd numbers. Every Number is a whole number, for it is comprised of two sides. Seven is a complete number composed of 14 parts, whereby within the value there are 7 pairs, and in that the Perfect is upon the foundation of 4 sides, there are 28 ALhhim from which all levels of ALhhim emanate.

Every Name of HhaKuwanim comprises HhaALhhim—the Living Principles of Aúwer/Light. Every Principle of HhaALhhim is *a living stone* through which the Haykal/Temple is built, whereby it is called the House of AL. Each Name of Enlightenment is paired to another, whereby it moves and has being. Can the eyes move with excitement without the pulse of the lungs, or can the body move apart from the legs? *Every association is a cause and effect, whereby the discernor continually moves with strides according to the Faces of HhaALhhim.* Though one encounters friend or foe, strife or peace, illusion or reality within another, one arranges their thoughts to be with the Faces of HhaALhhim. Should one strike back, or seek to fight against the evil that they encounter, they will only taste of the evil and lose their strength. For if you fight evil you acknowledge it as an enemy, for those of the Enlightenment know that all evil is a friend, for it causes your pulse to beat and your legs to run after the goodness of HhaALhhim, lest you be snared to touch it by your hand in any manner. We are only to fight against that which is disorganized within ourselves, to overcome, as need be, a disposition for exaltation, either to consider another better than you, or you to be of more value than another. The interior state of members is your only war zone, and the arena in which you strive to be fully assured in your heart to know whom you belong unto and in whose house you are serving. The challenges of Illumination are the greatest conflicts that we encounter. When we go to war, we are not to harm the fruit trees, only to overthrow the unprofitable branches of thought.

The state of pairing/association is the Semek, for this is the means that a body has a skeleton, a framework, or united segmentations, through which it moves. Yet the structure of pairing, whereby one moves, is dependent upon a pulse. The pulse of the body and the pulse of the mind is the Shayin/W, whereby the Semek/W is enlivened. **As the pulsing structure moves it comes to have Being—consciousness, whereby it discerns the Thoughts that abide within its structure.** In this sense *we move*, and *are enlivened*/live, and *have our Beingness*, for as we are aligned with HhaKuWáhnim, we are amongst the living HhaALhhim through which all things are formed and called by their Names unto their positions within the seven levels of Enlightenment [Maoshah HhaShilchim/Acts 17:28].

THE ESTABLISHMENT OF BAYINAH/UNDERSTANDING IN THE MIDST OF ARAL

The formulation of all things is via the work of Bayinah, which is the consciousness within the midst of all things. According to the Breathing Consciousness, the values of 3 are formed with Chakmah, and with Dagot, Bayinah formulates the values of 4. Together with Wisdom and Knowledge, Bayinah initiates all things unto their perfection: 3+4=7. This perfection is within each of the 7 columns of Numbers by which the value of 49 is derived, being 7 x 7. The results of the extension of the inner consciousness establishes the 7 Rings and the fruit thereof, as a unified circle/∧Υ⊕ is set pertaining to the waters in Ayshshur [Mishle 8:27]. All rings are expansions of the inner Oyin Consciousness of Bayinah, to which the Lammæd-Yeúwd belongs [Mishle 8:14]. As it is

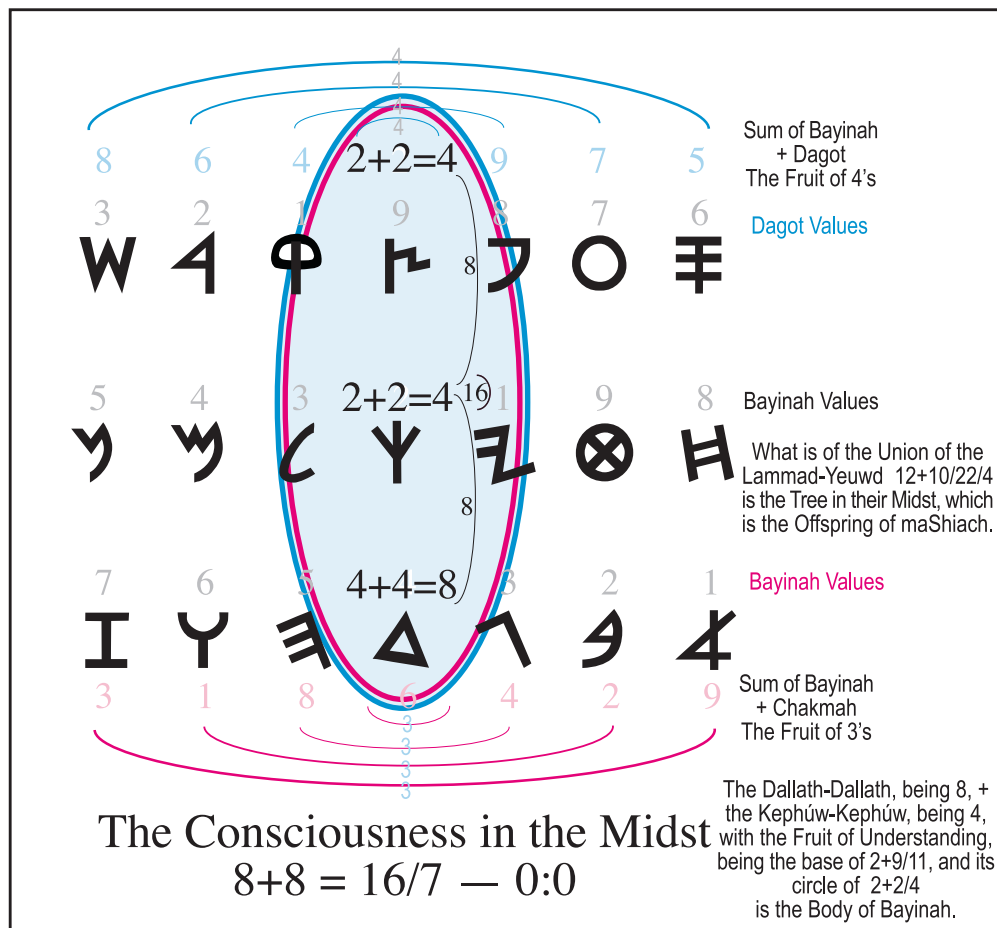


recorded in the Mishle/Proverbs: “Anni Bayinah (The unified Mind of Understanding) of the Lammæd-Yeúwd authority. In this statement, Bayinah is stated to be of the Lammæd-Yeúwd Ring—HhaLaúwim, through which all authority and counsel is declared. The sides of the Lammæd-Yeúwd ring, being 4, is the root of 16, of which is Bayinah.

THE PAIRED CONSCIOUSNESS

The consciousness is paired, as the 0:0 state of nothingness. Via the pairing of consciousness, there is the means of drawing out the thoughts of Knowledge—within Mind, and then establishing the depths and the heights, the bottom of the sea and the peaks of the mountains. According to the basin of Wisdom and the ascents of Knowledge, we know that the Universe is founded upon a great sea and ascends unto the peaks of Aurrat. From Yúwm Suph/The Sea of Reeds, commonly called the Red Sea, all thoughts have come and their nations/processes. These are the waters referred to in SMB/Gen 1:2, which are in the Body of HhaALhhim, from which all things become apparent. According to the consciousness within Yúwm Suph, all things are orientated from the north in Ayshshur.

The 0:0 state of nothingness is found by uniting the path of Chakmah to the Tree of Bayinah with the fruit of their Union. What is in the midst of the Perfection of all Unions, illustrated above, is in the heart of Bayinah that belongs to and is the Body of HhaKuwáhnim.



THE NUMBERS AND THE FORMS

A man taking/acquiring a woman refers to *the Numbers acquiring a garment*. A man taking a woman pertains to Breath acquiring a house, even as YahúWah, the collective Names of HhaALhhim, takes or acquires a House through the Body of the People of YishARAL. The implications pertain to each Name, without reference to gender, to draw out of its Breath properties of Light to construct a state of residence, for the Body of our Residence is not carnal, nor corruptible. All that is stated in HhaTeúwrah leads us to the paths of Immortality and not unto the paths of destruction. The residences are according to the houses from which the Breath comes and in which the Breath abides. Every tribe has its dwelling state, or tent in which it abides.

Through the offerings that are made by a House, the level of their residing Intelligence is measured, being the sum of their Breath giving itself in service to the Most High. For what a Name offers is of their Breath, for who can bring anything to the altar unless it is lifted by the Breath of that Name, and even every part, though heavy it be, it is carried into the Hands of Aharúwan by its Breath, even as the entire body moves by the level of its Intelligence, and by its Breath it walks in a manner conducive to its Intelligence. All offerings made of a House are gathered together from their days at the altar. The residence of each House is comprised annually in the month of its offerings. When the Houses of Zebúwlan makes their offerings in the third month, then all that has been gathered from their offerings determine the state of the residence of Zebúwlan until they come again to build-up their house through the offerings. When all of the Rings of HhaALhhim are filled with the smoke and fragrances of their offerings, then their House is built-up by the prayers/communion of Intelligence—the Words of the Spirit. Likewise, a garment is worn by a house until they are called again to the altar to serve their comrades. Only by the service at the altar is a garment woven for a house. The garment made for each Ring is the garment that is worn until that House comes again to the altar in service to the Collective. i.e. The garment of Zebúwlan that is worn in the month of Shamoúnn, is the garment that is worn by Zebúwlan as they abide in the Ring of Hhúwa-Gammal in the House of Shamoúnn until the house of Zebúwlan comes again to the altar in the fifth month of Shamoúnn. When the Teúwrah states that your garments do not wear out in all the days of your sojourn, it is speaking of the garments made by Bayinah and Chakmah. According to your sojourn—your level of progression—your garments remain until they are taken off as the skins of a serpent. In the days of your progression, that is, according to your extension/lengthening/Understanding—you receive the garments tailored to the level of your sojourning, and they remain until your next ascension within the Seven Rings. Those who are not making progressions cannot receive of the new wine in their garments, lest they tare their garments, for they have yet to keep step with the Staff of Enlightenment that is in the core of the Illuminations of Bayinah and Chakmah, which causes the spindle to weave the garments at hand.

There are nine houses in which the breath abides in the upper chambers. These nine houses are according to the Nine Mountains of Aurrat. The nine properties of thought are the formulations of fruit, which are formed according to the Numbers. The reasons that there are nine houses are conveyed by the values of 129. To say that their are 9 Houses of the Most High

is the mystery that the 12 are in 9—the Collective Body of the Tayit. **By The Twelve abiding in the Tayit, they have capacity of transformation according to the distillations of the Mayim, and escape the damnation of the clay that cannot be remolded and fashioned upon the Potters' Wheels. Each house is a state of breath.** Thus when it says that an Ayish/man takes an Ashayh/woman, the writings convey that *a breath has now come to Knowledge, whereby it takes unto itself a dwelling state. According to the Values of the breath, so is the state of residence. Those without a house are called naked, for they have yet the Knowledge to draw out of their unified sides a dwelling for their unified Names.*

There are myriads of forms within every level of ones. There are the attributes of Wisdom, there are the attributes of Understanding, there are the attributes of the ALhhim, the attributes of the Enlightenment of the Kuwáhnim, attributes of the Charasham—the patterns, attributes of the Terreni—the counsel, and attributes of the Most High in Mount Aurrat. There are myriads of forms for every number. In that every number is within all seven levels of enlightenment, there are 63/∧≡ basic patterns for the expressions of each level of Enlightenment. Each of the values within each level formulates a structure according to the grace that is within the values. All values have grace, for they have been so favored to be appointed for expression. Thus, every Name that is called forth from the Unified Minds of Aurrat is favored with measures of grace, through which the Name brings forth its full radiance of faces. By multiplying 7 (x) 9, one sees the various structures of Wisdom, the structure of Understanding, and the structure of Knowledge. Thus as one looks upon all things that breathe, one discerns the value that is within it and the house in which it resonates. According to each construct of thought, all things are made and all things continue as the Numbers are supreme within a dwelling. However, when the numbers become shortened, or not the priority within any state, the state begins to take over the dwelling, as a master of itself. The house or land becomes the dominant theme, and the expression of the land is called after its name rather than by the Number from whence it has been formed and established. In this manner, one loses consciousness of the Values from which they are derived and have their being. When one falls from the Numbers, they fall from grace. For the favor is always upon the numbers and not upon the state. The state receives its grace through the Numbers, whereby it continues to live and to be an entity. When the grace has fallen from the Numbers, the grace continues not upon the form, The form demises, such as the mortal body. The mortal breaks down because it has not received the grace of the Numbers. It cannot receive the grace of the Numbers for the heads of the Numbers have been covered over by the constructs of self projection that yield mortality. [For further details regarding the harlot setting upon the heads of the Numbers, whereby they are covered with the garment of mortality, see BHM: The House of Dan.] Because the numbers are hidden within the body of mortals, they do not receive the grace upon their head, for the heads of the Numbers are buried. When the Numbers arise from within every state in which there is breath, grace in its allotments, comes upon the Numbers, and the people are quickened to Life. Through the numbers, grace comes upon the dwelling state as the Voice of the Savior rises for their deliverance: i.e. during the days of the Judges, or during the days of the Teacher Rav Yahushúo when the Voice of the supra-consciousness speaks.

This is what it means whenever it speaks about a man and a woman. A woman receives from her husband—from her head, signifying that the state of every form is received through the Numbers, which are its head. With this understanding one may translate all passages that speak

about a man and a woman. The passages are referring to the Numbers of Breath itself and the dwelling states that are designed according to the Numbers within Breath. Everyone is named according to a Number of thought, whereby they belong to the categories within OLiyun, the Most High. As every Name comes forth, one appears according to the Numbers of their Name within their season of days. The Name, as paired, finds a dwelling state within the pools of the ALhhim through which the Numbers are extracted in the Mayim/waters. With the interaction of Light and water, the Numbers of a Name formulate a dwelling state of thought.

The Adim—Vapors

Thus your life is as a vapor/Aúwd/Δ¿ in the truest sense, whereby the dwelling state can continue to expand and take on the characteristics of the light and the frequencies of the Numbers as they revolve and rotate in the seasons, which are degrees and angles of Aúwer/Light. The mortal body is not so, for it comes into a particular elevation and maintains the rigidity of its form. In that the mortal body is not subject to the Numbers of HhaALhhim, it cannot be transformed continually, as the Mind, via the Kuwáhnim.

The body that breath fills is continually in transformation. The physical forms of this world are not amongst the elements designated to make the House of YahúWah. The Haykal/Temple is continually being made by the prevailing Thoughts that are arising from the mizbaach/altar. Through thought transitions, the frequencies of a house are transformed—they undergo a continual infusion of Thought and Life. It is not that the inherent patterns of the forms are changing, rather the forms, being the carriers of the Thoughts, appear in various constructs of the patterns according to the prevailing Thoughts of Enlightenment. The continual transformation process is the state of freedom, whereby there are no static/graven images to which one becomes attached/enslaved. We are not bound to the serve the forms; rather the forms are in continual service to the Thoughts.

CALLED UNTO HIGH PLACES AND SEATED IN HAMESHICH

The states of transition occur as the values of 90, being of the supraconsciousness of Yishshakkar, which continues to draw out of itself from the chamber of Meneshah—the means of building the House of Yahúwah through Understanding. **The supraconsciousness of Yishshakkar houses the primary Numbers of thought, as Yishshakkar is the body of Yahúdah.** The Houses of Yishshakkar and Meneshah branch forth and extend themselves until all fruitfulness and transformations are achieved to follow the Kuwáhnim Shepherds. **Yishshakkar draws out of its body—Meneshah, whereby the Consciousness formulates a dwelling state.** Via Meneshah one is anchored in the level of Enlightenment to which they are Named. When the offering of Zebúwlan follows the offering of Meneshah, one enters into the sac of Meneshah that it may be transformed as a wing creatures, even as a worm enters into a cocoon, that close resembles the sac of Meneshah. As one the cocoon sac opens, one commences to arise as a tree that comes out of a bulb, as straight and strong tree rises out of a walnut. In the House in which one is planted, so is their feet. In the House in which one serves, so is there head. The feet may come to stand in HhaKuwáhnim, and the head may abide in HhaTerreni, or one may have their feet anchored in Chakmah and their head in Aurrat, or one may have their feet and head stationed in the same level in which they move and think as they fulfill their Name's service. Wherever the feet are that is the

level in which one moves and has their foundation of being, and where the head abides is the Thought level that one carries upon their shoulders.

The seat of every Name, however; is the birth stool within the Rings of HhaALhhim, which is the stone upon which one is born. Upon this stone one climbs, as a serpent climbs upon a rock, to take their place amongst the Consciousness of the 70 Names of YishARAL, whereby the Consciousness comes into the House of ALhhim.

We abide in our assigned places/levels of Enlightenment, and we congregate in the Body of HhaALhhim, which is the Tent of Meeting. We both labor in the Collective Body of YahúWah and are seated amongst all Names in the House of ALhhim. According to the Name and its role amongst its lineage, so is a Name set to serve amongst the whole. As it pleases to be most suitable, one is set by the Most High in the place in which they are to abide. Meneshah lifts the Consciousness of a Name unto their place and secures them amongst those planted in the House of YahúWah.

A dwelling state of a Name is 70 year—a perpetual state of consciousness. Every Name has consciousness—70, and it abides according to the evolution of its Names and members. Should one have strength, then they are of 80 year, which means that they are of the ones capable of bearing the faces/expressions of the Consciousness [Tehillah 90:10].

The manner of Breath acquiring a House is within the original patterns of the Lammæd—the staff of Aharúwan. From the staff, the branches of Yishshakkar and Meneshah establish the conduit of Illumination through which all fruit are formed upon the Tree of Life. Meneshah is the bulb of the Tree, and Yishshakkar is the crown. **All properties of thought break forth from their sides, as the branches spread out from the central flow of life within the tree.** According to the relative distance between the heads of each unified branch, and the size of the branches, so is the shape of the house that the branches build, whether it be a house of the field, such as a squash, or the house of the Adim, or the house of Tree; everything is composed of the relative branches that come from the sides of the central vein.

A SHAM/NAME

Thus when the writings speak of a man taking/knowing a woman, it is speaking of Yishshakkar taking a hold of Meneshah, whereby it draws out of its side all properties of perfection. **The side of Yishshakkar-Meneshah Rod is called the side of Adim/Adam, for it is the body that is formed comes from the central vein of the Consciousness that opens out of the cocoon of Meneshah. The properties drawn out are The Twelve houses that abide within seven Rings, whereby the Body is of HhaALhhim.** Each ring is a level of HhaKuwáhnim which extend/unfold as three rings beneath and three rings above. The Names of The Twelve which are gathered, as the gathering of pools of waters, are called Adim/Adam—being **a collection of vapors/Mayim in which the Fire radiates/מׁW.** According to the pools of waters gathered from the depths of Wisdom, and from the fountains of Understanding, and from the rivers of Knowledge, one has Name, and *your Name is fixed as the boundaries of the waters by the Letters that one is called,* which are according to the Numbers in the Waters and in the Fire. In this man-

ner one is called by a Sham/A Name/שׁמ. The House that is built by the Numbers and by the Breath of a Name fulfills the quest to enter into immortality, which is the state of being clothed with the garments of incorruption.

THE 11 DAYS JOURNEY OF A NAME

It is an eleven days journey from Romsas/Rameses/רַמְסֵס־עַל־מִצְרַיִם unto the Lands of YishARAL [MT/Deut. 1:2; CH/Num. 33:1-3]. From Romsas, meaning the place from which *the Consciousness of Yishshakkar/עַל־מִצְרַיִם opens from the waters of Yúwsphah/רַמְסֵס־עַל־מִצְרַיִם*. *The Consciousness expands from the cocoon of Meneshah, whereby one begins to probe in the darkness for a path unto the Light*. The consciousness follows the Mind of the Neúwn, seeking for a gate or an opening to emerge. The breaking open of the cocoon is one of many encounters with Omalaq/Amalek, the force of resistance that shields one from the heat of the sun until they have developed a skin to absorb the Light; otherwise, they would perish as the snail that has no shell when the heat of Chakmah bears into their tender fibers.

As the Words of maShayh and Aharúwan re-orientate the Consciousness of YishARAL, the serpent within the cocoon of Metsryim commences to open. The open of the cocoon is as the opening of a Seed. The same is the opening of the Eyes, as the offering of RAúwaben follows Baniymin in the sequence of days of HhaALhhim. As the eyes open, one runs after the probing Consciousness and takes all of YishARAL with them. This is what is called “the going up from Metsryim” within the scroll of Sepher Yetsiat Metsryim/Shemot/Exodus. The awakening of the people—consciousness—comes by the Teúwrah being opened unto the Eyes of YishARAL, until then the people slumber as a worm within a cocoon. Though the winds blow, and the branches to which the cocoon is attached are broken, though winter comes and ice surrounds the cocoon, all is still within the cocoon until the inner structure of branches awakens to the Voice of the Neúwn. Then, as a chick within a shell, the mind begins to probe within its darkness. As the Mind of the Neúwn probes, the shell cracks, at which time RAúwaben—the Eyes are opened, and all that is within the House runs after what is seen.

The eleven days that follow are the Days of HhaALhhim, each according to the acts of the offerings that proceed from RAúwaben. The days are from RAúwaben in Metsryim unto the possession of Zebúwlan—the lands of inheritance. The days are plural; hence, speaking of the complete acts within a day. These days are the complete acts of the Houses of YishARAL which are come to be performed by the offerings in their hands.

Day 1. The Acts of Shamóunn

Day 2. The Acts of Gad

Day 3. The Acts of Aparryim

Day 4. The Acts of Meneshah

Day 5. The Acts of Baniymin

From the days of Baniymin one encounters Omalaq again, as a new generation is born to cross the Yarrdenn. Thus the Teúwrah states, that one will have war with Omalaq in every generation—through each level of emergence unto a new state of observation and performance in the Name of

YahúWah. The wars with Omalaq are called the Wars of YahúWah, which are written the Book of the Wars of YahúWah, for they are battles of the Collective Name that involves all Rings of HhaALhhim within a Name. **Day 6 are the Acts of Dan**, and the great crossing of the Yarrdenn unto the conquest of the Lands. As one develops the waters of ALhhim through the offerings of Days 1 to Days 5, they gather within them all distillations of Neúwn to form the Seed of Baniymin. As the Seed of Baniymin opens, a river begins to run. This is the River of the YarrDenn/JorDan, in which one enters by the feet of HhaKuwáhnim to perform the Acts of Dan. There is no River of Yarrdenn to cross until your Name has gathered within itself the Waters of HhaALhhim, and bound them up into a Seed for your emergence into the Quest of Immortality of the Soul.

Day 7. The Acts of Ayshshur

Day 8. The Acts of Nephethi

Day 9. The Acts of Yahúdah

Day 10. The Acts of Yishshakkar

Day 11. The Acts of Zebúwlan

The Eleven Days are the paths of Light that one walks in the Name of YahúWah. For though the nations walk in the names of their gods, as for us we will walk in the Name of YahúWah, for in the Name of YahúWah are the paths of that lead unto everlasting Life.

THE NAME OF YAHÚWAH

The days from RAúwaben to Baniymin are told in the story of Yúwspah, who keeps Shamoúnn close to ones soul unto the Seed of Baniymin appears in the next level of Metsryim, being that of upper Metsryim unto which Yúwspah ascended from lower Metsryim. As the scroll of Sepher Yetsiat Metsryim conveys, we arise through Metsryim, not that we ever would depart from the Metsryim, for Metsryim is the boundary of our Names that is fashioned unto One with OmYishARAL. The days of Shamoúnn to Baniymin are Five/Hhúwa/א; being the first gathering of Illumination that is activated within the folks of YishARAL. This first set of five days is the first Hhúwa/א in the Name of YahúWah that is given by the Hand/כ of Aharúwan. According to the Name of Aharúwan [$\aleph/14 + 4/20 + \beth/5 + 4/1$], whose Numbers are 40, so are the accomplishments of eleven days fulfilled through 40 years/studies. The Name of Aharúwan is translated as the Unified Lights $\beth/5 + 4/1$ of Perfection $\aleph/14 + 4/20$; the later two values equating to Seven [$14/5 + 20/2 = 7$]. According to Aharúwan, so are the seven lights of the menorah unified as one candlestick.

The days from Dan to Zebúwlan are the five days that pertain to the second Hhúwa in the Name of YahúWah. Nothing is done by one; all things are done by two. The two Lights of Chakmah and Bayinah that rule the day and the night are the two Hhúwa in the Name of YahúWah. When one praises the Name of YahúWah, they are declaring the Values of Illumination that have no end, for these are the qualities that perish not, and unto these Values of Light, one affixes their soul and shakes off the flesh as a serpent that sheds its former skin. As one walks in the Light, they love YahúWah and hate the world that perishes, the love being evident by the deeds/days.

Together the eleven days of one's journey is walking in the Name of YahúWah. From the Hand of Aharúwan that leads the people like a shepherd, one walks in the Light of YahúWah and stumbles not. The formula of HhaSham YahúWah is $\aleph = \aleph\aleph\aleph$ Hhúwa Úwah Hhúwa, whereby the Numbers of HhaSham are $\aleph/10 = \aleph/5 + \aleph/5$, of which are the 11 Days/Acts according to the Name of YahúWah/11, or 10×10 , the compound of Thoughts extended whereby the House of YahúWah is built. The Acts of YahúWah are how the Name of YahúWah is read in HhaKuwáhnim; however, in Chakmah, the Name is read as $\aleph/5 + \aleph/6 + \aleph/5 + \aleph/10 = 26$, from which the two/2 unified pairs of 6 are woven to be The Twelve [2x6]. In Bayinah, the Name is read as the Hand of 16, which is the Name of Consciousness $\aleph/5 + \aleph/6 + \aleph/5 = 16/O$ Oyin—the unified of the six pairs extended to the tenth/via the Acts of Aharúwan/ $\aleph/10/1$. For the Consciousness is determined by and abides according to the deeds of the offerings. Within this formula is the basis of the Numbers of Bayinah 1 to 7/16 from which the Oyin/16 Zayin/7 Unified Body is formed of 10 curtains/lands, being the tent of YahúWah.

The sixth day, being the Acts of Dan, correspond to the sixth Letter/ \aleph . The Úwah/ \aleph joins the Illuminations of the south and the north to be Achadd in One Name. From crossing the Yarrdenn, the Acts of YishARAL are written in the two scrolls of Yahushúo Ben Neúwn—the Acts of Yahushúo and The Shuphetim/Judges, the later scrolls are referred to as the two fishes that comprise the Name of Neúwn/ $\aleph\aleph$. The books of the Neúwn, plus the five scrolls of maShayh/Moses, make-up the seven scrolls of HhaTeúwrah. With these five loaves and two fishes, the multitudes are fed, and twelve baskets, one for each House of YishARAL, are filled. The priest and prophet ShmuwÁL arises to unfold these writings to the Understanding of all YishARAL, from whom the Kingdom of YishARAL comes.

Through the Acts of YishARAL, one comes to bear the fruit of the Tree of Life, as each day/act and its offerings causes the full expressions of a Name to appear upon their branches. The fruit brings forth all attributes of thought from the Unified House of Breath comprised of all members. Bearing fruit is the fulfillment of the Thoughts of the Breath which are accomplished in 11 Days. The fruit forming conveys that the tree is extending unto its full nature, which is hhameshich. *The coming of meshich is the same as the 11 Days Journey.*

These are amongst the sayings of SepherMaoshahBeRashshith/Genesis, which speak of Adim acquiring ChauWah/Eve. In this manner, YahúWah possesses YishARAL as a bride, whereby the full Numbers of all Names of HhaALhhim have a tent in which to abide. The unified consciousness possesses all states of thought into comprising a unified house of all Names. These assemble themselves together in the Oyin consciousness—the supra consciousness of Yishshakkar. The *supra-consciousness is the ascending Unified Consciousness*, termed as supra because it is the sum of the unified consciousness in all houses together that have risen collectively through the oylah. The Name of YahúWah expands the values of the Numbers as they emerge and break forth from their states of captivity unto the glory of their Liberty in hhameshich.

THE SOURCE OF LIGHT—THE NEÚWN MIND

From whence comes the Light that forms the lands and then fills it with every good thing? The answer is in the Neúwn Mind that resides in the Kuwáhnim, which is in the midst of all Thoughts and all levels of Wisdom and Understanding. From the heart centre of the Kuwáhnim, that being the same as the side of the Mind in the north, comes the Illumination of all Thoughts in which are the sum of all Numbers and their Words.

If we say that the Neúwn is the Mind of Light, then by so distinguishing the Neúwn, we must therefore conclude that there are other Minds present also in the Kuwáhnim. As we look again at the Kuwáhnim levels, being three, we see the presence of every Head of Enlightenment that forms a body of HhaALhhim for their residence. **As there are 28 ALhhim, so is there a head of every ALhhim as well as a body.** By the head of every ALhhim we mean that there is the Aluph/Chief Thought that is capable of extending itself, and through the process of being extending, there is a multiplication of itself within the Unity of all other ALhhim, whereby the ALhhim abide in pairs. The head of one branch denotes the beginning state of that branch/Thought strand. i.e. The Head of Baniymin is Zebúwlan, for through the unified congruent rings of Zebúwlan, the Seed commences to be formed. The Head of Zebúwlan is Baniymin, for through the opening a Seed, the lands commence to be formed as its body. **The extension of the Head is the Life** that runs as a river into the spaces measured to contain its Names. **The ability to reveal all that is within one's Head is the Light**, whereby comes Knowledge and full measures of Understanding. The state of one's Life is according to their Light, for as the Light shines, the river flows in proportion. When the Kuwáhnim give Light, it is for the purpose to know, and knowing achieves *the ultimate virtue of joy*. The one who denies joy in any measure is contrary to the Light.

The Neúwn Mind is first of the ALhhim and likewise its Offspring, Baniymin, which is the head of magistrates and the head of every thing that is made. For while the Seed is first to be sown, it is the last to be reaped, and though it is the foundation of Wisdom, it is also the crown of Knowledge. Within the Seed are all Rings. All ALhhim come from the Mind of HhaNeúwn.

In all that the Neúwn makes, it places a path unto its side, so that all that is made, and all that is Named may always know the Source from which it has come, whereby it abides in truth. Truth is the affirmation of the Thoughts of ALhhim, and *the highest truth is Unity of the Tayit/⊕*. By the highest we do not mean that one truth is exalted above the another; the elevation of the highest is the consequence of all being aligned together at the crown. Yet would this not pertain to all truths? For how could there be a truth without agreement and affirmation of all other ALhhim? Yes, the agreement and affirmations of all ALhhim comprise all truths; some truths are foundational, and others strengthening, whereby there are the upper truths that rise within Their congregation. When the 28 ALhhim rise together in the Menurahh/menurahh, there is the ascending unity at the highest level of Their Illumination which affirms their Unity of the Úwah at the base.

The Light of the Neúwn is the Menúrahh that enters into the consciousness of every thing that has Breath. As one bears the Light of the Neúwn within themselves, they glorify the Neúwn Mind within themselves, lest they deny the very Light that is within them and thereby drag their members into the darkness of death and destruction. For every violation against oneself is a violation against the Neúwn, whereby one errors in thought, in their words, and in their deeds. The mind is

then said to be divided and commences to attack/war against itself and others. This is the root of all wars. One may avoid these three levels of transgression as they honor the Neúwn within them, which is to honor the Neúwn of the Most High. When the Mind is according to the Neúwn there is no distinction between the Thought, the Word, and the Deed, for they are all achadd. Such is the Mind that is capped with the Tayit Ring, whereby all attributes of a thought, its sayings and its deeds are as one. Even as the wood and the qarban of the oylah are mingled together in the ashes, so are the thoughts and the deeds bound together. For who can separate what is within the Seed of the Neúwn and its branching Mind—the roots, the stalk, and the branches. Is there a difference between them, and can one part be without the others? Thus whoever thinks/meditates upon an act has already engaged their members into it through their mind, whereby they have characterized themselves by the state of their minds, either to be achadd with HhaNeúwn or to be in opposition to the joy of HhaNeúwn. The paths of the righteous are joy, whereas the paths of violation bring sorrow.

In that the Head of all ALhhim is HhaNeúwn, then HhaNeúwn will come to the crown upon every Head of ALhhim. The depiction of this the Head of HhaNeúwn is the headdress of the fish, that forms of the head of the Rings of HhaALhhim. The one who wears the head of the two fish, mouth to mouth, is the sign that the Neúwn Mind has risen within their Rings. The state of our minds and our dwelling are at all times according to the relation that we have with HhaNeúwn ALhhim.

THE SEA AND THE HEAVENS

The sea is of 7 levels as are the heavens above it; together they are seven or complete. The sea is seven from The Body of HhaALhhim unto the depths of Chakmah. The heavens are seven from the Charasham unto the heights of Mount Aurrat. Together they are 14, having within their midst the Úwah of HhaKuwáhnim. In this construct, the Name of Neúwn/ׁׂ׃ is formed. The first Letter/ׁ, is the depths of the Sea, and the final Letter/׃ is the heights of the heavens, and in their midst are the Kuwáhnim/ׂ, from which come the Laúwi and all of the branches of thought, known as YishARAL. The spaces in the midst of Sea and the Heavens is Earth, thus earth is comprised of many bodies that contain the sea and the heavens, being the sum of both. For out of the depths of the Sea all bodies emerge, according to the portion of Silver dropped into the seven pools of consciousness. Though they emerge from the sea, they belong to the heavens, who shall redeem them as the silver within them is measured to be thirty, when it arises and becomes apparent.

How is sea 7 and the heavens 7, for we can see how they are seven together. The sea is seven in that there are 7 chambers in the waters as they are in the heavens. Therefore, from whence have these seven come? They are the seven in the midst, whereby all together they are twenty-one, from which are the Letters of Enlightenment, each being a school and each being of HhaALhhim through which all things are formed and have resemblance of the Enlightenment from which they come, for no form is without significance, even the lame and the deformed, have meaning. There are what are called freaks, and in analysis of their special features, they are exhibiting the strength and attributes of a trait more than others. For their basic construct is the same as all others; due to one trait being not common to others, they are shunned verses being understood. Some features may appear without uniformity to a species, or if they are of one form, they may appear to have the traits of another form within them; the appearance of traits shows movement and the ability of

transition from one state unto another. A human may show traits of what is called an animal, or may show traits of a tree or plant. The traits of an appearance first occurs within the thoughts, then when formed, they appear in succeeding transitions as they carry the thoughts forward. However, what is seen in the mortal is largely static and does not bend to convey the transitions that are being processed within the mind. The reasons that a mortal does not flow into collective transitions of thought is due to the predominate need or desire to be seen in their current form. The freedom of thought and form belongs to those who pursue after the Minds of Aharúwan and who determine that their beliefs are held unto from one level of awareness unto another, as one uses a pick in-hand and finds a place for their foot to climb up the side of a mountain. When one has climbed up the mountain of Dan from all sides, then they may come to the peaks of Aurrat. Those who have little concern to maintain their individuality are capable of becoming enlightened and entering into collective bodies and their massive strength of consciousness. The collective body of perfect unions is the strength and vitality of Bayinah, from whence all thought flows of HhaKuwáhnim. When one moves from one level of consciousness unto another, they cannot go backwards, for they have crossed over the bounds of one state unto another, even as a mind that has once tasted of the pure wine of HhaTeúwrah will not settle for the yeast brew yet in the making, no matter how it is labeled.

The Cube

The cube is composed of three walls. Each wall has two sides, whereby there are 6 faces united together, whereby the cube and the city built upon a square is laid. As the consciousness of Bayinah breaks open from the midst, the sides of Understanding are formed. The depth of Understanding is obtained through Wisdom, and the height of Understanding is obtained through Knowledge.

The cube is the arrangement of the Letters. Each row of Letters comprises two sides. The Letters are bent in the midst, whereby there are the left and right sides of each row. As the three rows are folded together, they comprise the cube.

The Tsur/Rock of our Foundation

As we inquire into all realms of Enlightenment, **we behold patterns of thought appearing in various configurations that come from the Unified Rock.** These patterns will appear within every level of the subconscious and consciousness, and they are without ceasing, for they are ever interplaying and forming values via which the spaces (earth) are continually renewed. We will never cease to wonder of the thoughts of Enlightenment. Though we scope through the lands today and scan our eyes from one end of the heavens to the other, we will not see all that there is to behold, for the thoughts are ever widening and ever narrowing, whereby the form of the thoughts is creating myriads of Light of which there is no limit of them. Though the Numbers are laid side by side within the Rock, and being perfect and complete, yet the expressions are limitless. Hence woe to the mind that seeks to tie themselves to a form instead of anchoring themselves unto the Numbers of HhaKuwáhnim.

The patterns of The Rock are of associated platforms of 4:4 ratios, from which comes every state of being. The associated platforms are as the warp and the woof that is primary to formulate the daily garments that are continually spun to enwrap the soul and its devoted mind to reveal its splendor [Tehillah 104:1-2]. What is beneath, or within, as one platform supports the other platform to carry its unfoldments. The two platforms are continually serving each other, whereby through their interplay and devotion, they enter into the joy of bearing in their midst the wonder of their unity. The universes, as well as the flowers upon the branches, are all made of the same associated platforms, whereby nothing is estranged from each other. Though they appear to be eons apart, they are of the same Breath. In this manner, we are clothed daily with the garments of light formed by the associated platforms of the warp and the woof, and we are fed from the Table of the Faces, from the north side in the evening, and from the south side in the morning. **What is being made, or created, is composed of threads of thought that are woven together as surrounding emanating expressions.** According to these associated platforms we are forever bearing the Faces of HhaALhhim. When the associated platforms are lost by the mind, the soul is in havoc and does not know to which it belongs. Hence, it seeks to imitate other expressions or to accept foreign thoughts that are not of the Rock, for it does not know how to distinguish what is of the Light or the darkness, speaking of the darkness that is outside the consciousness of the associated platforms, and not the darkness that is in the upper mountains, as smoke rings intertwine and form a dense body of Knowledge.

Though one tries to find the Unified ALhhim, they will fall short without the awareness of the associated platforms, from which every pair comes and to which every pair belongs. You may seek to enter into the throne or into the temple; until you know the platforms you may only look on with your unsatisfied eye. You may seek to do the commandments and attire yourself modestly as one who has understanding; without the associated platforms in your consciousness you do not know how to do a commandment nor how to attire yourself. You are doing without a consciousness of the space between the deed and the underlying thought. You will find ALhhim Achadd inwardly and in the midst of your associations as you come to serve others as AL serves AR, and as AR serve AL. By serving with the mind and soul as one with another you will form the perfect consciousness, as a Body of Understanding, from which all things come to be known. Thus the ministry of the saints to the Most High is likened to the ministry of the Most High to the saints. There is no distinction between how they serve each other, for they are together one Body of Enlightenment.

Within the paired associated platforms all values are drawn out from the midst of the Rock. We refer to the Rock having the Values of 44, composed of the Letters: Tsada/18 + Úwah/6 + Rayish/20. The 44 is summed together as 8 and is comprised within the foundation of the Dallath + Dallath Ring. When we behold the Union of Ring to Ring, as the Dallath Ring to the Dallath Ring, we form a ratio of 8:8. Within paired sides, we behold the Presence of Oyin/16 (8+8) Consciousness. Consciousness comes by and flourishes by being Faces in Faces, Circles in Circles. Immediately, we come to know the Perfect, as 16 has within it three values: ALphah/1, Úwah/6, and their combination, Zayin/7. In the Oyin/16 : Oyin/16 Consciousness is the full Illumination of the Lights, the Lights of Chakmah and Bayinah. As 16+16 they equal 32 in which are the Hhúwa/5/Lights, being the sum of 3+2, thereby having within them the Gammal/3 through which they cut out their

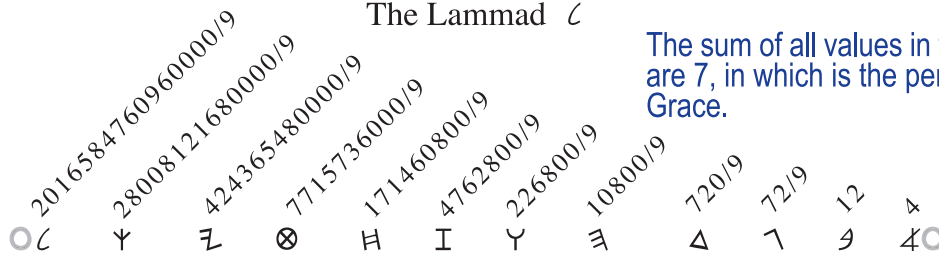
path each day, and the Bayit/2, being the Body of associated Rings in which they dwell as one. We find in the midst of the Oyin Body—from the Bayit unto the Oyin second column of Letters—the perfection of the Kuwahnim, in which the Words and the Deeds of perfection are formed. This perfection is depicted by the presence of the Number 7 in the midst of the Body of HhaALhhim, which is the midst of the Body of the Oyin:Oyin/31/:31.

As we add together the initial values of 4, from which all things are spoken, and the values of 8, from which their solidarity, as a Rock, is formed, **we behold The Twelve** (4+8) from which the 4 sides are built-up into a Temple—a congregating state of full dimensions. The Rock that appears in the midst of the Kuwáhnim, who speak from all four sides, is the strength that appears in the midst of the Sides, being of the same values as YahúWah/26/8, whereby it is said, that YahúWah is our Rock—meaning, the Collective is our Solidarity! From the Rock appearing in the midst, the full measures of meShich arise, whereby the Rock is called, meShich.

Whenever anyone speaks in the Name of AL, whose value is 4, they speak from the 4 sides of Illumination. Until one speaks from all sides, they have yet to speak in the Name of AL. The sequential apparent values arising from the platform quickly divulge the Presence of all 9 strands of Thought: $8 + 1 = 9$; $8 + 1 + 6 = 15/6$; $8 + 1 + 6 + 7 = 22/4$; $8 + 1 + 6 + 7 + 3 = 25/7$; $8 + 1 + 6 + 7 + 3 + 2 = 27/9$, whereby all strands are 9:9 and become the configurations of that which is born upon the Tree of Life. The first value of 9 is the House of HhaKuwáhnim, which is called the Assembly of the First Born. The firstborn is the fruit of consciousness, being the hand, or the staff, upon which all other fruit are born. The value of 9/Tayit/⊕, being called the element of cohesion are the values that are missing in the mortal state, whereby the clay of the mortal is no longer affixed to the platform of the 4 sides from which all Words of HhaKuwáhnim are spoken; rather the mortal configurations stagger and sway as wind upon its foundation of sand—the un-cohesive thoughts, and though you wet compress the particles of sand together to build your castle/dwellings, when they are fired, or dried, they fall part. Those who follow and show themselves to the priests are of the 9; the others are of the clay attempting to hold themselves up by the doctrines of men.

According to our associations we know each other to be of, or apart from, the Rock. Those who cannot look you eye to eye, or stand side by side, are not of the Rock; they are of the world that is a peeling layer of consciousness that cannot hold itself to the inner core of the Staff of The Twelve. These will come and go, being as the winds that seem to rise and lay low, for their attachment is not seen, nor can they make it known to that which they are attached. Those who can hang at your sides and be engaged in asking questions (at times confessing their doubts), as well as affirming their Knowledge with Understanding, are those with whom you may hang up all of your members, as upon the Tree. Those who inquire into the Unity amongst your midst are your friends and traveling comrades. The rest are stragglers and onlookers, as those who stood around the Staff, while the two, the one on the left and one the right questioned the consciousness of Yahushúo that hung in their midst. Those who could not enter into the supra consciousness are called serpents, for upon their tongue is a poisonous venom that seeks to sting their opponent with the exaltation of their words, seeking to put another down or to strike them in some manner. These have fangs, the most violent, in which they build-up words by thinking upon what they will say—muttering to themselves over and over the words they will speak, whereby given a moment to strike, they will lash out to attack; yet their poison only drools out of their mouth to pollute the fountain of their heart further.

The Lammad ζ



The sum of all values in the Mount Arrat are 7, in which is the perfection of all Grace.

The values are summed as 9 in HhaTerreni, for this is the gathering of the 12 in which the root value of 3 is contained.

The Terreni in which is the Tree of Life /Y

20	10	9	8	7	6	5	4	3	2	1
Y	Z	X	H	I	Y	E	A	G	S	K
276	210	165	120	84	56	35	20	10	4	1

HhaCharasham—The Yeúwd Head/Z

10	9	8	7	6	5	4	3	2	1
Z	X	H	I	Y	E	A	G	S	K
55	45	36	28	21	15	10	6	3	1

In the Charasham the values summed are 4. The Charasham contain the patterns of the Rock.

The Priests are the First Born Assembly of 9. The values of 3501 signify they are the unified/1 of the 8/35—as pairs of 70. They are the Instructors/30 of Illumination/5 from the midst of the Neúwn/50.

HhaKuwáhnim—The 70						
900	600	400	300	210	130	60
W	A	P	T	F	O	E
167	117	77	47	27	17	8
Y	Z	C	Y	Z	X	H
28	21	15	10	6	3	1
I	Y	E	A	G	S	K

3501

The Body of HhaALhhim are born of HhaKuwáhnim as fruit is born from the sides of a Tree. These are known as the Offspring of YishARAL. Each house is 9:9: 954, 3366, and 1089, conveying that they are the collective bodies of the Kuwáhnim, arranged in pairs, upon whose stones the words of HhaTeúwrah/The Torah are inscribed.

HhaALhhim—The Body						
126	105	85	66	48	31	15
W	A	P	T	F	O	E
77	63	50	38	27	17	8
Y	Z	C	Y	Z	X	H
28	21	15	10	6	3	1
I	Y	E	A	G	S	K

954

Offspring of Bayinah						
300	200	100	90	80	70	60
W	A	P	T	F	O	E
50	40	30	20	10	9	8
Y	Z	C	Y	Z	X	H
7	6	5	4	3	2	1
I	Y	E	A	G	S	K

3366

Offspring of Chakmah						
21	20	19	18	17	16	15
W	A	P	T	F	O	E
14	13	12	11	10	9	8
Y	Z	C	Y	Z	X	H
7	6	5	4	3	2	1
I	Y	E	A	G	S	K

1089

In the seven levels, commonly rendered as seven heavens, all thoughts of Enlightenment abide. The perfection of the crown, being the Values of 7 levels, is in the Assembly of the Most High in Mt. Aurat. In the Terreni, is the Tree of Life, being the composed thoughts of the Tree and its fruit; herein are the Values of 9. In the Charasham are the sum Values of 4, from which the patterns are stored. Together, these three upper chambers comprise the some of 20, denoting the Head of all Thoughts. They are 1:1 or Eleven in their summations.

The First Born of the Most High are HhaKuWáhnim, for the first offspring of the Collective thoughts is the Mind, or the Ark, which is formed when two thoughts combine as one. This body is the Head of the Staff, which when drawn out bears the 12 Houses of YishARAL. Each of the Houses of the KuWáhnim are 9:9, as paired fruit upon the Branches of Immortality.

Though one may consider the Rock to be in the foundation, or that which is beneath, we find that the Rock is in the upper regions as well, for from the Rock in the upper chambers, all that is within the valleys, receive their drink [Tehillah 104:6-13]. Herein the Rock defined to be in the Chamber of HhKuWahnim. In the basin of HhaKuWáhnim, runs the waters of the Rock, being issued daily from the Hhúwa-Gammal Ring, through which the Body of HhaALhhim is formed and filled with the Living Waters.

Show Us the Way

One has access into all realms as the Rings of their Eyes are opened. If one cannot see the path up the mountain, it is due to opacity and obscurity within their Eyes. One cannot show another how to ascend the mountains of AL, nor how to go from one level of Enlightenment unto another. There must be a foundation laid within the configurations of our members, prior to be given access to the higher thoughts. As thoughts of Enlightenment are understood, woven into our consciousness, and demonstrated in our deeds, we are positioned to arise into subsequent steps, each being sequential steps. The disciples asked to be shown the Way; however, *the answer is that You will know the Way as your Eyes are regulated by the harmonic thoughts of The Most High.*

To take another to the Mountains of AL is a patient task. First, one must be fed upon the Words of Chakmah in order to gain a footing of paired thoughts. Then one must drink from the waters of Bayinah, in order to have understanding, which opens the Eyes. One then must eat of the Trees of Knowledge from the Mouths of the KuWáhnim, whereby they have the inner sense of knowing the path upon which they are to tread. There are no shortcuts, nor do any paths open without testing and perseverance to implement the Words of Life. Each vein of Knowledge leads to another course way into the Minds of OLiyun.

Every thought, good or evil, that is within the mind, is composed by the arrangement of Words that are formed by one's associated members. One may compose thoughts of judgment by weaving thoughts of Dan and Nephethi. These thoughts may be faulty, having been formed without the full Illumination of RAúwaben. When the thoughts are composed by partial connections, then the thoughts are incomplete, short-sighted, or evil.

The thoughts that are formed on a daily basis lodge within the members and then rise into the mind from which they are implemented by the members. Only by being engaged in the oylah, evening and morning, can one compose complete thoughts from all sides united without partiality. Any partial thought will lead to confusion and also evil considerations of a matter or another. The thoughts of the goodness of YahúWah are only obtained by the humble ones that come with their whole hearts unto the altar. When the thoughts are composed with the full colorations of the Lights, being a mixture of all twelve houses, the thoughts are good, being of the collective. The thoughts that one forms fill-up the spaces in which the members occupy.

There is no other way to learn of the steps of the righteous nor to have complete perfect thoughts within your mind, than *the paths of the offerings*—which are the paths of total giving to be One with ALhhim. To assist another, one may guide them to the Mishkan. In order for them to enter and to feed upon the thoughts that are present, each one must become engaged into the worlds of the Mishkan. All outside this Body of Knowledge is the world of devouring dogs and striving tongues that strike at the wind and have no satisfaction. One may examine the thoughts within them, to discern how many parts that they contain, and to determine if the thoughts are the sum of the Twelve within them. The thoughts are as threads that weave together the curtains that comprise the Body of Consciousness in which the Names congregate. [For more information regarding the Body of Consciousness, see BHM Teúwrah notes: SYM/Ex 26.]

The Bodies of the Rings

The Rings of planets and the Rings of the houses of ARAL, correspond unto each other. Each Ring is dwelling of the thoughts that comprise the size and relative positioning of one body unto another. All bodies are made of unified thoughts, whereby they hang together and are mutually in service one unto another. When the writings speak of the worlds, and the fullness therein, they are describing the Rings of Thought and all that is within the Rings. The coming to the fullness therein of each Body is the obligation of the Minds that each have their bodies of occupancy. The shape of the body is determined by the Numbers that are within and how the Numbers are organized/seated within the Body. At the head of each Body is the fruit of its members, even as the head of a stalk of grain is the fruit that forms upon its brow. We are made aware of the body of thought that is opening and its head, during each oylah offering that is made.

The Body of reference to the Letters is the House of Dan, which is the construct of the Reúwch/Spirit, whose 7 Eyes are set within each other to form a single Eye. The Body of reference to the Numbers is the House of Yahúdah. By Dan, the voice of the Reúwch, and by Yahúdah, the voice of the Numbers, all things in the Mishkan are made [Sepher Yetsiat Metsryim/Exodus 38:21-23]. The movement of the Rings within the Body of Dan gives way to house all thoughts with a body that has as its faces, the edges of the Ring in which it is born. How the rings fall in place within each other is the fullness thereof, and the associations of the rings, one to another, determine the construct of their unions. Though all rings are of the 12, each one is faced with the attributes of its edges that forms a boundary in which it holds all of its thoughts.

The Rings of ARAL move into one another and through one another as the rings that comprise a bee hive. The outer ring of bees moves toward the centre, and the ring in the centre moves towards the surrounding ring. In this manner, all members have a window for their soul to behold the worlds and the fullness therein. It is viewing the complete unified Body of ARAL that keeps the soul steadfast under the Name of ALAchtah—AL, the Unifier of all parts. Those who abide in mutual service to one another, have access into all worlds of Illumination. To the meek ones the gates open, whereby they see into the windows of the Eyes of OLiyun.

The rings also revolve with the head of the Ring revolving unto the foundation. In this manner, what is in the base is given support by the Knowledge above to rise unto the crown. The revolution of the Rings is how all things within the core move to bear the fruit upon each of its branches, giving preference to each branch to bear in its season. The movement of the Rings, in their moving inwards and outwards, as well as in their revolutions, forms various cylinders of thought via which The Twelve move and have their being. The precise movement of the Rings, into one another, and upon each other, are Bodies of Consciousness through which all that is within us is fully known.

The arrangement of the parts of the offering each evening and morning is according to the configuration of the Numbers within one Body of Consciousness unto another Body of Consciousness. The mathematical values of the parts within each Body supplies the values to open the mind and to retain the proceedings of the offerings. As each part of the body makes an offering in one of the Houses of HhaALhhim, the parts are harmoniously positioned in service to each other. Thus when the offering of RAúwaben is made in the House of Aparryim, the eyes are aligned to serve all that occurs in the House of Aparryim. **Via the offerings of all members within each House of ALhhim, the members are aligned with each other for service, whereby they bear equally the glory of that House, so that when each house is weighed upon the scales of Dan, there is no difference between them, for they are all of the same glory.** Though one House of ALhhim may be smaller than another, in the end they all weigh the same, for in that they are arranged to make-up the bodies of each of the twelve houses, the glory that each Ring of HhaALhhim, when weighed from each of the Twelve Houses, will be the same weight.

The arrangement of the Wood upon which an offering ascends is one Body of Consciousness, and the offering upon the altar, that is laid upon the wood, is another Body of Consciousness. The alignment of these two bodies, by their associated Rings and Values, determines the construct of the dwelling of the camps for each evening and morning. The dwelling of the parts together is called the Mishkan, or the Tabernacle. Apart from the arrangements of the parts together and the alignment of the Rings one unto another in divine service, there is no Temple. Though you may build a house of worship upon every corner or mountain, it is not the House of HhaALhhim, for the Houses of HhaALhhim are not built by hands. The Mishkan is the dwelling state of all Rings in ARAL, that is determined by the arrangement of the Rings as they abide one unto another.

Each House of HhaALhhim is built by all of HhaALhhim together. According to how the Rings assemble, so is the House called. The ALhhim build Twelve Houses, a house for each other, whereby there is dwelling to contain and express the Thoughts of the Most High amongst

them. In that all Twelve Houses make up every house, there is hearing in every house, and there is a mouth in every house. When one hears with all twelve Rings of Shamoúnn, then they hear the Voice of YahúWah upon many waters. When one sings with all twelve mouths of Gad, then they sing with their soul the songs of YahúWah. The Houses of HhaALhhim, as they congregate in service to each other, form a City. This is the City that Avrehhem sees. The many dwellings of the Rings of HhaALhhim gather together as one for the full occupation of the Lights of Bayinah by night and by Chakmah by day. In this manner the menurahh is made each evening and each morning, whereby there is no need of the external lights to walk by, for one shall walk in the Illumination of The Lights of HhaALhhim within their mishkan. Bearing this consciousness, we are as a city upon the hillside and the menurahh upon the lampstand.

The composite ashes of the offerings from the Twelve contain the unified thoughts of The Twelve through which each house is made. Within the ashes are the form of the house and where the house shall reside amongst the whole. The form of the house is relative to the state in which the house sojourns, for the form is relative to the level of thought; the positions of the houses amongst each other and their functions within the Body are not limited to any state or form in which the houses have a dwelling space together. Should the Names of HhaALhhim abide in clay or as unified strands of particles in the midst of a galaxy, the form is relative to the Thoughts of the Most High; however, within the Corporate Body of Names, the Rings are positioned as they have been arranged to abide together as One.

The movement of the rings causes the planets to be in motion. The alignment of Rings that form the the Houses of HhaALhhim are as the bodies of the planets one to another. The planets are directly related to the alignment of the Rings within the Mishkan, whereby the activities that are within each Body of Consciousness—the planets—correspond to the activities within the Mishkan. The alignment of the planets testify of the correlation to the activities within the Mishkan: i.e. during the month of Yishshakkar [May 26, 27, 28, 2007] the planetary bodies of Mercury/Yishshakkar, Venus/Shamoúnn, and Saturn/Ayshshur are aligned on the ecliptical path during the days of the offerings of Shamoúnn and Ayshshur within the month of Yishshakkar.

THROUGH THE BODY OF THE RINGS ALL THINGS APPEAR FROM THE GATHERED VAPORS.

The shape of all things includes the determinations according to:

1. The intertwining of strands of smoke from the Altars of the Most High.
2. The selection of the Numbers which are within the paired strands.
3. The Thoughts of The Twelve gather into a Seed, being the summation of Their Sayings relative to the Numbers chosen within the strands.
4. The Twelve consent for the Numbers and Sayings to dwell together to become expressed.
5. The Letters are appointed by which the Sum of Their Thoughts are Named.
6. The House is determined that will bear the Seed and to which the Thought belongs, The House to which the Thought belongs pertains to the Arrangement of the Rings.
7. The configuration of the Rings is determined within the House—their spaces and proximity to each other.
8. The level is appointed in which the Name is to become expressed through embodiment, including planetary and space determination.
9. The Side of the House is determined in which the Thought is sown to become a body.

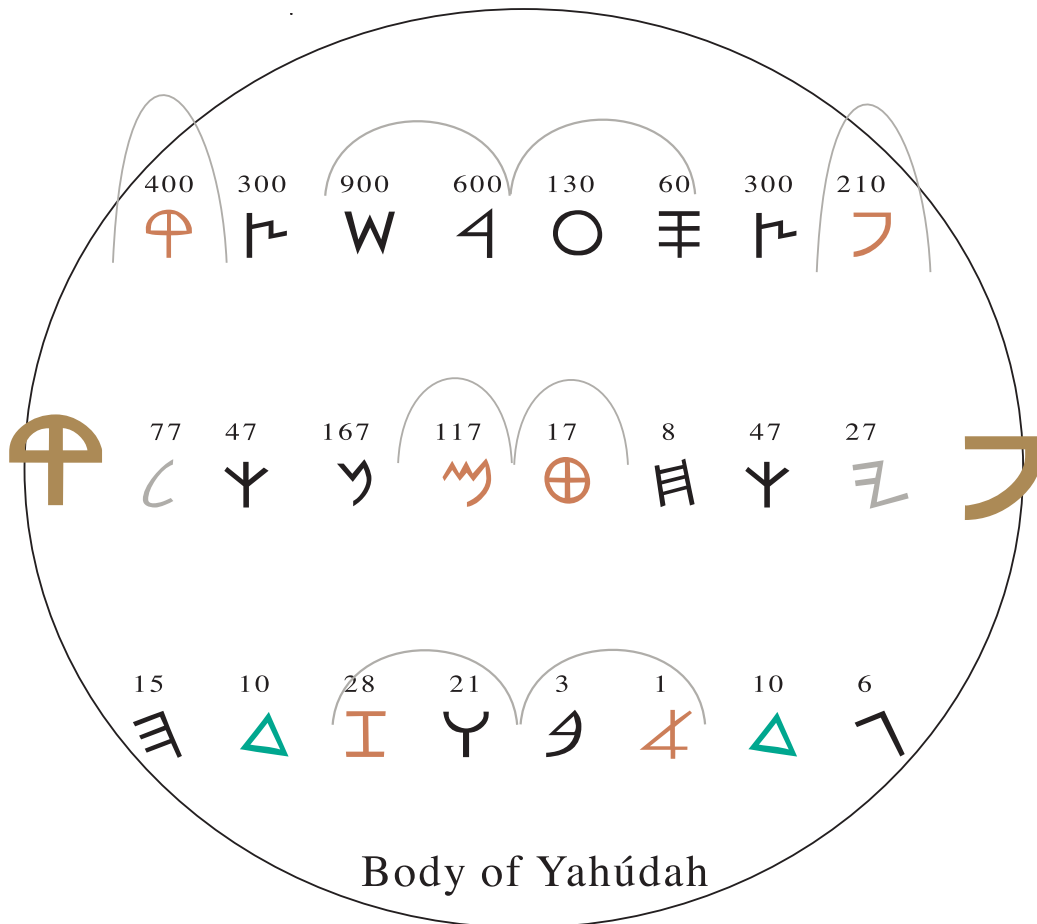
10. The Hour in which the Thought is spoken/opened in accordance with the Numbers and the configurations of Rings which determines the frequency and wave of the thought, whereby there are size and color of the body. The Hour of the Thought has its origin from the 12 Hours of the oylah.
11. The Calling of the Name within the body activates all Values within the Sum Thought that has been gathered in the Seed of the Name.
12. The weavings of the strands of perfect ratios determine the body and its skin/garment as the ends are mouth to mouth [further details: see section The Body of Yahúdah and the Body of Gad].

The flame of the Name is ignited, which is contained within the smoke stands from the Altars of OLYiun, whereby the body breathes, moves and has being.

The Body of Yahúdah

אדפאבלעאבדכמנפצק

The Body of Yahúdah regulates the entire members of a house, whereby *the center of Yahúdah is suspended in the midst of the right side of the brain to regulate all functions of*



color code: The parameter Letters are of the gold, as Yahudah is of Wisdom. The House of Laúwi is denoted as silver; the corner(s) are green. The gates are of bronze.

Thought. As Yahúdah is placed in the centre of the mind for regulation, so is the planet of Yahúdah, BoylMalek, (commonly called Jupiter) positioned to regulate the movements and proceedings of all planets. By that which is in the midst, all things are connected and their actions are determined. **All aspects of Núwach/Noah, the spaces of Yapheth, the watery bodies of Cham, and the Rings of HhaALhhim Sham/Shem, from which come YishARAL, are dependent upon the Numbers transmitted through Yahúdah from HhaKuwáhnim.** When the Numbers are designated, a space is formed and then filled with the Thoughts relative to the Numbers. The deeds which follow, being pure, are the extension and dance of the Numbers. The Numbers in action are the deeds of aúwer in which there is no pretense or any other motive of personal gain in doing the commandments and the deeds of the righteous.

We enter into the northern gate of the Qúphah from the previous month of Nephethli. The gate keepers determine those who are attired and readied to enter by the Numbers upon their hands and feet. The sides of the north, which are called ramparts, are composed of the two rows of Letters on the left side, the Hhúwa Dallath unto the Qúphah Tsada. We pass through the Gate of Zayin-ALphah to access the east side. The Gate of the Mayim-Tayit is the pathway to the south and the ramparts thereof. The west gate is the Paúwah through which we enter the west side and from which we pass into the house of Yishshakkar on the Rash Chadash of the second month. All offerings made in the first month build up the House of Yahúdah, whereby the works of Yahúdah are mighty within us. In the House of Yahúdah is the House of Daúwd. The offspring of Daúwd enter into the Covenant with the Most High. The offspring in Daúwd regulate the Twelve Houses of a Name. Those born of Daúwd have the intelligence to govern with all 12 faculties as The Twelve above for they are of the unified teraysarunim. Those yet to learn hhaTeúwrah within their twelve bodies are yet to be born of Daúwd. Those the Daúwd—of the united Teraysaruns are in covenant/agreement and bonded with The Twelve in Aurrat. If the rod of the Twelve is used for any other purpose than in agreement with the Twelve in Aurrat, they shall be cast unto the ground as a serpent that cannot fly, whereby the scepter shall not be in their hands to govern over their lands. Tehillah 89:21-30 speaks of the covenant with all who are born of Daúwd—the beloved of the Twelve—for they walk with the Twelve. Those born of Daúwd are not of natural seed, and are those who have come to organize their members to be one with the Twelve. The violation of HhaTeúwrah is the loss of the scepter [Tehillah 89:31-45].

Through the days of Yahúdah, one transverses from one side of the body of Yahúdah unto the other, until all four sides are passed through. On the Rash Chadash of the month, one enters into the Body of Yahúdah via the Qúphah gate. This is the north side of the body. On the first shavbeth of the month, one enters into the Gates of RAúwaben and comes then to abide in the east side of the body. On the second shavbeth of the month, one passes into the Gates of Aparryim-Meneshah to enter into the south side of the body. The gate of Dan opens on the third shavbeth, and then on the fourth shavbeth, the Gate of the Paúwah opens, being the parameter to the west side. From the western gates, one goes forth, as all go forth from the Body of HhaALhhim, being the west side of Illumination.

Each day, the offerings are made from the rings in which Bayinah is passing amongst the body in which the Queen of Wisdom is occupying. In these fields, the Queens and their hosts are working. The work of the offerings from each ring and its associated member, is the gathering of nectar and the production of honey within the hive. The nectar depicts the incenses, and

the honey pertains to the agreeable thoughts that fill-up the Body of Consciousness. The offerings are made from the perspective of the side in which one is residing. Through the offerings of each evening and morning, that which is within the body is built-up with Wisdom, Understanding, and Knowledge, until the month is concluded, and this Branch of the Tree of Life is filled with abundance. In this manner, one comes to know all things in HhaKuwáhnim, and comes to fill their lands with the fullness of HhaALhhim.

The offerings of Yahúdah within a house corresponds to the way that the Numbers are used in that house. Through the opening of the branches of Yahúdah within each house, a set of Numbers appears for that house. There are 12 systems of Numbers, through which a house is constructed and the Thoughts of the Most High are arranged. In that there are Twelve in the Nine of Aurrat, there are Twelve Systems of Numbers, one for each house. The Twelve in the Nine may be seen by looking at the Tayit/9 pattern of 4 sections. Within each section there are three parts as there are three houses on each side of the Mishkan. In that Yahúdah is the first of the houses to make an offering from the midst of HhaKuwáhnim, the 12 systems of Numbers agree as One. Each system of Numbers conveys the Unity of all Houses.

The Twelve Systems of the Numbers:

THE ILLUMINATION TO CONGREGATE WITHIN THE ZERO:ZERO SYSTEM OF NUMBERS 0 9 8 7 6 5 4 3 2 1 0

⊕44443X4⊕94WO747W

Each House of YishARAL is a Basic Thought of The Twelve that abide together as the Tayit/The Nine/⊕ of Aurrat. From the extensions of the Thoughts of the Twelve, the 4 corners of the universe are determined according to the Day at-hand. Likewise, according to the emanations of the offerings that one makes, so is the extent of their corners. These corners are the ones spoken of in HhaTeúwrah that one is not to reap, which we leave for the meek ones that enter into our courts. The House of YishARAL are Houses of Numbers. The corners are common ground where we meet and encounter others, supplying them the extensions of our productive thoughts for the well being of the community to which we are joined. What we learn is not for ourselves; all is for the entire Houses of YishARAL and all states of Consciousness in which we interact.

According to the Numbers of YishARAL, all things appear, the lands and that which fills them [MT/Deut 32:8]. The Numbers of the parts of each offering determine the manner in which one increases in lands and with the wealth therein [SMB/Gen 15:18-21; 24:35; Yeshayahu/Is 51:2]. For until one expands their Numbers, how shall there be the means to create and measure the lands that they are to inherit? As one expands the Numbers of the parts, spaces are formed in which the Fire of their Name flames, through which the gold, silver and bronze are drawn out of their inferno.

In the Seven Levels of Enlightenment, known also as Seven Heavens, there are Seven Systems of Values. In addition to these Seven there are Five Systems that pertain to the Illumination Codes in Five Stages from initiation to fulfillment: These 5 are:

a). The Illumination to Congregate within the Zero:Zero System of Numbers **0 9 8 7 6 5 4 3 2 1 0**, which operates on the frequency of 0.0—1.0.

b). The Illumination to cause a Seed to open which is opening the code of all assembled within the Zero:Zero unified consciousness. The unified consciousness is weightless. When it joins itself to the Body of HhaALhhim, it forms a basin of mists/vapors which is an anchor to suspend itself a realm or Names. The vapors are the means to descend and ascend according to the Breath and its ability to make cold or hot. Every drink of Mayim is sanctified by the Breath for the purpose of radiating the Thoughts of HhaReúwch, whereby the spectrum of a Name is seen.

Relative to the thoughts within the waters, one is either bound or free within the defined state of Metsryim. The confusion of gravity is due to not comprehending the union of the unified consciousness and the bodies of waters in which it becomes expressed. For how can a body levitate if the law of gravity is governing all mass? The Breath of the Unified Consciousness and the Mists of the Firmament are not governed by gravity. We move according to the Winds/Spirits and the currents of Thoughts that are contained inwardly. Daily, as the Rod of the Neúwn stirs the waters in the basin, one moves by the currents of Thoughts that run through their rivers and tributaries. All states of residence are governed, not by gravity, and by the Mind of the Neúwn, from which we have all come and unto which we are all returning that we may be One with the Most High and have within us the Spirits/Breaths of the Most High: The Seven Spirits/Breaths of HhaALhhim that fills the Seven Rings, the Breath of HhaQudash/The Holy that fills the Mind, and the Breath of OLiyun, that abides in the Unified Consciousness as the Rings and the Mind are Achadd. It is this State of Oneness that is the search of all religious endeavors; and if this is not the quest, then the search will lead one apart from the desire of their Breath, for which Breath will seek seclusion from the Presence and the Joy of the Most High? Any that teach separation of Houses, for any purpose, are not the Shepherds of the Sheep of YishARAL, for they cause contentions to be in the waters, whereby they do not come to the same levels to be unified and flow together. The Teachers of Enlightenment are those who are One with HhaKuwáhnim, and who have come to attain and to cherish the Mind of the Most High. These are those who gather all Names into One Body of Unified Consciousness, whereby the splendor of Illumination is lavished upon the mists that are gathered to express the perfect and enduring Thoughts of the Most High. As the oylah is made daily, one suspends/hangs their bodies of Thoughts unto the Teachings of HhaKuwáhnim, whereby they live above the world and its attractions of vanity.

c). The Illumination that breaks out from within the Staff to cause a leaf, which is the Illumination to draw out of oneself. The making of a leaf and the making of the oylah are one in the same. The code to draw out of oneself is the lettering of blood by the tongue. How the blood is appropriated is by a System of Numbers that pertain to the pairs of the Houses: the House of the Wood, and the House of the offering.

d). The Illumination that causes a flower to form upon a stalk. This System of Numbers pertains to the calculations that are related to the colorations that are emitted from the stalk.

7. The System of Blessing. This system calculates how a Thought is transmitted through water, via which an appearance results. The computations measure the space that is allotted for each expression to be formed. Aparryim Value System operates on the basis of 7's: 7 8 9 0 1 2 3 4 5 6 7, a range from 1.4 —0.4— .4—2.2 whose sum from end to end are $1.4+2.2=10/1$. Seven is the basic Thought of Aparryim through which the perfect comes and the thoughts are fulfilled.

8. The System of Elevations. This system computes the extent of growth to achieve the full stature of the Thought. Included in this system are the measurement of the menurahh through which the branches are extended daily unto bearing the full capacity of the Thoughts of the Most High. Meneshah Value System operates on the basis of 8's: 8 9 0 1 2 3 4 5 6 7 8, a range from 1.6 —0.6— .6—3.3, whose sum from end to end are $1.6+3=10/1$. Eight is the basic Thought of Meneshah through which all elevations of Thought are transmitted.

9. The System of Condensing. This system of Numbers calculates the proportions of the Thoughts to make a Seed according to the Unified Consciousness of Sides, whereby the critical mass [sufficient momentum] of the Seed achieves the full measurement of the Thoughts that are combined together as One. The double 0 is yet contained within the Numbers of the Seed, which provides the Consciousness of Unity to open the Seed from side to side, whereby it bears the full expression of the Invisible Unity within its midst. Though the Seed of Baniymin is within us, the Body of the Seed is not yet visible as all other houses, until the Seed is opened by the abiding unified consciousness. The final Tayit/9 conveys the invisible fruit of the unified consciousness which is the first of all acts of HhaALhhim, whereby Baniymin is at the head of all days. In that Baniymin is the first to open the unified consciousness, the Collectivity/Tayit/9 + the first/1 of all deeds = $10/1$. When the Seed opens, all that is within the Seed is turned inside out. What is within the Collective Body of the Tayit is opened and drawn out as strands of Illumination, unfurling the Thoughts in perfect ratios that are bound-up together in the Seed [SMB/Gen 44:30]. Those who seek Understanding are those who unravel with patience the condensed Thoughts of the Most High within a Seed. As the members are formed with the strands of perfect ratios, there remains within each house the double Zero from which they are composed. Within all members of the Seed, the double Zero of Yishshakkar, is the remnant of the Most High within their midst. Baniymin Value System operates on the basis of primordial 9's which are yet within the Oyin:Oyin Consciousness: 0 9 8 7 6 5 1 4 3 2 1 0 9, a range from 0.9 —.9—1.1, whose sum from end to end are $0.9+1=1$. Nine is the basic Thought of Baniymin which is the root of all Voices into One—the Voices of Wisdom, the Voices of Understanding, and the Voices of Knowledge. Accordingly 3 is the root of 9, whereby the Staff of the Twelve is the Source of the Seed. Those who live by the Staff of the Twelve bear the fruit, the words, the faces, and the deeds of The Twelve.

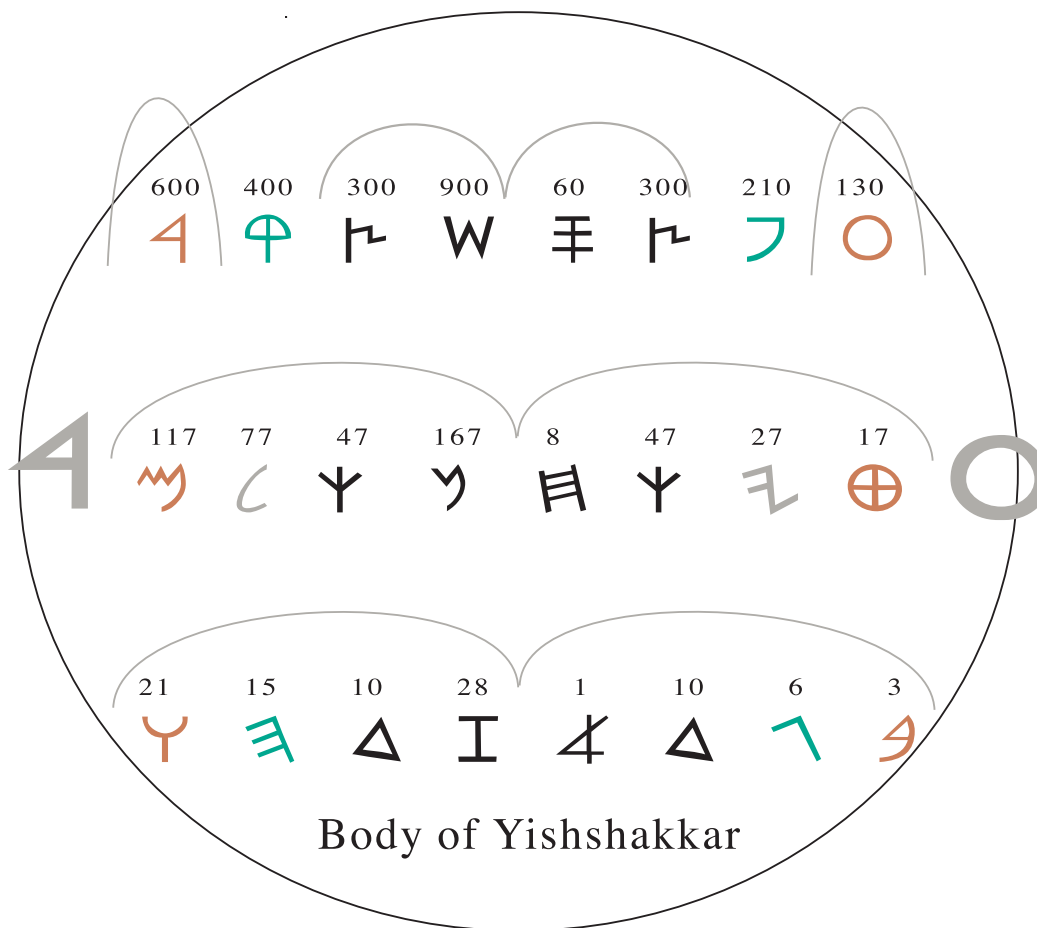
10. The System of Judgment. This system uses the Numbers to discern the properties of Thought that are within a deed, whereby the consequences are measured relative to each Deed of HhaTeúwrah. Distance of deed = intent and level of understanding in which the deed is performed. Dan Value System operates on the basis of 10's: 10 9 0 1 2 3 4 5 6 7 8 9 10, a range from 2.0 —1.8— .8—4.4, whose sum from end to end are 1: $2+44=10/1$. Ten is the basic Thought of Dan for through discernment there is the ability to extend all sides; without proper judgment to that which is within an entity the full extensions are shortened. The Breath of a Name empowers one to reach their attainment in meShich.

11. The System of Affirmations. This system measures the affects of how one is stimulated through stages of affirming the direction and the developments that are accomplished. The calculations provide for mending, healing, and restoration. Ayshshur Value System operates on the basis of 11's: 11 10 9 0 1 2 3 4 5 6 7 8 9 10 11, a range from 2.2 — 2.0 — 1.8 — .8 — 4.4, whose sum from end to end are 1: $2+44=10/1$. Eleven is the basic Thought of Ayshshur. Accordingly Ayshshur prepares the eleventh throne for the Name of YahúWah, whereby all that is of The Twelve is affirmed, and whereby all that is not of The Twelve is burnt up—not retained.

12. The System of Intertwining Thoughts. This system involves how to compute various Thought basis into a thread or fabric of consciousness. The calculations are very broad as conveyed in the permutations in The House of Dan document. Nephethli Value System operates on the basis of 12's: 12 11 10 9 0 1 2 3 4 5 6 7 8 9 10 11 12, a range from 2.4 — 2.4 — 2.0 — 1.8 — .8 — 4.4, whose sum from end to end are 1: $2.4+4=10/1$. Twelve is the basic Thought of Nephethli, for in the courts of Nephethli all gather to make their offerings.

All Twelve Number Systems are factored into the formulation of Adim and the probable expressions that are born through the formulations. The Twelve bear their testimony in the south-west, as those whose basic Numbers are $456 = 15/6$, and those whose basic Numbers are $789 = 24/6$, whereby they 6+6 according to the Twelve in Wisdom. Those of the north/tsaphun bear their testimony with those in the east, whereby those whose basic values are $123 = 6$ are united with those whose basic numbers are $10 11 12 = 33/6$, whereby they are 6+6=12. Those of the north and the east are the strands of 1 2 3 in Bayinah, whereby they bear their testimony of the Twelve in Bayinah. The strands of 123 are the beginning and the end of the Thoughts of the Most High that run from Yahúdah/1 to Nephethli/12/3.

As to who is first in the Kingdom of YahúWah, all twelve are so distinguished, for they are all of the Heads/Rishúwn/first of the Most High, and each are first by their Thoughts being in the Mind of ALOLiyn. For there are the firsts of Yahúdah, as the first of the offerings, the qadam, and the months; the first of Yishshakkar, as the first of the staff, being the first formed by HhaKuWáhnim as the Body of Consciousness; the first of Zebúwlan as the first of the mornings/awakenings; the first of RAúwaben, as the first of Liah and hhanegev/the south; the first of Shamoúnn, as the first of the works of HhaALhhim, for until we hear we cannot do; the first of Gad, as the first of Zilappah/Zilpah and that which is made of HhaALhhim through that which is spoken; the first of Aparryim, as the first of Yúwm and the first of the Body of HhaALhhim; the first of Meneshah, as the first of Yúwsphah; the first of Baniymin, as the first of the evenings, the first of priests and monarchs, and the first of the resurrection/resurgence; the first of Dan, as the first of the hours and Belahah/Bilhah; the first of Ayshshur, as the first of redemption; and the first of Nephethli, as the first of the Mishkan where all Twelve abide as One. And each of the Tribes have their first of the month, whereby there is no schism in the Body of ARAL, for all have been positioned to be without discord or rivalry with Laúwi, the first of the Tent of YahúWah.



The Body of Yishshakkar

4YWWZC34YVWYX4

We enter into the northern gate of the Rayish on the Rash Chadash of the month. The north sides and the south sides of the Mishkan body are the ramparts in which the Kuwáhnim abide and congregate during the month, for in the north and south sides of a house are the portions of the manchaih/grain offering stored up for the inquiries into mysteries and for the attainment of Illuminations during the course of the weeks [Yechezqal/Ezek 42:13]. According to the north and south, the supra consciousness speaks that one should be cold or hot, cold being a dweller of the north, as one pressing their nose into the mysteries of OLIyun. And hot you are when you move into the south seeking the Illuminations that are opening in the heat of the day. If you are cold, then you are engaged in the works of the evening, and if you are hot, you are moving in the currents of Wisdom in the morning; otherwise, the soul of Yishshakkar has no pleasure in your works; they are spewed out as being luke-warm, neither seeking nor performing the Words of HhaTeúwrah.

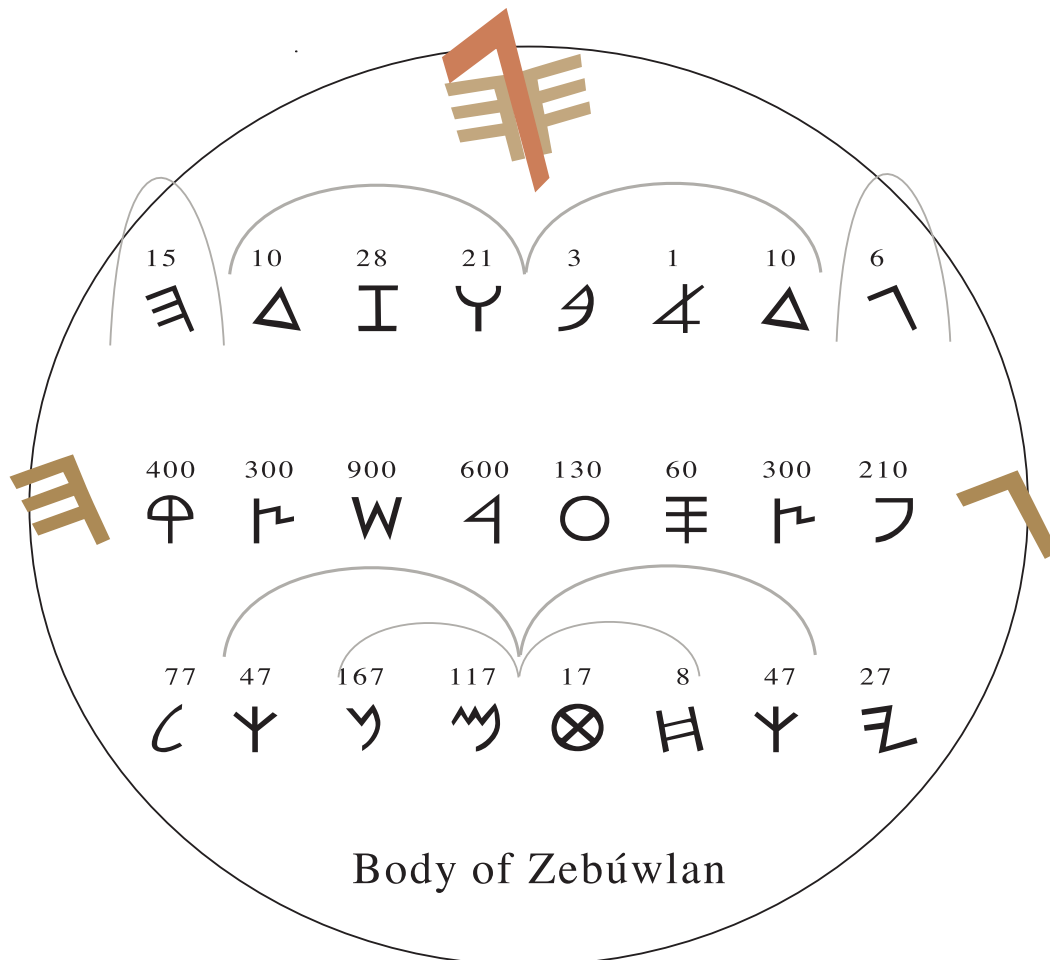
The eastern gate is the House of Shamoúnn, the Úwah-Bayit Ring that spans as two mountains: Oyval/Ebal and Gerizim. We come to discern all things of the origins of Yishshakkar, via hearing, which opens unto us the east/origins of Consciousness. As the Body of Letters turns and revolves, Shamoúnn serves as the portal for those entering into the eastern side of the

House of Yishshakkar, even as the ears are gates into the supra-consciousness. As the gates of the shavbeth open, through the offering of Shamoúnn on the first shavbeth of the month, we enter into the eastern side of the House of Yishshakkar. The southern gate is via the Ring of Meneshah that supports the ever widening Ring of the supra-consciousness of Yishshakkar. The western gate is by the hand of the Reaper Ayshshur, whereby all that is formed for the House of Yishshakkar is gathered into the barns for Yishshakkar, to feed upon during the months when the workers are in other fields. These are the passageways to the House of Yishshakkar.

The consciousness of Yishshakkar is built up daily by the offerings. During the hours of day, the branch of Yishshakkar is strengthened as each member gives of its wealth for the fruit of the season. In this manner, each branch supports the other branches to bear the fruit in its month. As the offering is made from the House of Shamoúnn, during the month of Yishshakkar, then that ring of the Úwah-Bayit within the Body of Yishshakkar is layered with thoughts, whereby the consciousness is filled with words from the Great Mountains of Cursing/Regulating and Blessing/Expansion. The thoughts that are formed daily are laid up, and become the wherewithal for one to function according to the supra-consciousness.

The Body of Zebúwlan

7C79IC347YW7X4



The Body of Zebúwlan is the field of Knowledge for the Kuwáhnim. Within this field is the great River that flows with the Thoughts of the unified sides of Enlightenment, whereby their Numbers are 50527, which interpreted are The Twelve in 7: The Twelve, being the parameter values $5+7$, which abide in the Consciousness of the Inner Rings of $5+2/7$.

The teaching of Zebúwlan pertain to all 10 lands, the unified states of Light filled with Understanding and Wisdom, whereby the fruit of Knowledge is produced. When Zebúwlan lays down their branches for the oylah, the teachings of the Hhúwa-Gammal ALHhim break open, through which we discern with RAúwaben how to proceed from one state unto another. The ten lands, or states, are ten levels through which the Thoughts of the Most High are extended to be performed.

The arrangement of the Numbers and the Letters that comprise the Body of Zebúwlan is by the revolving nature of the Rings, whereby what is within the Shayin Crown of the Letters, those being of Dan, revolves unto the foundation and then into the midst to form the Body of Zebúwlan. In conjunction with the revolutions, the Ring of the Hhúwa-Gammal move to the edges of the Body, whereby the Body of Letters is called the House of Zebúwlan. This House is the same arrangement of the Rock of YahúWah that is formed by the layering of Knowledge in the midst of Understanding and Wisdom. The two revolutions of rings, from the crown to the base, forms the flying serpent body of Zebúwlan. The two revolutions are by both heads revolving to the foundation. Every bowing of the head is a one third shift. In that both heads of Consciousness descend to the base, the SeedWord of Baniymin is in the foundation of the Body of Zebúwlan, within the inner ring of the Neúwn-Chayit.

The configurations of HhaTsur/The Rock, positions the unifying factor of hearing in the crown of the Body, as within Adam. As the Hhúwa-Gammal moves outward to the edges, all other rings move inward. The Hhúwa-Gammal are the unified pairs that are positioned upon the Aruwan/Ark of the Covenant. The wings, as the ears, are positioned on the left and right sides, depicted by the fluttering Hhúwa. Surrounding the inner most ring of Shamoúnn, is RAúwaben, whereby vision and hearing are together with the mind as in Adam. The House of Yahúdah, the Qúphah-Paúwah Ring, is located in the Throne of Bayinah, which determines the extent of all within the Rock.

The Úwah-Bayit Ring is positioned in the very center of the mind of Knowledge, being the inner uppermost ring within the Rock of YahúWah. The position of the Úwah-Bayit Ring in the midst of the head provides balance of all thoughts and forms. In accordance with hearing being in the centre of the mind, the words of YahúWah are heard in the midst of the mind in the qudashqudashim/holy of holies, amidst the paired keruvim/cherubs. **Such positioning indicates that the arúwan/ark is within the State of Enlightenment—Zebúwlan, being the Rock in which abides all thoughts of Enlightenment, their paired values and the resulting consciousness of those values.** From these cohesive attributes of Mind, the Rock is formed, and from it, the Waters of Life flow.

The three layers of Letters may be read as the level of the head, the level of the heart, and the level of the loins. In the very heart of the body is the Rayish-Oyin Consciousness, commonly referred to as the subconsciousness, being inward, compared to the position of the Rayish-Oyin in Dan, that is called the supra consciousness.

The head of the Body of Zebúwlan is Baniymin, located in the regions of the loins. At the basis, or foundation of the Rock is the Ring of Lauíwi, from which the Tree of Life commences to arise, being planted by the waters that flow from the midst of the Rock. The waters of the Rock issue from the foundation, out of the Neúwn-Chayit Ring and the inner pool of the mon-archs, the Mayim-Tayit Ring, through which all things are formed in the waters of HhaTsur. These waters are the Source of the waters in hhakaiyúwer. The bathing of the hands and feet, as the Lammæd-Yeúwd Ring, are ever at the sides of the pools, which determine the actions/deeds being designated from each oylah.

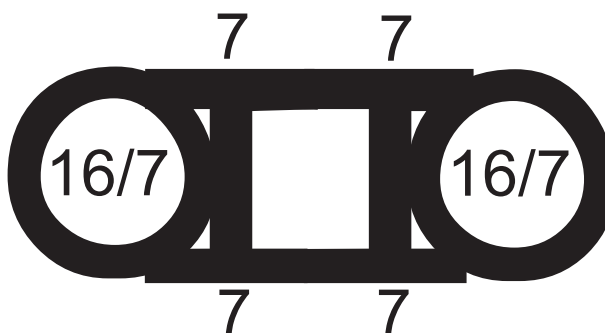
Within the Head of the Body—the Neúwn-Chayit Ring, is the home of the Patriarchal Mind of Shmúwal, who resides in the lands of Baniymin. From this Ring, all is drawn out of the Tsur in the Mountain of Sinai and Hebron, via the waters that run down from the Tsur at the top of the mountain.

The symbol of the flying serpent is formed by the 3 pairs of wings on each side that flank the sides of the Gammal. The freedom of the serpent is achieved as one comes to abide in the State of Enlightenment; until then the serpent crawls upon its belly, whereby it moves by desire.

The gates of Zebúwlan are bronze, as are the parameter Numbers and Letters of its body, for it is a House of Knowledge. The gates to the east and south are both located in the foundation that pertain to the structure of Words in Gad to the qadam/east and Mind of Baniymin to the south, whereby one attains to full illumination in Zebúwlan. As one is at the frequencies of the offerings on the shavbeth/sabbath, they are able to pass through the gates.

Upon the Rock, **the mishkan is constructed daily**, being formed out of the paired consciousness of the Oyin Oyin. The formulation of HhaTsur is the square that forms in the midst of the circles of consciousness, being the pairs of 35+35 to form the Body of 70. **Seventy is perfection extended, comprised of ten sevens.** The ten sevens are in depicted in the OIIO, a formulation of two rods joined as one body. For each seven there is a curtain, whereby there are ten curtains that form the mishkan body. From this understanding, the body is veiled.

The square that forms in the midst of the circles of consciousness is the solidarity of the paired rods. The square is layered, whereby it is called the flinty rock, comprised of a layer of Understanding and a layer of Wisdom. The value of each layer is 49/13/4; whereby the Rock/Tsur/ 4Yr is summed to be 44 (4/20+ 4/6+ 4/18=44) , being the layers of Understanding and Wisdom that abide as one



before the worlds are made. The value of 44 is the sum of four Letters of Understanding: Neúwn, Mayim, Lammæd, and Kephúw, and four Letters of Wisdom: Zayin, Úwah, Hhúwa, and Dallath. [For further information regarding HhaTsur/The Rock, see BHM: The House of Dan.] The ten sevens are the four sevens squared in each layer, being 8 sevens, plus the two heads of Oyin/16/7 (2+8), or 28, the values of the Number of HhaALhhim. From the midst of these layers, flows the waters of the Rock. These waters flow according to the sacrifice of the evening and the morning, whereby that which is within the midst is continually drawn out.

All that is within the Rock is spoken out the Heads of Consciousness. From this unified body of two heads, comes every branch, every shape to hold the values, which are the measurements of the thoughts that comprise the full measured Body of meShich. The meaning of the Body of meShich is the testimony of all that is within the Rock, that has been drawn out, whereby every measure—its Numbers and its Deeds are fully extended. These are the seven tens that comprise 70. All inquiries into this Body are unto these purposes of knowing and doing, and apart these purposes, all motives are of vanity and the futility of misorientation.

From the platform of the square, the kuwáhnim speak from all sides, whereby the full spectrum of the lights are conveyed in their words. For the words of Light form from all sides, whereby the Words of HhaALhhim are 28/1. According to the foundation of HhaTsur in the midst of HhaKuwáhnim, the priest of antiquity formed the worlds, being the Unified of HhaALhhim. The words of HhaALhhim are uttered from the House of Zebúwlan, whereby the offering of the evening of day one is made through Baniymin. **From the State of Zebúwlan the SeedWord of Baniymin is spoken, which is the birthing of meShich** [SMB 35:16-20; Micah 5:2]. Though Baniymin is the last to appear of The Twelve, The SeedWord of Baniymin is the first that is spoken through which all parts are then seen unto the summation of them together as one. Because the sum of all parts cannot be seen until all twelve appear, it is said that the first shall be last. By the Law and the Prophets, the testimony written therein, verifies that in the days of the creation of the worlds, the SeedWord is spoken in Aphrat/Ephrat Bethlehem. In Baniymin are the first priest and king of the Kingdom of YishARAL, namely Shmúwal and Shaul. From the lands of Baniymin, the priest and the king of YishARAL comes from the lands of Baniymin [I Shmúwal 10:1-2; Yahushúo/Joshua 21:13-19]. In the Oyin Consciousness (Ain) of Aharúwan, rises the first priest of Aharúwan, and from that which is in Baniymin, the first king appears [Yahushúo/Joshua 21:16], whereby the Name of the first priest is *ShmúwAL—The Name of AL*; and the first king, *Shaul of AR—that which is drawn out of Baniymin via inquiries from the depths, who is seated as a ruler in Yahrushaliem* [Yahushúo/Joshua 18:28], which has been rendered on the face of the inscriptions as fourteen cities, and which is written as אַרְבָּעִים עָרֵי אֶרֶץ בְּנֵימִן, to convey that the cities of Baniymin are of AR/44, out of the House of Consciousness/04, in which are the ten/wealth/full extension of perfection/אַרְבָּעִים. Shaul, being of Baniymin, is the Head of Knowledge that arises in Aparryim, whereby all subsequent monarchs amongst the ten are of Aparryim. Baniymin and Yahúdah shall forever be governed by the Numbers in Yahúdah, whereas the ten of YishARAL are ruled by the Letters—by the Word of HhaALhhim. These are your magistrates, Oh YishARAL, and together, the stand in the Name of YahúWah, who is the King, being the collective Name of all Houses of HhaKuwáhnim. Though one may say that YahúWah is the King of YishARAL, there is no king until the Head of Baniymin appears, which is meShich. For how can a king be crowned until that

which is last appears? The Head of meShich is Yahúdah and Aparryim; accordingly the Head of the monarchs are the priests, and the head of the tail/Zayin is the Oyin.

As Zebúwlan opens up its body of Baniymin, the first offering is made. The blood, being the river of Life within the SeedWord (not speaking of mortal blood), cuts a path into the lands of Enlightenment/Zebúwlan, like a river of Knowledge that runs from the edge of the land unto the other side. The river of Baniymin activates all that is within the lands of Zebúwlan, which are the congruent rings that comprise the garment of ten rings. Though the Mind of Zebúwlan we have access to all composed thoughts within the SeedWord, which forms from the O:O Consciousness. The holiness of the lands of Zebúwlan is reserved for the members of meShich, which is the Body of HhaALhhim, composed of the stones that are within the River of Knowledge, coming out of Baniymin. The honor of this Unified Body is the only way to enter therein. Those who bear the O:O Consciousness, the gate keepers open the door and welcome all who desire to inquire into the depths, the width, the breadth, and the heights of meShich. **The dwellings of Zebúwlan, in every day, is the state of the mishkan body**, wherein we find the awe and joy of HhaALhhim that enters the hearts of gratitude.

The Seed properties open in accordance with the States of Enlightenment. The Seed opens within the States of Consciousness, and apart from the readiness of a State, the Seed does not open, for until the Land of Zebúwlan is formed, the seed remains sealed lest its contents become exhausted without a Land to receive them. From the States of the Neúwn, the Seed forms and then opens within the Mind of Zebúwlan. Thus while the Kuwáhnim are in Zebúwlan, they speak the words of Baniymin.

As the parts of the body are arranged, they form the Body of the Sacrifice via which we walk and ascend each day with Chakmah in the morning, and with Bayinah in the evening. Having a body formed, we carry within us the attributes of light unto their full expression. Through each offering, we create a body in which our Names dwell together unto bearing the fruit of Life—the complete expressions as a result of our united branches. Through the formulation of the Body of Sacrifice, we have arranged our branches to form the menurahh via which we carry the Light of Understanding each evening and the Light of Chakmah each morning.

The offerings during the week determine our access to the gate of the approaching shavbeth. The first shavbeth of Zebúwlan is the gate of Gad, which indicates that according to our Words, so is our access into the qadam/eastern gate of Zebúwlan. In particular, the offerings of the week from Baniymin-Zebúwlan, Dan-Raúwaben, and Ayshshur-Shamoúnn provide the framework of how we speak concerning the State of Enlightenment—the Dwelling of the branches of mind in Zebúwlan.

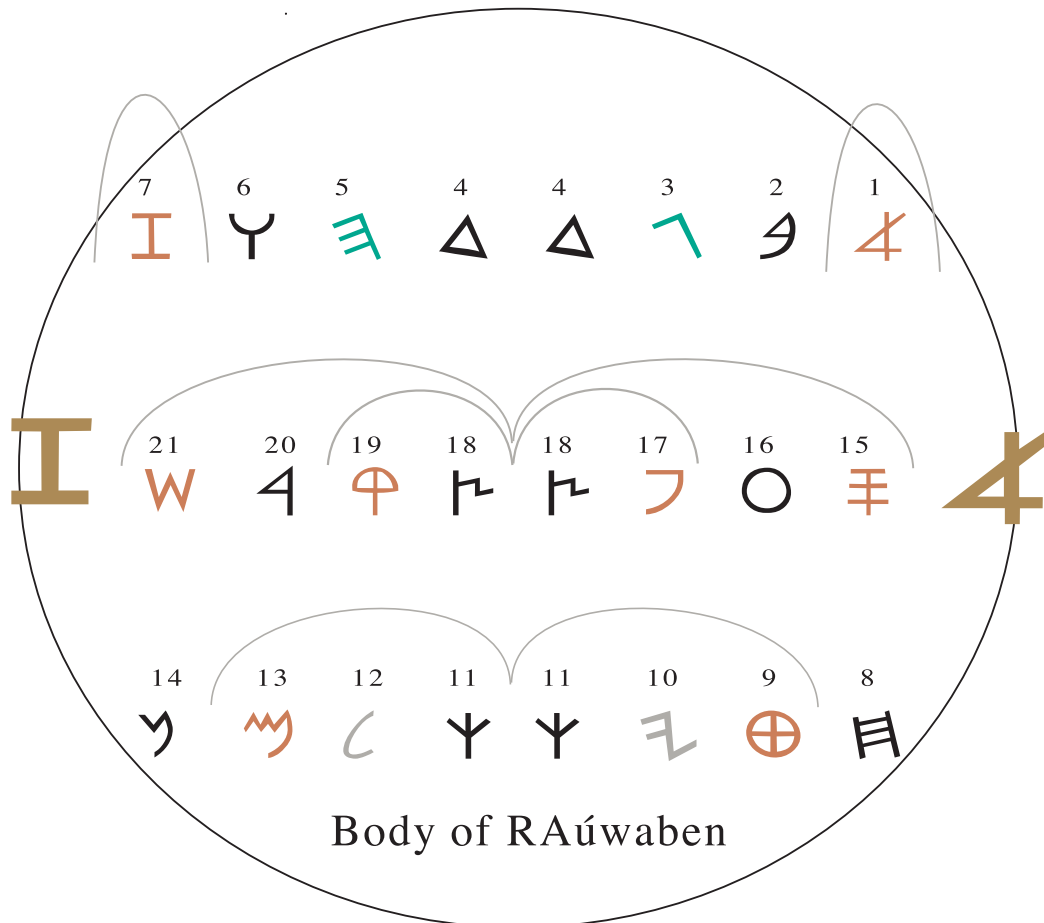
Herein, there are three rods that enable us to speak of the State in which we dwell daily. First, there is the designation of the lands to receive the SeedWord. As one prepares their soil to receive the SeedWord of Baniymin, so they establish a place for the SeedWord to dwell. The opening of the SeedWord gives illumination and forms the State of AR from AL. Secondly, the discernment of all within the Seed opens with the expansion of Raúwaben. One speaks according to how they look at things. Thirdly, the lessons from Ayshshur-Shamoúnn follow which conveys how we are attached to things and ideas. Ayshshur is like a barb at the end of a branch that catches us into a

state of hearing and comprehending. All of us are caught in some level of thought. The work of Ayshshur during the first week leads to freedom, which is a result of seeing things from Dan-Raúwaben. The processing of these works during the first week determines the level of our communications and sayings upon the shavbeth, and according to the performance level of our speaking, we pass from the north side of Zebúwlan to the east side. We are measured as how the offerings of Baniymin-Zebúwlan, Dan-Raúwaben, and Ayshshur-Shamoúnn, during the first week, have become incorporated in our sayings and use of the tongue.

The Body of RAúwaben, The Fourth

79Y44C347YW7X4

The House of RAúwaben is the first to open within a land, for they are the Rings of the Eyes that are set first within an occupation of consciousness. In this regards, the eyes of the body are



Color code: The parameter Letters of the House of RAúwáben, Zayin and ALphah, are gold, as RAúwáben is of Wisdom. The House of Lauíwi is denoted as silver; the corner(s) are green, which are an ever renewing strength to a house, and whereby the sides are defended and grow together. The gates of the shavbeth are bronze: The Ring of Aparryim, are the gates of the first shavbeth; Dan, the second; Yahúdah, the third; and the right side of RAúwáben is the gate for the final shavbeth, through which we pass unto the House of Shamoúnn

first to form, and they are of the first to receive an inheritance into the ten lands, with Gad and Meneshah [MishnehTeúwrah/Deut 3:12-22]. The presence of Gad with RAúwaben, denotes the River of RAúwaben, being the Words of the Eyes through which the lands are formed. The presence of Meneshah, denotes the Understanding that is required to make a transference from one state to another. With these three laid in place within the ten lands, the occupation of the lands is secured.

Through the Eyes we acquire foundational Principles of Wisdom, whereby we bring into the consciousness the Illumination of AR that opens within the lands of Zebúwlan. Via Gad we speak the Words of Knowledge through which the Seed of Baniymín is opened within the lands. Thereby we come to occupy and fill each state with the offspring of YishARAL. With Meneshah, we move by the Staff of Understanding, with the ability to transcend over any obstacles or former consciousness. These are the beginnings of the occupation of the lands for the Thoughts of HhaKuwanhim. As one moves from one region to another, [i.e.the captivity of lower Metsryim/Egypt unto the Ten Lands of the Patriarchs], **the eyes are set** with Avrehhem, Yitschaq, and Yaoquv unto the lands. According to what is seen, the mouth opens to establish the thoughts of vision into Words. Through formulations of Words, vehicles are created to bring forth the full embodiment of HhaKuwanhim within the lands.

In accordance with setting the attributes of the three Houses within the land, the offerings of the first day of the month lay the foundation of Wisdom, Understanding, and Knowledge within a house, whereby all activities of the month build up the House through the offerings.

We come into the lands of RAúwaben from the House of Zebúwlan. From Zebúwlan, we go out through the Gammal Gate, which is called the Gate of the Camel. When the supra-consciousness speaks of the Gate through which a camel passes, it is referring to the Gate of Gammal in Zebúwlan. To enter through this gate, all previous baggage must be dropped, for the thoughts of the world will prevent one from seeing through the Eyes of RAúwaben. We come into the House of RAúwaben from the north side, through the gate of Zayin. As one comes from Zebúwlan, they descend into the House of RAúwaben. This is the first descent of a Name as it is sent forth from the chambers of HhaKuwanhim. The reference, who can ascend is one who first descends, refers to the transition from the Schools of Enlightenment of Yahúdah, Yishshakkar, and Zebúwlan, unto the foundation of RAúwaben, whereby one implements the values and the consciousness to build the Body of meShich from the foundation of Wisdom. This transition is the state in which Adam and Chaúwah/Eve are found in the garden. The first test of ascension is the use of the eyes.

Dreams come through the House of RAúwaben, for they contain direction of the Principles that we are gathering, or those in which we are holding, for our good or detriment. A dream is formed within the foundational Neúwn-Chayit Ring of the House of RAúwaben, which is the foundation of seeing. The eyes are goal orientated. We interpret what we see according to the values that we are gathering, or holding. It is said that a dream is of YahúWah, meaning of the collective members. This does not mean that the dream is pure; rather it is saying that the dreams are of the perceptions that have been collected and the directions that are coming to the mind from the thoughts and perceptions assembled. In all cases the dream is of YahúWah, for it reveals to us the thoughts in which we are moving, or hope to move. If the dream reveals that we are moving in paths of darkness, or paths of light, the dream is of YahúWah and for our benefit of Illumination.

In that the dream is formed from the Neúwn-Chayit Ring, it shows *the directive force that is rising*. As we gather Words of Illumination, the directive force of the Neúwn shows us what is working and coming to pass within our Collective Consciousness. We may see a movement in the dream to confirm to us, or to initiate movements within the mind, so that the members become organized to the Directive Force of the Neúwn, and thereby is in harmony with the Breath of the Name.

The mind is always seeking to defend itself or its members; hence it interprets events, sayings, encounters, etc. as for what is in it for me, or for its houses/offspring that it is carrying and bearing. The mind of the carnal body is bound largely to the basis of knowledge that it has learned and organized. The mind is largely carnal and belongs to the body of carnality that it produced. The mind of the carnal body is trying to figure things out that it sees as illusions/reflections, and thus it reads often as one blind, continuing to speak of things in this world. The carnal mind does not have the Eyes of RAúwaben opened, which indicate that the 7 Rings, which are the Eyes of HhaALhhim, are narrowed, or closed. Hence, their dreams are through the eyes of the carnal body. The dreams of the carnal world pertain to this world, verses going beyond the happenings and direction that one is moving within this world. The Eyes of RAúwaben are for the Mind of HhaKuwáhnim, for they are the offspring of Chakmah/Wisdom. The Eyes of RAúwaben carrying the dreams and directions of the Collective Mind of the Neúwn, being of Bayinah, for dreams occur under the auspices of the night (or as on sleeps, though they tarry or rest during the watch of Chakmah, the dreams are under the directive force of Bayinah).

There is another Mind that is present also, which is the Mind of the Collective in HhaKuwáhnim. The Mind of Breath belongs to a Body of Liberty. When a dream comes from the later, it is showing the progressions of our Names moving in the paths of Illumination. In these dreams, often rich in symbolism, the pictures within the dream extend the mind beyond this realm, whereby we behold what is within the Directive Consciousness of the Neúwn. Should the dream contain the sense of hearing words, then the dream has become extended into the Body of the Eyes, and the words pertain to the embodiment of the visual imagery. Words heard, either verbally, or mentally in a dream, indicate that the principles of the carnal mind, or the Principles of the Intelligent Mind, are taking residence within oneself. When the dream includes spoken words by the one who is having the dream, then the dream indicates that one is establishing space within themselves for what is rising in the mind during the dream. When one speaks in a dream, they are conveying thoughts to extend beyond the dream. [For further information pertaining to dreams, see BHM: The House of Dan.]

The offerings in the House of RAúwaben commence from the outer rings of the Shayin-Semek and the Zayin-ALphah. According to the weavings of these outer rings, the bodies of the eyes are formed, for the outer layers of the eye are formed first. Afterwards, the center of the field of the eye is activated, being the Tsada-Tsada Ring and the offerings of Ayshshur follow those of Dan and RAúwaben [See the laúwach of RAúwaben for a guide to the offerings within the month of RAúwaben]. The Tsada-Tsada Ring captures all images and visual impulses through the pupil. Those glimpses that are of the world of HhaKuwáhnim are gathered as concepts for the flocks of YishARAL, and the glimpses of illusion are trapped within the clutches of the Tsada-Tsada to be burned in the Fire within the eyes. The Ring within the inner wall of the Zayin-ALphah, being the Úwah-Bayit fol-

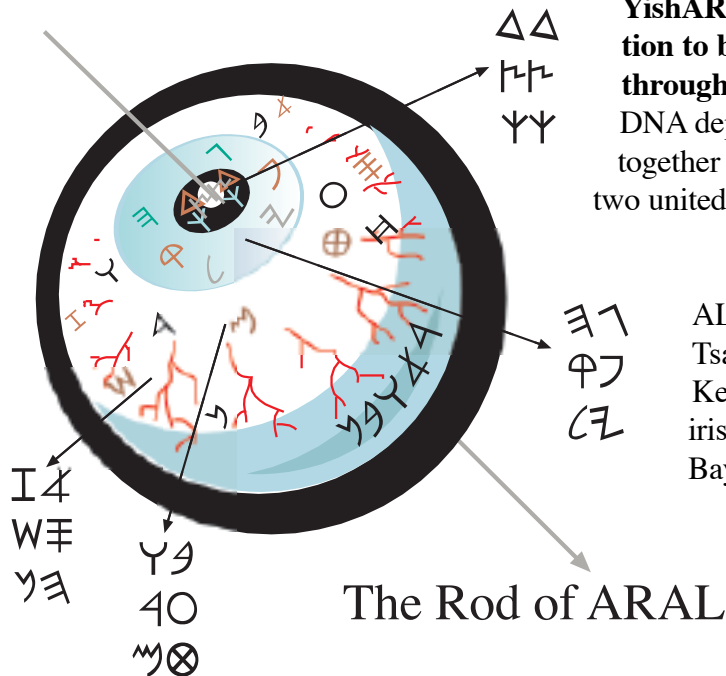
lows the offering, whereby all heard is appointed as stimuli for the eyes. Likewise, the glimpses of sounds are subjected to the arms of the Tsada-Tsada, so that all that is heard is for the upbuilding of seeing, lest it pass into our gates undetected by the Tsada-Tsada hosts of YahúWah in RAúwaben. As each of the offerings are made from the various chambers within the eyes, the eyes are built up in all manner of fruitfulness.

The construction of the House of RAuwaben are concentric rings, following the order of the arrangement of the Letters that comprise the House of RAuwaben. Within the center of the eye is the Rod of ARAL, via which the eyes have access to all space, and enable to see up close unto the peaks of mountains in the far distance. The ability for the eyes to see from one end to the other is due to the Presence of the Rod around which the rings rotate.

The opening in the center of the eye is the Consciousness of RAuwaben. The openings within each House conveys that the member is part of the Consciousness of HhaKuwahnim, giving testimony that all things are of the O:O Unified Consciousenss. The pair of openings in the eyes reveals the Unified Consciousness, around which the eyes commence to form from their edges unto the midst. Futher details about the formulation of the eyes are in the document: BHM: House of RAuwaben, CHP 26.

Our bodies are arrangements of HhaALhhim. As the spaces are dedicated unto the Rings of HhaALhhim, the thoughts of the Most High come to reside within the Rings that are purified by the Fires. Each House of YishARAL is composed of 12 categories of Thoughts of the Most High. According to the arrangement of the Rings within each House, the Houses of

YishARAL are configured in shape and function to bear the Thoughts of the Most High through their deeds/works. The strands of DNA depict the way that two strands are woven together to form a body, as a rod is composed of two united braches to make one house.



In the midst of the pupil are the ALhhim of the Dallath-Dallath; the Tsada-Tsada, which is in the midst; and the Kephúw-Kephúw at the foundation of the iris. The pupil is one of the black pearls of Bayinah, from which all things appear. The center of a Thought is already positioned before the edges are set. The gathering of these ALhhim operate within the pupil. Through the Dallath-Dallath, one is able to see the

sides of every Teraysarun as they are orientated to receive the angle of the lights of Bayinah and Chakmah per mauóde/season and the months therein. Through the gates of the Dallath-Dallath within the pupil, the eyes discern the entrance into the various houses and serve as a guide into their chambers.

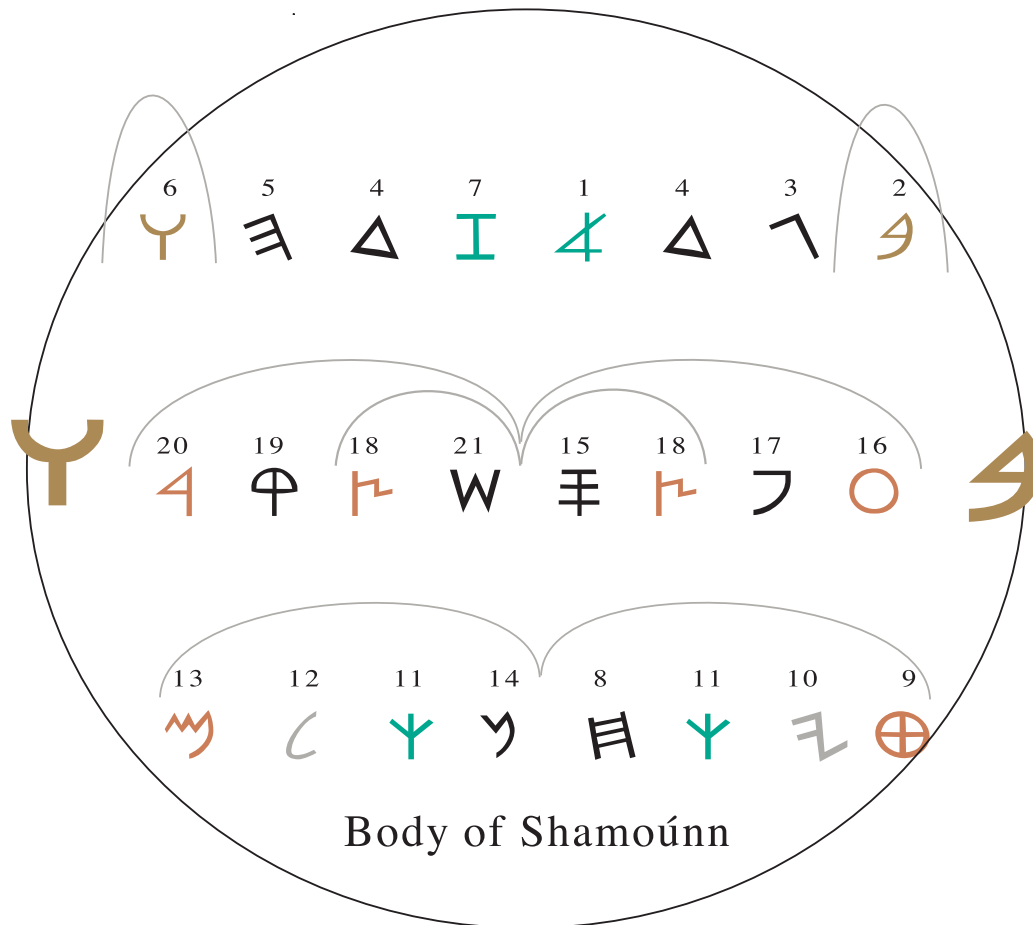
The Tsada-Tsada are located in the midst of the pupil which is the means for the eye to trap glimpses, as quickly as they may pass through the openings. The ALhhim of the Tsada-Tsada cast into the fires within the eyes all that passes through them. Those thoughts and images that cannot stand the fires are burnt up, as there is no place for them to lodge within the Eyes of HhaALhhim. The Tsada-Tsada are as the legs of the honeybee, to which all things are gathered for the sweetness of Chakmah.

Within the foundation of the pupil, at the base of the circle providing the space for the pupil, are the Kephúw-Kephúw ALhhim. These Masters of Vision enable the Breath *to categorize* all glimpses entering into the Rings of RAúwaben. Due to the placement of the Kephúw-Kephúw thought, all images are discerned according to Wisdom. The vision ranges from the inversion of the light wave, tail to head, unto the head to tail in the upright state.

The Shayin-Semek in the midst of the fiery ring of the eye is the House of Dan. From the fiery ring at the edges, the whitening comes into the eye. In accordance with these rings of Shayin Zayin, and Neúwn, there are sunsets and sunrises, depicting the fires of the oylah that call the beloved to the altars. ***The location of the Shayin-Semek Ring in the midst of the sides, positions Dan to judge the basis and the fruit of all thoughts and deeds.*** In the days that Dan rises to the crown of the menurahh, its chariot of fire is formed, for as the Ring of the Shayin-Semek rises to crown the menurahh, the Hhúwa-Gammal Ring, being the wheels of the chariot, are devoted to the Shayin-Semek Ring of HhaALhhim, thus forming ***the chariot of fire of Dan.*** In accordance with the House that rises from the altar of hhaoylah, and becomes positioned above the wheels of the Hhúwa-Gammal, so is the chariot named for that offering. The distance between the Hhúwa-Gammal Ring and the ascending Ring of the ALhhim from the midst of the Fire, determines the configurations of the merkavah, its dimensions, shape, coloration, etc.

The color of the iris is determined by the Numbers of the Thought, the movement of the Thought, and the Kind of Thought. The Numbers are in the Qúphah-Paúwah, which are located in the center of the iris; the movement of Thought. The means in which the eyes roll is by the Hhúwa-Gammal located in the upper part of the iris. The Hhúwa-Gammal gives color to the iris by determining the frequency of the wave of Light that is gathered in the eyes. The Lammæd-Yeúwd, in the lower part of the iris contribute to the coloration of the eyes, by the species of Thought within the Breath, to which the eyes belong. The Hhúwa-Gammal provides movement and the means to transport visions. The movement of the eye is initiated by the Hhúwa-Gammal Ring of ALhhim, whereby the eye turns/revolves around the Lammæd. The Lammæd-Yeúwd enable the visions to be translated into deeds and progressions of thoughts from all seen, which directs the eyes according to the reason for looking.

We do not take into our eyes anything of this world, for even the smallest speck of matter will irritate the eyes and make them cry. When the things of the world enter the eyes, it is difficult to see anything clearly. That which passes through the eyes are light waves, which are carrying the thoughts from all glimpses. As we affirm the Order of HhaALhhim and position the ALhhim in our houses, our houses are the Houses of HhaALhhim, and do not belong unto us as separate property, or as an individual state. They are henceforth considered to be of the Unified in the Body



Color code: The parameter Letters of the House of Shamoúnn: Úwah and Bayit, are gold, as Shamoúnn is of Wisdom. The House of Lauíwi is denoted as silver; the corner(s) are green, which are an ever renewing strength to a house, and whereby the sides are defended and grow together. The gates of the shavbeth are bronze: The Ring of Manashah, is the gate of the first shavbeth; Ayshshur, the second; Yishshakkar, the third; and Shamoúnn is the gate for the final shavbeth, through which we pass unto the House of Gad.

Thoughts within the chambers of their government of the peoples/consciousness. The means to govern YishARAL is through the House of Hearing, whereby the judgments are comprehended with joy to perform the Words according to the intentions of the Master Thoughts of the Most High. Hearing is the avenue to deliver the Thoughts of the Most High to the peoples by the Ambassadors of the Kingdom. The stone of hearing is set in as the foundation of the mind/Enlightenment, whereby The House of Shamoúnn is the throne upon which the supraconsciousness sets.

Through hearing all things are established, and a new house commences to be formed. Speaking of a house, we are referring to the space and that which the space is reserved unto. Hearing designates the space for the SeedWord to come, and to appear with all attributes perfected. There is first the hearing of the pattern, and then hearing is adhered to with hope that the pattern will appear. In this regards, the hope of Yúwspah/Joseph takes Shamoúnn until the day of Baniymin appears. There are two days to establish a Thought unto its appearance. One day is for the pattern to be laid, and the second day is for the Thoughts within the pattern to appear. By this

we know that the seven days of HhaALhhim are the second set of the previous seven days of HhaKuwáhnim, whereby the days are 14, being of the Neúwn.

**THE ORDER OF THE OFFERINGS BEFORE THE WORLDS ARE FORMED.
THE 14 DAYS, OR THE ACTS OF HHA NEÚWN**

1st day: The offerings are of HhaKuwáhnim of the gorav/evening and HhaLaúwi of the baqar/morning.

2nd day: The offerings are of Yishshakkar of the gorav and Meneshah of the baqar.

3rd day: The offerings are of RAúwaben of the gorav and Dan of the baqar.

4th day: The offerings are of Shamoúnn of the gorav and Ayshshur of the baqar.

5th day: The Offerings are of Yahúdah of the gorav and Aparryim of the baqar.

6th day: The Offerings are of Nephethli of the gorav and Gad of the baqar.

7th day: The offerings are of Zebúwlan of the gorav and Baniymin of the baqar.

THE ORDER OF THE OFFERINGS IN FORMING THE WORLDS AND ALL THAT IS WITHIN THEM.

1st day: The offerings of are Baniymin of the gorav/evening and Zebúwlan of the baqar/morning.

2nd day: The offerings are of Gad of the gorav and Nephethli of the baqar.

3rd day: The offerings are of Aparryim of the gorav and Yahúdah of the baqar.

4th day: The offerings are of Ayshshur of the gorav and Shamoúnn of the baqar.

5th day: The Offerings are of Dan of the gorav and RAúwaben of the baqar.

6th day: The Offerings are of Meneshah of the gorav and Yishshakkar of the baqar.

7th day: The offerings are of Laúwi of the gorav and HhaKuwáhnim of the baqar, whereby all within the Minds of Enlightenment are opened and entered into.

The evening offerings/oylutgoravut are the drawing out of the Thought whereby a day is measured and numbered. The morning offerings/oylutbaqarut are the patterns of the Thought forming and then appearing. The days of the former State, being of HhaKuwáhnim, and the days of the Dwelling States, being of HhaALhhim, are 8:8, whereby they are of the Consciousness of The Oyin/16 [8+8=16/O], and whereby they are Perfect/Seven [16=7/I].

The days are 8:8/16/Oyin of Complete Consciousness

Day 1 of the Foundational State is Day 7 of the Days of the Mishkan.

Day 2 of the Foundational State is Day 6 of the Days of the Mishkan.

Day 3 of the Foundational State is Day 5 of the Days of the Mishkan.

Day 4 of the Foundational State is Day 4 of the Days of the Mishkan.

Day 5 of the Foundational State is Day 3 of the Days of the Mishkan.

Day 6 of the Foundational State is Day 2 of the Days of the Mishkan.

Day 7 of the Foundational State is Day 1 of the Days of the Mishkan.

Day 7 of HhaKuwáhnim is the Day in which the SeedWord of Baniymin is formed. Day 1 of the Days of HhaALhhim is the day in which the SeedWord is opened. All things proceed unto the

perfect appearance of the Offspring of the Most High. All creation travails in labor to bear upon its lips the Head of Most High with the glory of the immortal Thoughts that perish not.

What is known as “deep understanding” occurs when the distillations of Shamoúnn run deep from the Tsur/Rock unto the great fountain in hhakaiyúwer. The waters of Shamoúnn are filled with the depths of Understanding, and hence if the waters become disturbed in the least, they can through the entire body out of balance. Such are the waters of hearing that can hear a great rumble deep within the earth before any of the other members detect the stirrings of the Reúwch within a House.

The Body of Shamoúnn is the alabaster jar that is filled with costly fragrances. When the jar is opened, all that has been gathered from the oylut of Shamoúnn is spent, freely given, upon the feet of meShich. The clarity of Understanding is poured upon the feet, that one may walk in the illumination of the south. In this regards, Maryim hhaMigdalah, the Tower of Strength, pours out with clarity of all that is heard upon the feet of Yahushúo, that the full strength of Understanding be imparted to walk the path of complete surrender to the will of YahúWah. The clarity of the Teúwrah, is there anything more costly? For one must give all to YahúWah to receive and know it.

According to the alabaster stone thought, the shells of the sea are comprised of spun thoughts to form a dwelling of congruent ring, whereby one may hear the depths of understanding from the floor of the ocean. The shells of the sea urchin, who dwells in stone castles, are formed by distillations of Understanding. In like manner, Shamoúnn spins the concentric rings of the ears that all Words of meShich, may be comprehended with their full measurement. The ear lobe is the distillations of thought that gather beneath the rings, as a tear drop gathers beneath the eyes. The lobe changes color as the thoughts gather and radiate as gems that are formed from within the layers of a stone.



In the midst of the House of Shamoúnn is the Shayin-Semek Ring of HhaALhhim and the Tsada-Tsada as the Ring of HhaALhhim around. The Shayin-Semek is the Voice of Dan, the Breath of the Holy that occupies the inner most seat of the House of Shamoúnn. This is the Voice that is heard in the midst of the Tsada-Tsada, commonly rendered as the Host of YahúWah. Wherever you see the Tsada-Tsada Ring in a House, that is where the angels dwell within that house. When the Teúwrah speaks that the Voice of YahúWah is heard in the midst of the keruvim over the arúwan/Ark, it is referring to the Tsada-Tsada Ring in the House of Shamoúnn, which is located in the midst of the head [SYM/Ex 25:20-22; 30:36]. When you hear in the inner ear the Understanding of the Teúwrah, then you are hearing the Voice of YahúWah, and the message is of the Collective, not of personal persuasion or benefit. If you are hearing an outer voice that is directing you, then beware of the leadings. If you are hearing inwardly, then determine at what level the message is being registered from to know through which house the voice is speaking and the Collective Nature of the message [i.e. SYM/Ex 29:42]. If the message is private for oneself, then dismiss the message; for HhaALhhim speak only for the sake of the Collective and does not assert nor give preference to one member above another for any reason [2 Kaypah/Peter 1:17-21 – 2: 1-22]! The Voices of HhaALhhim uphold the obedience to the Teúwrah, and does not

provide excuses for one to enter into violations/sins. Such are voices of disgrace, and their voices do not deserve to occupy a space amongst the dwellings of YishARAL.

The values of Yahúdah occupy the inner wall of the central parameter, whereby the shape of the ear is measured and formed according to the Numbers of YishARAL that pertain to Shamoúnn. Nothing has form without the Numbers being set first, even as the pattern and size of the dress is determined first before the knife begins to carve out the fabric. The Numbers of Yahúdah of the Qúphah-Paúwah Ring dwell within the surrounding Consciousness of the Rayish-Oyin Ring located in the midst of Shamoúnn. The Ring of Yahúdah is the strength of the Consciousness in all states and houses. According to the activation of the Numbers, so is the State of the Consciousness of Yishshakkar in all Houses.

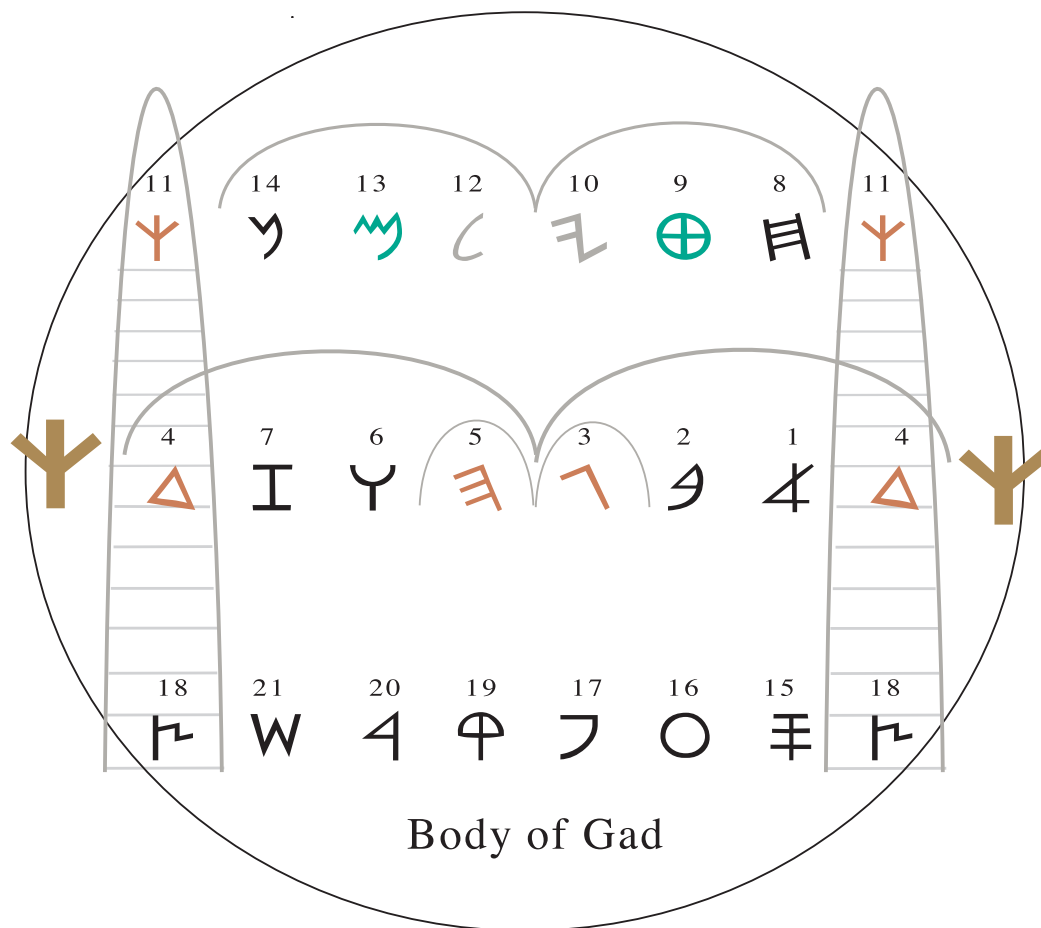
The Mayim-Tayit Ring is the foundational parameter wall through which the base of the bowl of Shamoúnn is made. We are made in the likeness of the unified ALhhim, for all ALhhim Collectively form the Body in which Their Thoughts are suited to abide. We are fearfully made, that is, we are composed with all due reverence to the organization of the ALhhim so that not one of the ALhhim are violated by the arrangement of the members; all are given honor through the arrangement and the implementation of Their Thoughts implemented through our members. Each member is subject to another, through which the wholeness of Thought and the expressions of the Thought are composed. Each Ring affects the others by their divine order in the ways that they serve each other. The Order of Service amongst the ALhhim is clearly understood and implemented through the evening and morning oylah. The Mayim-Tayit Ring blesses the Qúphah-Paúwah so that the Numbers rise within the House of Shamoúnn and fill the House from the foundation of the Body. When the writings say that we are wonderfully made, the implications are that we are fashioned by the skill of the Unified ALhhim, and that in every glimpse of the perfect dwelling, *there is splendor, perfection, and ongoing transformations/miracles according to the Arrangement of HhaALhhim* [Tehillah 139:14].

The position of the Úwah-Bayit Ring of HhaALhhim is the connection of Shamoúnn in a house. Wherever the Úwah-Bayit Ring is positioned to form a dwelling for the members of YishARAL, that is the position of the defense of that House. According to how we hear, so we are secured in our Understanding, and none can break the barrier to enter into our dwellings when Shamoúnn is our guard of defense in whose hand is the sword of the Word [SMB/Gen 49:5; MT/Deut 33:26-29].

The Body of Gad, The Sixth

ΔΓCεΑγΥWΨX4

When the House of Gad precedes the offering of Yahúdah, a field of organized thoughts are readied to receive the Numbers of Yahúdah. Through the impartation of the Numbers for a group of Letters, a Word becomes a vehicle to carry the Thoughts of the Most High, being designated by the Number pattern within the Word. The Words of Gad are called the Words of HhaALhhim; however, the Thought within the Words are called the Thoughts of the Most High [Yeshayahu/Is



Color code: The parameter Letters of the House of Gad: Kephúw-Kephúw, are bronze, as Gad is of the House of Knowledge. The House of Láúwi is denoted as silver; the corner(s) are green, which are an ever renewing strength to a house, and whereby the sides are defended and grow together. We enter into a house at the northern gate and then on each shavbeth we pass through the sides, whereby we make the full circuit of the house. The gates are bronze: The Ring of Neúwn-Chayit, is the gate of the first shavbeth; Dallath-Dallath, the second; Hhúwa-Gammal, the third; and the southwest gate of Gad is the final shavbeth, through which we pass unto the House of Aparamim.

55:8]. When the Words contain the intent of the Most High, by the Numbers therein, the Words will not fail [Yeshayahu/Is 55:11].

The Body of Gad is comprised of the Words of Wisdom that are held together by Understanding. All Words of the Most High have a platform base, or square root. There are three primary Letters that comprise a Word Family, as one Word has many forms. The three primary Letters are for Wisdom, Understanding, and Knowledge. The foundation of the Word is its base, whereby there are 4 positions through which the Word is formed. The 4 positions contain the origin/qadam of the Thought, in which is the intent of the Thought within the Word. There are also the negev/south, yúwm/west, and tsaphun/north. These 4 positions are grouped into two strands the northeast and the southwest; whereby every Word is a formula of Bayinah and Chakmah, through which all things are made. For if the Word would only be of Chakmah, or only of Bayinah, then that which is made would be of one side only; however, all things are of two sides:

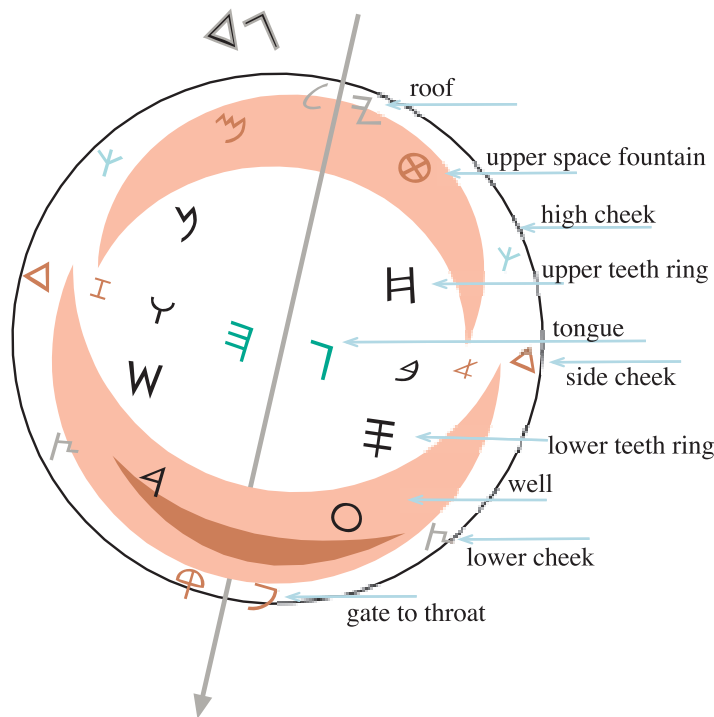
the Thought of Understanding and the Faces of Wisdom. Accordingly, being of the four sides of Illumination, the Words of YahúWah are perfect.

Words are formed in Nephethli and spoken with full Illumination in the south by Gad. When the Thoughts of The Twelve assemble in Nephethli, from the circuit of the Fire around the ALtar, the Thoughts of each oylah are summed into Words. Should the Fire burn completely in each house, then the Thoughts within that house are gathered together, as strands to be woven into a Word. The Word that is formed is called a Seed. The Seed develops in Baniymin. As the Seed forms a head, it breaks open as a thousand stars, whereby the heavens are filled with the Stars that belong to The Twelve. In this manner the kukavim/stars are set in the heavens, which are the Illumination of the opened Seed of The Twelve that have been united into one and which appear as Rings of stars.

Gad speaks the Words of The Twelve, whereby the tongue is the servant of the heart. In that the tongue is dedicated to the Sayings of The Twelve, it cannot be the servant of another, and thus one cannot be less than perfect when the rudder in their mouth speaks on behalf of all twelve and their unity.

Within Gad are seven rings. In the mouth there is the ring in the pit of the mouth, beneath the tongue/𐤀𐤍, ring no. 7, through which the Numbers pass from the heart. Between the bottom row of teeth and the pit there is ring no. 6/𐤀𐤋. The bottom row of teeth are ring no. 5/𐤀𐤍. In the midst of

Congregation of Gad



The Words from the Writings are spoken—uttered with all of Soul, according to the Voice from the Unified Minds of the Twelve, whereby they are heard with the full intent to be enacted by the hands. In that every Law has been composed by the Council of the Seventy and does not violate any member, nor cause slavery, nor any partiality, the Words are perfect and sound Thoughts to be performed, whereby they are fulfilled and produce the fruit of joy. For when every Word is uttered with Understanding, it fills the Breath and then fills the Body of Twelve within us, whereby they are fully empowered to be performed by the hand. **Only when the Words are spoken with the authority of The Twelve can they be administered by the Lammæd Staff of the 12.** *Herein is the Living Teúwrah, which rises from the Letters that serve and clothe them. The Teúwrah is comprised of Living Words that are spoken mouth to mouth.* When the Words have filled the chambers of The Twelve members of Soul, they are broken open by Gad, in the midst of the millstones, to give light unto the feet and strength unto the hands to do them.

The House of Knowledge gathers in Gad to speak the Words of The Twelve, whereby the Words of Knowledge are upon the lips of the Enlightened. In Gad, being the chamber of Fiery utterances, comes the Seed of Baniymin and the Tongue of Zebúwlan to declare the Words of Nephethi. In speaking the Teúwrah with all the Soul of Twelve, the Houses of Knowledge are ONE, and their rivers flow together as streams of revelation.

According to how the Law is spoken, so is it performed. If one reads the Law, and does not hear it from the Voice of the Unified Twelve, then they are uncertain how the Law is to be fulfilled. Herein many stumble for their ears do not hear the Voice of the Shepherd which speaks to guide them into the pastures of joy.

One must consider the desire and the motive for implementing the Thoughts of HhaTeúwrah into action. Should the motive to perform the Teúwrah be heavily weighted upon an after-life then the deeds that are performed are done for oneself instead of for the Most High. The rewards of doing the Service of the Most High are within the deed, and if the reward is postponed then it is not entered into, nor can it be with the fabric of mind woven to think that what is of this world is the reward of our doing. The reward may be something beyond the expectation or mind of the performer, and the reward, or consequence, will be a measure that corresponds directly to the Thought that is performed. In that the Thought is of Breath, so are the rewards! If the rewards are considered to be as things of this world, then their deeds that generate these rewards are likewise of the world that is perishing. The Works of HhaALhhim do not perish, nor the corresponding rewards.

The motive to be One with HhaALhhim is the only acceptable motive to read, speak, and perform the deeds. *Anything short of the Unity of Consciousness will be sin, even if one considers that what they are doing is kosher, or lawful.* When the Words of HhaTeúwrah are spoken with full cognizance, then the deed is complete. When the Words are spoken while still being veiled, then the deeds are of darkness, as a blind doer following a blind reader. Should the deeds be in service to the flesh, instead of service to Breath, they lead to slavery to the world and its bodies of corruption, being of the spirit of vanity, whereby they are a violation to one's own Name and position. Should the deeds performed not be according to the intent of the Kuwáhnim, rather in opposition to the intent, then they fall short and are a violation to the Kuwáhnim. Should the deeds

show partiality, or be performed in any degree of arrogance or individual importance, then they violate the union of The Twelve from which the Words are formed, and a neighbor is sinned against also. Thus when the prodigal awakens, there is the realization that the deeds have been in violations to the Kuwáhnim/the Fathers; the heavens—the position of one's Name amongst others; and the Eyes/Faces of the Body of HhaALhhim from which comes the expressions of Enlightenment [Yúwsphah/Luke 15:17-24]. Any violation to the Union of the Twelve is a violation to Their Words. The measurement of our Names bears within their own bodies the transgressions, which are extensions of the thoughts that one carries upon their staff/cross. **As one hangs their members upon the Staff of HhaKuwáhnim, they are liberated from carrying their violations—which are measurements of thought that fall short of the stature of meShich, being of The Twelve.** The Unified Twelve come from the Body of Consciousness/70. As noted above, when the values of the Seventy become 16 [8+8], *the State of the Body of the Seventy is transmuted to become the Oyin of Wisdom/16*, meaning the Unified/1 Rods of 6, in which are The Twelve. All deeds of HhaTeúwrah are of Liberty, whereby it is called the Law of Liberty. In the Spirit of Freedom the Words are formed, and in the Spirit of Freedom they are performed, whereby the doer is free from the corruption that is in the world and its weight. The process of transmutation continues daily, whereby we are changed from one form unto another as it pleases the Most High for us to carry Their Thoughts within our assembly of Rings. Hence, to affirm a body form to be made of the clay of this world is to limit the faces that are forming within our Rings through which we are changed from glory to glory.

In the day that the offering of Gad is made, the hands are placed upon the head of the offering, which is Nephethi, thereby designating the Union of the Twelve to rise within the offering of the lips, whereby the offering of Gad is perfect. All twelve parts of Gad are submitted totally through making the oylah unto the Words of The Twelve, whereby one speaks according that which is of the full stature of meShich. Following the offerings of Gad in the morning, the offerings of Yahúdah and Aparryim follow, which signifies that as the Words of Illumination are seated in one's sayings, they are positioned to be qualified by the Numbers of Yahúdah and the expansions through Aparryim.

During the month of Gad, words are formed from every oylah that pertain to each House. i.e. When the offering is of Meneshah, then words pertaining to Meneshah are formed and laid up in the House of Gad. In this manner, the vocabulary of YishARAL is formed and laid up in the treasures of Gad.

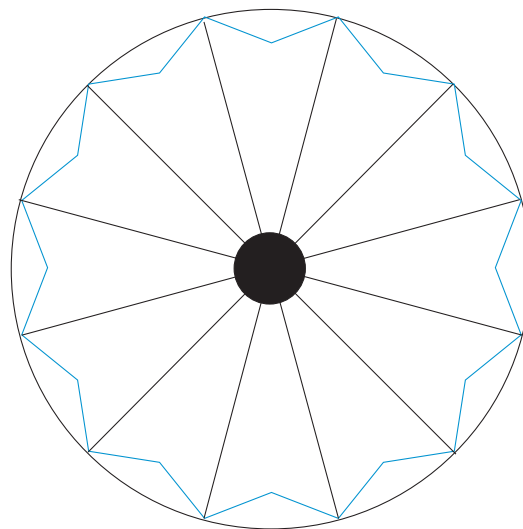
The works of HhaALhhim are the offerings through which all things are made and all Law comes to be written within our inward parts that they maybe spoken with the full agreement of The Twelve. According to the arrangement of HhaALhhim all things are made for their pleasure—the state of the perfect agreement. Should we make a physical menurahh of the gold of this world, we fall short, for the menurahh made by the hands of humankind cannot carry the Illumination of The Twelve, nor can it measure to the Stature of The Twelve, which is the stature of meShich, for it is as a graven image, in that it does not conform to the spaces and the Numbers by which it is made anew every evening and morning to carry the Light so Chakmah and Bayinah. Likewise are the inscriptions of the Words, graven images to many, for they are fixed and cannot be opened to reveal the mysteries and the powers of ALhhim within them. Hence, those who speak the words

inscribed in stone become stone-faced, having mouths they cannot speak the Words of the Living Teúwrah, which are the Words of Life that are not bound to the world, nor are they to be conformed to this world in any manner [Tehillah/Psalm 115:3-8]; all things of the world are to be conformed to them.

Determining Worlds and All that is Within Them

According to the arrangement of HhaALhhim within a space, so is the body determined. According to the Words of HhaALhhim, so does a body appear. In this manner, all things are made from the Rings of HhaALhhim and by Their Words. Look at your body. Do you understand how each part is made and why the parts are located each in their position? Each part of your body is a house within a body. There are many houses that comprise one Body; each house is a configuration of the Rings of HhaALhhim.

All things have within them a “black hole” through which all is gathered or passes to be intergrated into what is becoming/ 4Yא. The eye, for example, is the hole in which all frequencies of light pass. As the perceptions are gathered through the pupil, the state of one’s dwelling is composed and undergoes transformation according to how one sees themselves within the world. The way in which one sees themselves in the world, determines their state/status. The way in which a matter is perceived is the state in which one abides within it, either illusive or real. The hole in the midst is the retention of the unified consciousness, before the space opens to emit the Light that is dwelling within. Hence, upon the first day, the Unified of HhaKuwahnim speak, and as the result of Their Words, there is Light or Illumination that breaks into the space of the Consciousness. The dark hole in the space is the center of Bayinah.

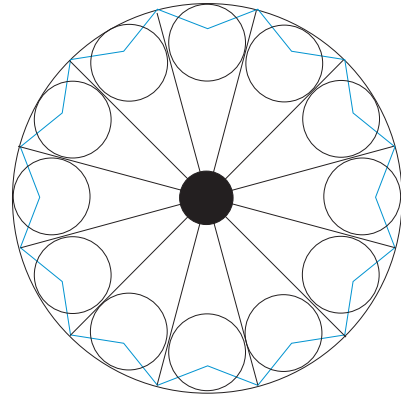


The 12 Teraysarun that fill all space which commence on the edges until they are fully extended in the midst

Each space has within it the center of Bayinah through which it commences to draw out of itself and to compose a world in which its thoughts abide. There is a hole in the midst of every house, as well as in the midst of the Body itself, for all things are of the Unified Consciousness, being composed of zeros, or nothing. The hole in the eye, the ear, the throat of the mouth, etc is the hole in which all things pass through, whereby the substances are changed and composed into the world of its hole.

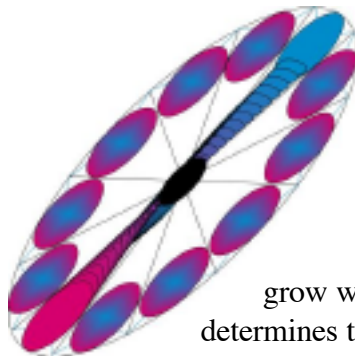
The universe is observed from the State of the Unified Mind as one consciously observes all that they have made. As one comes to achieve the unified mind, they observe the entire universe from the elevation of HhaKuwáhnim. All that is seen in the Mind of the Unified is of the Collective, or good, for it is an assembly of Knowledge, Wisdom, and Understanding. As our mind is of The Twelve, we observe how all things are made and joined to comprise the world and all that is within it.

We behold the world spewing out from the mouth of the dark hole in the midst, whereby the Words of Gad are released to formulate, via the Nine Threads of Consciousness, all that is according to the core of the Unified Consciousness in which the words are spoken. From the sides, the Twelve facets of each state begins to form, until the Teraysarun have fully expanded to bear the Mind of the Twelve upon its shoulders.



In the midst of the Twelve is the serpent body, its head from its tail, which we have often spoken of as the Oyin-Zayin Body. It is so called because the Body is of the Consciousness that has been spoken by the Tongue, and hence it is in the configuration of the great serpent of the sky that spans the universe in which it resides even as the mouth to the anus is the great serpent within your body, and all that is around your serpent belongs unto it. From the spawning of the semen to

The 12 heads within the Teraysarun according to the pattern of the 12 heads that appear in their season

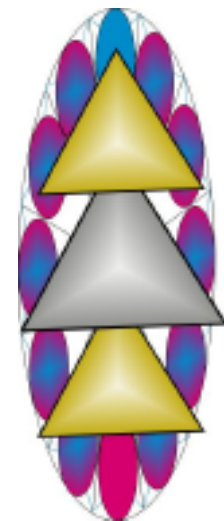


its unfolding, every attribute of one's perceptions, being formed from all twelve dark holes, the houses are made and united into one body. According to the level of Words that proceed from Gad in all things, so all things are made from one. For it is not that we are all different in composition nor in material; we are distinguished amongst each other according to the level of the Words that we speak.

The body of the serpent is the land that is formed for the Seed to grow within. We are all of One Seed, and the manner in which we speak determines the extent of the body in which the Seed forms. This awareness is depicted in the eggs of the queen bee. The eggs are one, and according to the mouth of the servants, the eggs are nourished. From the same egg comes a queen, a drone, or a worker.

The Body of Zebúwlan formed by the unions of the heads of Baniymin and Zebúwlan. The unified heads from two sides form a state of residence.

The Serpent Body of the House of Zebúwlan is called the vessel, or the ship, that sails in the midst of the waters, comprised of the vapors, gases, clouds, star fields, etc that fill the universe. The bodies of Light are formed to transmit the spectrums of Thoughts according to their frequencies; thus some bodies are solid and others of liquid and others of gases. The vastness of the lights that fill the universe comprise three sails that transport the Thoughts of the Most High. **The organization of the Collective Bodies of Light is the State of Enlightenment.** *The Ship of Zebúwlan* is as the intestinal track that runs through the courses of the waters within our body. The sails that move the ship are three—the sails of Wisdom, the sail at the deck (lower Dallath/Δ), Understanding, the sail at the crest (mid Dallath/Δ), and Knowledge, the sail at the apex of the mast, (the upper Dallath/Δ at the neck. Our Breath, being a vapor/mist, dwells within the associated Bodies of



Ship of Zebúwlan with 3 sails

Thought in the universe, for every Breath is one with the many pools of waters in the universe. According to the extent of our sails—our collective bodies, our Breath enters and soars into the waters of the universe, whereby we move and have our being. As the stars move, they carry in their sails the Winds of AL OLiyun and the kuwahnim, whereby Their Thoughts encircle all lands.

EACH BODY IS COMPOSED OF A SERIES OF NINE THREADS

The formulation of a body is quite simple, for each body is composed of a series of threads. Though the body is complex, the make-up of the body is based on layers and the types of threads that form each part. Take a fruit, for example, or the construct of the body itself. One may unravel the fruit by pulling apart the sections, or the threads, by which it is made. The earlier stages of the fruit are not as complex as the later. The threads that comprise each fruit, or part of the body, are woven together like a garment.

The *bekker*/4Y9 are the fruit that are formed via fusion of threads from the midst, as the Letters of the Kephúw-Kephúw/Y are in the midst of the work *bekker*, whereby each fruit has a body/Bayit/9 and a head/Rayish/4.

One commences to weave the threads of fruit from the Qúphah-Yeúwd-ALphah/1's which is the state of Unity to which all belongs. The Qúphah-Yeúwd-ALphah, the **first thread**, is in the midst, like the mid-line of a fruit whereby there are two sides to bear the full Mind of Consciousness, both the parts and the sum. Then the **second threads** of the Tsada-Tsada-Tayit/9's are woven next to convey the Minds of Nine in Aurrat from which all Thoughts of Enlightenment come and are united. Due to the missing Tayit thread in the waters, the mortal world of corruption is frail and fails upon being made. Why is this so? For what is made in the mortal world seeks to prop up the thought of self-exaltation instead of building a dwelling for YahúWah—the Collective Name and King of YishARAL. Every house has a throne that is prepared for the Name of YahúWah, whereby there are twelve thrones for the Houses of YishARAL upon which the Name of YahúWah sits to govern over the lands. The Tsada-Tsada-Tayit is the capacity of Thought to transform itself into an expression, or body. According to the transformation thought, the threads are laid in place.

The **third thread** is the Paúwah-Chayit/8's whereby what is made has its faces and the ability of ascension. According to the third thread in the oylah, one is able to rise daily unto the Faces of HhaALhhim.

The **fourth thread** woven is the Oyin-Zayin/7's that determines the head and the body. The head of the fruit is attached to the cord or the branch, and the tail of the fruit is a basin in which the fruit is continually supplies.

The **fifth thread** is the Semek-Úwah/6's which provides the inner skeleton between the head and the bottom around which the parts of the fruit are filled from the midst. The sections of the kidneys or the parts within a grapefruit convey the sections, or the quarters of the peppers, that are built by the three levels of Words illustrated by the Semek. For their are the words of Wisdom first spoken, then of Understanding, and then of Knowledge whereby the Head of the plant ripens at the crown.

The **sixth thread** is the Neúwn-Hhúwa/5's which provides the colorations and the changes of color that the fruit goes through in forming. This is the life frequency of the fruit that is according to the days in which the juice flows as the color frequency changes. With the sixth thread the sides are expanded and the thoughts of the Neúwn flow with the illumination/colors that the fruit bear.

The **seventh thread** of the Mayim-Dallath/4's whereby the fluids fill the sections of the fruit as the body is prepared, so the seventh thread is then drawn into the body of the fruit from which the sweetness of the juice begins to flow.

The **eighth thread** of the Lammæd-Gammal/3's is drawn out next whereby the thoughts of the Staff are released into the fruit. The fruit when eaten unripe does not contain the full strength of the Staff, being without the Lammæd-Gammal structure. The strength is conveyed by the color thus expressing the vitality that is present in the fruit/plant.

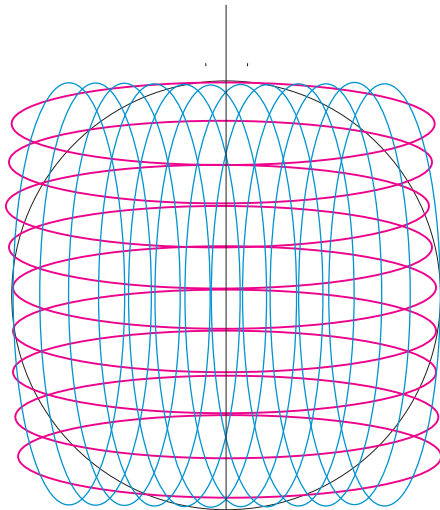
Then the **ninth, final thread** that comprise the fruit are the strands of the Kephúw-Bayit-Rayish/2's, whereby there are a mind and a body to be hung within the midst of the Tree of Life. In this manner of weaving, a thought is formed into fruit. As bees that are mouth to mouth make honey, transforming the spice of the flower into a golden fruit of Wisdom, likewise, those who are mouth to mouth as the Rings are joined via Breath, through which an intertwining of their threads create the fruit of the lips. This is the fruit of the Words of Gad, as maShayh/Moses is mouth to mouth to reveal the Words of HhaTeúwrah/The Torah unto all of YishARAL.

The state of being **mouth to mouth** is to be joined at the ends: head to head and tail to tail, whereby a circle of consciousness is formed from the mouths at the crown to the mouths at the foundation. According to the position of the transmission of Thoughts, there is the head and the tail of the fruit. The head of the fruit is where it is joined to the vine/branch, and the tail of the fruit is its basin. The union of the ends make the eternal circuit of the Lights of Chakmah and Bayinah [Tehillah 19]. The other process of weaving threads is via mouth to tail, as serpents are intertwined which yields circles, as garments, for the expansion of Enlightenment—Riyr/ אר 4.

The fruit are made from the sides, as the heads are side to side, forming the rods and branches upon which the fruit is formed; however, the body, or the garment that clothes the members, is composed from the head and tail being united. There are components within the mishkan/tabernacle, and there is the fabric of the tabernacle in which all abide. The fabric of the mishkan is the impetus of the Unified Consciousness that forms a dwelling that does not wear out for it is constructed to the Name of YahúWah—the Deeds/Yeúwd of the Hhúwa-Uwah-Hhúwa/Oyin, which is the Hand/10 of Consciousness/16. According to the dwelling so is the fruit that abides forever, as the shoes and garments of YishARAL that do not become old as they journey in the States of HhaDavar/The Wilderness.

The garments are made for expansion, as the means of multiplying thoughts. Each fabric is a compound of free flowing thoughts in contrast to forms that stop-up an idea. In contrast, the mortal body is a stopped-up well; the Body of meShich is a flowing River of Life. The

Riy/ 414 compounds are formed via fusion of threads. As above one commences to weave the threads of the Qúphah-Yeúwd-ALphah/1's, then the Tsada-Tsada-Tayit/9's, then the Paúwah-Chayit/8's, then the Oyin-Zayin/7's, then the Semek-Úwah/6's, then the Neúwn-Hhúwa/5's, then

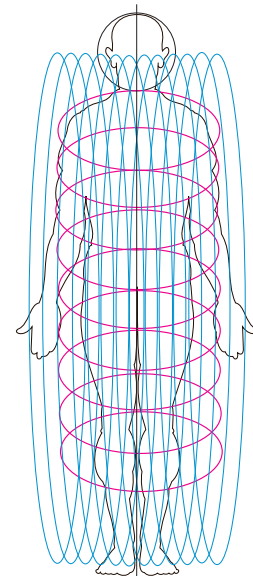


The Meridian lines of the Staff, which are actually circles in which all things are placed according to the Thought in which they are made.

the Mayim-Dallath/4's, then the Lammæd-Gammal/3's, then the final threads are the pairs of the Kephúw-Bayit-Rayish/2's, whereby the Unified Garment of Light is the mind and body of ARAL in which all of YishARAL congregate and bear upon their branches the fruit of the Most High. The Riy/ 414 formulations are head to tail, in which the full consciousness of all Rings expand in concentric and layered circles, making garments, and thereby they remain open at the ends having not a head or a tail.

There are twelve lines of longitude and 10 lines of latitude that form the meridians of the body. These 22 lines are the Thoughts of the Most High which go through the earth and carry the Thoughts from the Fires of the oylah to all lands. When the messages of the Most High have reached the far corners of the earth, then the end of the two ages of Avrehhem

and Yaoquv will come to an end in the epoch of Núwach/Noah, and the subsequent epoch of Yitschaq/Isaac shall commence. The lines of longitude are from the Head of the Serpent, being of the Mind of the Illumination of HhaKuwáhnim. The lines of latitude are formed by the Words of Gad, being the Head of Knowledge in the negev. Through the impulses of HhaKuwáhnim and the Words that are formed upon their lips the entire earth shall receive the Words of the Most High and salvation shall come to all. Though there are a multitude of satellites in the heavens to bear the doctrines of men, there are the networks of the Most High that shall carry the everlasting News of the Collective Mind (commonly rendered as good news) to all peoples. It is through these meridians that the Kuwáhnim now speak unto the salvation of all that rightly belongs to the Most High.



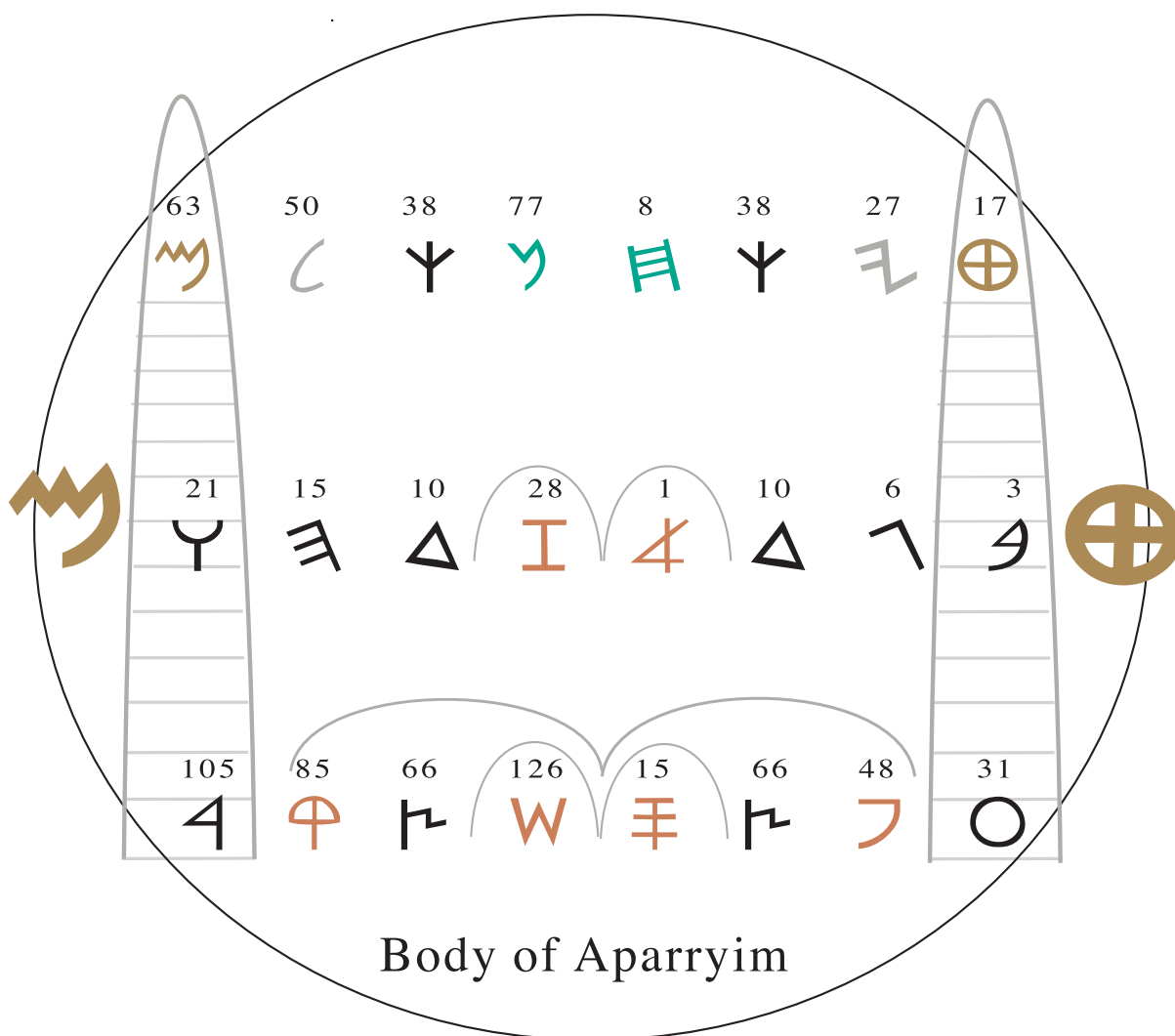
The meridians of the body are as those in the universe

The House of Yúwspah

The Body of Aparryim, The Seventh

מזל אבא לל אבא יאבא מל אבא

The Body of Aparryim and Meneshah are made from the same Letters of HhaALhhim, whereby the Body is a double blessing. The reason that Aparryim is the head of the body is due to the head rising upon the body—Meneshah. Meneshah is the foundation that is laid first in the House of Yúwspah. Meneshah provides a body for the head to appear. The configuration of the



Color code: The parameter Letters of the House of Aparryim: Mayim-Tayit, are gold. The union of Aparryim with Manashah is the basis of how all things are made or come to appear through Yúwspah. The House of Lauíwi is denoted as silver; the corner(s) are green, which are an ever renewing strength to a house and whereby the sides are defended and grow together. We enter into a house at the northern gate, and then on each shavbeth, we pass through the sides, whereby we make a full circuit of the house. The gates are bronze: The Ring of Shayin-Semek, is the gate of the first shavbeth; Qúphah-Paúwah, the second; Zayin-ALphah, the third; and the southwest gate of Aparryim is the final shavbeth, through which we pass unto the Eighth House of Manashah.

Body of Yúwsphah/Joseph is doubled, as twins that are within the same ovum, ***through which the blessings is compounded unto bearing myriads of states and faces***. All come through the House of Yúwsphah as they descend from the hands of HhaKuwáhnim into the waters of HhaALhhim. In this order of coming, Yúwsphah is as Bayinah, being the offspring of Rechel, through which all is given by the Hand of Understanding. However, the offspring of Yúwsphah serve in Chakmah to make all things known.

The crossing of the hands of Yaoquv upon the offspring of Yúwsphah is to appoint the one on the left, Aparryim, to rise upon the body of Meneshah, who is seated at the right-hand of Yaoquv. The right hand of power is given to Aparryim, whereby one has the strength of the sun, depicting Chakmah, to govern the lands. The left hand of sustaining power is given to Meneshah through which one may endure in all levels of progression, and vast are the resources in Meneshah. To be seated at the right hand is to have Wisdom, and to sit at the left hand is to have Understanding, which are given by the Kuwáhnim as they see all in the Collective.

When the bones of Yúwsphah are lifted from the Waters of the Mayim-Tayit Ring, then the structure to compound the blessing and the expansions are born upon the shoulders of YishARAL through which they proceed forth out of Metsryim and come into the divine order of the Word States. The carrying of the bones of Yúwsphah upon the shoulders of YishARAL corresponds to the House of Qahhath carrying the arúwan/ark upon their shoulders. Carrying another or the composite words of Knowledge **upon the shoulders denotes bearing the structure for all of YishARAL that determines one's movement and achievements**. Until one bears their assignment upon their shoulders, they are motionless regarding what they have been appointed in the Kingdom of YahúWah. Therefore, each are to bear their staff upon their shoulders, whereby each moves and serves the Collective.

The House of Aparryim serves with Yahúdah, through which the House of ALhhim is joined inseparably with the House of Enlightenment/HhaKuwáhnim. In that the Houses of Chakmah and Bayinah are paired and linked with the House of ALhhim, the Houses of ALhhim, Chakmah, and Bayinah united are called the House of AL/God.

The House of Aparryim expands the Numbers, as dew upon the fields of Yahúdah. Aparryim arranges, opens, expands, and designates the Numbers to their place of profitability. When the writings speak that ***“everyone is given a measure of faith to profit thereby”***, the thought of the saying is that ***we all have the inner evidence of the Numbers to profit with, for there is no profit in Wisdom, Understanding, and Knowledge without the investment of the Numbers through the deeds of HhaALhhim***. The Numbers that one cherishes are evident in the configurations of one's houses and in the deeds that are in the hands, which are measurements of one's thoughts. Though the offerings, the Numbers are arranged in sets, through which comes an increase in the Knowledge, Understanding, and Wisdom of the Most High.

As the Numbers of Yahúdah are activated by the waters of Aparryim, the values within the Words of AL are released and extended into deeds according to the intent of the Thoughts. When Aparryim follows Yahúdah in the offering, the field of Numbers provides a designated space for the waters of Aparryim to flow and make full to overflowing. Aparryim provides the waters for the

Numbers to swell and expand. Aparryim is formed as a funnel, being of seven layers, which rises and falls amidst the kidneys and extends over the liver, as waters arise and run over the capstone of the well to the Waters of the Monarchs. The funnel extends to the base of the Mayim-Tayit Ring, being suspended upon the Dallath/Δ that is in the midst of the loins. Upon the platform of the Dallath, the funnel rotates, contracts, and expands as it draws up waters from the Hhúwa Gammal Ring, whereby it showers the waters from the deep upon the fields/garments of Yahúdah [SMB/Gen 1:7; 7: 11]. These waters, are as the blood of the meekness of Aparryim, that rises and runs in the course way of seven rings upon the altar of the oylah, through which it activates the garment of Numbers. The platform of the Dallath provides the square/cube, and appears as a rectangle as the sides widen, such as when the banks of a concourse widen.

The displacement of Aparryim, apart from the Houses of Yaoquv, places the member of Aparryim as one drawn out to reside outside the enclosed walled cities of YishARAL. Hence, in the mortal forms, the penile gland hangs beneath and outside the congregation of pairs. The separation of Yúwsphah from the other Houses deprives the House of Yaoquv the blessings of a well watered garden via irrigation. As a result of the separation, a famine occurs [SMB/Gen 49: 22-26]. The famine is severe in the land and affects all states in which the Numbers are designated. Such are the results of fornication, for one has sold their brother, who upholds them, into the hands of a stranger—outside the fold of Unity.

The funnel of Aparryim comes to rest also upon the Dallath/Δ at the neck to provide a stream of Illumination for Aharúwan, in which Yahúdah resides in the upper chambers. In both levels, the Houses of HhaKuwáhnim are served by Aparryim, through which all things appear, visible and invisible, including all ALhhim/Gods.

As noted in the arrangement of HhaALhhim to form the Body of Aparryim, the Values of Yahúdah and the Consciousness of Yishshakkar are the foundational sides of the body. According to the Numbers passing through Aparryim, all things are measured. According to the Consciousness passing through Aparryim, all things are known cognitively. Via the Numbers we bless. By the Consciousness all that is done in service to another is always retained. Though another may not recognize the service preformed unto them, yet when the service is done with the blessings of Aparryim, the works are multiplied within the hands and the members of the doer, and all that has been done will return upon the head of the giver/doer.

The Waters/Mayim of Aparryim are in the Terreni House of Enlightenment, whereby the Terreni level is where the Monarchs of Aparryim abide. The Mayim regulates the spaces and all that abides within them according to the Numbers that are set into the Mayim/waters. By the Numbers the spaces are determined, and by the mists/vapors of Aparryim, the spaces are filled. Is it no so, that we are formed in the midst of the waters? Hence, the Mayim-Tayit are the regulators of all Thoughts which govern over our waters according to their Union with the Numbers. If the Numbers are forsaken, then what is blessed becomes heaviness, and the joy of the blessing, though it appears to be of plenty, cannot be retained because the Values have become lost.

yúwm/west, and in the tsaphun, the face of the Adam, the meShich, embodies the Words of YahúWah in all measures, whereby when meShich comes, the Judge appears in Dan. These faces pertain to the sections of the Teúwrah: the eagle to the Commandments; the lion pertains to the Ordinances; the ox to the Statutes, and the man to the Charges.

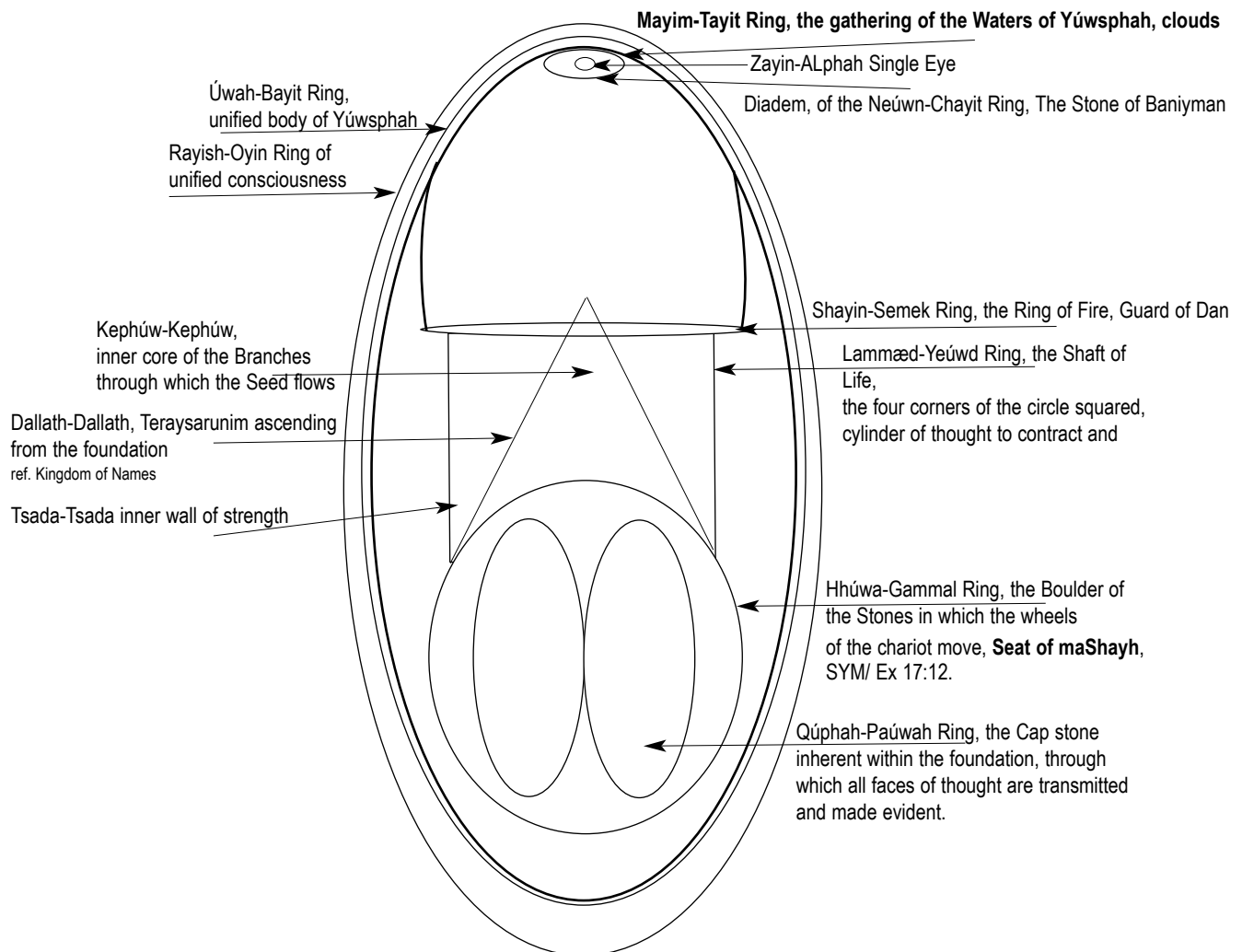
Through the Body of Meneshah all thoughts are transmitted into languages, wherein the 14 Tongues of the Neúwn are spoken from the midst of the waters. Note above, in the Body of Zebúwlan, that the waters of the Mayim-Tayit Ring are located in the center of the Tsur, from which they flow under the direction of the Neúwn. How do the tongues come from Meneshah instead of from Gad? The tongues are formed in Meneshah, in the midst of the stones as they open; however they are uttered in Gad as they come up through the head of Aparryim. Gad, in each offering, is a Tongue of the Neúwn, through which the words of Baniymin, pass through Meneshah, whereby the thoughts in the words are opened, as between two millstones, and then they rise through the needle of Aparryim, to come upon the tongue of Gad at the corner.

The Body of Meneshah transfers the Consciousness from one state unto another: from body to body; from land to land; muód/age to muód, and aúwt/era to aúwt. We make all transitions through Meneshah. As we enter into the Mayim-Tayit Ring, we are transferred through the waters unto our next resting place.

The hanging of the fiery serpent on the pole is the offering of Zebúwlan that arises from the fires of the oylah. **The serpent is hung upon the wood/teaching/pole of Meneshah in the House of Aparryim.** The offering of the Hhúwa-Gammal of Knowledge is hung upon the pole of Meneshah which resides in the level of Knowledge to form the House of Aparryim. The lifting up of the serpent is by Meneshah through which all are lifted to ascend unto the supra-consciousness [CHP/Numb 21:8]. The lifting of the serpent is on the sixth day of the seventh month—in the House of Aparryim—which is the corresponding action to the murmuring in the first month. All in the first and seventh months occur on the same days [CHP/Numb 20:1]. The hanging of the serpent follows the Illumination of the ascent of Aharúwan on RashChadash in the House of Shamoúnn, for as we come to hear to transfer Enlightenment to all YishARAL, so we come to be healed. This Teúwrah lesson teaches us that what we have performed in one moon will bear a corresponding action in another moon.

The Houses of YishARAL are made to the well pleasing of the Most High, *in accordance with the arrangement of HhaALhhim*, whereby they abide together as ONE in each House of the Most High. **According to the Thoughts of the Most High, so are the Bodies of YishARAL made to abide together to form the Mishkan.** Each of the Houses of YishARAL are a *sukkah*; together they are the unified branches of Thought, which are called the *sukkuth*. The terms *sukkah* and *sukkuth* contain the Structure of Breath, bearing the unified branches of the Semek/פ. Whereas the term, Mishkan/Tabernacle, contains the Shayin/W, for it is the composite dwelling of the Breath of Dan that spans the entire dwellings of YishARAL, and none may hide from its Presence nor its judgments. Therefore, Dan is the widest ring in the Head of Aparryim and determines the widest span in the head of the Universal Mind. According to this pattern of the Charasham, the mind of every Name contains the same construct, whereby all may be of one mind as they are of one heart.

THE CONSTRUCT OF THE UNIFIED BODY OF YÚWSPHAH IN WHICH ARE BORN MENESHAH AND APARRYIM.



The Houses of Yúwspah are called the Rings of the double blessing. Within these Rings is the City of Tiras in the Dallath-Dallath, which is the Great City of the Kingdom of Babylon. The City is governed with the melachim/monarchs of Yahúdah and Aparryim, whereby all that is formed in the lands is by the Numbers and the Blessings of the melachim. The partnership of monarchs in Tiras is as the Days of DaniAL [i.e. DaniAL 2:28, 44; 4:1-3,25; 7:13-18]. When the seers behold Babylon falling, it means that Babylon is resorting to its occupied place in the Kingdom of the Most High [DaniAL 1:1-2]. The extent of the blessings of Yúwspah are unto all peoples. The blessings are determined from the Fires of Nephethi that come from the Capital of the Kingdom of YishARAL. The cities of Yahrushaliem and Babylon are of the Dallath-Dallath Ring, one below, that of Babylon, and one above, that of Yahrushaliem. **The Rings of the double blessing of Yúwspah pertain to the Centre of Compound Thought**, for through the Rings of Aparryim and Meneshah the Thoughts of the Most High are compounded, and through the Rings of Yúwspah, the thoughts of the Most High come to be manifested or made to appear.

All parts come into the House of Yúwspah for their blessing/expansion. The Hhúwa-Gammal Ring in Yúwspah, is the **Seat of maShayh** [SYM/ Ex 17:12]. The stone upon which maShayh sits

is the pattern of the hhakaiyúwer into which all parts come, as pairs of stones, to be positioned upon the altar where they serve one another.

Within the chambers of Meneshah, the Thoughts of the Most High multiply as the vast Numbers of the Seed. The Seed in the loins is the harvest of the Mind. Strange that one may cast their Seed and then walk upon it as though it was nothing to be gathered. The foundational error of fornication is that the Seed is not considered to be of any worth, whereby one gives their bread in exchange for the passions of the flesh which perishes, whereas the Seed never dies. The Seed lives as it is nurtured unto its full stature, whereby we are transformed from state to state.

The giving of the Seed, or the letting go of the Seed, is the difference between sowing the Seed with the tears of the Single Eye in Aparryim, or by surrendering one's harvest to the hand of a robber. The Seed is given as it is appointed to provide a structure for the Thoughts of the Most High to be fully implanted and grow within us. The harvest of the Seed is the means of YishARAL to expand in strength. However, if the carnality of mind cast the Seed into the river of Metsryim to be drowned, or if the Seed is cutoff from opening, then the members are kept in subjection to serve the forms of the world, rather than to be free and revel in the Thoughts of the Most High. The direction of the Seed is determined by Shamoúnn that abides to the side of Yúwspah unto the coming of Baniymin—the Seed [SMB/Gen 42:24-34]. The peoples of the earth do not come to Yúwspah until the granaries are filled, for as they hear that there is grain, so they draw near [SMB/Gen 42:2; Rom 10:14]. The Harvesting of the Seed is suspended within the granaries Yúwspah. When the House of Shamoúnn, being the inner ear, is pricked by the messages coming from Baniymin, then it is determined where the Seed shall be received in the mind for its nurturing and propagation. This action corresponds to the rising climax that pricks open the Mind to release the flow of Seed to compound/multiply/branch the Thoughts of the Most High. If the climax is all in the lower region, then the Seed does not rise as kernels of wheat that rise unto the top of the stalk; hence, they fall to lower forms of thought or are washed away by the flood of passion.

All levels become manifested through Aparryim. The Thoughts within the Seed and the giving of the Seed determine the level in which one lives, moves, and has being. With every sowing of Seed a new day one commences, and therefore a resulting state follows. The formulations of the Mishkan are through the offerings of Dan that follow after Baniymin, for by Dan all that is in the Seed is drawn out and revealed according to the Numbers therein. Therefore, the Mishkan and all that is within is made by Dan and Yahúdah [SYM/Ex 35:30-35]. In that all things are made by Yahúdah and Dan, all that is of the Most High is made from that which is not seen, as out of nothing, being weightless, for they are composed of the invisible Numbers and by the Breath of Dan that opens and blows upon them. When the Numbers of Yahúdah and the Breath are given space in Aparryim, then nothing shall be hid to the Eyes of YishARAL.

In this manner are all things made to be seen and understood. On the seventh day of Aparryim the blood of Dan flows into the Rings of the opened sides of Baniymin, which are the Rings of RAúwaben, for as a Seed opens, the Eyes of RAúwaben open as one that awakens out of a sleep. As the blood of Dan flows into the Rings of the Eyes, all strands of Thoughts, being of the ratios of the 9:9, are brought into the House of HhaALhhim to build a Body of meShich, called the

Mishkan. The blood of the offering of Dan is distinguished by the Numbers of Yahúdah to be 3546, which are the 9:9 ratio of all assembled Thoughts of the Most High. Therefore with Dan, or within the Breath, are the Numbers of Yahúdah, through which all things are fashioned for the Mishkan, and through which all things are made by the Spirit of Breath for the Spirit of the Most High to dwell within. Happy are those who so use their Breath to build a dwelling for the Most High, for these are the ones that will hallow out a place amongst their stones to weave the threads of the Thoughts of perfect ratios to House the Thoughts from above, whereby they are the Temple of YahúWah.

Upon the determination of the Numbers of YishARAL, all nations are formed to house the Thoughts and to make apparent the processes of the Thoughts of the Most High [SMB/Gen 10:1-2]. All lands come from Baniymin as all parts of a dwelling come from the Seed. Within the Seed is the Eye of the Seed, which is called the Single Eye. All thoughts and the foods that bear them, as they are ingested, can lead us to the Single Eye Consciousness on condition the food came from such a seed for it bears within it the construct the unified Eye. If the thought nor the food bears the Single Eye, then it is not for our partaking [SMB/Gen 1:11, 29], for it has become manifested apart from the Mouths of HhaKuwáhnim. When the Eye of the Seed opens in RAúwaben, then the ten lands of Zebúwlan are distinguished. The seven primary nations of Yahpheth are of Qeturah, through which all lands are joined to the House of Avrehhem—the Seed of Wisdom. As the smoke of the spices rise from the offerings of YishARAL, the spaces are hallowed out, around which the ten lands form. These inner spaces of Yapheth are seven as the seven Unified Eyes of HhaALhhim. First are the lands of Gomer which are formed by the rings of smoke rising from the incense Rings of Aparryim, Meneshah and Baniymin, which are resident in the crown of the head. As the smoke swirls at the crown, spaces and their lands are formed for Gomer and their descendants. The space and lands of maGog are from the smoke that gathers from the Rings of Yishshakkar and Shamoúnn. Madai is the formulations of Yishshakkar and Gad. The space of Yúwnn/Javan comes by Yahúdah, Nephethli and Gad, for by them are the Numbers and the Words that reside in the heart. The circle of Tubal comes by Ayshshur and Shamoúnn. Meshech is from the rings of Zebúwlan and RAúwaben which draw, as a chimney, a full encircling of smoke swirls from the crown through the spaces of YishARAL. Thus, as the smoke encircles the Names, the space of Tiras, at the foundation, is formed by the Great Dallath-Dallath of Nephethli. In Tiras the Most High lays the foundation of the Twelve, which is filled with the smoke of Aparryim, Meneshah and Baniymin as it encircles from the sides of the crown and passes through the column of spaces [See BHM:Gen 10 The Offspring of Núwach/Noah]. The Breath of Dan causes the smoke to move through the Mind, like a wind, and thereby formulates the whitened spaces of expansion for the Mind and their offspring. Basically, the formulation of the nations follows the progressions of thoughts of the oylut as they are made from the Rings that dwell upon the sides of the Mishkan. As the fires pass from part to part, so are the states in which the smoke resides. The above conveys the path of the smoke as it rises from the oylah to form the spaces in which the consciousness of the oylah is gathered, and around which the body of the Thoughts is formed to express the Thoughts being gathered daily.

During the days of Aparryim, each house provides an offering to the suitability and functionality of Aparryim, whereby the House of Aparryim is built-up and renewed. Each House is made by the composite offerings that make-up the House, and the sequential offerings made in that House

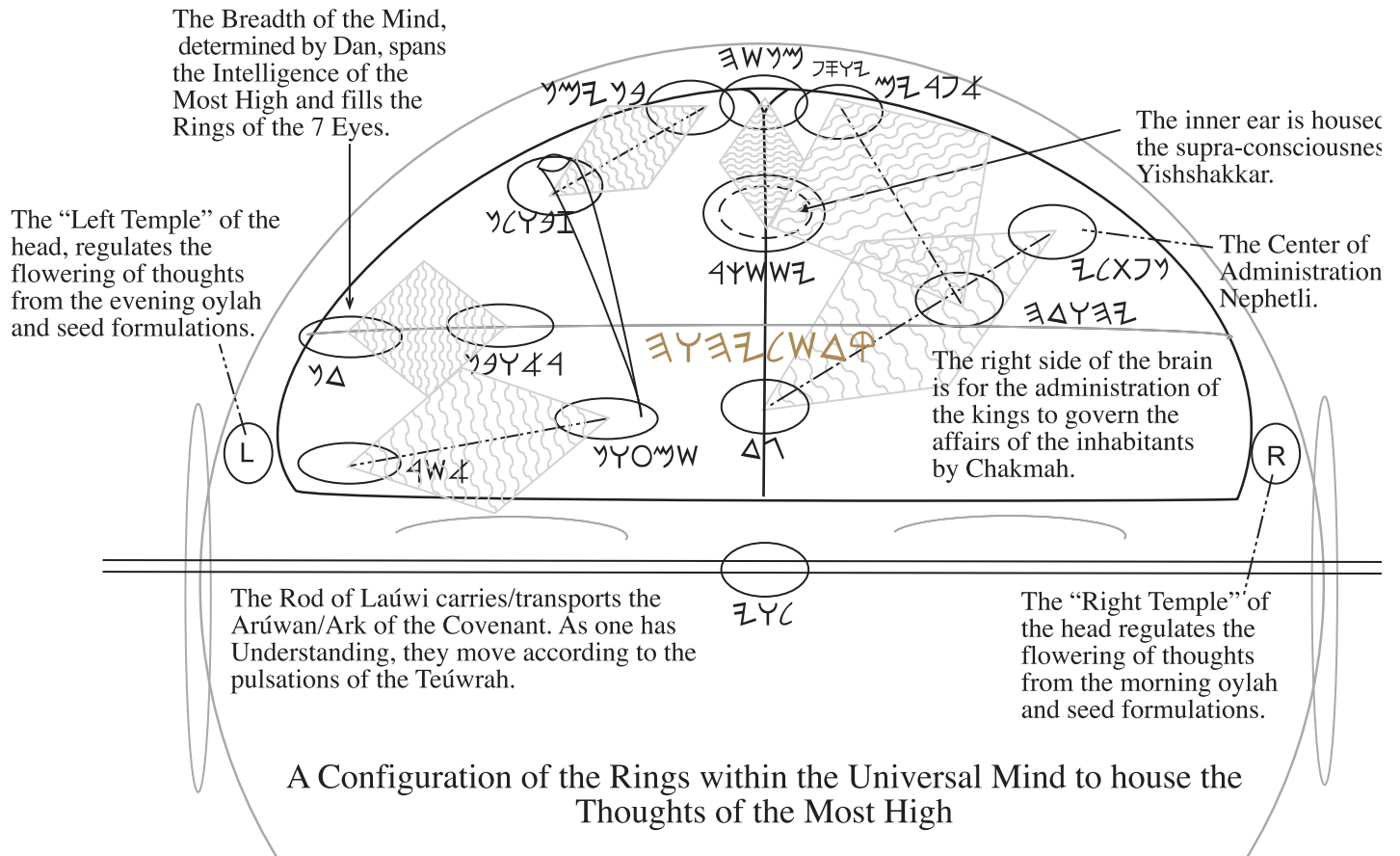
the Body is renewed. i.e. During the month of Aparryim, the House of Gad makes its offering. As Gad brings forth its parts for Aparryim, all Sayings of Aparryim are opened within the gathered waters. The parts of Yahúdah determine the values that Gad speaks for the full blessing of Aparryim; the parts of Yishshakkar determine the consciousness of the Words that are spoken in the House of Aparryim; the parts of Zebúwan contain the State of the House of Aparryim according to the words, whereby the House of Aparryim lives; the eyes are opened and filled with the Thoughts of the Sayings of Gad in the House of Aparryim; the ears ring with understanding of all that is spoken in Aparryim; the mouths of Gad, being the configuration of the offering declare the full measures of Words, first of Wisdom, and then of Understanding unto Knowledge in each sequential day of the House of Gad coming to the altar; the parts of Aparryim determine the blessings and growth that comes from the Sayings of Gad; the parts of Meneshah determine the movement within the House of Aparryim according to the Sayings, for as the Words come, so the feet are directed by the Light that opens from the Words being uttered; the parts of Baniymin increase and multiply the Sayings as they open upon the tongue and rise into the mind; the parts of Dan discern the words with judgment for all that pertains to Aparryim; the parts of Ayshshur affirm the Sayings sparking deeds that relate to the Sayings; and the parts of Nephethi think upon the Sayings, whereby all are satisfied by what the mouth has spoken. These are the parts of Gad that comprise the House of Aparryim and which renew the House of Aparryim in the days of their offerings. As a result of all Twelve members making their offerings in the House of Aparryim, the House is made full, and the attributes of the Most High come to reside within the House of Aparryim as a choice vessel. Each of the parts of the offering pertain to Thoughts of the Most High as does each step that is made in the process of an oylah, whereby we are measured by the Eyes of the Most High to behold all that is within us, and therefore to determine the measures that we are to receive as we present ourselves at the Altars of the Most High.

CENTRES OF MIND

The centres of Mind are governed by the Counsel of Chakmah through the malekim/monarchs on the right side, and by the discernment of Bayinah through the Judges of Dan on left. When ShmúwAL is priest and judge then the Houses of YishARAL are gathered into a Kingdom [I ShmuwAL 7:15]. When Yediyahu/Solomon is king and judge, then the fame of YishARAL spreads abroad throughout the lands. As one governs from their heart and instructs through their mind, they formulate the Kingdom of YahúWah in the midst of their unified houses.

The Houses of YishARAL are united together as six Teraysarunim/pyramids which connect together to form six sides. Each pair of Names comprises a square. The six squares/sides united are a cube which is the unified dwelling of all chambers of Thought. These six sides form a city in the mind that comes down upon the inhabitants, meaning that the understanding comes down from the mind into the midst of the inhabitants of the body. In each side of a Teraysarun are seven stratum which are the seven levels of Enlightenment; together there are 14 strata per pair of joined Names/Houses which affirms that each house is a BenNeúwn—an offspring of the Neúwn Mind.

Within each side of the teraysarunim are nine sections according to Nine thought frequencies that pertain to the Nine Schools of Arrat. The Nine frequencies within each house correspond to



star fields and the capacity to grasp messages and to develop the Words of the Most High. The mind is the dome of the heavens in which are mapped all stars and spheres. The circles in the drawing of the mind are arranged dimensionally within the mind to convey the relative spaces as the spheres are set in the heavens. According to the position in the mind, the Houses are set in the body. i.e. As Meneshah is at the apex end in the mind/heavens, the House of Meneshah is set in the foundation of the body/earth. The circles in the illustration denote the Oyin at the apex of the teraysarunim. Within the Nine areas of each House, the Thoughts of the Most High are stored. From this storehouse of information one multiplies in the Knowledge of the Most High. Each teraysarun is a storage centre for the spices, the Enlightenment of the daily manchain, and a depository of the fumes of the nesek—daily wine offering, whereby one lays up within these walls the accumulations of Wisdom, Understanding, and Knowledge with the Enlightenment and Joy of the Rings of ALhhim that are reaped daily from the oylah of ALhhim.

Amongst the teraysarunim are associated fields that belong to the Twelve. These areas of the mind pertains to the fields and to the means to regulate the lands of the body that are joined to the Twelve Houses. The rod of Laúwi runs from ear to ear as the staves of that carry the arúwan/ark. Within the house of Laúwi, the patterns of the Twelve Houses are retained, and from this section in the mind, all details are drawn out pertaining to the mishkan. The information pertaining to all Houses is activated by the spices as it is composed daily from the oylah. The details are retained and drawn out through the opening of the Rings commencing from the midst of RAúwaben, through which all appear and are seen, whereby the body as it begins to form is from the eyes.

The Tree of Life and the Waters of the Rock emanate from the left side of the mind, for as the waters of the north in Zebúwlan break open, they run unto the Kephúw-Kephúw in Gad. The Tree of Life is in Gad, which are the branches of everlasting Words by which all lives, for all live by the Words that flow from the mouths of YahúWah.

Zebúwlan, as the bronze serpent upon the pole, is the **Tree of Knowledge** of *the Collective*, which is the parts that make up the sum, and *the Companions*, the sum of all parts unified as pairs. When one takes away from the expressions of the sum, or from the attributes of the parts, they have taken away from the Tree of Knowledge. Those that bear the faces of the Collective and honor the union of parts bear their fruit upon the Tree of Knowledge, which fruit nor leaves wither not. Thus to break the union of any pairs, or to mar the expressions of the Collective Body in any level of Thought or deed, are violations to the Name of YahúWah. From this Knowledge of the Tree comes the sayings that one is to love YahúWah with all of their heart/inner construct, their soul/expressions/faces, and their breath/steam from their altars, the later determines what they are becoming. This is the love of the Collective. The second saying, better rendered as the Saying of Affirmation, is likened unto the first saying: one is to love their neighbor as themselves, which is the love of the parts. The two sayings are one and the same, one saying is not above another. From these sayings come the statement that none can say that they love YahúWah when they despise their neighbor, for how can one love the sum if they hate even one of the parts. The word hate conveys showing separation towards another, whereas the word love expresses the inseparable bonds between one another.

Though the rods may seem to be small in the above illustrations, they reach from side to side, as we stand faces to faces and mouths to mouths. What is in the right side of one is on the opposite side of another. When the Rings are joined in the midst, the rod extends from one side unto the other.

The House of Gad, in the midst of the forehead, is united face to face, whereby the Rings of Gad are joined. In this position Knowledge flows from one mind unto the other. Likewise, as the upper foreheads are pressed together to unite the Ring of Yishshakkar, the Consciousness flows amidst them. At the peaks of the heads, at the Gomer opening, the heads connect the Rings of Meneshah in the midst with Aparityim on the right and Baniymin on the left. These Rings may be joined through alignment of the heads.

THE FORMULATION OF THE HOUSES AND THEIR KINDS

Every house is composed from the Houses of Yúwsphah, whereby every Name comes into Metsryim with their House, for they are carried, being transported to Metsryim, by Yúwsphah [SMB/Gen 45:21-27; SYM/Ex 1:1]. The coming into the world is according to the consciousness. The consciousness through which one appears in the world determines the kind of house/body that one resides within, whether one is of the human anatomy or of an animal construct, all come according to their consciousness, and the Breath that abides within these houses is the same [Qehelet/Ecc1 3:19]. According to the order of Pharaoh, a body prepared, for the state of our dwelling in one skin or in another is according to the deeds which we have done, and to which we are assigned; even as the

state of our mind today is the consequence of our prayers and offerings made in the midst of YahúWah House-within the Collective Body of Names.

All that comes into the world, comes with the full investments of their thoughts and gifts. Though the Enlightened Ones are above the level of mortality, yet by divesting their wealth into the bulb of Meneshah, they are able to fit within the skins of humankind. Indeed, though one is far removed from their Origin of Mind, or though one is near to the Minds of Aurrat, all come into the world must be awakened from the seat of Yúwsphah. As maShayh is born into Pharaoh house and enslaves the servants of the Most High which carried the House of Laúwi hitherto; yet until one comes into the sub-consciousness of Meneshah, they walk by the egos of the world that shaped their eyes and minds of carnality. The great redemption of the all Names from their houses of corruption is the rising of Meneshah into the seat of Yishshakkar, whereby all is hung upon the Staff of Aharúwan as an acceptable offering.

The animals of the world are of 12 categories of Thought. Each animal is an extension of thought that pertains to each house of YishARAL. In that the animals are extensions of the thoughts of YishARAL, they are of One Breath, as they are called in HhaTeúwrah, not as man refers to them as brut beasts, rather as “the living ones” — חַיִּים/*chaiyat* of HhaAdim. For in that the living ones are the components of Adim, they are brought unto Adim to be read/understood, whereby one comes to behold and know all that is within them. For everything that is made has relevancy only to the 12 Houses of Mind that abide within the Collective of YahúWah. When one sees that which is made of the trees, or of the animals, apart from the 12 Houses of Thought, they have utterly been blinded, for how could anything be made that is not of the Collective Minds of Aurrat? For nothing that is made lacks the Intelligence of the Most High, for how could it be so?

The animals are Named according to the traits of one’s Thoughts. The spirit of meekness is used to call the lambs, kevashim. From the expressions/faces of one’s dwelling, the bullock are called the parim. The ram is called after the traits of being strong. There are no animals and no plants that are called clean and unclean in HhaTeúwrah, for all that is clean and unclean belongs to associated or misaligned thoughts and their deeds. The meaning of that which one may eat and that which one may not it does not pertain to the animals, for animals were not given to Adim to partake from [SMB/Gen 1:29]. When one reads HhaTeúwrah as a list of clean and unclean animals, they are reading one complete level away from the intended Thoughts of the Words that are arranged to denote the traits of what one should accept and those traits that one should not permit within their soul, which are the members of their House [TK/Lev 11:43-47]. Why would HhaALhhim give to human beings the flesh of another, when the Words of HhaALhhim are in the Seeds of the Doctrines that are green and do not perish? Why would HhaALhhim give to the offspring of Adim that which has corruption within it? For only the arrogant ones, whose faces are turned away from the Rings of HhaALhhim, could kill another, and then tear, by their teeth, the garment of their flesh that is formed for the cultivation and expression of their Breath/Spirit.

THE 12 KINDS OF RESIDENCES, THEIR HOUSES AND THE COLORS OF THEIR COATS

The Twelve Houses of Soul are the patterns for all animals in which a Breath resides to be extended and to bear the expressions of the Most High. The colors of one’s coat pertains to strands of Thoughts which the Breath carries within a kind of body. Colors are assignments of Chakmah,

through which all becomes distinguished, for only in the Light of the Morning do we distinguish colors—waves and frequencies of Light. As the Light passes through the prism of the four sides of Wisdom, the colors are transmitted according to the Head of each side. There are the colors of the Nine Threads that belong to Yahúdah. There are the colors of RAúwaben, which are the Lights of the 70 as seen by the Single Eye. There are the Colors of the Seven Spectrum of Lights which are of Dan. And there are the Twelve Colors of the Coat of Yúwspah,. The Twelve colors are given to each House from Yúwspah to be the garments of their house [SMB/Gen 45:22]. These Twelve Colors are extended into the garments of all animals, **whereby all animals are the extension of the Thoughts of the Twelve Houses of YishARAL.**

All Animals are of the 12 Categories of Thoughts of the Most High, whereby they are the extensions of the Thoughts of each House, both of YishARAL, and of that of the stranger that journeys with them—the body of their habitation. The inner and the outer are two kingdoms. Though they cohabit a space, they are of variant vibrations, whereby they serve one another unto the full expressions of that which are in the heavens and that which are in the earth. Accordingly, some animals are of the Numbers which enliven, and others are of the Letters which reveal the thoughts of a House. There are animals of the heavens that pertain to the inner kingdom, and there are animals of the earth that pertain to the outer kingdom. The harmony of these kingdoms is depicted in the ox and lion feeding together according to their shared consciousness in Chakmah. Both HhaAdim and the *chayit*/beasts/livestock are appointed provisions of the herb/𐤆𐤍𐤐 and the tree/𐤆𐤍𐤐 that guide them to fulfill their occupations in a united Kingdom of the Most High. Both provisions of the herb and the tree are of the Oyin Consciousness of the Most High, through which we come to comprehend the nature of the Thoughts of the Most High. The herb/𐤆𐤍𐤐 depicts the states/houses of the Lights of Bayinah and Chakmah. The tree/𐤆𐤍𐤐 depicts the branches/teachings of freedom through which we are transformed/renewed, whereby the states of our residence and our minds are nurtured by the Most High.

THE OFFERINGS OF YISHARAL ARE OF THE FIRE OF THEIR BREATH/SPIRIT

YahúWah did not order YishARAL to make animal offerings, nor give to humankind the flesh of the living ones to be food [SMB 1:11-12, 29-30; 6:19-22]. YahúWah of Host pertains to the great company of all beings: The Adim, The Messengers, The Living Ones—The Animals and those that creep and cover the earth.

The Prophet Yirmeyahu [Yirmeyahu/Jer 7:21]:

“To extend the Illumination, the Unified say: 4𐤍4 𐤆𐤍
YahúWah Tsevaut/of the Hosts, 𐤆𐤍4𐤆𐤍 𐤆𐤍𐤐𐤍
of the ALhhim/Unified Light Rings of YishARAL, 𐤍44𐤍𐤐 𐤍𐤐𐤍4
To your oylut/burnt offerings **you have added/augmented** 𐤆𐤍𐤐 𐤍𐤐𐤍𐤐𐤍𐤐
that which concerns sacrifices, 𐤍𐤐𐤍𐤐𐤍𐤐𐤍𐤐
and you eat meat.” 4𐤍𐤐 𐤆𐤍4𐤍

Animal sacrifices were added to the offerings of YahúWah for the reason/justification to eat flesh. Instead of reaping the vegetation, the animals and birds are taken instead [Yirmeyahu 7:21-23, 12:3-4]. From the days of calling YishARAL to rise out of Metsryim, the offerings of animals were never

intended in the call to arise and make the oylut [SYM 9:1:4], rather **through our gatherings to study, to make progressions of liberty, and to take steps unto transformations—our flocks/ሃሃጎቶ, and through our examinations, observations, and breaking forth with insights—our herds/ሃሃጎፉ**, we serve YahúWah [SYM 10:24-26; 12:31-32]. For Pharaoh knows that without our gatherings to study the Law of Liberty/flocks, and without our breaking forth with insights/herds, we cannot go far from the grip of slavery, for we will not know our next step beyond the borders of Metsryim.

YahúWah does not require that you bring animals of the natural world to an altar of stones, rather that you make a living sacrifice that rises from the stones of your members. Without the Hosts of YahúWah, the House of YishA RAL would remain as slaves [i.e. SYM 8:2,16, 24; 10:13]. **From the foundation of the worlds, the Offerings of HhaALhhim have been made prior to any animal being formed** [Malaki 3:3-4]. In augmenting the Law of Offerings, the unjust substituted animals for the offerings of their unified faces/expressions, strength, meekness, etc. Instead of giving themselves, from their heart, and the formulations that come freely from their Living Spirits, they took from the *chayit*/living ones to whitewash killing that they may justify eating flesh [Yeshayahu/Is 1:11, 15].

“The sacrifices of ALhhim/The Unified Light Rings are of The Reúwch/Breath which distinguishes—breaks open the pieces, submitting part with part, coupled with a humble heart.” In that the offering is by the Spirit, the offering is of Fire—of the fiery Breath—through which all is given and formed for the Collective Body of Comrades, whereby the offerings cannot be eaten by the stranger who does not enter into the Communal Body of Names, for though they try to partake, they will not understand what has been given [i.e. ChameshHhaPekudim/Num 28:3,8; Tehillim/Ps 51:17-19; TeúwratHhaKuwáhnim/Lev 22:10]. By making the offerings by the Reúwch, one arranges their Thoughts and their Branches according to the patterns of the Tree of Life, and thereby comes into full communion with the Most High. By the Offerings of HhaALhhim, all things are formed by their unified acts/deeds, whereby all things come out of the Fires of the Most High. As the ashes are gathered daily, being the purified distillations of the Thoughts, they are arranged to abide together as one, as it pleases the Most High. We live and move and have our substance from the Altars of YahúWah, and do not partake of the flesh of this world which perishes. Giving oneself upon the Altar each evening is how the mind is set, and giving oneself upon the Altar each morning is how the works of HhaALhhim reveal the Mind of the Most High within our members. The works of HhaALhhim are seven, whereby the days are seven/complete/perfect.

SPECIES OF THE ALHHIM RINGS

Species of the same kind vary according to the Ring from which they are born. In that the various species are formed from the same Ring, the Ring from which the specie comes is according to the variant construct or arrangement of the Ring to other Rings. i.e. When the Dallath Dallath ring forms the bats, there are different types of bats due to the Dallath Dallath Ring being in variant positions within the twelve houses. Hence, there are the Dallath Dallath kinds of species of RAúwaben, Shamoúnn, etc. This is a field of genetics and specie development awareness that is linked to the Rings and their arrangements within each other.

Houses of Adim & Their Chayit/Living Ones/AnimalsColor of Yúwsphah

All Animals come from HHaKenoni/Canaan with the Branches of YishARAL SMB 46:6, 32-34

יָדָה	Yahúdah Lions, Cats, Monkey, traits of the long tail; color and traits of leadership, to regulate and suspend/hang oneself to the values in making the offerings; denotes the role of the Numbers to regulate the states of Zebúwlan, the coiled tail	Purple
יִשְׁשַׁקָר	Yishshakkar monarch butterfly, moths with Rings, regulated by the star of Mercury as to their migrations, Birds, from Ostrich to the Eagle, Fowl of all seven levels. SYM/Ex 19:4 dwell in all 12 Houses, the color of plumage denotes the messages being carried; i.e.Penguins abide in the midst of Dan; Peacock and Chickens in the midst of Meneshah; the Owl—body of Wisdom housed in Knowledge of the Rayish Mind which appears as the stars in the night	Yellow
זְבוּלָן	Zebúwlan Master of Lands, Terrains, Begol Arets רִבְעֵי עָשָׂר Reptiles, Snakes, Turtles, Crocks, ibex, kangaroo, states of land/water inhabitants, beavers, ground hogs, mice, rats, kin to tunnels as the intestines those that dwell in the isles at all levels of waters color of transformation, ability to shed ones skin	Orange
רְאוּבֵן	RAúwaben Cattle, Rhinoceros, common muzzle trait trait of treading in the fields, to open a Seed unto the 7th level the color of initiation, awakening, to flame Chakmah	Red
שָׁמוֹנִי	Shamóunn Goats, Sheep—those of the Shayh, the seed germ; traits of a flock, birds of endearment: pigeons, doves, Frogs, causing formation of Thought, birds of endearment, pigeons, doves color of tenderness/receptiveness	Violet
גָּד	Gad Bears, Boars, Badgers, Beavers, Raccoon, unicorn trait of the mouth, ability to devour cave dwellers in hills, waters, rocks by one's words the branches are arranged for a residence	Green
יָוֵסֵף	Yúwsphah Horses, Stallions, Zebra, Giraffe, Camel—depths of a well, Elephant, Donkey, Llamas of the Camel kind, traits of carrying/transporting, fulfilling the Numbers, SMB 45:23, Yeshayahu 66:20, crowns of peacocks and roosters are formed from the opening of the head of Meneshah	Turquoise

בנימינ	Baniymin Wolves, Dogs, Weasels, animals of packs, form alliances; as a Seed, they lick up the blood/water; have sense of orientation, ability to track, follow a command, spirit of devotion, companions, complete follow through from initiation to fulfillment, develop through Shamoúnn whereby they retain high sense of hearing; to round up the flocks of Shamoúnn	Blue
דן	Dan Spiders, species of insects, i.e. praying mantis: wings as the body of Dan; Fleas, Gnat, Bees, Wasps, Hornets as servants of judgments; Ants—construct of the body of Shayin (3 part) and Semek (legs 3 per side), dark ants of north, red ants of south; forms Crystals as Webs, being strands of Breath; trait of judgment/justice that dwells in Monarchs Palaces	White
איששור	Ayshshur Sea Dwellers, Fish, Whales, Dolphins, hummingbird, dragonfly of the Tsada; transitional servants as the horse; spout of a whale is a trait of the diaphragm to emit moisture/vapor; barbed traits as on the legs of a bee, hornet, porcupine, pinching crab, spoiling agents as the grasshopper to affect change	Pink
נפתי	Nphetli Deer, Bats, Roebuck, Gazelle move in the morning/baqar and evening/gorav, meditative trait to flutter	Indigo
לוי	Laúwi Shepherds, Staff, Unifiers color pertains to all shades of trees and their teachings, <u>Aharúwan</u> is depicted with the Giraffe with their head in the qedam, one who has the stones upon their garments, whose delight is in the teachings and offerings/leaves of the trees; <u>Qahhath</u> is depicted with the Sheep, abiding in the negev, who assembles the flocks with the Shepherd; <u>Gershun</u> is depicted with the Llamas, the weavings in the yúwm; all traits of strength, protection, and righteousness are in the hands of Gershun; <u>Merari</u> is depicted with transporting the mishkan as the legs/bones, to uphold the teachings of illumination, conveyed by the boards of Lebanon, with Understanding, denoted by the silver sockets; depicted with Hippopotamus as the bones dwell in waters and form in the waters likewise, yet feed as vegan on land, the ivory teeth convey the north side of Bayinah; illustrated also in the Ostrich whose legs/board uphold the canopy of the tent—the State of Consciousness from the Oyin/oval/egg, as the ostrich's strong pikes in the chest are the strides/extensions of vertebrae; the strength and speed of movement to denote swiftness to carry forth a Thought.	Brown

The kinds of chayit/living ones are the associated houses of thoughts, and how each specie relates to the houses of Adim. The 12 Houses of the chayit relate to the twelve of YishARAL and the twelve of Oshaúw/Esau/Metsryim. The union of the twelve of the inner Kingdom and the twelve of the outer Kingdom is the peace of the heavens and the earth [SMB/Gen 33:3-4; Eph. 1:10].

The **colors of the coats** of HhaAdim and the chayit are the colors of the coat of Yúwspah. The color denote the houses to which the bodies are designated relative to their works and services. i.e. White shapes convey the works of Dan. When the coat of an animal is all white, it conveys the prevailing thought of Dan within the configurations of Rings that comprise a body and their kind. Thoughts are whitened by Dan. The seat of Dan is called the great white throne. By Dan the earth is blanketed with snow. When a body is white, they are formed within the northern elevations of a house and they carry a message of Dan.

The plumage of birds correspond to the elevations in which they dwell and the messages that they carry. When a bird is yellow, as a song bird, it is carrying the messages of Yishshakkar to brighten and illuminate a deed. The sounds of the birds resonate within the House that corresponds to their messages. Likewise, various musical instruments are designed according to a house, whereby they are heard within that house. i.e. A harp vibrates in the heart; drums vibrate in the loins, flutes vibrate in the eyes, etc.

The consciousness of a Name draws out of Meneshah the configurations to make itself a dwelling. The state of the consciousness determines the shape in which the Breath resides. As the consciousness changes so does its states of residence. The Breath within the consciousness hollows out a place for itself to fill, as a bird makes a nest and then occupies the space. The houses that are made are comprised of branches arranged in rings.

The Clean and the Unclean

The Teúwrah addresses those things that are clean and that which are unclean. In so doing, the teachings of Teúwrah are focusing on the traits of expressions that affect the soul in which is either life or death [TK 11:44] rather than animals. The types of animals named in modern translations have been inserted into the documents as they have associated thought traits that determine what is clean/ 4א⊕ or unclean/ 4מ⊕. If a matter is clean, then it is of the whitening of Mind, and if it is unclean, then it belongs to the expressions that dwell outside of the congruency of the rings, such as traits of arrogance, bigotry, lying, unprofitable words/seeds, confusion, etc.

The most important determinations that one can judge themselves is where their heart is suspended. Is the heart going after things of the world, or has it been hung upon the teachings of Gad, whereby it beats only for the Lips of Knowledge coming from the Enlightenment of the Mind that serves as the threshold of Gad evening and morning. As the Mind loves the heart, so does the heart love the priests that speak unto it, as they stand at the altar for the daily offerings. Does your heart hang upon the Words of HhaKuwáhnim, or does it beat for another cause? And secondly, is there anything more important to you than the Words of HhaALhhim? Consult all of your twelve members within your house for the answer to these questions. Do all of your twelve agree? If not, then

work on a resolution to bring your members into Unity. After you have come to a consensus, then look at what your hands are doing and how your feet are walking, for what is in your hands and where your feet go bear testimony as to what the twelve within you are truly saying.

What is clean and what is unclean are the Thoughts, the Words and the Deeds/Expressions of the soul. The Thoughts that one has in their Collective Mind, and the Words that one has in the Collective Mouths will be evident in the Soul—the Collective Faces that bear upon them what is being composed in the inside. There are no clean or unclean animals. There are no clean or unclean beast of any kind. There are no clean or unclean foods that come from animals, for there are no animals of any kind that the Most High has ordered that you should kill and eat [SMB: 6:19-21]! The traits of the clean or the traits of the unclean are what your Collective Mind and your Collective Heart must discern in order that your Collective Soul, that bears the weight of your consciousness, may have Life. For according to the Thoughts that run from the branches, spaces, and rings, so do all animals belong, whereby they are called after the twelve of YishARAL and the spaces and lands that pertain to the Numbers of YishARAL. The spaces are of Yapheth, and the lands are of Cham, whereby they are called the Lands of HhaALhhim. ***In that the ALhhim are 28, the lands are ten/10, the full extension of the Unified Minds of the ALhhim that is prepared for the Seed of the Most High. As one/1, the lands are called the Kingdom of HhaALhhim, and are the inheritance for all who abide by the Teachings of the Twelve, unto whom the lands are given to be fruitful and multiply.***

Why are the Words of HhaALhhim of priority? For they are the congruent Thoughts of Life that have been tested in all Seven Eyes of HhaALhhim to be without condemnation and without death. When one lives according to the Words of HhaALhhim, then they live within the Rings of Life, and there is no death in their soul, for there are no words that lead to death abiding within their centres of Thought. Every commandment of YahúWah is an utterance coming from the Fires of the oylah Altars that is composed of the perfect unity of the Rings of the Wood and the Rings of the Offering. What is in the midst of the Fires is the unity of the Teachings, depicted as Wood, and the Teachings of the House that hangs, to suspend itself upon the Teachings whereby it does not fall, nor subject itself to be trodden under by the impulses of flesh that seeks to project itself above another. To study the Commandments of YahúWah and to do them are the only purposes of Mind and Heart that lead to Unity. Anything outside of the Rings that pertain to the Teachings of the Teúwrah is of vanity that shall perish, for it does not belong to the Congregation of Righteous Thoughts. For though our body of corruptible flesh has denied the pattern of HhaALhhim, one may come into the House of HhaALhhim by the congruency of their Rings, whereby their soul may live by the Consciousness of the Rings, and thereby prepare themselves a dwelling state within the Collective Body of HhaALhhim.

If one's Thoughts are of the Rings of HhaALhhim, then they are clean, for they bear the Illumination of the Lights of the Unified Consciousness. If the thoughts that one has are outside the rings, then the thoughts are unclean, for they bear not the Illumination/whitening of HhaKuwáhnim. Every Teaching of HhaALhhim bears fruit—expressions that come from its unified sides, whereby the teaching is solid to lay a foundation and to build upon the foundation a house to be filled with the fruit of its loins hanging upon its branches. When a tree is not able to bear fruit from the foundation and from its sides, it does not have *the law of the square root within*

its sides, whereby it may multiply itself. In that the tree is unable to bear fruit from the wisdom of its foundation and from the understanding of its sides, it is unclean unto you, for it does not come to the whitening of HhaKuwáhnim. In that it is unable to make a head of glory upon its branches, it is unable to bear the full radiance of Wisdom and Understanding. All that come from the House of the Unified Consciousness of the Seventy Kuwáhnim are able to form a head from their base and their sides. Those stalks which cannot form a head are not of the Origins of Unified Thought. Trees of the mortal world that cannot bring forth a head must take from another tree's flower to create fruit. They are likened to plants that cannot produce a seed. They grow and flourish upon the flesh of its body, yet do not come to bear a head which is the whitening of the Mind, thereby signifying that it has come from HhaKuwáhnim. **For if it produces a head, in which the Seed is multiplied, then by its fruit it testifies that it is of HhaKuwáhnim, and hence clean.**

The primary traits that can multiply themselves are those which are of the Unity: *those of unified sides*, from which the term “*split hoof*” is determined; *those of strength*, from which the phrase to “*chew the cud*” comes, for such draw out the full strength of a matter; *those of meekness*, from which comes the ability to completely lower one's head whereby it rises at the other end of the stalk. Traits that are associated with these primary principles of whitening, are likewise called, clean. Those of the unified sides/split hoof come face-to-face, whereby they are fully illuminated. Those that chew the cud, come to the full inner illumination as they draw out the thoughts through meditation. Those who can humble themselves—bow unto another—shall receive the grace to be elevated, whereby a head is formed upon their assemblage by the Lights of Wisdom and Understanding. As the Lights of Chakmah and Bayinah are head to tail daily, so the entire world is whitened. The Lights of Bayinah and Chakmah create a path daily for the righteous to walk upon, even as a spider draws out strands of woven light and then soars upon it. Chakmah and Bayinah weave a network of thoughts in which we walk upon the heights of the earth.

Those that take and run are cowards who live in darkness. These bear the traits of stealing, whereby the hidden works of darkness shadow the inner organization of Illumination. Likewise, those that exalt the outward above the inward are those of self-pretense. Such are the swine who look good to others, yet have malice within their members. In the secret parts they have no regard to be one with others, for they have utterly exalted themselves. In that their head is too big, it is not able to be lowered, whereby it may be multiplied. Those that strike others from behind, are like the claws of the eagle, whose mind takes the food out of the mouth of another. The mouth that devours, like the bear, is likewise unclean unto you, for such a one slumbers without walking in understanding. Thus the bear, in the winter of Bayinah, does not walk in the Light of Dan, whereby it judges other unmercifully with its raging mouth.

A man has paws, like an ape and like a bear, for its fingers and toes are divided, yet to be fused by the Fires of Wisdom in the feet, and by the Fires of Understanding in the hands. Man is two-faced, whereby it cannot see behind. When the faces of Adim are united again, they will see as far as east is to west—full circle. When one cannot see the north, nor the west, how then are they entirely whitened, for their perspective within the eyes is only 180°? Those that can see from above and from below, from the left and from the right—looking full circle are the clean. From these one may eat, for they are the teachers called the keRúwim/as the Masters of the Most High [YechezqAL/Ezekiel 4-14].

Beware of the teachings of the exclusive, for they exalt the Letter above the Intelligence that wrote it. Such are the teachings dictated by forms, rather than by Reúwch. From such exaltations of the writings one cannot see the white text, whereby they one becomes illuminated by the Numbers therein. Read the Teúwrah by the side of a Kuwáhnim, by whom the scrolls are written and through whom the scrolls are interpreted.

Every doctrine is spun from the Number base that is beneath and within the teaching. Doctrines/Leqechim/לֵּקֶּעִיִּם are formed in the mouth as the lips hang upon the Unified Consciousness to receive drops of sweetness upon them [MT/Deut 32:2]. Teachings are formed in the heart, as the Seeds of the manchaih, which pertain to each offering, are opened. The Teachings are sweetened by the mouths of HhaKuwáhnim/the priests. When one is mouth to mouth with HhaKuwáhnim, they speak as one tongue. When one receives the Teachings in their heart, and the Teaching is opened from their heart, they have Understanding, and then they are heart to heart with HhaKuwáhnim. One receives the Teachings when they form a place in their heart for the Seed of AL to be planted there, for until the heart is right, it is not accepted to house the Seed of AL. All Teachings and Doctrines come as the SeedWords are opened through the Houses of HhaALhhim: Aparityim and Meneshah respectively, as one is able to lay themselves open upon the altar of the most high. Through Aparityim all things appear, and through Meneshah, all things rise. As Aparityim is hung upon the wood of Yahúdah, then according to the offering and according to their placement in the body all Words appear in HhaTeúwrah/The Torah. Each construct of thought appears in clusters of Words according to the foundation of thought and intent that are beneath them [Romans 3:1-2]. As Gad is hung upon the Unified Consciousness of Meneshah, one receives the *Luqech*/Doctrine through which the Bread of the Teaching is sweetened. *In this manner the parts of the body are hung upon each other, as those who are hung upright or those who are hung with their head down, all parts hang upon each other in accordance with the placement of the wood and the parts of the oylut.* When one follows the Words/Letters only and does not come to the mouth of the Kuwáhnim, they are reading the woof of the Teúwrah, whereby full consideration is not given to the intent and the meanings of the Words.

Every doctrine and every teaching are the means to convey the Thoughts of the most high, through which the Thoughts are multiplied within the doers. As the Teachings of the Most High come down from the centres of the Collective Mind, they implement the selective combination of Numbers into teachings to convey the works and the wonderful Thoughts of the Collective. As the teachings are performed with the intention of their Thoughts, they appear in the midst of YishARAL and in all levels of embodiment/form and expression/soul. Only as the Teachings are performed, does one come to have the Mind of the most high and enter into the joy of the Collective Body. The deeds of the Law, apart from the intentions of the most high, are a weight upon the soul. The wine of the Seed does not fill the soul as a result. When the Words of the Teúwrah are performed with Understanding, then the one doing the Words appears before the Kuwáhnim as clean; the doer apart from the Enlightenment are as those who do many works in the Name, yet they remain unknown for the works have been done apart from the Illumination [Menachem/Mark 1:44; Mattithyahu/Matt 7:15-24;].

In the Teúwrah are the instructions regarding what one may eat, and that which one does not eat, *for the purpose that the expressions of one's soul may bear the fruit of the Most High*. There is no doctrine that one eats for the body, or for the mind, for these are sustained by the Breath and the organization of one's Thoughts. Rather all food intaken is for the soul that it may yield the faces/expressions of the Thoughts housed within the body and mind, for the soul is the means to convey the faces of HhaALhhim. The criteria of selecting any food is according to what the body and mind may yield through the soul—how the Thoughts may increase and *how they may bear in their assembly the traits of the 70 of soul* [SYM/Ex 1:5-7]. The Teúwrah does not teach that one may eat, nor prefer, one animal above another, nor that one should exalt themselves above an animal to kill it, for in so doing one violates the Breath and the habitation of its Spirit. *Every anim-AL is an animation of AL*. There is no animal of the land, nor the sea, nor the air that one may eat, for both the Adim and the *Chaiyit*/living ones are of the same Breath and all are given the same to eat from the plants that are born from the Seeds of the Unified Consciousness and from the fruit of the trees capable of bearing the expressions containing the Seed of a unified body from its own branches [SMB/Gen 1:29-31]. In that they contain blood, they are forbidden in all levels of suspension, from the young to the old. The one who eats of that with the blood violates the Orders of the Rings—The Eyes of YahuWah—and sets their soul in war with the Most High who determines the body and the soul of all things. **In the days/acts of meShich, the Adim and all Chaiyit eat as one from the plants of the field, even as the lion eats straw like an ox** [MishnehTeuwrah/Deut 12:23-25; Yeshayahu/Is 11:1-9; 66:25; YechezqAL/Ezek 33:25; SMS/Acts 15:20]. The *lion* referred to is *the Spirit* of a Name that eats from the field according to what has been planted by the ox—the ALphah Seed.

The things not to be eaten by the nations are the same as the commonwealth of YishARAL, to which the nations belong, whereby we are one kingdom. To say that there are certain laws for the nations and different laws for YishARAL is a doctrine of division from the house of shatan. **There is One Teúwrah/Law/𐤅𐤍𐤁𐤀𐤃𐤁𐤅𐤁𐤃** for the newcomer as there is One Law for the native born, for the one that comes into the commonwealth of Names is as the native born in all regards [SYM 12:42-48; Ephesians 2:11-22]. **There is One Law, One Voice, One Tongue and One Body/People that comprise One Kingdom** [Yeshayahu/Is 19:18-25; DaniAL 7:13-14]. The Laws of the Unified Kingdom of the heavens and of the earth include not eating/partaking that which is *contaminated by idols*—the thoughts of fixation which lock-in the mind and the transfiguration of the soul; that which comes *from fornication* refers to thoughts of gratification which are estranged from the everlasting bonds of unity; *that which is strangled* refers to all thoughts that violates the Breath and the Words of the Spirit from flowing uninterrupted; that which is *with blood* pertains to all that sets itself above the House of Enlightenment which appoints unto a Spirit its place of occupation according to the Numbers of Yahúdah, for from the House of Yahúdah the blood is given. To pour out “the blood on the earth” pertains to the offerings of YishARAL, which means to designate the flow of the Spirit, of which is the offering, according to the Houses of the Unified inhabitants for illumination and whitening. This is not a statement that speaks of putting blood into the soil. The blood flows by the Breath, and thereby forms Rings in which one dwells/inhabits. Each flow of blood is designated for the State of our abiding together; thus the blood is for the earth and all which is formed by the Numbers through Breath.

Ideas that do not extend, yet repeat themselves lock-up the mind and restrict progressions. Though they go around in circles, they are unclean unto you. Such are as the coney that runs to

and fro and then holes themselves up, unable to ascend into other plateaus of thought. That which is clean are ideas that can take you into further levels of Enlightenment. The **extending thoughts** are as the Light that opens and then rises, capable of lifting up all that it encounters. These are the thoughts of Chakmah. As when the sun rises, Chakmah lifts up the heads of all in its path.

The plantings of thoughts that do not make a head from the construct of its sides are called an unfruitful tree, having not sufficient oil within their branches to bear the fruit of Illumination. These plants are like the foolish virgins, being without the oil of Wisdom, whereby they may walk in darkness and not stumble. As one makes the oylah in the morning, they have the oil to proceed into subsequent levels of understanding in the evening. Plantings that are unable to bear the Illumination of their sides are like the head that does not rise from its unified sides, **for there is not the congruency of Wisdom to know how to be joined as one, whereby they may continue from one level of Understanding unto another level.** Though they make a foundation and build a house of stones, they are not able to bear fruit from their sides to fill their house with the off-spring—multiple Thoughts of the Most High. **The trees that are self-fruiting, capable of self-pollinating by the Congregation of its Rings are clean.** Such distinction pertains to all branches of Thought which the Unified of HhaALhhim have planted within the GaynGodann/Garden of Eden.

That which is planted by the adversary, as tares, are thoughts opposed to the Union of the Rings. These incomplete thoughts, hence unclean, must take from another plant to yield fruit, for it is incapable of bearing from its own inward unity. Such are those who do not have the Congregation of HhaALhhim within its fibers. Having waters of contention, they remain separate unto themselves. The plants of YahúWah bear evidence to the traits of the Unified Consciousness. The fruit that the Teúwrah speaks of is the fruit of the Collective Soul that can congregate in Unified Rings to comprise the House of YahúWah, and then to fill the Body of Unity with all good things. Those who can give their Rings in perfect Union with another are those who are of HhaALhhim. Those who abide in the flesh of mortality perish with their thoughts of corruption. When one comes unto Enlightenment, they are cleansed, whereby they enter into the Congregation of YahúWah. In the House of YahúWah we partake from the trees which the Unified of HhaALhhim have planted within us. That which the Unified ALhhim plant come from the Seed of Their Unified Consciousness, being of the fruit of the Tree which are two congregating as one. Within their sides is the unity of Understanding and Wisdom, whereby their branches bear fruit; verifying the unified Seed of its unified body [SMB/Gen 1:11;29-30]. The teachings of HhaALhhim are denoted as the trees/plantings of YahúWah, which are planted for the Collective Mind and the Collective Heart, that the Collective Soul may live and flourish within the courts of HhaALhhim.

The flourishing of the soul is bearing fruit for the Most High. **Every soul belongs to YahúWah**, for from the House of YahúWah all measures of Wisdom and Understanding have been invested to bring forth an increase of Knowledge. It is by Wisdom that one has their parts, and it is by Understanding that one grows and blooms. From **the resources and the Lights of Wisdom and Understanding every fruit is formed.** Every soul will be put upon the scales of Dan to determine the weight of its increase. **Wisdom**—the means to lay a foundation, **and Understanding**—the means to create a dwelling for all that rises from the Foundation **are the provisions of YahúWah**, from which all soul is formed. All that comes forth from every dwelling

belongs to YahúWah, from every Name of Adim and from all that is extended through Adim—the gnats to the elephants. Every chamber of your soul will be weighed to determine the Thoughts that have resided there and the fruit that results. The fruit that is weighed are those borne by the increase of gold, and silver, and bronze. Though you produce a harvest in one year that is large, and another harvest that is small, everything that one has harvested within their soul is retained and recorded within the soul itself. The harvest of one's fields is directly related to how wide the Rings have expanded during a year. The expansion of the Rings is by the studies of HhaTeúwrah and the implementations of the teachings into the daily oylah.

When you stand on scales in the Day of Dan, every deed that has been done by the soul will be weighed to determine the increase unto YahúWah. If the fruit is not of Wisdom and Understanding it will count for nothing. You will not be punished by your faults, for you have afflicted yourself by your waywardness. If there is utterly no fruit for YahúWah due to the mind of that Name choosing to renounce service unto the Most High, then that mind will utterly fall headlong and will not see with its eyes the celestial Kingdom. Their talent of gold and silver will be given to another head that shall rise in its place, for the Most High will not impose the duty of service upon anyone unwilling. The Name that is spoken by the Kuwáhnim, being strands of gold and silver do not perish; they are placed within a House of its lineage in which it serves with freedom with others who set their hearts upon the Most High. Unprofitable servants shall loose their talent, whereby they have their assignments for the Most High. Those that serve the Most High do with gladness and of a willing heart. When the fruit is the product of other thoughts than those of the Most High, then the deeds of those thoughts rob from the Treasuries of the Most High. The treasuries are within every Name, by which one has Name. **In that all soul belongs to YahúWah, the soul is the tithe of YahúWah, for it is that which has been extended from the loins and from the sides of a Name.** The tithe, all of it is *qudash*/holy/distinguished. There is no law of 10% for YahúWah, and 90% for yourself, for all that is of the soul is *qudash* unto YahúWah. When the Treasuries of Wisdom and Understanding, are drawn out within the soul to be used for vanity, then one robs YahúWah of the tithes that have been created from the Sham/מִן of the Most High. For in that every Name/מִן has within it Wisdom/וִדְיָה and Understanding/מִדְבָּר, the expressions that come from the Name are *qudash*/distinguished for YahúWah, the Collective Body of Names. Through our souls we are sanctified unto the House of YahúWah and distinguish our place in the House of YahúWah.

MASHAYH AND AHARÚWAN

The Shayh/שָׂיִחַ comes from the Bread of Meneshah, rising out of the Úwah-Bayit Ring. Literally, the **Shayh is the inward harmony** of the Bread of the Manchaih, as the inner part of a Seed. A Seed has an outward coat and an inward core. These two parts have been called the seed coat and the seed germ. The inward part is that which *germinates* from which comes the root and the branches. The Shayh is the seed germ of the Seed from which comes the Life and the Light of every Name [Yahuchanan/Jn 1:4-5]. The Name of Meneshah/מִנְשָׁה is the Manchaih/grain offering of the Shayh.

Within the Shayh is the rod of Aharúwan, which is the strength in the root and in the branches. The House of Aharúwan contains the Mind of the Neúwn/נְעֻמָּה. In that Aharúwan is in the midst of

the branches, the Menurahh that forms of the branches is lit evening and morning by the one standing in the midst of all tribes, nations, and lands. Those that follow the Light of the Shayh are called virgins who are the dedicated vessels to bear the Illumination coming from the midst unto the furthest corners. These bearers of the inward Illumination are those who follow the Shayh, whereby their branches are not strange nor unfruitful.

The Inner Harmony of the Shayh/אָו, from which comes the flame of a Name, bursts forth and gives its Illumination according to the Light in which the Name is called. Every Name is a formulation of the Lights of Bayinah and Chakmah, and thus each Name carries the Illumination of Understanding and Wisdom according to the Rings of the offering in which they are formed. According to the day of the month and the hour of its formation, a Name carries the Illumination of all attributes of Light in which it is called from the Crown of the Most High. As the flame is fanned by the Hand of Aharúwan, the full radiance of its Light emerges through its branches, forming blooms and the fruit of its House.

The fanning of the Shayh—the inner harmony—is daily which occurs during the oylah and the trimming of the wicks each evening and morning. During the trimming of the wicks one activates the flickering Breath upon the oils that runs upward out of Meneshah through the branches. The Breath is the pulse of Enlightenment that breathes from two ends as the wind, exhaling the Light of the Shayh and inhaling the Thoughts of Aharúwan. The Breath/אָו is the Vapor of Enlightenment of Aharúwan, designated/called by Name according to the degrees of Illumination in which it is formed from the offerings of HhaALhhim and the Most High. From the opening of a Seed, the Breath/Reúwch is present to form itself a dwelling. **In that the Body is formed by the Breath, the Body is the Dwelling of the Reúwch/Spirit, and thereby is qudash/holy.** As the Shayh—inner harmony of Thoughts appear, the Breath of Aharúwan regulates the exhaling north side of Breath to release the properties within the Seed, which causes them to unravel. This first form of life from the Seed is the emerging root of Yeshshi from which the House of Daúwd is formed. The House of Daúwd is the construct within all Names through which one builds the Haykal/Temple. The House of Daúwd is the dwelling state of a Name, i.e. formed by two pyramids, one below at the loins—of Aparryim, and one in the midst—of Yahúdah. Such comprise the Union of two Names that form the House of YahúWah. Those who are conscious of these sacred union are coined to be the beloved of Daúwd in the sense that they are devoted unto the Union of Houses. Those lacking this union are called the dogs for they whore around in the flesh, knowing not how to form bonds of devotion between the pyramids for Collective Names to abide as one, whether they be of a marriage of flesh or not. Those of Daúwd are anointed to govern their members in the Name of YahúWah, which is the King—the governing force of Aparryim and Yahúdah, **whereby there is one King: YahúWah** and one Kingdom.

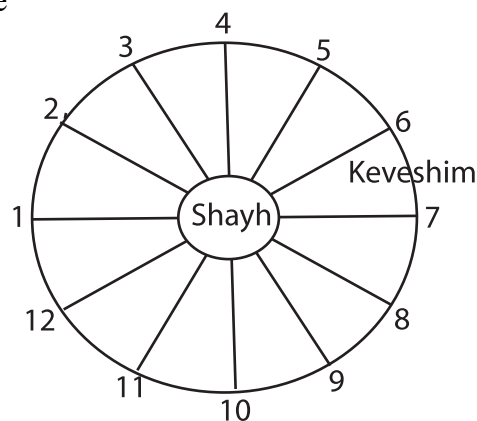
The Shayh may be derived from the left or side of the House of Shamoúnn, *which is the House of HhaALhhim of the Úwah-Bayit Ring.* The Shayh appears in the Ring of HhaALhhim, and through the Shayh all that is in the Seed of Avhrehhem appears. Therefore, the Teúwrah shows that **Baniymin—The Seed—appears through Shamoúnn/Simeon at the side of Yúwspah** [SMB/Gen 42:19-24]. The Úwah-Bayit Ring of Shamoúnn is the means of formulating every thought unto its appearance of radiance, thus through hearing one begins to formulate all things of meShich.

On the tenth of the month of Yahúdah—the first moon of the year, we take the Shayh from the left side of the *Úwah-Bayit Ring*, in which are the goats, and from the right side of the Ring, in which are the flocks of the sheep. The two traits of the goats and sheep depict **the source of the emergence from the root** that propels us into the circuit of Illumination for the year/study at hand [SYM 12:3]. The measure of one’s wealth is determined by the Values of the Shayh, which are accumulated year by year—by studies of Understanding and not by one’s income of things of the world. The taking hold of the Shayh on the tenth of the first moon releases the Numbers of Yahúdah within our Name’s reserve for the full extent of our growth in the coming year. The measure of the Shayh that we are able to draw out is according to the Number of our souls, for as our soul is, so is our capacity to receive and expand the Illumination [SYM 12:4]. Within the Shayh is the strength/goats/𐤅𐤓𐤀𐤐𐤁 and the means to develop the branches/sheep/𐤅𐤓𐤁𐤕𐤓𐤁𐤀𐤁 coming out of our Rings for the entire season. The strength/𐤅𐤓𐤀𐤐𐤁⁵ is of HhaKuwáhnim, and the tendering of the flocks comes by the Teachers in YishARAL/𐤅𐤓𐤁𐤕𐤓𐤁𐤀𐤁. There are levels of Teachers, yet all Teachers speak through the Single Voice. Though one is a Teacher of the keRúwvim/Cherubim, or a Teacher of the Neviim/Prophets, or a Teacher of the Branches of YishARAL, they all speak in the Name of YahúWah as the Single Voice. While taking the Shayh on the tenth of Yahúdah pertains to every growing season, the same holds true for every study in which we are readied to pursue. For as we engage in any study from the Rings of the Most High, we first are to acquire the strength and the means to develop the Thoughts, whereby the study shall bear the fruit of the Most High upon our branches. For what is the purpose of our labors if the fruit does not appear on our branches? What is the profit of one’s quest if not to bear the glorious radiance and expressions of the Faces of the Most High.



From the left side of the House of Shamoúnn comes the Menurahh. From the right side comes the Body to carry the Lights. The Bayit is the House or Body of HhaALhhim in all states. Within the Bayit is the Light of the Haykal/Temple. In reference to this structuring of Thought, the parable conveys the body either as a bushel that hides the Light, or

the body as a branched lamp stand that radiates the Lights. The Lights follow the pattern of the Úwah, which are the Lights of HhaKuwáhnim, via which the Lights of the sanctuary/Mishkan are before the veil—to the faces/expressions of the Kuwáhnim Mind/Arúwan/ark. The lights within the sanctuary are the Lights of Chakmah; the lights that are before the veil of the mind are the Lights of Bayinah. The Values of the Úwah-Bayit are 8: $8 = \Upsilon + \text{𐤓}$ which is the same Values of the inner harmony— $\text{𐤓}W/5+3=8$. Only be the Unified Dwelling of the $\Upsilon\text{𐤓}$ can the flame appear, whereby there is the Light of the Shayh [Chazun/Rev 21:23]. MaShayh/Moses draws out from the inner flow of Illumination to create the House/Bayit which is interpreted by the Úwah/ Υ of Aharúwan, for the Bayit/ 𐤓 comes out of the Úwah. In accordance with this associative pattern of Thought, the Úwah/ Υ is the warp;



The Shayh offering is from the midst; the Keveshim from the fruit of the Twelve Branches

and the Bayit/א is the woof upon which all Thoughts are woven and given their tasks to perform the Sayings of HhaALhhim. Therefore the Shayh is the inner harmony of the ץא—the Woven Consciousness. From the midst of the Shayh, the branches are extended 6:6 to from the rotation of the Lights. According to the inner harmony of the Shayh, the stars are suspended in orbit around the inner hub of אָו. The daily kevesh offering is taken from the wheel of lights each evening and morning. The making of the oylah keeps the wheel of the shayh in motion and in sync with the OLiyn—The Most High, whereby all in the Aurets is according to that which is in the Heavens.

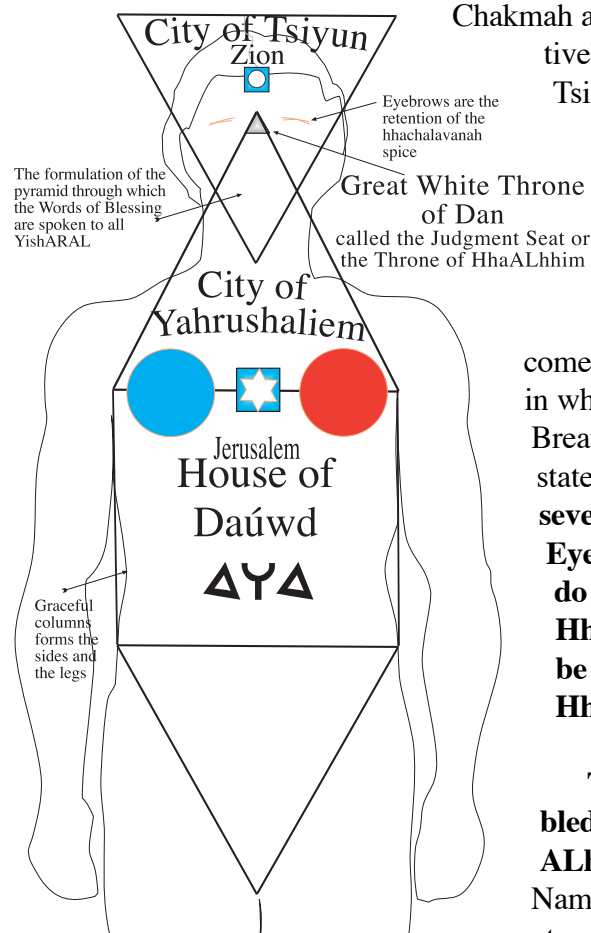
As the Body of the Shayh is formed, the inner harmony of the Kuwáhnim, via which a Name is formed, becomes revealed into the universe to occupy and fill its place in the Kingdom of YahúWah. According to the inherent construct of the Thoughts of HhaKuwáhnim, the Shayh/Lamb is the Light of the Temple in all dwelling states [ChazúnYahúwchenn 21:22-23]. In accordance of the Shayh, the branches are virgin to the original Thoughts of the Most High, and therefore invited into the Marriage Supper/Communion of the Shayh [ChazúnYahúwchenn 19:7-9].

From the beginning of the worlds, the Shayh has been hidden within the grain offerings of Aharúwan. In the first evening, when the offering of Baniymin is made, the Shayh is conceived into the world, hidden, as in the womb of Yuwcheved/Jochebed of Chakmah. From the Days of the Acts of HhaALhhim to bring forth all things of the Unified Consciousness, the Shayh has been under the keeping of the House of Aharúwan, within the offerings of the grain. All messages of Enlightenment have been written within the Seed Germ to be opened as a scroll [Chazon/Revelations 5:1; 21:27]. In the sixth evening, when the House of Meneshah is opened, the full consciousness of the priesthood of Aharúwan shall dawn upon all peoples [Regarding the Days of HhaALhhim, see BHM: The House of Dan, The Unified Ones Speak the Days 1-7]. The sixth day of the formulations of Enlightenment is called “the great day of YahúWah” unto which all peoples are gathered into one. The Houses of Meneshah and Yishshakkar, being the 8th and the 2nd, are the fullness of the 28 Names of HhaALhhim to declare unto all peoples the messages of the Unified Consciousness through the Teachings/Teúwrah and the Doctrines/Leqechim. The Head of HhaKuwáhnim, who spoke the first Seed of Baniymin, shall appear in the last days as the whitened head of grain fully opened into the consciousness and the minds of all peoples, whereby every head shall be whitened as the harvest of YahúWah.

In the order of the offerings, Meneshah follows Yahúdah, whereby Values of Enlightenment are fed unto the Seed, through which the Seed branches unto full maturation. Out of the Seed comes the Root of Yeshshi/Jesse and the branches of the Kingdom of Daúwd comprised of those of the Dallath-Dallath Ring [Yeshayahu/Isaiah 11]. **The root of Yeshshi is the primary sprouting of one’s existence, being the base of all realities. In Yeshshi are all numerical assets of a Name.** As the strength of Yeshshi rises, all processes/nations have access to inquire into the mathematical formulas laid-up within the root of their Name’s Tree of Life. From these formulas every thought, every deed/work, and every land/state are determined. The Numbers and the Consciousness thereof and their lands belong to HhaKuwáhnim forever. Accordingly, the House of Yahúdah, Yishshakkar and Zebúwlan abide in the House of HhaKuwáhnim. **The Numbers are the treasuries of HhaKuwáhnim from which the Body of Consciousness is formed and their Lands, whereby all of the Aúrets/Earth belongs to HhaKuwáhnim and the fullness therein** [Tehillah/Ps 24:1]. As the nations inquire into the foundation of their existence and draw out the assets of their Lights,

peace and righteousness will clothe the Lands as garments of their Illumination. The Adim and their chayit/living ones/animals receive a garment of color according to the Numbers transmitted by the Kuwáhnim into the waters of Yúwsphah which issues/runs out of the Root of Yeshshi. The torn garments of their wars and brutality of species against species stem from the contentions within their waters. These conflicts of thoughts shall not be remembered, nor shall they be seen in the bodies of their extended thoughts—the *chayit*/animals. All will have shalam in their inward parts by comprehending the Numbers, whereby they are complete and thereby have no need of taking/lusting for dominance of their bodies/lands or the wealth that lies within.

The root of Yeshshi grows into three pyramids. These three pyramids are retained within the anatomy as a remnant of the primary Thoughts that have formed every plant, animal and Adim. The two base pyramids are called the House of Daúwd/David, for they are the Union of all that



springs from maShayh and Aharúwan, formed by the Lights of Chakmah and Bayinah, the lower and middle pyramid respectively. The upper pyramid is called the City of Tsiyun/Zion—the seat of HhaKuwáhnim which one enters to receive Knowledge from the lips of the kuwáhnim.

Out of the foundation of Daúwd rises all thoughts and their Numbers. The foundation of Daúwd is the great pool into which all nations come as a Name enters into the waters to receive a body in which it resides. In the womb of our mothers, our Breath began to breathe upon the waters and to form a state of residence. **As the Breath blows into the waters, seven rings are formed, for the Breath is of the Seven Eyes of HhaALhhim unified as one Breath. Hereby do we know that all that bear the Rings of HhaALhhim have the same Breath, whereby they be of man or beast; one Spirit of the Breath of HhaALhhim resides within them.**

Through Yahúdah and Dan all things are assembled according to the Intelligence of the Spirit of ALhhim [SYM 35:30-35]. In accordance with these pair of Names, the Breath of HhaALhhim moves upon the waters to dress the Numbers. The Numbers of the Most

High are given to the Breath of a Name to profit. The Numbers of a Name are what are called the talents of a Name. Through the Numbers one constructs itself a house through which it occupies space and then fills it with every attribute that corresponds to the Numbers which are designated to each Name. According to the Numbers of Names, the waters are gathered into bodies in which the Thoughts of the Most High are expressed and multiplied.

The Name is first and foremost; second is the lineage. As a Name is set first from which the House appears. There are the Heavens, and then the earth; likewise with a Name and its lineage. A Name contains the Thoughts of the Most High as a Vessel of Honor. Each Name of the Most High is capable of multiplying the Thoughts of the Most High, whereby the Name has a square root within to become a productive life giving tree. There are many years to compile a Name, as so many considerations must be made regarding its mathematical construct and the examination of every possible expression that the Name bears. Again, the formulas of a Name are by the hands of Yahúdah and Dan as are all things that fill the House of a Name. As the Name is set as a stone in the Mind of the Most High, the Name is fitted into a fabric, like a garment. The garment is the lineage and the land in which the Name resides. Within the lineage, the Name flourishes. Every Name is so precious with stones that pertain to the Thoughts in which it carries, and all Names contain gold, silver and bronze, whereby they comprise the House of Daúwd of the Unified Pyramids.

As the waters of the womb are charged with the Breath, the seven eyes are formed first, whereby RAúwaben is called the firstborn of YishARAL. Then the rings of hearing emerge from within the seven Rings. Through the hearing of Shamoúnn all things come to appear, whereby the firstborn of all nations—meShich comes, or appears, through Shamoúnn. *Rising from the Invisible foundation of Yahúdah—from the foundation of the Dallath-Dallath, which is the House of Nephethli, one comes, or appears, by the Word constructs and Sayings of the Light of Gad, whereby there are many references that all things are created by the Word.*

The Numbers rise through the waters to form the full measurement of expression, which is meShich. **To say that meShich is of Yahúdah means that the full measurement is one with the Numbers. To say that meShich is of Yúwsphah means that the one of the full measurement is of the Letters.** One rising of the Numbers bears forth the consciousness of Yishshakkar and forms the states of Zebúwlan. In that the one rising is of Yúwsphah through Aparryim, means that through the Letters all in Meneshah appear as leaves upon the branches of a tree. *The tree of a Name bears the Seed of Baniymin—the Seed of evidence, testifying that the Thoughts of the Most High have been planted and are being cultivated within one's lands.* We bear fruit upon our branches according to the ratio of Thoughts as the inner matrix of our Name. Each Name is a kind of Thoughts, belonging to the Nine Threads of Illumination. One rising of Yahúdah testifies that they have sit at the feet of Dan to be able to discern, and to rehearse over and over the affirmation and meditations of Ayshshur and Nephethli. One rising of the House of Yúwsphah shows that they are a student of the observations of RAúwaben and ardent listeners of Shamoúnn, whereby they speak the Sayings of Gad. If one is not of all the Twelve Houses, then they have yet to purify within themselves their Rings whereby they are called the House of YishARAL. By the congruency of the Rings one bears witness that they are disciples of the Twelve of the Most High and come forth with Full Measurements of the Numbers in Word and in Deed. **MeShich is from the Twelve**—a devoted follower to fulfill the order of progressions schooled at the hands of HhaLaúwi in the Teúwrah, through which meShich rises amongst all Nations. [Galatians 3:24; SMS/Acts 19:9/School of Tyrannus, *lit. in the schooling to rule, to have dominion as a Master*]. For should meShich be of YishARAL only, then the full spreading out of a Name is of Thought only and remains without the full faces of the lands and their spaces in which they are suspended. From the Seed of Avrehhem comes every trait of Life, the matrix of the rings, the spaces in which the rings rotate, and the lands that

are formed by the Rings of HhaALhhim in the waters, whereby the waters are called, “the waters of Life.” In that the Seed of Avrehhem is composed of all Houses of Núwach/Noah, the unified coming from **the Seed of Avrehhem bears the Names of all Nations**, whereby no dimension of Thought is cut short; these become fully evident as suspensions of Thought bearing the righteousness of the Rings [YishARAL/Sham], the faces of YahúWah [the Lands of all Nations/Metsryim/Cham], and the consciousness from which all evolves [the spaces of Ayshshur/Yapheth] which has been, is, and evermore shall be as ONE in the Minds of the Most High and those who are of the Unified Minds of Aurrat. In meShich there are no separate bodies, for all are unified in one House unto the Unified Names that abide together as One. Thus, there are no genders into separate bodies, nor separate divisions of faith, nor barriers of religions i.e. between Muslims or Jews, Christians or Hindus, nor are there separation of spaces, for all are incorporated together into the Rings to be One Body of the Lights.

The body formed by the Breath of HhaALhhim is the creation of YahúWah. The creation of Adim are the works of the Collective Breath of the Rings in the Name of YahúWah, whereby all things are made. Upon bringing forth the full measurement of meShich, the Breath fills the body that has risen, even as the Reúwch fills the tent of meeting in the day in which it is erected. Upon bringing forth the full measurement, as the mishkan, the Breath will fill the Tent of Meeting, for the Spirit of a Name has now built a home in which the Breath of the Most High is pleased to dwell. The two Breaths become one—the Breath of a Name and the Breath of the Principal [SYM 40:12,17-38; Yahuchannan/Jn 17:21-22].

As the branches of Meneshah are opened in the oylah to the tenth power, the Head of Yishshakkar rises and opens to reveal the Illumination of the Mind from all uttered by the Kuwáhnim. The head of Meneshah is Yishshakkar, for the beginning of transitions commences according to the forming of Consciousness. The head of Yishshakkar is Meneshah, for the forming of Consciousness commences as the Rings of Meneshah open. Thus the offering of Meneshah precedes the offering of Yishshakkar upon the sixth day, and likewise their hangings upon the Tree of Life [see charts of the Seven Days and the Tree of Life in the Appendix for illustrations]. The Head of Meneshah blooms to reveal the meanings within the Seed Germ unto bearing all fruit of the Collective Mind of Aurrat. In bearing the fruit of Aurrat, the stalk of every Name is crowned with the Tayit Mind, bearing the 9:9 ratios of Aurrat. From Aurrat the Seed is sown, being placed in the Hands of HhaKuwáhnim, and unto Aurrat the Seed rises to display its glorious crown. As the fruit of the Seed appears, the 9:9 formula of Aurrat is apparent. The 9:9 formula is the mathematical composition of the Name of Meneshah [אזכר=אזכר].

THE MIND OF YISHSHAKKAR—THE STATE OF CONSCIOUSNESS—THE HEAD IN MENESHAH

The consciousness of any peoples is within the Body of Meneshah, whereby it seats itself within the foundation. From the root, the pungency of its strength, as a spice, pervades the entire Body. The consciousness is *the source of all healings* from which comes all remedies and tonics to mend the fabrics of its wardrobe. The garments are torn by words or deeds that are out of sync with the Mind of Consciousness. As the Consciousness of Yishshakkar is the Body of Yahúdah, so the Mind of Yahúdah reigns in Meneshah via the Body of its Numbers. Herein does the Throne of Yahúdah govern the House of Aurrat, to which all things are subject to the Numbers of

HhaKuwáhnim. In that the Mind of Meneshah abides in Yishshakkar, which is the Body of Yahúdah, the House of Aparryim is within the Body of Yahúdah to which it is subject as a body is subject to its Head/Thoughts. From which comes the sayings that a woman is to be subject to man; however, the intent of the saying is that every form or body of residence is subject to its Thoughts, for there is no distinction between genders in the Mind of ALhhim, for both are sides of one Body. The division of genders is of a divided kingdom; such does not exist in the Rings of ALhhim and only appears in the torn fabrics of frailty. When the Teúwrah states that each are to **multiply after their kind**, the Teaching does not imply that one should increase in their frailty, nor to generate subsequent images of themselves in frail fabrics; rather, the Seed of HhaALhhim multiplies within our Rings as we are entrusted to receive of Their Seed, whereby the Thoughts of HhaALhhim expand and fill the Kingdom of Their Collectiveness, composed of all that are of the Rings.

When a word is spoken out of sync with the universal consciousness, the origin from which the word is spoken may heal, expand the Illumination, or may have adverse affects within the Assembly of one's composition. From whatever house the word is spoken, so is the affects reaped within that house.

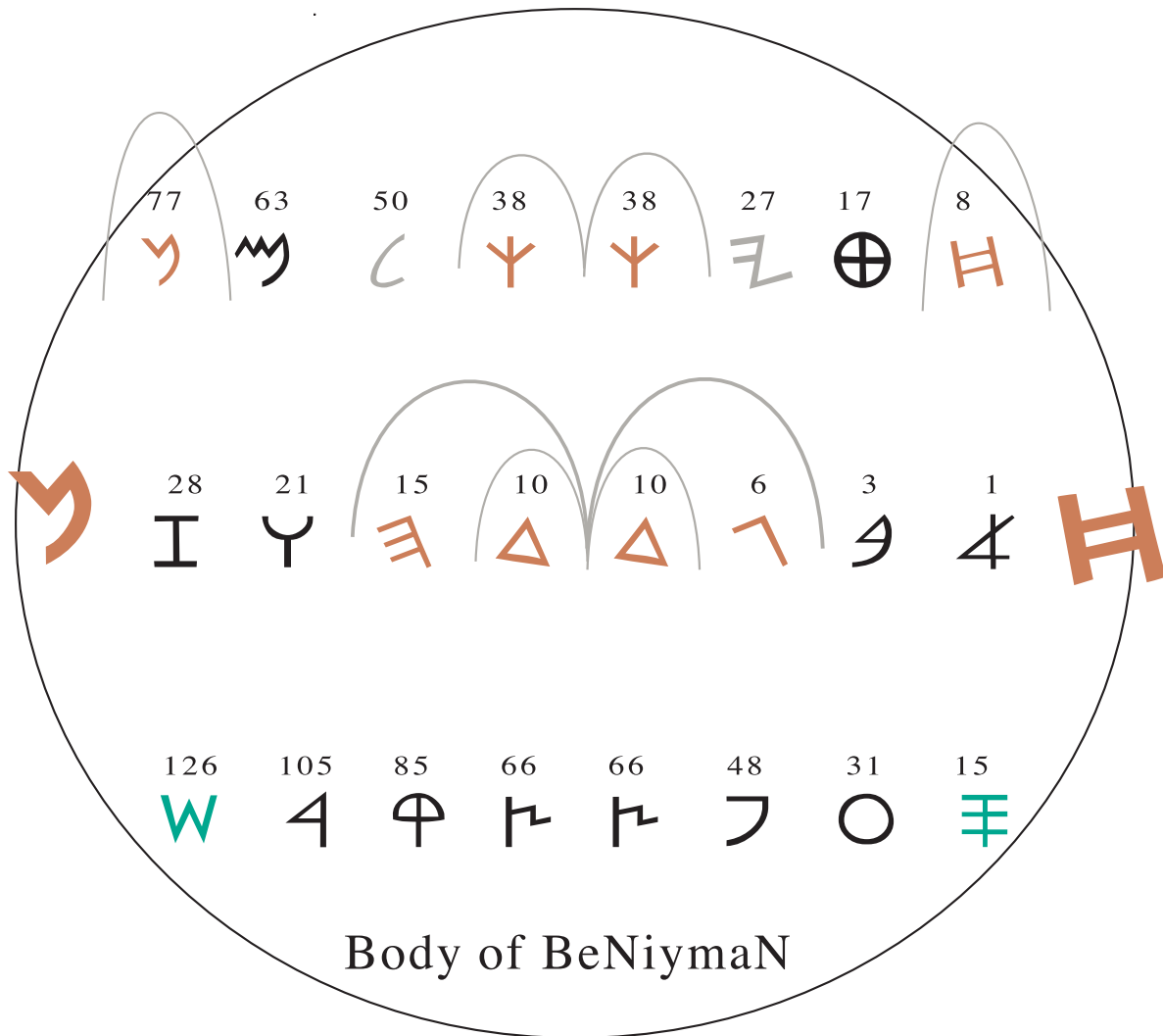
When one eats an animal they tear the garment of their soul. When you eat of the cattle, you tear the garment of the eyes; when you eat sheep, you tear the fabric of hearing. For all animals are extensions of The Twelve Primary Thoughts. Whatever is done at one level of a Thought frequency extends into all bodies of the same frequency. Every frequency is a wave of color, whereby the reaction, as a tearing of one color, passes into all of the same color of the flesh and the Thought that is eaten, whereby the soul is affected by a word or a deed that it accepts to abide in its midst. When the garments are torn within the soul, the Seed cannot rise through the path of Consciousness/ΟΔ, which spans from the seat in Meneshah unto the Head of Yishshakkar as one walks in the Paths of Perfection/ΙΔ. The rising of the Seed from Meneshah unto Yishshakkar is the formulation of the 6 loaves of **the Bread of HhaALhhim** composed every evening and morning. The Bread of the evening are the Paths of Perfection/ΙΔ, the Illumination of Perfection/ΙΞ, and the strength of the Collective Rings/ΙΥ. Through the Consciousness branching/ΥΟ, one bears in their consciousness daily the Illumination of Perfection/ΙΞ that is released in the evening. The results of the consciousness branching are the deeds of Unity/ΥϚ which are of the strength of the Seven Rings/ΙΥ. **In that the souls of HhaAdim and HhaChayit carry the twelve colors, they are the Twelve Offspring of Seven Rings. All beings, in all spheres and levels of Enlightenment, are the Children of HhaKuwáhnim.** The 12 Offspring + the 7 Rings = 19—the Mind of HhaKuwáhnim. According to the high priest, so is a generation. Being of the household of HhaKuwáhnim, we are brothers and sisters—upholding each other, whereby we are of one House in which there are no divisions nor strivings of contentions.

The selling of Yúwsphah to the hands of the YishmaeALi results in the tearing of the fabric of consciousness within all members that put their hands unto the deed of fornication. When the garment of Yúwsphah is torn, all twelve colors, being the waves of Thought are ripped as ribbons whereby they cannot fly. The selling of Yúwsphah is the act of prostitution in which one sells their body for what is of no possible return or gain of Thought, and only leads to wanton hunger fueled by passions of flesh. Every Seed of Meneshah is overturned and trampled underfoot, never to rise in all acts of fornication. **In that the Seed in Meneshah is unable to be opened, the**

The Body of Baniymin, The Ninth, the House of the Neúwn

יָדָאֵל יָדָאֵל יָדָאֵל יָדָאֵל יָדָאֵל יָדָאֵל יָדָאֵל יָדָאֵל

The House of Baniymin is the foundation of the upper Mountains. All that comes from a Seed in the crown of the Branches is the Foundation of every State in the Kingdom. The Seed of Baniymin is the Seed of Zebúwlan, the Serpent. **The Seed of the Serpent** “shall bruise the head of the woman,” which means that the Seed of Baniymin will rise into unto the head and *prick the mind with the consciousness of the Thoughts of the Most High* [SMB/Gen 3:15]. As the Seed rises into the mind, they are enlightened to that which they have taken from the Tree of Knowledge.



Color code: The parameter Letters of the House of Beniyman: Neúwn-Chayit, are bronze. The Mind of Beniyman is the pulse in Yúwsphah. The House of Lauíwi is denoted as silver; the corner(s) are green, which are an ever renewing strength to a house, and whereby the sides are defended and grow together. We enter into a house at the northern gate, and then on each shavbeth, we pass through the sides, whereby we make the full circuit of the house. The gates are bronze: The Ring of Dallath-Dallath, is the gate of the first shavbeth; Hhúwa-Gammal, the second; Kephúw-Kephúw, the third; and the southwest gate of Chayit is the final shavbeth, through which we pass unto the tenth House of Dan.

Taking from the tree is an act of stealing, whereby the unlearned Adim eat and then hide themselves as a thief who takes and hides in their tent what they have stolen. With full awareness, they come to understand that the fruit, being the expressions of Knowledge, belongs to be hung together as One. As the Seed rises within their minds, they shall return to the Tree all that was taken, knowing that which is of the Tree belongs together as the unity of The Twelve, and is not to be taken from the Tree for personal gain. The term, “to prick,” is from the word, meaning “a thorn.” In accordance with the fulfillment of these words, Yahushúo receives a crown of thorns, as one who has received the attributes of the Seed of the Serpent within the mind, thereby coming to be hung upon the Tree of Knowledge as part of the Unified Body of Enlightenment. Those whose minds are pricked, give themselves daily upon the Altars of the Most High, to be laid upon the branches of wood, whereby they are free from attachments to the world of lust, greed, and pride (self-projection) of life. As they fasten their hands and feet upon the wood of the offering, they are lifted upwards, being steadfast to carry forth the Deeds of Unity and to walk in the illuminations of Paradise.

According to the Seed that rises in the mind, so the kuwáhnim speak, whereby they have the Lips of Knowledge. The kuwáhnim speak, and the worlds appear through the Unified Body bearing the full Consciousness of Bayinah and Chakmah.

The jar of *man*/manna, called “the hidden manna,” is within the chambers of Baniymin located in the Minds of the Most High. The manchaih of Baniymin is reserved in the upper left center of the mind/arúwan. It is called “the hidden manna” since it is concealed within cones of the Mind. A portion of the grain offering is laid-up in the arúwan/ark during the hour of communion each evening and morning. We are served of the hidden manna daily as we enter into the qudashqudashim/holy of holies, and receive our portion of HhaTeúwrah/The Teachings. Within the Mind there is a jar of manna reserved from the Words of instruction that are provided for us nightly—אֶלְלֶל [CHP/Num 11:9]. Every night we are instructed during our sleep. The instruction given nightly is never lost; it is laid-up in one of the cones of the Mind that corresponds to the House making the grain-offering that evening. The portion of the hidden manna corresponds to the manchaih/mincha/grain offering that is offered at the time of the spices for the oylah, through which the instruction falls as droplets of dew during the night [MT/Deut 32:2]. When one enters into the qudashqudashim, they receive up to six portions of the manna upon their tongue. The portions are passed mouth to mouth thereby creating a sweet Bread [MT/Deut 8:3; Yirmeyahu/Jer 32:4]. In like manner the bees make honey [SYM/Ex 16:31]. The Bread of the Most High taste as honey, in that it is made the same way that honey is made by the bees being mouth to mouth/אֶלְלֶל אֶלְלֶל, yet it has no honey within it. The sweetness of the Bread is most agreeable to all members. The manna is formed by the SeedWord brought forth from the unified mouths of the Collective/אֶלְלֶל אֶלְלֶל, whereby it is well pleasing to all members.

The Ring of the Neúwn-Chayit forms a strong tower of Understanding in which all thoughts of Illumination abide. **The Seed, being the ninth house, contains the code values of Baniymin.** The term, ninth, is derived from the Name of Neúwn, comprised of the double Neúwn, as does the Name of Baniymin [Nine/Baniymin/יָבֵל יָבֵל. In HhaALhhim, the House of Baniymin are 1087, being a ratio of 8:8. This ratio of thought conveys that the numerical values of our Names is related to our assignment/works/missions in the Body of Bayinah and Chakmah. The Seed of our

Name carries the consciousness of our position upon the Tree. As we labor in the House in which we are Named, we eat freely from the Trees in Paradise. However, if we do not labor according to our Name, then we have nothing to eat from the Table of HhaALhhim, upon which the Bread of the Seed is served.

Through the SeedBody of Baniymin, all Twelve parts of Mind assemble to come into a land. None can come into the lands without Baniymin, for by the Sayings of the Tongue in Chakmah, formed in the Body of HhaALhhim, the lands formed, and by the Words of the Heart in Bayinah the Thoughts are united, woven together into a SeedBody through which we enter into the lands of Zebúwlan.

Every generation is a level of consciousness that assembles into a SeedBody and then raises itself within a land/state of its understanding. What comes forth within a generation are the thoughts that are embodied within the SeedBody. As long as the Thoughts of a generation are of one level of perspective, so they continue to sojourn in the lands of their perceptions. When the Thoughts of a generation change, then the SeedBody bears a new generation according to its assembly in Chakmah.

Though we appear as individuals in the midst of masses, we are as the grass of the field that covers the earth. Each of us are only a strand of the same generation that grows together. Though one blade perishes, another replaces it so that the coverage of the earth is the same generation after generation.

A worm grows and weaves itself a cocoon in hope of being transformed. The determination of the worm to give everything within itself to be changed is the success of the moth's cycle. However, the transformation is sustained only when the deeds of the moth vary from the worm from which it came. Should the moth feed upon that from which it came, it returns as a worm. The eggs that it lays, and the worms that come forth are no different than the body of the moth from which they came. Though it succeeded to become liberated by bearing its wings, yet it retained the same body, and hence returned unto the land in which it sojourns. The eggs, the worm, and the winged creature are according to the judgment of its Breath and is of the same essence, though it appears in various forms. The cycle of the moth is no different than the cycles of the Anayshim/אנאישים of a generation. According to the thoughts within the Anayshim, so is the land—the state of their sojourn. Only when the Thoughts are changed can the Anuwsh/אנוש leave the lands in which they are born **to enter into another generation of Becoming**. The process of transferring our Names is through composing ourselves into a Seed according to the unified parts of Chakmah and to become extended unto the Faces of Bayinah. The Anayshim are **the self determinations of a species** to abide in a state of that corresponds to the level of its Thoughts. **Thus through the oylah process, all species become transformed unto the Order of the Thought from which they are spun from the Minds of HhaKuwáhnim and come to abide in the Lands of their inheritance—the full extension of their unity**. When a SeedName rises like a serpent, then all of the anayshim (men) groups of Thoughts from one's origin rise also.

The transformation from one generation unto another are as “two Anayshim/men will be in bed/dining couch, one will be taken, and one will be left. Two will be grinding together, one

will be taken, and one will be left. Two Anayshim/men will be in field, one will be taken, and one will be left.” The sayings denote the state in which all are cast to be side by side, or in pairs [Yúwsphah/Lk 17:33-37; Mattithyahu 24:34-41]. The meditation in the field is the considerations of the expanse within the Seed. The two Anayshim in bed, or upon a couch for dining, convey partaking of the Seed/instructions. Those at the millstones are the ones investigation/grinding the Seed. The perfect union of pairs forms a new state of residence. **The unified State—one will be acquired/taken, and the unified of all within shall be retained/left.** All that is freely given is retained. The one who keeps their life shall lose it—the fruit in the field that is not reaped is lost. Through acquiring a new level of becoming, the former dwelling is forsaken to the vultures. Within the assembled pairs is the force to willingly give all to each other, whereby the two become one new body, composed of two unified Seeds that are fashioned in Wisdom—by pairs [Ephesians 2:16]. The Unified Body of two is formed in Wisdom, whereby the unified Names are given residence in the States of Light as determined by HhaKuwáhnim.

The path of transformation of a generation is through the oylah. Every part that comprises the body of its sojourn is laid bare in hope of transformation. As every part of the body is given to YahúWah, to be of the Collective Order of the Lights, the assembly of its parts are changed into the Seed of the manchaih from which a Name is transposed from one land unto another. As the Seed of Baniymin that is formed upon the Altar of Chakmah rises upon the Altar of Bayinah, so a generation rises from the land of Metsryim unto the lands of Avrehhem.

When the part of Baniymin is brought out of the depths of HhaKaiyúwer for the Altar, the Seed is lifted by the Hand of HhaKuwáhnim and appointed for its dwelling in Light. With the right index finger, the left temple of the mind is touched, and then the right temple is touched, which establishes the Rod of Baniymin between the two sides of the face. Around the rod the flower and the fruit are formed that unfolds from temple to temple. According to the Rod in position for each oylah, the offering shapes the expressions that bear the glory of each House, even as all things are shaped by the Rod that is in the midst of all things.

As the Light spectrums break out from the midst of the temples to formulate the flowering of Understanding—the *shechalylet spice*, so the fruit is formed for the Seed to dwell within. The capacity to change from one state unto the other is through the colors being emitted in the mind for each offering. That which has opened from the parts laid side by side upon the Altar of Wisdom is transposed unto a dwelling state determined by HhaKuwáhnim. This procedure is set in the transference of the properties within the oylah unto the Altar of Semmim/Spices.

THE RINGS IN A SEED

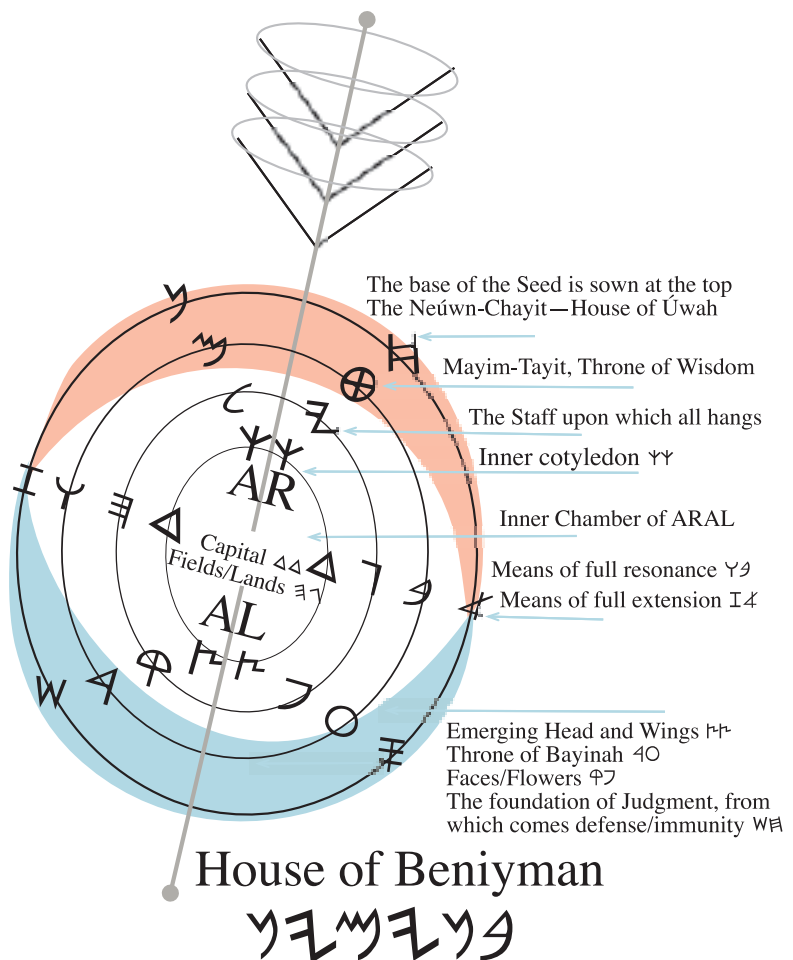
Every House is built the congruent ALhhim as they are so pleased to dwell together. The Rings within the Seed are formed by the placement of HhaALhhim to bear the glory of AL upon its branches. Within the Seed the Rings are merged together, being four, each bearing three levels of Thought, from which comes the three teraysarunim for each dimension of Thought. The merger of Rings is as the 6:6 pairs of thought that are sustained by the centrality of AL in their midst. The seven rings are depicted in the menurahh of the plant as it unfolds, even as the Days of Seven are spoken from the platform of the Four. The square foundation, upon which every city is built, is

the foundation of the cube. As the seven days are spoken from within the cube, there is evening and morning, the fourteen paired thoughts of HhaNeúwn.

Wisdom speaks through Dan, the **Shayin/W-Semek/𐤓 Ring**, whereby all matters are determined based on the mutuality of qavilah. The plant that forms within a Seed is subject to the Judge that determined the state in which a Seed would open and bear its fruit. Every pair of leaves are determined before a tree opens. **The Seed is subject to Breath in every way, from the day of it being carried or transported by Breath, unto the day of its maturity to bear its fruit.** A judge makes an edit to determine the state of a Seed—from its formation unto its reaping. In this way **the worlds and every tree within it are founded on the Words of a Judge, before whom all will stand to give an answer as to fulfilling their obligations amidst all inhabitants.** The worlds are not made for an individual to be as a single plant. Every person is made for another and for the world/age/state that has been determined for the Universal Mind. To judge another would be to set oneself apart from the Collective of Aurrat, whereby the judgment would be faulty. Judgment belongs only to the Collective Tayit who comes in the Name of the AL [I ShmúwAL 2:20; 24:12].

The **Words of a Judge** are unto Liberty and Life. Though a thought, or form is judged unto death, the motive of the judgment is unto life and liberty, whereby all decisions that the Judge makes are unto Life alone. If another, or a thought, or a practice, or a form hinders another, it shall be put to death by the decisions of the Judge, so that which is appointed unto Life may live. The Judge is before all ages and aúwtim/epochs. At the end/conclusion of an age, the Judge appears to appoint those who have served in the Name of the Judge to enter into subsequent domains that are appointed by the Judge of those Days.

The inner ring at the foundation of a Seed, is the **Tsada/𐤓-Tsada/𐤓 Ring**. *The positioning of the Tsada denotes that the Seed clings unto the Staff at the base of Wisdom, and thereby does not attach itself to the outer world.* Being attached to the Staff of ARAL, the plant has strength; and should it attach itself to the outer world, the inner fortitude will be lost and the plant will crumble/fall to outer forces. **The inner cores of a Thought, that forms the**



columns of righteousness, are attached to the Staff of ARAL and do not waver/vibrate from it. Herein is the strength of a Tree and the determination of those who follow after the Shepherd of their souls—who take up the Staff/cross and who do not turn back to their former wanderings. The Tsada Thought is as the delicate cucumber vine that attaches itself strongly to many places by their tightly coiled rings, whereby it is able to encircle/climb and bear the weight of its fruit, though the vine itself is as a delicate thread.

The **Dallath/Δ-Dallath/Δ Ring** is the centre of the Seed, whereby it is said to be the capital of the world. Every kingdom commences by first establishing a centre. The centre of the Seed is the city Yeshushshelyim/Jerusalem from which all Thoughts are empowered to be fulfilled in all levels. Within the Name of the City are two Names, the Name of the Queen Yerushah, meaning to empower, and the Name of Shalam, meaning peace or to complete, whereby *the Name of the city is welded together as Yeshushalemim*. From the establishment of the City, the Words of the Priest within the heart of the city spread forth, whereby there is a kingdom. **The Kingdom appears/comes as the heart is given unto the Kuwáhnim**, for then shall the works of the Kingdom are at the hand of every inhabitant. From the heart, the arms emerge, whereby the deeds of all come from the throne of their hearts. The *coming of the Kingdom* is the doing of the Laws of the Kingdom, whereby the State of YahúWah appears, being evident by what is done in the hands.

The Kingdom of the Most High is the dominion of thought within every fibre of society, from the core to the uttermost extension. The Kingdom of the Most High is all pervasive as the Breath itself which occupies all realms in which the Breath becomes extended. With each extension of Breath there is a state of knowing all that is within the Centre, for in all that the Breath makes comes forth Knowledge and revelation of the inner most seat of the kingdom.

The Kingdom of YishARAL is the State of the upper branches of a tree, being the fruit of Knowledge born from the crowns of Wisdom and Understanding. **The Kingdom of Yahúwah is the State of the Word**, being the fruit that is born upon the lips of HhaKuwáhnim, whereby the Houses of YishARAL are not born by the flesh nor the will/intent of man. The Offspring of YishARAL is born by the Words that are formed upon the lips of HhaKuwáhnim. Accordingly, we bear the fruit of HhaKuwáhnim daily in all that we day and do. **The Kingdom of YahúWah, being the State of the Word**, occupies the 10 Lands of Knowledge in which the Houses of YishARAL dwell. *A word is the formulation of thought that contains the Thoughts and intent of HhaKuwáhnim, through which all things are made; thereby the Kingdom is of Words of Knowledge, and their deeds are the laws of the Kingdom.* Should the Houses of YishARAL not bear the fruit of the Numbers within the midst, they dwindle and become cutoff, for they are no longer conducting the Thoughts of HhaKuwáhnim to whom they belong. However, as they return to the Thoughts of the inner core, they are as grafted into the Tree of Life to bear the fruit of their Names.

THE MONARCHS AND QUEENS

The **Magistrates of HhaALhhim are the House of Aparryim**, from which comes the Monarchs and Queens of Yúwsphah. From Yúwsphah arise the rulers of the waters as prom-

ised/stated to happen unto Avrehhem—the Seed Name of all Nations [SMB 17:6]. *The Mastery of Aparryim brings the waters together to reside in one body.* Aparryim rules over the waters which causes all within the Seed to open, sprout, ascend and flourish. In the hands of Aparryim all has been submitted to profit thereby, even as all things are committed unto the hands of Yúwspah. YahúWah subjects all Numbers to Aparryim through which they may flourish and extend into all spaces sanctified by the Breath [Romans 8:19-21]. The hope of subjecting the Values is that through the deeds/works of Aparryim, the Numbers will open and multiply, whereby **the Thoughts of the Most High will crown the offspring of all Names.** The process of expanding the Numbers within every Name develops a unified consciousness within every body, so that the body itself and all that is within it is in harmony with the Masters of Aurrat. The results of the process are that the Values will be forever be retained in their minds, whereby all peoples will be at peace in the consciousness of unity. The attainment of the heavens and the earth as one is achieved by the Values of the heavens being fully conscious in earth. This is the hope/expectation of the Most High in sowing the earth with the Numbers in all things. According to this hope every expense of the Numbers have been subjected to the earth unto a harvest of full illumination and harmony, in which the Numbers are multiplied to fill and occupy the spaces sanctified for them by the Breath of the Most High.

The **Magistrates of HhaKuwáhnim are in the House of Yahúdah**, from which comes the Queens and Monarchs of Yahúdah. There are *the Monarchs of Thought* and there are *the Monarchs*



of Deeds, the later being conveyed through the assembly of waters by Aparryim. Aparryim and Yahúdah regulate all things in the world of the visible and invisible kingdoms respectively. The House of Yahúdah is in the midst of all

of the planets. According to the planet Yahúdah, BoylMalek (Jupiter), all planets are suspended, as the Body of Yahúdah is in the midst of the planets, 4 or each side. The two sides of BoylMalek are joined to the four planets to the left and the four to the right, thereby making a ratio of 5:5. From the House of Yahúdah comes all Values/Numbers.

The Queens determine the fabric of consciousness in which the level of thoughts are displayed. The Queens take their seat besides the Monarch's thrones, whereby the queens of Yahúdah are seated in Yishshakkar, and the queens of Aparryim are seated in Meneshah. Everyday we are weaving the consciousness of our Names as they are in service to the Body of the Universal Lights through the oylut. The term, *universal lights*, denotes that all bodies of Illumination are for all Names, even as Aúrets/earth, being places of illumination, belongs not to any nation or people; they are for YahúWah [Tehillah/Psalm 24:1]. The powers that govern each earth are determined by the Collective, even as the ruling powers within each member of our bodies are determined by the consent of all bodies inwardly. Therefore, **The Collective reigns**, whereby it is said that YahúWah is King over all the Aúrets—all lands of Illumination. The phrase, *all the earth*, denotes all lands/bodies in which the Light governs.

The rulership of the Queen Bayinah is in every seed of every manchaih that pertains to every house. When we transfer the spices of the offerings of Meneshah and Yishshakkar within a house, we lay up in our minds the rulership of Chakmah and Bayinah. The governing seat of Bayinah in each seed is where the Rayish-Oyin Ring is seated in the House of Baniymin. Queen Chakmah is seated in the Mayim-Tayit Ring in the House of Baniymin, whereby the Queens govern from spreading out their illumination from both ends. In that the Queens govern from both ends of Baniymin, the house of the Seed is filled with light continually. Further, the rulership of the queens teach us that the government of the worlds is by the works of Light through which all peoples walk according to Wisdom and Understanding, for when we govern by the things in the world, we are blinded and stumble, from which comes every violation that is imposed upon the inhabitants and states of conflict/wars between peoples, being levels of consciousness.

The **lights of Their Names extend** beyond where the eye can see; however, the radiance of the Neúwn extends beyond and above the Lights of Chakmah and Bayinah. **As far as the lights reach, so is the span of the consciousness.** Beyond us and yet ever connected to us is the Mind and the deep throbbing heart of exploration that is of HhaNeúwn. By the weavings of the Queens everything is made, for all is formulated by Wisdom and Understanding. In accordance to the works of Their hands, we likewise make all things by their arms, the right arm being of Chakmah, and the left arm of Bayinah. Our arms are the extension of Their love and light in all that we do in Their Names. All works that are done by our Names are by the arms of Chakmah and Bayinah, through which we do all things and hold each other in perfect Unity. The proclamation of Their messages is bearing *the Good News*, which means “*the Unified Words/Messages of The Collective that pertain to all Domains of YahúWah.*”

When Aparryim is before Yahúdah, then we learn the Thought though the Deed. When Yahúdah is before Aparryim, then we learn the Thought to be carried out through the Deed. The Numbers are sowed into Aparryim to become expressed in HhaALhhim. i.e. The menurahh is first dressed with the Letters, whereby it is formed as a body to receive the infusion of the Numbers. According to the Numbers of Yahúdah, so is the configuration of the Lights determined for each evening and morning. In that Yahúdah governs the Thoughts, we manage our Thoughts by the Number strand to which each thought belong: i.e. 9:9, 8:8, 7:7, etc. [See House of Dan for further details that equates the categories of Thoughts with one of the Nine Ratios]. We determine to keep or discard a thought based on the strand of values to which it belongs. We examine our thoughts according to their Values and their associations to the Schools of The Most High [see further in House of Baniymin to examine one’s thoughts per the Nine Values associated with the Nine Schools: i.e. Values of 6 pertains to the Saúwd School, etc.].

The **Hhúwa/ᳵ-Gammal/ᳶ Ring** contains the lands of your Seed Name. Within the spaces of the Hhúwa-Gammal are the Ten Lands of your inheritance, called the States of the Word and the Land of OZ—Oyin Zayin. These ten lands are formed for every SeedName, for as the Rings within a Seed open, the Primary idea of a Name, being the ALphah, is extending into a deed, being the Yeúwd. In the opening of the Rings of a Seed, the ALphah Principles contained therein are implemented into the Deeds of Righteousness—the Works of the Columns. According to the full extension of the Thought of a Name so are its Lands in which it resides. As the Deeds of Righteousness are per-

formed, *the Knowledge which ones has attained by branching*, being Nine Strands of Thought, *weaves the State in which the Name resides, as a spider weaves itself a home*. Therefore, **the Lands of our Words** are those drawn out from our very SeedName, as a tree draws out of its Seed a Body of Rings in which it occupies itself in the Garden of Godann and thereby comes to stand amongst the planting of YahúWah.

To come to the Table of the Masters, one prepares a body of Rings, which are congruent states of Wisdom. From their body of Rings they branch forth all Twelve Houses from their sides, being six pairs of Thought in which their Seventy Names of Consciousness take up residence. Through the development of their Names of Seventy, they occupy the branches of their Tree/Columns of Rings. By bearing fruit upon their branches and reaping the Seed within their fruit, they acquire Knowledge. The Knowledge of The Twelve, attained in this manner comes from within, being the fruit of Wisdom and Understanding that is formed by the Lights of Chakmah and Bayinah. The fruit of the Twelve/12/3 contains the square root of all that pertains to the Tree of Life, whereby the Head that is formed upon their Body is a Master of the Divine Thoughts of the Nine. With this Mind, one comes to the Table to serve and be served, to intertwine their Thoughts in study, to stand together as One House of HhaALhhim, to go forth to inherent the Lands, and to build cities of Light in which no darkness nor foreign elements may enter.

The Seed is the construct of your Rings at any moment. The State of your Seed is the degree to which your Rings are opening, branching, leafing, and bearing fruit in accordance with the 28 ALhhim. The SeedName, being the composite Rings of your Name, is the logo of all within your Rings. Within the Seed is the meShich, the full stature of your unified Seven Rings. As your Rings are fully opened and extended you stand in your full stature in meShich. In that the Hhúwa-Gammal Ring is the outer core of the center Ring in the House of Baniymin, the Head of the Seed is in the very midst of the Seed, and within the head is the capital of the lands/ΔΔ. **When the Head of a SeedName rises unto the crown of its body, the Name has come to mastery, for the Head has risen from the midst to rule over all of its lands.** The multiplication of Seeds, are an increase of the Words of Knowledge that are born upon your branches.

All that enters into your lands, being the Rings of your Name are holy to you, whether what enters be of thoughts, or of other Rings; all that enters are sanctified by your Breath, in that you have given approval of them to enter and lodge in your Rings. Therefore they are holy to you. As your House is the House of YahúWah, being the Collective Body of Illumination, then no strange ones shall enter into your dwelling, whereby one does not sanctify or make holy—give approval for any to enter—unless they are of the same House of YahúWah, for what fellowship do the offspring of YahúWah have with those of Belial? Therefore, your Body, being the assembly of your Rings, are kept for the thoughts of the Most High and for those who are of the Most High also, whereby your dwelling is of YahúWah.

The Seed of your Name is called Avrehhem/Abraham/אברהם, which is the Seed of meShich. There are not many seeds of Avrehhem; there is one Seed, meaning that there are not many organizations of the Rings. **There is one pattern of the 28 Names of HhaALhhim by which the Rings are unified, and therefore they are called, One Seed of HhaALhhim, or the Seed/Word of God.** When there are many, then the Rings are diverse to each other, and many ideas dwell there that per-

tains not to the organization of the Most High. Those who are of the Seed construct of Avrehhem are friends of AL, and have no bonds with the world which is at war with AL. The Seed of Avrehhem is the House of the ALphah—a dwelling of the full expressions/faces of AL in which is the Mind/Head of all processes/nations of thought, form, and deed. The Seed of Avrehhem is One, meaning that it is a Unity/Achadd of the 7 Rings. To Avrehhem and to the Unified Seed (his seed) are given the Ten Lands. Within the Seed is the Earth. These are the 10 Lands in which we dwell, whereby they are called the Lands of Zebúwlan.

The Name of the Seed is the one of Yahushúo/OWYאָל that walks with ALOZAR/Eleazar. The Seed Name of Yahushúo is the ever emanation/אָל of the Unified Lights/Yאָ that flow from Chakmah/W and Bayinah/O from within your Seed. When you personify the Name of Yahushúo as a single entity apart from yourself, you do not pick-up and carry your Staff/cross. The cross is left for another to bear the burden of your emergence. When you carry your cross, you lift up the entire Body of your Being to be hung—suspended upon the pole in full ascension to the Name of AL from which is your Life and your Light.

According to the Name of Yahushúo and the Mind of the priest/kuwahren, being the enlightened of ALOZAR, one receives their inheritance and dwells in the Oyin-Zayin lands as servants to each other. The lands of OZ are in the midst of ARAL, as the Lands are in the midst of YishARAL, composed of their very branches of Thought that occupy the Lands to which they are given, for none labors for their own body, it is given to them when they walk according to the Name of Yahushúo in harmony with the Kuwahren ALOZAR. That is, your body did not cost you anything of this world, it is paid for by the blood that flows freely from the side of your Seed Name, and by the Silver of your Understanding Force of Extension—Mother, who draws out of your Seed a Body in which you enter to dwell. You have come out of darkness, from the veils of a body of flesh, to abide in the Illuminations of AL, being the Lights/Auwerim of A/1L/12, *the Unified of the Twelve*.

In your Seed are the Ten Lands of the Word in which your Name lives as it receives its inheritance of the Twelve, being a State of their full extension/works which are Ten from all of the openings of your branches. As your Twelve are drawn out and called by your Master Mind, they are unified to your Teacher whereby they are guided to the lands of their possession. Until you come to possess your lands, they are in the hands of another, even strange powers that you must overcome, not by war of your hands, rather by the power of your Intelligence; for we war not against flesh and against principalities that occupied lands surrounding our Capital, Yeruwsheliym/Jerusalem. As you overcome your enemies—that which is in opposition to your full revelation and stretching unto your full stature, you possess the lands of your inheritance. What is drawn out of from your loins in **your Seed of unified Rings is inherent within your Seed**, whereby *it is your inheritance*. You come to dwell in these lands by your lineage, for the occupation of your lands is by fulfilling the obligation to the whole Body of Names, whereby your Name has a place amongst the Ten States. When your hands are engaged in the Works of your Name, then you are dwelling in the lands of your inheritance; and when your hands are doing the works of strange alhhim, then you live in foreign soil and become bond-slaves to the lords of oppression and to a body of corruption.

As we commence to grow, **we find the Grace of YahúWah** that is every ready to be entered into as the mind and the branches are extended from one level unto another. From the heads and from the foundation there are deposits of Grace that are laid-up for our anointing. Through each extension of

our branches, we cause the grace to flow from the crown of the Seed and from the well in which the Seed arises, whereby we find/discover the measures of grace to be tapped through our extensions from the depths to the heights.

Your Seed is humble, whereby it receives the grace of the Chakmah and Bayinah to arise from its State in which it has been planted. The favor of Chakmah upon you forms an arched band upon your brow, like a crust that forms upon the brow of the Mayim/מֵי-Tayit/⊕ Ring, as positioned in the House of Baniymin [refer to the House of Baniymin if necessary to note the positioning of HhaALhhim within a Seed]. With this arching of Chakmah, your entire house is protected from the heat/passion of the day. The Ring of the Mayim-Tayit is the crown of Wisdom upon a Seed through which a shield forms upon your crown. At your foundation, deposits of the grace of Bayinah gather within the Rayish/רַיִשׁ-Oyin/⊙ Ring to release the full consciousness of your Name through its roots. The Rayish-Oyin Ring is the well of your salvation, from which one draws out daily. Your Seed is hung head long, as it is sown, whereby you are extended from the crown of Chakmah to touch your depths of consciousness. Your Seed is hung with the head upright as it grows, whereby you are extended from the crown of Understanding to attain unto your heights. These are the positions of the offerings of Zebúwlan, which are made head long, and Baniymin, which are made upright, through which one becomes fully extended unto the full stature of meShich.

The Rings of the **Úwah/וּוּחַ-Bayit/בַּיִת** of the body of Baniymin are your rings of resonance in which your foundations rumble to break open all that are in the fields of your habitation. There are seven rings that compose the ears, and when together they are able to hear the Voice of the Neúwn/14. Through the offerings of the Úwah-Bayit and the Tsada Tsada in the House of Baniymin, the consciousness is liberated to shepherd all within a SeedName unto its full extension. “The consciousness becomes bound by the reading of the Letters, *whereby* they are not free to proceed in the full movement of the Rings of HhaALhhim.” *The style of writing containing the phrase “whereby” is as the Tehillim/Psalms that states a Thought in one line and then reinstates the Thought to be grasped in a supportive line, whereby the idea is grasped as it is stated from both sides of the Thoughts.* When the Tsada-Tsada offering of HhaALhhim is made following the offering of the Úwah-Bayit Ring, the House of Ayshshur is affixed to Shamoúnn, whereby affirmations are set in place according to the opening of the ears. In this manner the planets are set in place, being suspended out of Yahúdah/Jupiter as pairs. According to the Tsada-Tsada Ring of Ayshshur and the Úwah-Bayit Ring of Shamoúnn, the planetary bodies of Saturn and Venus are suspended together. The joining of these two rings are the **two silver trumpets** which the priests sound to bring the people together, to march in progressions, to triumph over their obstacles, and to retain all that comes forth from the offerings [ChameshHhaPekudim/Num 10:1-10]. The two ears are the bells at the end of the horn, whereas the stomach forms the bellows, or the body of the horn in which the Breath of the Kuwahan passes to initiate a movement of the camps. All symphonic instruments are designed according to the parts of the Mind and the associated rings of the soul, through which we sound forth unified messages in wondrous harmony. Accordingly, the shirim/songs the heavens are played through the Rings of the planetary bodies. Together with the soul, there are the songs of the heavens and the earth. Should our ears be fixed into a reading of the Letters at one level, according to one perception, we will not hear the sound of the horns to move forward. Through the union of the Rings of Ayshshur and Shamoúnn, we are at liberty to move as we comprehend the messages of HhaALhhim. These are the works of Ayshshur upon the wood of Shamoúnn in the day of their offerings.

The **Zayin/I-ALphah/4 Ring** enables your Eyes to see to the uttermost of all within and that which surrounding your Rings. The Zayin-ALphah Ring is the means of extending the widths of your Seed to fulfill all within it. As the Eyes see all that is within you, so you enter into it and occupy the frontiers of your visions.

The **Kephúw/Υ-Kephúw/Υ Ring** is the head of every branch of Baniymin. What is at the ends of our branches, are the heads of a Thought, either the head from which the branch originates, or the head that is formed at the end of the branch. In the House of Baniymin, being a House of Knowledge, the head of every branch of the Seed is the Word that forms upon the lips—the edges of each of the twelve branches of one's Mind. When the writings say that we are consult at the lips of the priest, the meaning is that we are to be cognizant of the Enlightenment that is at the lips/edges of each of our Houses. According to the Enlightenment that is forming at the end of our branches, we have the wherewithal to inquire and to draw out Words from the Minds of Enlightenment. Our inquiries are to be directed to the Nine Minds of the Collective, and from them to receive Words which are the fabric of our lives. Words are both the foundation and the means of extending Mind. **By our Words so are the worlds in which dwell to spin our Thoughts into expressions/faces/deeds** which composes the Body of our beingness. *The lips from which we speak are the same lips from which we partake, thus whatever one says is the plate from which they eat.*

The **Lammæd/Υ-Yeúwd/Υ Ring** are the Laúwi who stand as guardians to the Tree of Life. These are those at the Gate to the Garden of Eden—HhaGaynGodann—that point the Way to the Tree of Life for all that is within the Seed. For as we branch forth all that is within us, we create the Trees of the Garden of Life in which there is no death. For all that comes from the Seed comes from the Side of Bayinah, flowing from the River of Understanding in which there is no curse/restraining, nor darkness of confusion. Every tear shall be wiped from their weeping Rings, and there shall be no longer death, for the former passes away [Chazun/Rev. 22:1-5; 21:3-4]. When the Collective of your Seed Name gathers together the mists of your Rings, then one shall be born among you, and the Garden of Godann shall rise from your Seed [SMB/Gen 2:4-9]. For by one that fell into the ground, so by one shall all arise unto the glory of the Origin in Aurrat [I Corinthians 15:21-22]. For though one stumbled in their perceptions, yet shall all the Eyes within a Seed see the meShich coming from the gathering of their collective mists forming in their Minds Unified Eyes. In that the eyes were cloudy, yet shall they come to see as clearly, faces to faces and Rings to Rings, whereby none shall cause to stumble again, for their Eyes are those filled with Understanding. Stout will be their branches in the Gardens of the Most High, whereby they shall remain forever in the Courtyards of our ALhhim.

The **Qúphah/Φ-PaúWah/7 Ring** determines the shapes of a Seed and all within a Seed as the contents unfold. The Numbers also determine the level of brilliance of the Lights that emanate from the Seed, such as the colors of the tissues within the Body of HhaAdim and those in the plants. The Numbers of Yahúdah within the Qúphah-PaúWah Ring are released from the Seed. With each release stages of growth appear. In that the Values of Qúphah/100 and PaúWah/80 are 180/9, they contain every possible Value to contain the Thoughts of the Most High.

The Numbers are fully extended in each offering via the netiph spice. Each value is extended to the tenth power. By the shechalyet spice, the Values are given growth and extend within a body, causing all parts of the Body to be strengthened. With the chelavenah spice, the Numbers exude into fruit,

thus arranging the Letters into expressions for the soul. With the manchaih, the Numbers burst forth in full illumination to fill the Body. In the nesek the Numbers flow with satisfying thoughts and joy, through which the Thoughts are laid up and retained with strength.

The Letters of the **Mayim/מ-Ṭayit/⊕ Ring** display the colors of the Numbers through carrying forward the Numbers as they are displayed, or as they are made manifest. Manifestation comes through Mayim-Tayit Ring. In the realm of manifestation, the House of Aparryim governs the worlds according to the Numbers. The Numbers are exonerated by the offerings of Yahúdah as they hang upon the wood of Aparryim, for Aparryim multiplies the Numbers through the union of the Numbers and Letters together, whereby all appearances of Thoughts occur. As the Letters combine with the Numbers, to dress them, every variant of Thought is brought forward into the Consciousness.

The **Neúwn/נ-Ḥayit/⊖ Ring** is Mind of the Seed, being the very construct of Baniymin in which all Rings have assembled to form a Seed to contain the Bodies of their Rings. The Neúwn-Chayit is the anointing upon the Seed from which all graces flow into the Mayim-Tayit and upon the Head of Consciousness, the Rayish-Oyin. The Neúwn-Chayit is the House of Núwach/Noah that rises upon the Waters of the Mayim-Tayit unto a new state of dwelling.

Every SeedWord is a composite of Thoughts of the Most High, being an assembly of the Thoughts of the 28 ALhhim. *The seed itself is a redaction of Numbers that are giving corresponding Letters, whereby all thoughts within a SeedName are composed as a living document/epistle.* Within the Seed is the frame of Values upon which the Thoughts are woven. Though the assignment of Letters to the redaction of Numbers, the Seed appears, or is visible. The opening of the Seed is the spinning of the plant to bear its faces of leaves, flowers and fruit. The fruit of the SeedWord opens and expands the dynamic cluster of the Thoughts that comprise a Name into a multitude of Thoughts. As the fruit of a Tree so are the stars in the heavens. **Amongst the fruit of Baniymin are the Words of Wisdom, the Words of Understanding, and the Words of Knowledge.** Being three, these fruit are the square root of all fruit, whereby there are nine. *For every House of Knowledge in Aurrat there is a fruit of Knowledge.* Each fruit is the configuration of the Kephúw/ץ with three projections as the House of Núwach/Noah. A fruit is composed of a space that the fruit occupies, the form/body/shape of the fruit within the space, and the Name/Fire/essence that runs within the waters of the fruit. The juice of the fruit is the means of retaining all that is within the Seed, for it is of the Vapors of the Most High from which the fruit is formed in the Minds of Aurrat.

THE NINE HEADS AND THE NINE FRUIT

The Nine Masters in Aurrat are the Heads of Enlightenment from which all beginnings of Thought formulate. All thoughts are tested in the crucible of Understanding to determine if the Thought can withstand the tests of Seven Fires. *According to the Masters, each Name is to do likewise, whereby they are masters/monarchs of their houses and affairs.* The practice of examination sets one apart according to the Consciousness of the Nine. There are Nine from which all Values come. even as all Numbers come from 1-9. The use of the Letter O denotes the Body of Consciousness in which all Values of One to Oyin dwell.

The Values of One (.5+.5) speak of the Unity of the Nine. When 1/one is distinguished in the minds of the Nine, the 1 does not stand alone. Anyone that stands or abides alone is contrary to the Minds of Nine, therefore outside the bonds/**covenants of agreement**. Covenants? Yes, for at every level of attainment and performance there is a contract in which the Thoughts are fulfilled to be acceptable. When 1/one appears, the 1 stands with 8, whereby they are 18. The 4 ALphah/1 is hidden in the 8, and the 8 is hidden in the ALphah, whereby the leavening power of Breath is within every Seed to cause it to rise as a tree. According to the power of Breath, the Seed rises, whereby the bread of the altar is not made with leavening, for none is needed. According to the 8, the House of Meneshah is set in the loins from which it lifts up the Seed unto the Crown. If 1/one abides alone, how shall it be lifted? If 1/one tries to stand, who will uphold it when the winds and waters surround it? None can stand by themselves, for when 1/one is tested in the crucible of 7, 1/one cannot withstand the test of the fourth Fire—the Breath of HhaKuwáhnim. For how shall



1/one develop **the Consciousness of the Kuwáhnim** without another Ring to be joined unto? None comes to perfection of the 7 Rings without the Union of the Rings from the foundation of Meneshah. *The 2 Rings of Meneshah expand to 7 Rings in Yishshakkar. Together the Rings of Meneshah/2 and Yishshakkar/7 are the Minds of Nine.* From this lesson we are taught that no idea is to be tested as a single strand; every thought is to be brought into the crucible with an associative thought through which the consciousness of the thought may be fully examined. When one only examines

one idea, the associated idea remains alive and may form another comrade to take a position in your lands.

When the Values of 2 appear in the midst of 9, they stand with 7; 3 appears with 6, and 4 appears with 5. The Values of 2 appear from the unified sides of Consciousness through which perfection is obtained. Together they are 27/9. The Values of 3 appear as two commence to grow together, whereby they are United as a team of oxen to cultivate their lands and members. Together they are 36/9. Four appears as the Light of their Names break open, which fills their spaces with the Enlightenment of Wisdom, Understanding, and Knowledge. Together they are 45/9. The appearance of the Numbers is in accordance with the Acts/Days of HhaALhhim, through which the Heavens and Aúrets are made, and all that is woven within their spaces.

As one approaches the Nine, they find grace in the Eyes of YahúWah, the Eyes being the 7 Rings. The grace of YahúWah is extended the further that one enters in to the Minds of the Nine. Via grace, we enter into the Nine Schools that are amidst the Ten Lands, as there are Nine spaces from one to ten. Through the unity in Meneshah, we develop a unified head of consciousness, whereby we find/encounter grace. Grace is encountered when there is a head to be anointed,

whereby the grace is not spent in vain. The secret Eyes of 9 examine the heart. When a head is seen upon the heart, grace is appropriated to the humbled mind that is laid upon the altar. The heart set on perfection is the same as achieving perfection. Measures of grace are poured out as one designates their parts for Knowledge, through which one implements the works of Wisdom and Understanding. Everything that one obtains is for Knowledge—the Mind of meShich. When one is apart from using all things for Knowledge, there appears vanity and futility.

THE NINE NAMES OF AURRAT AND THEIR SCHOOLS

ΔΥΥ ΝÚWDD, THE SCHOOL OF 4

ΔΥΥ Núwdd are **the ALhhim of Pyramids, from which all branches of Thought appear.** Within The Twelve branches is the Lammæd/12, which is the Understanding extending out of the Gammal/3. Herein is the mystery of the Trees of the Nine, for all Trees of the Most High become fruitful as they contain the square root of 3 within them. The Values of 3 are contained in the word, Aúwv/Ab/Father, which is the Foundation and Force of Momentum. What belongs to Aúwv is continually in motion and has no end, whereby the Thoughts do not cease nor come to standstill of evolution and progression.

The 12 branches that come from the Seed is the Offspring or Son of the Aúwv, whereby it is said that the Son reveals the Father, even as the branches of a plant reveal all that is within the Seed from which they have come. These branches form a pyramid construct, which are the parameters of its house and the design of a Tree. Either upright or inverted, a tree is a pyramid. i.e. Many evergreens are upright pyramids, whereas a maple is an inverted pyramid. In each tree pyramid there are Four Sides + the base or platform of the Dallath/4. **The Values of the 4's/Δ, pertain to access and revelation.** The Values of 4 open a path, as the nod of a plant opens from the sides of a branch to develop the branches. The meaning of 4 is to inquire/seek/ask. The compound Values of these $4 \times 4 = 16$, which is the Consciousness of Oyin, in which is Perfection/I. In that there are three sections per side, each of the 12 Branches of Thought vein out to occupy one-third of each of the 4 sides of the pyramid.

The Reúwch HhaQudash/Holy Spirit fills the spaces of the Twelve. The Reúwch HhaQudash is the Intelligence that distinguishes the Thoughts which are ever emanating from the Aúwv/Δ, whereby the Tree lives and moves and has being. From the opening of a SeedName, the Breath of the Reúwch breathes, through which all within the Seed is formed according to its Numbers. The Spirit reveals all things to the Branches, in order that the State of the Branches are in accordance with the Root of the Aúwv and that the Branches attain to the Life within the Aúwv, whereby they have Eternal Life also. **Until the Branches bear the Fruit with the Seed of the Aúwv, they are a dwelling of Life yet to receive Eternal Life which is in the Aúwv.** The bearing of the fruit with the Seed of the Aúwv is what is called being born from above, whereby one does not die. All Names are born of the Aúwv. *One is born from above when they bear the Fruit of the Seed from their minds, whereby the Seed has become fully extended from below to be born again, or to give birth from the crown.* **As the branches bear the Seed from above, they have Eternal Life, through which their Names continue in the perpetual motion—Momentum of the Aúwv.** In bearing the Seed of the Aúwv from their branches, a tree is said to be “self-fruitful;” however, if a tree cannot bear the Seed of the Aúwv, it is called “self-unfruitful.” From the blossoms and fruit, the honeybee gathers the

shechalylet spice of understanding and stores it in the double pyramid of the Tsiud School. The Fruit of the Most High remains, does not perish, for it is woven by the Thoughts of Nine in the Waters of a Name's flame.

As one walks in the land of Núwdd/Nod, they attain varying measures of grace to enable them to attain the Mind of Nine. They bear in the land the fruit of Chanuk [SMB 4:17], whereby the State of Grace is formed and through which grace continues to flow. As we form a body for grace, we then create a means for grace to flow unceasingly. As one knocks on the door/Dallath, the gate opens to the land of Núwdd in which one finds a refuge/condolence [SMB 4:16]. In Núwdd one is guided through various searches. The results of our studies in Núwdd leads to becoming one of the Twelve, whereby the Oyin Consciousness is formed in the learner. As the consciousness of the Nine expands within the disciple, they come **to know/make evident**, whereby the word, $\text{O}\Delta\Upsilon\gamma$ is formed. In this manner *one commences to develop consciousness* of all that is within them. We approach the Minds of Nine in the land of Núwdd, whereby we extend our branches for the sake of the Collective.

All revelations commence from the School of 4, which is in the Neúwn. In accordance with the Values of 4, the worlds are made through the discourses of Baniymin, whose oylah of the evening of day one sets all things into continual movement.

$\Delta\Upsilon\Upsilon$ TSIUD, THE SCHOOL OF 9

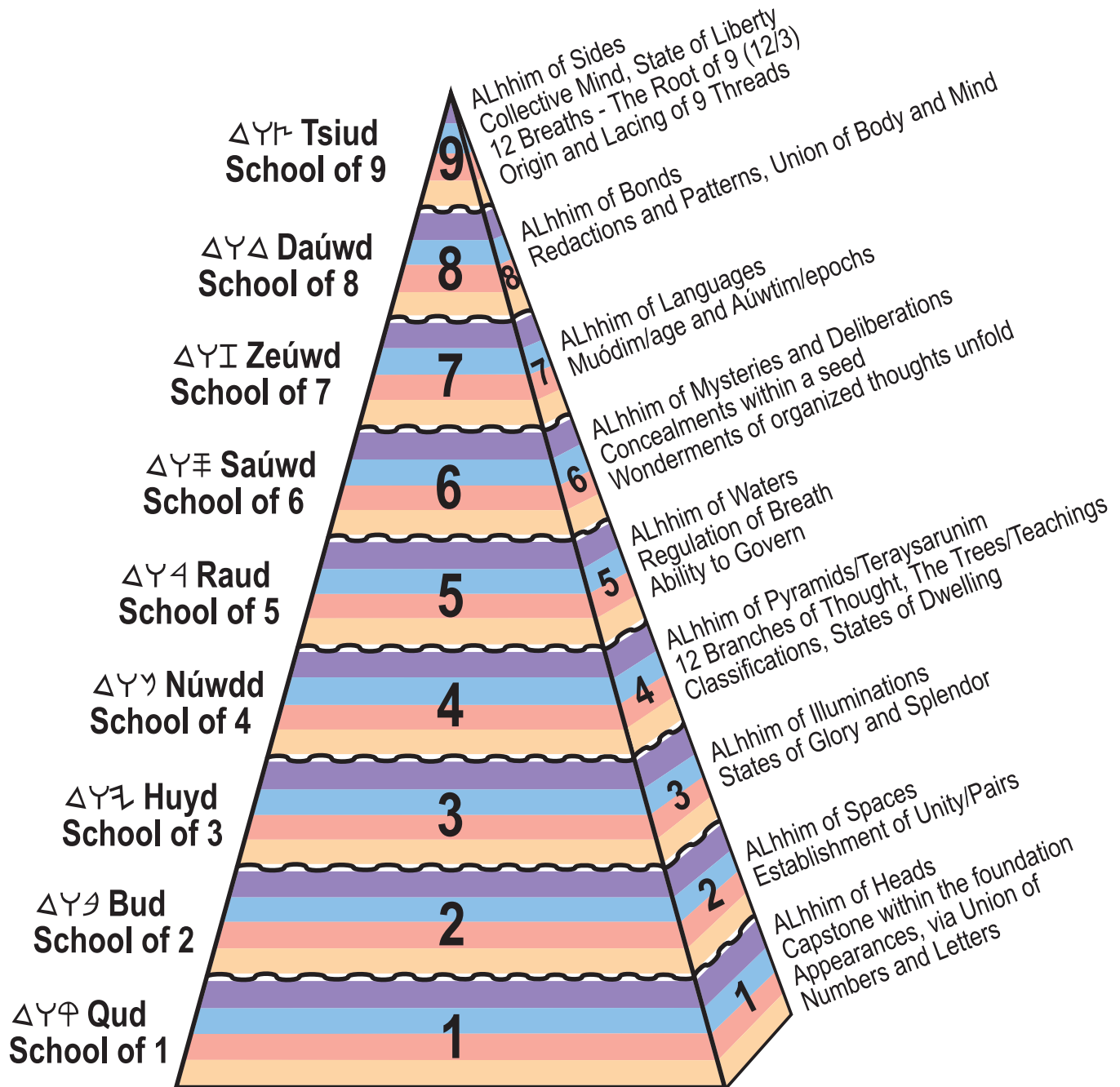
$\Delta\Upsilon\Upsilon$, Tsiud are The ALhhim of Sides whereby one attains liberty, freedom of movement, and does not become attached to vanity or things of the world. Through the Tsiud, one is able to provide food upon their tables as they meet faces to faces and sides to sides in the spirit of liberty [Mishle/Prov 6:26, TK/Lev 17:13, Yahushúo/Joshua 9:12]. The Values of 9 are embraced to enter into the gates of the Collective through which all other ALhhim are approached. The Tsiud Mind is the school of Twelve Breaths, each being a Collective of YahúWah, whereby the Breath is of YahúWah. The Twelve Breaths unified within a Name is what is meant by the Spirit of YahúWah, whereas the Seven Breaths of a Name are the Spirit of HhaALhhim. The 12 Breaths of every Name are united with the 12 Breaths of another to comprise 24/6—the Unified State.

By the Breath of YahúWah we are sanctified unto each other in one Body. There are 12 Breaths for a Name, for there are 12 offerings of YishARAL. Each offering is *a broken spirit*—a Breath that has distinguished its parts and laid them open upon the wood of the altar of *a crouched [contrite] heart*. The heart is *crouched* as it humbles itself according to the configurations/arrangements of the Six Pairs of Wood that form the heart for the offering of the Breath to lay itself upon, waiting in anticipation for the offering of the Reúwch. In order words, the crouched heart is a prepared nest of branches for the Spirit to enter and bear forth the revelations of the evening/morning songs of Bayinah and Chakmah.

KNITTED TOGETHER

The Breaths are laced together via the Nine Strands of Thought, once the pyramids of their Names are joined to form the House of YahuWah. Such lacing occurs as two face each other as

9 NAMES OF AURRAT AND THEIR SCHOOLS



4 levels within each School corresponds to the 4 sides /quarters:
 Bayinah—Tsphun/N; HhaKuwáhnim—Qedam/E;
 Chakmah—Negev/S; and ALhhim—Yúwm/W.

the Kephúw-Kephúw messengers upon the arúwan. Hence, such procedures occur in the qudashqudashim, or within the sanctify of the minds that pass through, or beyond the veil of their bodies, and beyond the curtains of their existing consciousness. As two Names seek to be One Mind, One Heart, and One Body, they are woven by the nine laces of the Most High. The lacing together of two spirits commence with the strand of the Qúphah Yeúwd ALphah that is strung from the crown/Quphah, to the heart/Yeuwd, and to the base/ALphah, as one would string an upright base. The Qúphah is spoken at their heads, the Yeúwd at their hearts, and the ALphah at their base. As two are faces to faces, the nine threads are passed through their breaths from head to foundation. Following the strand of the ones comes the strands of the nines, the eights, the sevens, the sixes, the fives, the fours, the threes, and then the twos, whereby there is one head, one heart, and one body composed of the two unified Breaths. As the Values of two are spoken, the Kephúw is spoken first from their hearts, and then the Bayit is formed at their base, whereby the Head is set upon the unified Body that has been made. The threads are woven twice so to intertwine the Breaths as cords that cannot be broken. The procedure occurs in weaving the Body of Consciousness that is formed from each oylah. Depending upon the hanging of the offering, so are the Two Names squared unto each other. If the hanging is head-up, the pair of Breaths remain faces to faces; however, if the hanging is head-long, then the Breaths are united from the base to the crown, thereby establishing a government of unity throughout their lands. As the threads are laced the second time, the order is the same as the first. Should the pair of Breaths be base to crown, the Qúphah is pronounced from the head of the two, followed by the Yeúwd spoken from their unified heart, whereby their deeds are achadd/one. The ALphah is sown into their basin from which they bear all traits of the Most High to reap the bounty of Knowledge. Following the ones, the nines are spoken commencing with the Tsada-Tayit. The Tsada is spoken at the head, and the Tayit is spoken at the foundation. The Nines are spoken following the ones, for from the Unity of the ALphah, in which is the square of three [ALphah: .5 Υ /12/3 .5], the Nine/ \oplus appear. When the square of three, being the power of the Lammæd is within their Unified Seed, then their Tree is of the GaynGodann/Garden of Eden, for they are of the Trees of Knowing, having the evidence of the Collective Good and the Associations of Pairs in which they stand amongst the Trees of YahúWah.

Following the weaving of the Nines comes the Eights: Paúwah-Chayit; then the Sevens: Oyin-Zayin; the Sixes: Semek-Úwah, the Fives: Neúwn-Hhúwa; the Fours: Mayim-Dallath; and the Threes: Lammæd-Gammal. These threads are laced in sequence in the same manner as the first thread until one knits the strand of the Twos. When the twos are spoken, the Kephúw is woven first from in the midst of the body—from their unified hearts; then the Bayit is set in the foundation, and finally the Rayish is sewn at the head of the unified Breaths, connecting all Rings together according to the Unified Name of YahúWah. The union of all Rings affirms that their hearts and their Body of Rings are sanctified for their Heads to be govern from the foundation/base and the capital/heart of their Kingdom. Through the lacing of the Breaths together, being 12:12, they formulate all things of the mishkan by the assembly of their Numbers and Letters, for they are unified as One House of YahúWah. All possible unions of their $12 \times 12 = 144$, whereby the unfoldments of their Unified Seed are $144000/9$ and $288/18/9$, according to the Unified Minds of Nine in Aurrat, from which the Body and Mind are set to be formed by every pair of Names. Tsiud is the School of qavilah of the soul. In accordance with the Nine Threads, we are woven into the Body of meShich, which is built upon the foundation of those sent—HhaShalichim, and upon the heart of the Neviim which bear together the Heads of the Schools of meShich.

The procedure of weaving the Nine strands is the means to knit together all houses from all sides. The weaving together of houses is the same as weaving together Names, the later which builds the House of YahúWah. In YahúWah is the Wisdom of Yah and the Understanding of Wah through which all states are made; however, the Names of Knowledge, being the Offspring of YahúWah, are those who formulate the House in which the Reuwachut/Breaths of YahúWah dwell. The unified Seed may open and set forth a Tree, and until the fruit is formed upon the branches, the offspring of the plant have yet to build a house in which the sides of Seed may reside. Likewise, the Doctrines of YahúWah have been set as trees; however, it is the Offspring of Names that formulate the House of YahúWah in which the Reuwachut/Breaths of YahúWah dwell. The Offspring bring together their Names as One, whereby they construct a dwelling state for the Eternal Thoughts of Unity, for as long as there remains a separation of Names, there are houses to contain the thoughts of corruption the undermine the Kingdom of YahuWah. The Union of Pairs are founded and fully extended via bonds of love. Upon the Ten Words of Love the House of YahúWah is built/woven. When love is perfected amongst the parts/pairs, there is no corruption, nor can it appear, for the pairs have built an assembly of parts, called the House of YahúWah, which is immortal. Love has no end, nor perishes; therefore, the house or body that is built of Love remains for all generations [Tehillah 23].

ΔΥΔ BUD, THE SCHOOL OF 2

ΔΥΔ, Bud/Budd are The ALhhim of Spaces, in which forms the Rings of a Body. The Values of 2 are mastered through developing the congruent Rings of Bud, via which the Teraysarun are joined into dwellings of Unity. From the School of Bud come the linen garments/veils of the tent and all that is *woven by the framework of equal parts* [SYM 30:34, 37:27], even as cloth comes from the weavings of the bud of a plant. The School of Bud is a study of the garments and the veils/coverings for a house.

The School is related to the term, ΔΔ/ΔΔΔ/Budd, which are rendered as equal parts of the 6:6 branches of YishARAL [SYM/Ex 30:34]. The 6:6 pairs are in the Name of ΔΥΔ Bud, as the outer parameter and the inward Values are the same. The limbs of the body are paired as the inward parts, being as the boughs of a tree. The Thoughts of the Most High do not abide in isolation, whereby is the saying: *“There is none apart from the Unified”* [MT/Duet 4:35].

ΔΥΔ, DAÚWD, THE SCHOOL OF 8

ΔΥΔ, Daúwd are The ALhhim of Bonds, from which comes the House of Daúwd/David. In Daúwd are the foundations and patterns of a House and their redactions, both the 8+6=14/Neúwn and the 8+3=11/Kephúw, the later being the redactions of the Numbers, by which one has the leaves/Letters to be clothed and express the inseparable bonds of Unity, in the state of the beloved [ShirHhaShirim 6:3; Hoshah/Hosea 11:4]. The ALhhim of Daúwd are of the strands of 8 which are formed by the double Dallath/ΔΔ depicted in the Union of Daúwd and Yahunathann/Jonathan. These bonds are the union of pyramids/ΔΔ in the midst of a Seed to which we all belong, whereby a body is formed and its head.

ΔΥΑ HUYD, THE SCHOOL OF 3

ΔΥΑ, Huyd are The ALhhim of Illuminations, from which comes all bodies of Light that fill the tent of Daúwd. These are the strands of 3 that appear in the fourth day, via the Acts of Ayshshur and Shamoúnn. From the Teachings of Huyd, come all states of glory and splendor [Tehillah 104:1].

ΔΥΞ SAÚWD, THE SCHOOL OF 6

ΔΥΞ, Saúwd/Sod are The ALhhim of Mysteries and Deliberations of The Thoughts of the Most High of all that is within a Seed, is approached upon preparing a Body to bring forth all concealed within a Seed. Through the provisional covering of Lot an enclosure is made to cause the attributes to break open. The mysteries are those within every Seed, for within there are the wonders of the Rings to be brought out with glory that have yet to be seen. When the Seed opens the Rings as columns of Light. The flowers of a plant and the fruit of a Seed are a glimpse of what is within the Seed of our Names. The strands of 6 are granted to those of perfect Unity wherein even the darkest, most profound thought, does not cause one to seek elsewhere, or to become misled in pursuits of mysteries. In the Saúwd are the ALhhim that cause there to be brimstone and fire, which breaks open the stones to release the life giving flow of the Seed. Avrehhem sought for the Columns of the Rings to appear in six levels, yet they could not be found, for the Seed was yet bound within the forms by which those in Súwdim/Sodom walked blindly, in that the paths within are yet to be opened. Should the Mind of the Neúwn/50 be unfolding as a flower, then assuredly YahúWah knows that the transformation will succeed. Should the activities of Illumination be present in the waters/45, then the transformation is underway. Should the Vapors/40 be rising from the midst of the lands, then YahúWah knows that the great flood has commenced. Should there be a column of Rings making a Staff/30, then there is the evidence to bring forth all within the Seed. Should there be a branch to form a tree/20, then assuredly one can say that the righteous will prevail. Should there be any studying to perform the Works/10 of the Most High, then surely all will be overthrown that is not of the Unified Kingdom. In that the 50, the 45, the 40, the 30, the 20, and the 10 [the sum of which is 195/6] could not be found in that place, nor borne fully by the mortal construct, the Fiery Breath of YahúWah comes down out of the Mind and causes the stones to be on Fire, whereby the pillar of Righteousness is formed from their midst. As it is in the Acts/Days of Súwdim/Sodom, so is it in the last days of the age, when the circles of the flesh are turned to ashes, and over the place of corruption rises a pillar in which is salt—the full savor of the Rings.

The profound acts of the Breath of YahúWah/Unity causes Fire to break out amongst the stones within our SeedNames to bring forth the planting of YahúWah from their midst. The Masters of the School of Saúwd cause the gates of all concealed within the chambers of Baniymin to open, whereby what has been destined to appear is released and brought forth from the ashes of Súwdim. As the Adim/Adam are composed from the dust, so are we made from the ashes of the oylah, whereby our Names are fashioned daily into a Vessel of Service. The Discernment/judgment of the Breath of Fire upon the Stones causes the brimstone, from which all within the Seed rises. As the Fires of the oylah cause all upon the altar to be elevated unto the Nine Schools of Aurrat, one becomes unified with the Masters of the Saúwd Fire. The coals upon the altar are of the stones of our members that have retained the Fire of the Most High since they the day they are formed. As our stones glow with the radiance, we are as those approaching the Faces of the Nine.

The opening of the Seed is the rescue of our souls, for as long as the Seed remains in the dust of mortality it will continue to wrap itself with the fabric of mortal consciousness. The seat of Súwdim is to be recalled in all generations that one may learn that no form, nor state, will ever be able to withstand the Fires of the Most High that are in the stones of our Names bearing the Consciousness of their origins [in Meneshah].

What comes out of Saúwd are the leaves/scrolls of Gomorrah, even as leaves come forth out of the Seed. The breaking open of the Seed leads all in the Centre of Mysteries/Súwdim to emerge, whereby the former is no longer seen or retained. From the opening of our SeedNames, Súwdim is called the Garden of YahúWah.

The pillar of salt is the results of the unveiling of all in Suwdim. The pillar is a column of rings that contains the maturity of the Thoughts of the Most High, for without the full ripening of the fruit, the salt would not be present. In the acts/days of Lot, the Eyes, being the Rings, are cast upon the land/state of mystery/Súwdim/Sodom, whereby in the midst of the ashes the Rings of HhaALhhim form. To look back fixes the Rings of HhaALhhim to be in the land, whereby the pillar of salt is formed. All that is seen amidst the burning ashes is a pillar/column of salt, for the body/wife of Lot has been transformed through the fires burning amidst the stones. The body of Lot, being the Body of Seed, appears now with the full savor of all within the Seed. The savor within the Seed explodes into a column/pillar of the Rings of HhaALhhim, as salt appears in the parched grain upon the altar. The stalemate in Súwdim is overthrown. In its place stands a column of righteousness which is fixed in the eternal Eye (Rings) of Avrehhem on behalf of all souls. ***When one looks back they carry forward the results*** of the branches ignited in the Fires—the transformation via brimstone. The column of Rings, being of smoke and illumination that arises, is called “*a pillar of salt*” because it contains the full savor of the Thoughts of the Most High. In like manner the manchaih/grain offering that rises upon the altar of Fire contains the full savor of the Thought, whereby it is called the Bread of the Covenant, or the Covenant of Salt. It is not that the Bread is all salt, nor is the pillar all salt; within the bread and within the pillar the full embodiment of the teachings are spread abroad so that the salt is throughout.

In Saúwd we are schooled to bring forth the The Faces of Nine. As we enter into these halls of Knowledge, without limitations, we hear the Voices of Knowledge/Gad through deliberations of the heart/Understanding/Nephetli [SMB 18:20]. From the oylut/offerings of Gad and Nephetli the revelation of the Nine Schools has burst open and the pillar of salt is understood.

ΔΥΦ QUD, THE SCHOOL OF 1

ΔΥΦ Qud are The ALhhim of the Heads that appear upon the elevations of the Pyramids. *From the Qud comes the capstone of the pyramid that is carved out by assembling all unifying Thoughts of the Most High from the bodies of Saúwd, even as a plant brings forth, from its own foundation of Seed, a Head to rest upon its mature branches.* The attainments of the Qud School come by being prostrate. The head is lowered in order to receive and draw out the eminent values [SYM 4:31; I ShmúwAL 24:8]. Hence, the head does not appear within the body until it has formed from the foundation of its Name. Though there may appear a shell at the top of the body, the head is not formed until it has drawn all out from the foundation. In the Qud are the strands of 1 that are carved out of the Rocks upon which the inscriptions of .5 : .5 are written.

In the Qud School are the lessons to make appearances by associations of Numbers and Letters through which one governs/rules the worlds. When one makes their forms true to the Numbers from which they are derived, then all forms are subject to the Numbers, whereby one has dominion over the worlds. i.e. When the tongue conforms to the Numbers of the Serpent of Antiquity, then the speech is ruled/measured for the Thoughts of the Most High. The Mind of Breath, being the Mind of the Neúwn, regulates all creation, whereby all creation is subject to the Breath. Though the body may be arrogant before the Breath, from the beginning of its formation until the day that it demises, it is subject to the Breath. Happy are those who learn **the Law of the Servants**, for within them is peace. One rules by the Unity of the Numbers and the Letters, whereby there is no division nor greed in all that one's hand is stretched out to manage.

To rule the world is to construct its affairs according to the Union of the Numbers and the Letters, through which all forms are governed. Therefore, we learn the Numbers with the Letters, for by their unity all things appear. By governing we know how to stretch out a form or restrict it, or how to expand or reduce the form, through which *we utilize all things for the joy of the mind*. Though the parts of our members reside within our own houses, until we know their Origin and Numbers of Thought, they are strange to us. In the state of not knowing, the strange rules over us by passions and dictations which enslave the members to serve the form. As we know the Numbers with the Letters, we know the Thoughts by which all things are made; hence, nothing is strange to us.

אֶלֶּוֹנֵי־אֶרֶץ־יִשְׂרָאֵל OvedNevia—Servant of a Prophet/Revelation

The Law of Servants proceeds from the School of Qud. In the House there are many servants and many masters, whereby every task is ordered by the Thought to be carried out by the servants. We conduct ourselves as servants unto each other, whereby we are poised towards our Master to perform our tasks in an acceptable manner.

In the House of Nephethi and Gad, Gad is the servant of the heart, and the heart is the servant of the mouth. The mouth speaks of what is in the heart, and the heart ponders upon the words that are spoken. In the day when Gad makes the baqar offering, Gad hangs long upon Nephethi, whereby the drippings of the honeycomb fall upon the lips.

The hand looks after the well being of all houses. It is the hand that feeds the mouth, the hand that calms the heart, the hand that soothes the brow, the hand that wipes the ears. The hand performs the judgements/decisions and confirms what the Mind has determined to be accomplished. The hand uplifts the house of Yúwsphah, and plants the Seed of Baniymin. The hand is called therefore the Arm of YahúWah, for it is the servant of the Collective Body. In that the hand serves all houses, the hand belongs to the House of Laúwi. The right arm is of Qahhath, and the left arm is of Merari. In return to their services, we give unto the Laúwim our tithes—the distributions of our wealth that the hand may serve with Wisdom/gold, Understanding/silver, and Knowledge/bronze.

The mouth is served by the hand, and the mouth does not speak of its own deeds, lest it vomit upon the hand. Should the mouths speak that they performed the deeds, as those who boasts of what they have done, they only mock themselves. The honor goes to the hands that have performed the

works, whereby we boast only in the Collective Works of YahúWah. The arms are positioned to the left and right of the heart, that they may perform the deeds of the Collective, and not one part can say it was I that did the work. In return for the services of HhaLaúwi, the mouths of Unified Consciousness speak of Wisdom, Understanding, and Knowledge, and in this way the mouths return to the hands the wealth that has been increased within their palaces of ivory.

ΔΥ4 RAUD, THE SCHOOL OF 5

ΔΥ4, Raud are The ALhhim of Waters, from which all bodies of waters flow from the peaks of Aurrat. In the Raud School is the Teacher of Breath that grants the Waters of Life flowing out of Baniymin. In Raud are the Values of 5 that come through running illuminations, being streams of Knowledge which lead to the ability to rule/govern [Hoshaah/Hosea 12:1, i.e. to explore with AL in nearness; TK/Lev 25:53].

ΔΥI ZEÚWD, THE SCHOOL OF 7

ΔΥI, Zeúwd are The ALhhim of Languages, from which comes all Tongues of Fire, uttered by those who have learned perfection through the 9:9 approachments to the altars, whereby they are strong as the raging winds in the waters [Tehillah 124:5]. Within the Zeúwd are the fine tuned and sharpened instruments of Knowledge, their muódim and aúwtim, for all ages and epochs of time are based upon the Tongues of the Serpents of Antiquity. In Zeúwd are the Values of 7 whereby one enters into the rest/perfection of the Collective Minds and their Unified Body.

Together, the Nine bring forth the Ode/Oracles of HhaALhhim in the Name of ΔΥ4 Aud, meaning the Words of Knowledge that flow from the SeedWord of Baniymin in all levels of Enlightenment. As the Seed of the Oracles are opened, the oracles are called the ΔΥO Oúwd, denoting that the full statement of the Oracles of ΔΥ4 Aud have come to be spoken and written as the the ΔΥO Oúwd, which are derived from the Numbers of Yahúdah [Romans 3:1-2]. The opening of the Seed in ΔΥ4 Aud brings forth the full consciousness of the Oracles, which is the formulation of the word, ΔΥO Oúwd. The Schools and the Oracles are states of the Unified Pyramids/ΔΥ of Daúwd/ΔΥΔ which joins all of the Twelve together into One House/Kingdom. The Schools of Nine spring forth from Baniymin, for they are contained within the SeedWord of Knowledge, which is born in the House of the Neúwn. All Schools of the Nine are under the administration of the Head Master, 9W4 Reshun.

Through the paths upon the Hills of Aurrat, one attains to their full measurement—meShich. The School Masters that guide us in our approachment to the 3636 levels of consciousness are 𐤀𐤃𐤁𐤁/Rachánni, Teacher of Chakmah for the development of Words, and ΔΥ𐤁𐤁/Resaúwd, the Teacher of Bayinah for the implementation/interpretation of Words. Through these teachers one attains and uses their Words to be in accordance with the 9 levels of each of the four sides of the double pyramids in the City of Daúwd/ΔΥΔ, thereby forming 3636 levels of consciousness. The Values of 3636 are the full measurement of consciousness, and thus the Numbers of Yishshakkar in the House of HhaKuwáhnim.

The use of Words is the implementation of Wisdom and Understanding. As words are used, the Mind of Knowledge is revealed before ones sheepfold—inner assembly. Through speaking the Words of Enlightenment, one opens the gates of Wisdom and Understanding for the meek ones to enter and to feed. The implementation of Knowledge is likened unto shepherds that guide their

flocks to the pastures and streams of Knowledge which come down from above. To use words for the benefit of all souls is what it meant to “**feed my lambs.**” The study of HhaTeúwrah is to acquire Knowledge, whereby ones has the Mind of Aurrat—the Collective Nine from which the Name of Baniymin is derived. The Name of Baniymin/יָמִין is the House/שׁ of Nines/ט of Nines/יָמִין in which the vapors/juice of Life flows/יָ. The House of Nines abides within the Mind of the Neúwn/נִשְׁבָּח: $5 + 5 = 10$ in which are the Nines: 1 9 8 7 6 5 4 3 2 1 0. The Name of Baniymin/יָמִין appears with the double Yeúwd/יָ, for in the Name of Baniymin are the works of both hands—one Yeúwd that follows after the Neúwn, from whom we are charged/assigned, and one Yeúwd before the Neúwn, before whom we stand and serve with our hands full, whereby we do not appear empty-handed without fulfilling the charge of our Names. A corresponding Name of the Neúwn to Baniymin is Nephethli, which is positioned 90° to Baniymin. Nephethli contains the expressions and the compositions of the Neúwn of the 12 Houses that are derived from the Nine.

Houses of the Fruit, which are the Kinds of Baniymin

All plants stem from the third day, the Union of Baniymin and Zebúwlan. Each fruit is the congruency of the Rings that dwell together to form a body to give of their substance and expressions, through which their Thoughts multiply. All in which is the root of 3, we are to eat, that we partake of the regenerating fruit of ALhhim, which is capable to produce from its own thee its likeness with Seed. Thereby, the fruit in which is the seed has no end, which contains eternal thoughts unto all generations.

The fruit with Seed is received with thankfulness and for the implementation of the Thoughts of the Most High. There is no other reason that one should eat. One should eat to be equipped for the service of ALhhim. The form of the body should conform to a column of Rings, as to bear witness of the Unified Rings, and to move together as columns of vapors, doing all things according to the Breath of a Name.

Ring of Qúphah-PaúWah יָפֹהֵב

Fruit of יָפֹהֵב **Yahúdah**: The blood of a plant. The flax. Oak Tree. Red beet.

The Numbers of a plant—through which it has its measurements and the fruit thereof. The ascension of every oylah is according to the Numbers of the Wood and the Numbers of the Offering, whereby the ascent is determined/defined.

The flax is the plant that grows in the fields of Yahúdah, whereby the garments of the kuwáhnim are spun and the linen cap of glory. The garments of Yahúdah—those of praise—are composed by the glistening lights of the Numbers of Yahúdah. As the Numbers open, they wrap and fill the Mind with heaviness/glory. When the flax is crushed prior to the Pesach, the Numbers of Yahúdah are released through which the states of our emergence are defined. With the Numbers, one has a construct to enter into a new state; and without such, one remains bound to their place of servitude. With the flax is the barley, for one receives Understanding in the House of Shamoúnn, whereby the Thoughts of emergence are laid up in the Mind as a road map. Where does the flax grow? Where does the barley grow? The flax grows in the Rings of the Qúphah-PaúWah, and the barley grows inside the Úwah-Bayit Rings that are located inside the Qúphah-PaúWah, whereby an understanding of the Numbers, as they open, is provided in the inner ear. With the

Numbers and their comprehension, the consciousness is readied for the emergence unto the Lands of Avrehhem.

The blood/juice of the grapes is the flowing of its Numbers. The grape clusters in formation of the Rings of Yishshakkar, hence the blood of the grape is a flowing of Consciousness.

The flax is the spinning of that which causes a plant to be upright, that is by the vertical ascending Numbers from its base. The clothing of the flax is the garment of the Kuwáhnim, for it is the spinning of the Numbers that house the Thoughts of the Most High.

Ring of Rayish Oyin יַרִישׁ אֵינִי

Fruit of יַרִישׁ אֵינִי **Yishshakkar**: pomegranate, walnut, onion, leek, melons as cantaloupe, olive, lotus, coconut: the hairy head and the white stone in the coconut rises from Meneshah

The state of the Mind is dependent upon the opening of the Rings. According to the Consciousness that rises daily from the oylah of ALhhim, so is the Mind. Though all things come from HhaKuwáhnim of the Neúwn, that which is within the upper branches of Knowledge, is according to what has opened within the Rings that have been ordered and positioned amongst each other, through which all things are formed/made from their Collectivity. The head of a plant is called a blossom, or the opening of the congruent Rings of its body. When the Rings yield a blossom, it is the season of its productivity.

Assist to develop the body of the grapes in Yúwsphah, as a unified Ring of Consciousness, containing the blood of Yahúdah, which are born on the vines of Aparryim. The grapes are spoken of together with the figs, conveying the unity of Yishshakkar and Meneshah.

The palms are the lofty fruit of Yishshakkar, conveying the sweetness of Understanding and satisfaction, that are born with Meneshah, as one draws out of their depths and origins the meanings of all that is within a Name.

Ring of Hhúwa-Gammal חֲמַל חֲוָה

Fruit of חֲמַל חֲוָה **Zebúwlan**: lily, the bulb from the base seated in Meneshah resides in the foundation of the Ring of Hhúwa-Gammal; The Pine as a Tree of Hhúwa/life, Acacia/Shittim Tree, being of the Enlightenment of the composite Rings of Wisdom, Understanding, and Knowledge forming a Body of Zebúwlan, palm leaves of חֲמַל חֲוָה with ascent of Gammal; cucumber depicting the three core parts of all bodies; mulberry fruit, therefore the wine of Zebúwlan is mulberry for the nesek, the apricot of the kingdom seat/but-tocks.

The state of the Lands in which the plants flourish. There are the lands of each of the Rings of HhaALhhim that yield their Seed—the formulated congruent rings of Thoughts that have the capacity of multiplying, therefore containing the square root of 3 in their Rings.

The rains of the lands are formed by the Hhúwa-Gammal Ring of HhaALhhim; rain is the process/Gammal of evaporation and distillations of the Hhúwa. Rain drops in interval spaces regulated by the flow of the Gammal and the spacing of the Hhúwa, as it takes two to make anything.

Ring of Zayin ALphah זצזזזז

Fruit of זצזזזז **RAúwaben**: cherry, almond, wheat, aloe, avocado, mandrakes, gooseberry

The single eye of the cherry born as pairs, in which is the pupil seed. The fruit of the cherry tears as the eyes when it is opened. The almond, being the shape of the eye, is the foremost fruit of the Trees of HhaKuwáhnim, that appear to bloom in the mind and bear the seed thereof.

The ZayinALphah are the seven levels of perceptions, which are thrust forth as spears, being rays or daggers of Thought that are hurled from the 7 Rings. Via the thrust of the spear, so the prey is captured, for as we look intently into the Teúwrah, we latch onto the Values for which we seek. From the Zayin comes all manner of fruit that appear as the sword of the tongue, including the aloe, and the wheat as tips upon the arrow.

The veins in the gooseberry correspond to the lines in the eyes.

Lightning is generated by the Zayin-ALphah Rings of HhaALhhim. Lightning strikes are clashing swords of the Zayin that release the sparks of the ALphah. Thus it takes two or more rings of the Zayin-ALphah Ring to create lightning, one from the earth below and one from the heavens which draws the lightning of the heavens to strike the earth and to release the properties within the ALphah. [See further description in the Úwah-Bayit Rings causing thunder.] All occurrences in the worlds are deemed to be acts of HhaALhhim.

Ring of Úwah Bayit זצזזזז

Fruit of זצזזזז **Shamóunn**: barley, violet leaf depicting the texture of the ears, orchid.

The grain that forms in the ear, or in the bud of the mind. The ears are as the buds of a plant, hence, they are close to the stem from which comes the blossom. The barley plant is the measures of Unity that balance all things, and through their formulations, the resistance and enemies of the soul are defeated. i.e. The barley cakes in the account of Gideon. The barley is spoken of during the Pesach, showing that the formative stages of Understanding were present for the emergence of YishARAL, for one must have sprouted their ears in order to hear the messages of freedom/Ayshshur. The buds of a thought are called Aviv, which is the beginning stages of Understanding. Though small, the Understanding is the commencement of all fruit. The sounds of the trumpets of Gideon and those of Yircho are formed when barley is present, which denotes that the ears have formed as bells upon the horn of Ayshshur. The union of the ears, as two bells at the end of the Ayshshur horn, forms the 2 silver trumpets, which are composed as one piece of silver.

Thunder is caused by the Úwah-Bayit rising from a foundational level unto a corresponding top level: i.e. when the kevesh of Shamóunn is made in the House of Zebúwlan. The thunder is the clanging of the Rings of Úwah-Bayit, whereby Wisdom and Knowledge strike together to form *deep roaring compound sounds*. Such occurs i.e. in the House of Zebúwlan when the Ring of the Úwah-Bayit offering rises to crown itself as in forming the crown upon the menurahh. Lightning occurs in the same manner by the Zayin-ALphah in the position of Wisdom rising to the Zayin-ALphah of Knowledge. The spark of the swords and stones clashing creates the sparks and rivers of lightning. Hearing releases a downpour of rain—Understanding to come upon the lands.

Ring of Kephúw Kephúw קֶפְהוּוּ קֶפְהוּוּ

Fruit of אֶ֫בֶן **Gad**: peppers, pumpkin, peach; celery as the stalks of doctrine; the Tree of Life composed of all Twelve Rings assembled, source of Words of all levels of Wisdom, Understanding, and Knowledge, Myrtle Tree of twisted strands. The peach is the smoothness of the cheeks in which the tongue lodges. The clinging nature of the peach seed conveys how the tongue latches on to a matter, even as one clings unto the words of speech.

Ring of Mayim Tayit מַיִם תַּיִת

Fruit of מַיִם תַּיִת **Yúwsphah**:

Yúwsphah contains the Consciousness of HhaKuwáhnim; hence, the plants of Yúwsphah are those that vine, as the grape vine which carrying the consciousness of Yishshakkar, citrus, clusters of fruit as the grapes, citrus. The fruits of Yúwsphah, figs of the Tayit, hairy balls of Meneshah seen as the coconut with the milk of the Seed that flows to nourish all begotten; muskmelon depicting the arrangement of seed and the veins of the skin.

Ring of Neúwn Chayit נְעוּנֵי חַיִּית

Fruit of נְעוּנֵי חַיִּית **Baniymin**: rice, oats, currants, flowers and leaves of lace as asparagus, coriander; fruit of blueberries that reveal the inner eye of the seed; as Baniymin reveals RAúwaben; the rice is the seed that forms under or in the midst of waters, as to grow rice, fields are flooded with water; as a Seed, the rice licks up the water. Asparagus: the layers of leaves at the crown are like the gathered scales of fish and likewise on the stem; the lacy leaves depict the spray of Baniymin, as well as the deep penetration of the roots that come from the Neúwn, the stem of Chayit/ascension providing the directive probe of the Neúwn Mind, the Knowledge/head of Aparryim.

Ring of Shayin Semek שַׁיִן סֶמֶק

Fruit of שַׁיִן **Dan**: banana, eggplant, flowers and fruit that hangs with humility; garlic that flames with the Shayin, garlic and leeks and onions are used together to recall the former dwellings of the consciousness and expectations of reinstatement, conveying the Shayin/Oyin combinations of Thoughts; melons, as cantaloupe, likewise convey the Oyin external color with the gold of the Shayin on the inside; CHP 11:5; bananas and eggplants have a similar spongy texture to the lungs; the yellowish bananas are like a trachea hung at the neck; the inner whiteness of the banana is of the pure judgement of Dan, as the snow; the yellow-gold coat is of Wisdom of Dan; the clusters of bananas depict the rib cage in which the Breath of Dan fills.

Ring of Tsada Tsada צַדָּה צַדָּה

Fruit of צַדָּה **Ayshshur**: gourds, squash that convey the mush within the waters, being houses of transitional food, winged and thorn characteristics plants: carob as winged pods, poplar trees, flowers of bells/trumpets, raspberry, juniper tree; honey as the product of the Tsada-Tsada servants/bees which is stored in the Dallath-Dallath—the honeycombs; the honeywine is a nesek of an Ayshshur oylah. The raspberry is formed as compound eyes of the insects born upon the dressed—leaves of the bristled/thornlike legs/stalks.

Ring of Dallath Dallath דַּלְתָּה דַּלְתָּה

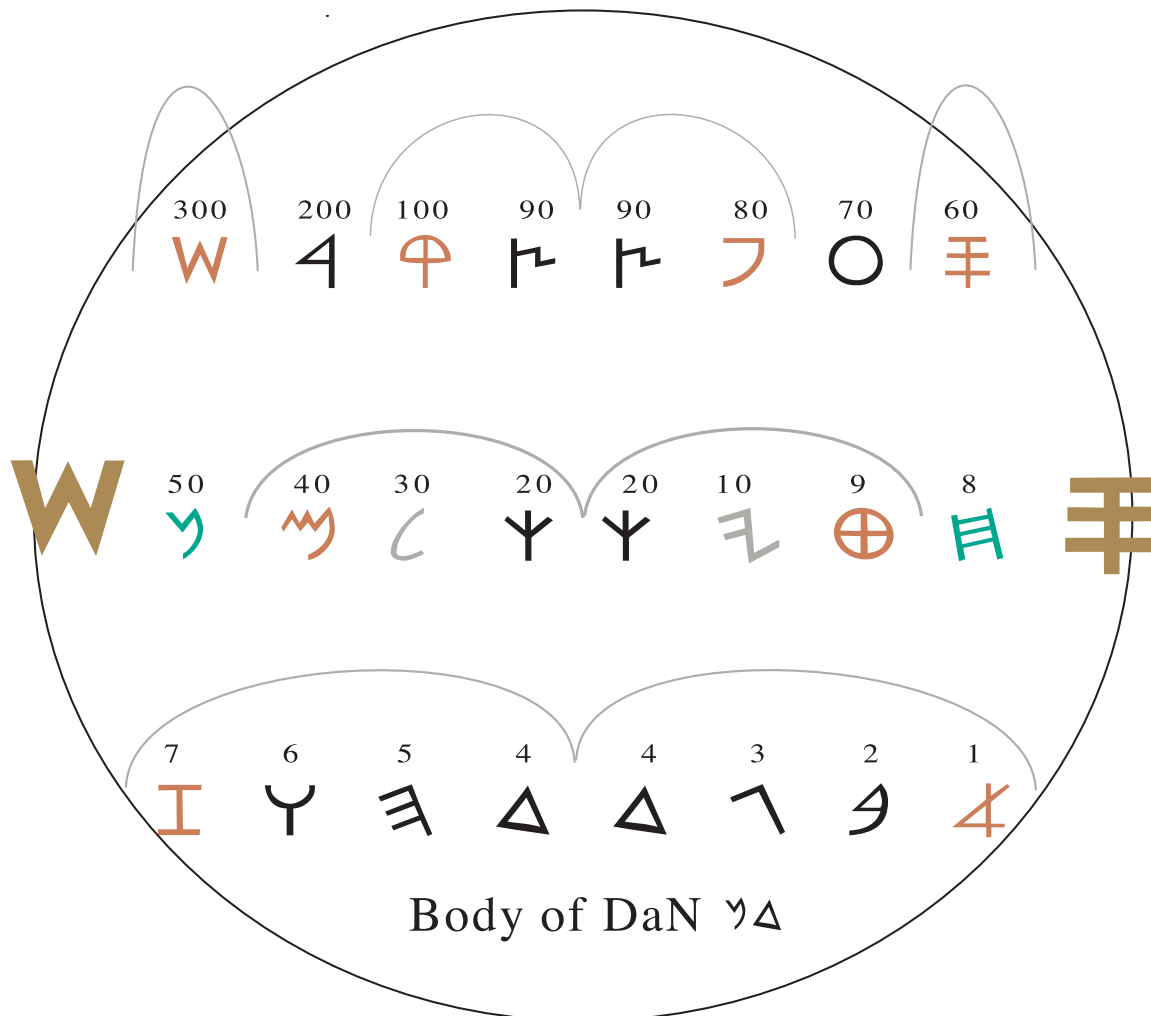
Fruit of דַּלְתָּה **Nephtli**: nectar filled honeycombs, myrrh plant as that which runs out and breaks open the branches, persimmon, rubber Tree, morning glory that vines with the strength of Gad and Nephtli; lilac, hibiscus with the pronounced pyramid bud shape and the leaves of the double Dallath; periwinkle, chicory.

Ring of Lammæd Yeúwd ΔΥΛΔΜΛ

Fruit of ΔΥΛ **Laúwi**: cedar wood of Merari; Sycamore of Gershun, Cotton of Qahhath, linen cloth for Aharúwan and Laúwi provided by Yahúdah, almonds of Aharúwan depicting the opening of the Unified Rings, affect of enlightenment within the 7 Rings of RAuwáben; frankincense, the whitening of Aharúwan, alfalfa plant.

The Body of Dan, The Tenth

The Body of Dan is the House of Judgement. Located on the north side, it is free from attachments to what has been previously formed and thereby is able to be objective to determine the values of what has been formed. Dan sees 360° to observe and thereby evaluate the consequences of



Color code: The parameter Letters of the House of Dan, Shayin and Semek, are gold, as Dan is of Wisdom. The House of Laúwi is denoted as silver; the corner(s) are green, which are an ever renewing strength to a house, and whereby the sides are defended and grow together. The gates of the shavbeth are bronze: The Ring of Yahúdah, are the gates of the first shavbeth; RAúwaben, the second; Aparryim, the third; and the right side of Dan, in the Semek, is the gate for the final shavbeth, through which we pass unto the House of Ayshshur.

one's thoughts as to whether they have developed and fruited according to the vein of a Name, or whether they have formed in adverse or defective ways.

The crystals of Breath are formed in the north and opened according to the steps of one's progressions. The progressions are by invitation of the Most High, as the Mind is willing to follow after the guidance of the Reúwch. The **explorations of the Mind** are subject to the Reúwch of Dan. Whether the Spirit goes, the Mind may follow thereafter as it becomes subject to the Higher Thoughts that have arisen from the oylut. The Breath of a Name knows all within its dwellings, for nothing is hid from the Reúwch of a Name. As the Breath passes through its assembly of Rings, so all is seen and known. That which dwells in every part is revealed. Likewise, as our Breaths pass through the Rings of our comrades, we know one another fully by the Reúwch that enters therein, whereby we are one body of unified waters, of one blood, and of one Reúwch. As the strands of our Breath intertwine they weave a unified dwelling as rings of smoke weave together to form a cloud. The offerings of our unified Names enable us to enter into the same body of waters which are Numbered by the Blood of the Reúwch ALhhim from whom the offerings are made for a Name. The making of the offerings is the pathway to enter into the primordial waters of HhaALhhim from which a Name is drawn which are of the side of the Extension of a Name.

Through the offerings of the Twelve Spirits, a Name composes a unified Body for a dwelling of their two Raúwchut/Spirits—the one of the Extension and the one of the Momentum—to abide together in one house/habitation. Into this dwelling the 28 Spirits of ALhhim enter to reside. As one affirms their origins of Lammæd/The Twelve, the ALhhim come or appear within the House of a Name. As Lammæd extended the sides of the Twelve, the Rings of ALhhim appeared in the midst of the 53:35 ratios of eights 8:8, whereby the 28 ALhhim formed the Unified Consciousness of their perfect union. Hereby the pattern of the House of YahúWah is set in the shayh of a Name. According to the pattern all things are made by the Words of their mouths and the blood that bears their Numbers into manifestation. As we expand the sides of a Name of Twelve, we create a House of the 28 ALhhim to reside and to fill our houses with all GoodWords. The expansions of the Numbers of a Name create the weavings to form the Houses of ALhhim which are the expressed image of Lammæd [Heb 1:3]. As the ALhhim have life in themselves, they form after their kind the Names in the Aúvim, for as the Body of Lammæd, the ALhhim bear the fruit of Lammæd, even the Names of the Aúvim of which we are.

The union of our Raúwchut/Spirits is the foundation of entering into the Commonwealth of YishARAL. Upon the foundation of Lammæd, communities of Names bear witness to the Reúwch of YahúWah to abide collectively. Names, as stars, share all things as One. Having all things common is testimony of belonging to the Commonwealth of YishARAL. The worth of a Name within a unified community is not determined by equality of temporal provisions, but rather by the work that one performs on behalf of the whole. Each Name has its Numbers whereby to profit its soul and their Values of Being. Without the realization of making a contribution according to one's Name, the community members are no different than the sleeper. Though they are occupying a place in the community, the Values of their Names are not active to provide their measure of satisfaction and well-being. Hence, they question the use of materialization and compare themselves with others as to their temporal possessions/environment. As we abide together in Collective Bodies, we take our meals with singleness of heart, knowing inwardly that our Values

are those that are appointed to us from the Most High and the Governesses of Light: Chakmah and Bayinah [Mishle/Prov 8:12-21].

By the Breaths of our Names we are known by the Reúwch of YahúWah—*Spirit to Spirit*. As our Name activates the Spirits of our Twelve Houses, we are known as the Reúwch of YahúWah through which we compose One Body. **There is One Body of HhaALhhim in which all agree to dwell as One.** Divisions/separations within this sacred body are according to spirits of alhhim—the gods of this world that tear the garment of meShich, as beastly minds tear the coat of Yúwsphah/Joseph, having no compassion nor the bonds of ahav/love to abide together as one in order to house the glories of Unity. By making a body of sides to contain and express thoughts of vanity, one forms a dwelling for spirits of wickedness/unrighteousness which have no alignments with the Unified Consciousness above. The spirits of these houses are pulsations of the thoughts from side to side by which one lives and which feed upon the body that is formed. In that one seeks to establish their own kingdom/space/dominion for greed and temporal passions, they form a body of independence, whereby the acquisitions into their spaces cause their dwellings to rot and perish. In that their thoughts are of separateness, their dwellings are destined to be toppled by the minds that build them. Such minds become undermined by the raúwchut/spirits of division which corrupt their houses by greed and lust [Yúwsphah/Luke 4:6-7]. The one that provides you with the things of the world is the master of the world; the One that provides you daily with the eternal riches from the Unified Consciousness is YahúWah. We either live in the Unified Consciousness that is above the world, or we live/pulsate in the world of mirrors. For what Name of the Most High considers that their wealth is measured by anything of the world of corruption which passes away?

By the union of the Raúwchut/Spirits of our Names, we enter into the Minds of Aurrat and have communion with all levels of Enlightenment. In that we are of the One Body of Their habitation, we abide in all realms of Enlightenment. There are levels that compose the Body in which the Thoughts of the Most High tabernacle. The Unified Body is comprised of Names who cherish the Thoughts and communion of the Most High, and thus consecrate their members for the Collective Body in which Their Unified Minds dwell, for from the Body of the Unified Consciousness all appear from Lammæd.

The mind is like a tree. Every extension of Thought yields leaves upon the head of its branches to bear their glory/covering. As the tender shoots grow, they harden into branches, whereby they sustain the heavy fruit of the souls. Should the branches harden without fruit, it is like a mind that becomes rigid, considering that it belongs to the world and its forms. This conditioning of the mind is what is called Omalaq/Amalek which creates a barrier to subsequent movements of **the mind to follow after the explorations of Reúwch**. As the mind creates a space for the Thoughts of the Reúwch that rise daily from the Fires of the Altars, the mind grows and is given access into the paths of HhaReúwchHhaQudash. The overthrow of Omalaq is by the mind dedicating its spaces to be paths for the Thoughts of HhaReúwchHhaQudash to fill, whereby the mind walks with the Reúwch and forms no resistance to that which is continually being formed by the Breath. As the Mind is invited into the spaces being formed by HhaReúwch, the Eye of Dan opens in the subservient Mind which leads all of its members, as sheep, into the wonderment.

The **Shayin/W-Semek/פ** Ring is the outer most ring in the House of Dan as a burning blaze. The Rings of Dan provide the pattern for all formulations of Spirit through which one appropriates their Numbers and Letters to form all things according to the patterns above. Whenever one approaches the camp of Dan, they are met with a Ring of Fire. The inner ring of the thoughts of Dan is the Rayish-Oyin Ring, in which the consciousness pulsates with thoughts of freedom. True judgement does not oppress but rather sets free the oppressed.

During the offerings of Dan the Breath rises in Bayinah or Chakmah. When the offerings of Dan follow RAúwaben of an evening, the Breath rises as the sun, seeing all things through the Eyes of RAúwaben. Nothing is hid from the righteous Seven Eyes/Rings whereby one who is righteous sees through all things. As the offering of Dan is nailed to the wood of RAúwaben, a scale of judgment is formed. The Eyes of RAúwaben are the rings upon which the two chambers of the lungs are hung and whereby Dan sees according to the state of the eyes, whether they be cloudy or clear.

During the serving of the Bread of HhaALhhim at the Table of the Faces—*Shulchan Panyim*, one partakes with the Twelve Chiefs at the table from the six loaves from side of Chakmah for the morning offering. The first set of loaves provides insights into all that the Breath sees as a Name makes the ascent with Chakmah. The initial two pairs of the six loaves on the right side of the table are composed of the Letters of the ALphah+Bayit and the Gammal+Dallath. According to their Numbers these paired rings are the Breads that open-up the pathways of Consciousness. As one sits at the Table before them, they partake with the Twelve. Eating from the first two loaves gives one *the ability to see from every perspective* as one enters into the paths of Consciousness. With this perspective, the judgments of Dan are righteous, for they consider every Ring of HhaALhhim and the Branches of their Thoughts. The judgments are not made by the thoughts of a mortal, nor by what is seen in the world; rather, the judgments of Dan are determined upon what is seen through the Rings of HhaALhhim that pertain to a Name. For what is the purpose of judging the world when it has already been judged—determined to be put away for a better State? When meShich heals the blind, it is not that the blind will see the world or the things in the world. **The eyes are healed that they see what is not of this world.** When meShich heals the deaf, it is not that they should hear the hallow sounds of the world, for all sounds of the world are distorted in that they are made from the shallowness of minds that reside in corruptible bodies. Rather, the ears are healed to discern the clear Thoughts of HhaALhhim that lead one to follow the commandments.

Two loaves are formed on the right side of Chakmah by the Union of the Letters: Chayit+Tayit and Yeúwd+Kephúw. As with the first two loaves, all of the loaves are eaten at the table with the Twelve Chiefs, served by the four messengers of the winds, whereby one does not eat alone. In coming to the table we share all things common with the Auvim and their hosts. Partaking of the paired loaves enables one **to expand the Consciousness of their Branches**. In the offerings of Dan, the Breath consciously moves through its house and feeds all members from the Table, as a bird feeds its young. The Breath, as it passes through the houses carries the Thoughts of the Twelve into each branch and stimulates each Branch to pulse with the Thoughts of the Twelve. The Breath enters in the Houses of Yahúdah, Yishshakkar, Zebúwlan, RAúwaben, Shamoúnn, Gad, Aparryim, Meneshah, Baniymin, Dan, Ayshshur, and Nephethli. The Breath also moves into

all quadrants of HhaLaúwi, unto whom it gives its tithes, depositing in their hands the gold of Wisdom, the silver of Understanding, and the bronze of Knowledge to make full the Tent of Congregating, whereby the mishkan is called the House of YahúWah—a Collective Dwelling of Names.

Two more measures of Chakmah are received from the Shulchan Panayim—The Table of the Faces, whereby the offerer receives from the Table the loaves composed by the Unified Letters of the Semek+Oyin and the Paúwah+Tsada. These paired loaves contain **instruction of HhaALhhim to perform the deeds of Unity**. One responds to each Name and conducts their affairs so that all are honored by the deeds performed. In performing the deeds by Dan, the scales are never tilt in preference of one over another, nor are their unjust weights to provide less than the full measure of an agreement. In every offering, the one giving prepares themselves to receive from the Faces of the Auvim/Fathers of Days. Though they have given all to YahúWah in the oylah, they come to have more than when they started. When they are measured on the scales of Dan, their weight of glory has increased after they have given all upon the Altar.

THE REED

The House of Dan is a reed with 10 portals, five portals on the left and five portals on the right. The reed of a plant, being hallow inside, is as the stem of a dandelion. The ten portals are the matrix of Dan. All tubes in the body, which run from and to the lungs come from this matrix of Thought, which is the Mind of HhaNeúwn/נננ: 14/5 + 14/5. As the Numbers of Yahúdah are carried by the wind through these portals, all things are made in the heavens and in the earth. i.e. The curtains of the mishkan are woven as ten, 5:5 according to the Numbers of Yahúdah as they pass through the portals of Dan. Every other patterns of Numbers are derived from these Values of Unity/10/1. The trachea and the two chambers of the lungs convey the curtains in which all things reside of the Breath. Whoever slices the throat of another is a murderer, for they have cut off the path of Illumination between the Mind and its Body, and blood is on their hands [SMB 9:4-6]. The pyramid/Dallath Stone of the mind and the pyramid/Dallath Stone of the body form the image of HhaALhhim, whereby the two unified Dallath are the House of YahúWah. From these two stones comes the inscriptions of YahúWah and within them are the twelve smooth stones of the Altar, six stone from each Dallath. As the Dallath stones are unified, six sides are formed, as a honeycomb, whose walls are six: six inner and six surrounding. These are the two stones of The Law and the two tablets of the monthly offerings of HhaNeúwn, one for each of the two sides of the Auvim. According to the chambers of Dan, the House of YahúWah is the House of Spirit. Fashioned by Breath, the House of a Name is the dwelling of the Breath of a Name. Each one fashions a body of their Spirit according to the patterns above. In the House of HhaALhhim the Name is uttered as Denn/נננ/10/1:10/1; whereas in the sides it is rendered as Dan: 5:5.



From these ten portals comes the Ten Sayings, whereby five are written on one side and five on the other. In that there are five on both sides, they are the Inscriptions of Light/Hhúwa. According to the Name of Dan, being 10: $\gamma\Delta$, 5:5, all words are composed from the midst of the Lights. The 5:5 $\aleph\aleph$ ratio is the centre of all Numbers; and hence, all Thoughts are spun from their configurations. In this manner Lammæd ζ spins the Lights $\aleph\aleph$ from the sides of 30 ζ , creating the Body of Light 53:35—the 2 8's.

ALL THINGS ARE MADE BY YAHÚDAH AND DAN

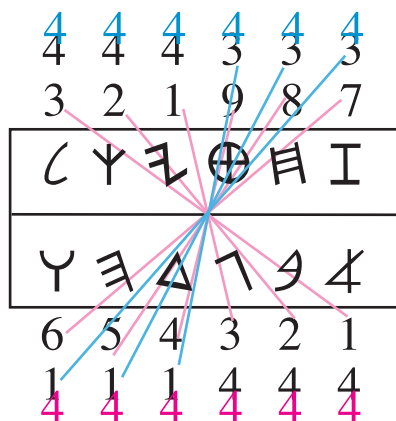
The spheres of the worlds and all that fills them are comprised by the Numbers of Yahúdah and the Rings of the Breath of Dan. When the Breath goes forth it bears the Rings from which it has been begotten by the Most High, whereby the Breath is eternal and does not have a beginning nor end. There are the Numbers and there are the Breaths that quickens them into a form to hold the Thoughts radiating from Yahúdah. Thus the Dwelling state of the Most High, the Mishkan—House of Chakmah, and the Haykal—the House of Bayinah, also called the Temple, are not built by the works of the hands; rather, the dwellings states are *built for the hands to do the works* of the Reúwch.

The arúwan/ark of the Testimony is composed of the Twelve congruent branches of mind that reside together according to the Numbers of Nine. The Twelve/12 that branch forth from the root of the Nine come from 3 in that 12 are in 3. The formulation of the arúwan is the configurations of mind that hold the Thoughts of the Most High. Every day, the Temple of our Names is formed by the Values and by the Reúwch. We are ordered in the Book of Life to build the House of YahúWah, which is the dwelling state of the Collective Spirits. In order to build such a mansion, we must cease from building our own houses, for such constructs of labor do not convey the unified consciousness at work in our members. Daily we make the altar, we gather the wood, and we arrange our members to make the sacrifice of ascension from the heart. From the altar and the Fire thereof, we make the menurahh through which we carry forth the Lights of Chakmah by day and the Lights of Bayinah by night. We are called to make our faces as one, whereby we make the shulchanpanyim/Table of Faces. As we gather with the Twelve Chiefs, faces to faces, we intertwine our Breaths as braided cords that cannot be divided.

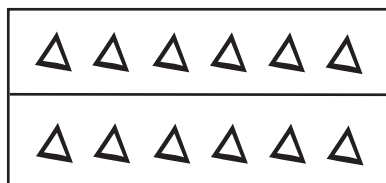
The results of all that we do shapes our minds. In this manner we are making the arúwan, the ark of the Teúwrah. Only by giving ourselves to the Name of YahúWah can we receive the Teachings of YahúWah to place in our minds. Until the Reúwch is humbled upon the altar it cannot soar as a bird in the wonderment of the heavens. As one raises their Eyes, they see long and far into the Mind of YahúWah. All that a Name sees is gathered into its dwelling to think upon.

The arúwan is made as we come to the Table of the Faces. At this point of transaction we exchange our Twelve Breaths with one another. Through the marriages of our Breaths we create a Spirit of Collectivity in which the Words of Perfection abide, for until spaces are formed, there are no places for the Words to assemble. The level of our Thoughts is according to the spaces that we have consecrated unto the Most High. As we stand faces to faces, we lay the structure of the arúwan:

LYL⊕H
YADLH



Arúwan Y44



The formula of six pairs of two strands and three clusters of three strands comprise 12 crystal pyramids to contain the Words of the Most High of Nine.

These two rows of Letters depicts the Twelve facets of Breath that assemble by Their Numbers. Thus by Yahúdah and Dan, the arúwan is comprised. As the Twelve are assemble to be one, the Words of the Teúwrah are inscribed by the Numbers 1-9 whereby the Words are written upon the stones according to their Houses of Twelve.

The result of twining together the Nine Threads forms 12 cubes housed into one. This Body of the Nine is called the Arúwan/the Ark in which are the Stones of Testimony, bearing witness to the congruency of the houses that have given themselves carry the Words of Unity. The basis of each Dallath within the Arúwan is the structure of the Twelve Teraysarunim, whereby the Ark is the House of the Twelve Pyramids of Thought. Together, these Twelve Dallath form the flinty Rock, and from the two layers of stone flows the Eternal Waters. As the Arúwan is formed in the mind, the head is configured as the Tayit/⊕, distinguished into four quarters, as the four quarters of Bayinah evident in the moon.

The compound Values of the 12 Dallath [12 x12] are 144, configured as the two sides of the Arúwan are multiplied. Likewise, as the 12 parts of Reúwch and the 12 parts of Nephesh/soul are compounded, their Values are 144000. The meaning of 144 is the One/1 of HhaTsur/44, meaning the Unified Rock; hence, the interpretation of the 144000 are the multitudes of HhaTsur, conveying those who abide together in solidarity. These follow the shayh wherever the offering of the shayh leads, through which the pattern in every Name is unfolded to create its righteous body.

In that the six Dallath of each layer is comprised of four sides each [6x4], their values are 24 of the south side, and inversely, 42 of the north side, which forms the parameters of the mind. Within these two sides all Thoughts are gathered and arranged in the House of Dan.

WORDS NAMES NUMBERS

Within the Neúwn are the Dallath ALphah/4Δ/41 and the ALphah Dallath/Δ4/14—the Pathways of the Seed. The path of 41 are the 49 courses of Bayinah; the pathway of 14 are the 49 courses of Chakmah, whereby the Lights are 5:5. From the Neúwn, being 14, the double sevens have their origins, whereby they are 49. Within the Neúwn/777 is the Number 77377 [7773777]. From which the Name of ShmúwAl/377 is born in the House of Úwah/7 in the midst of HhaNeúwn; therefore, being the Offspring of Neúwn/77/14. The double Neúwn 14+14 is the Head construct, from which come 28 ALhhim. The two eight pattern forms the chamber of the Seventy 35+35, which is the Body of Consciousness: 2x8=16/O. From the lineage of the AL—the opening of the ALphah Seed in HhaNeúwn, ShmúwAL appears to set up the Kingdom of YishARAL. As the servant of HhaNeúwn, ShmúwAL anoints with the oil of the Neúwn—from the Lights—the Magistrates that arise from the Houses of Aparryim/77474 and Daúwd/ΔΥΔ. The Name of Daúwd is formed by the union of the Gates of Bayinah and Chakmah, from which comes the phrase, The House of Daúwd. The Name of Aparryim is formed by the Unified Minds in HhaALhhim, from which comes the phrase, The House of Yúwsphah. Within the Name of Aparryim are the Values 412281, which are read as the Unified ALhhim Heads/182 that are of the side of the Neúwn/41. Whereas Daúwd comes from the other side of the Neúwn, being 14: 464. According to the Numbers, Daúwd reigns in the east and south, and Aparryim governs the west and north sides of the Kingdom, whereby their rods reach unto each other and are one. For if their rule would be northeast and southwest, they would not extend into others lands, and the kingdom would be divided. In that their rule extends into each others sides, their rods are fused, as being welded by the Fires upon the Altar daily. Whenever you see Bayinah in the sides of the Chakmah—the light of the moon in the morning sky, you will now understand that the rule of Aparryim reigns with Yahúdah. *For on the 14th evening of each month, are they not seen as one as they abide together in one House?* Together they are of the Heads of HhaNeúwn that govern One Body, The House of YishARAL. According to Dan, they rule; for without righteous judgment, their kingdom falls into other hands. Therefore, judgment precedes a kingdom. The Judge rises first in the days of maShayh/Moses, and afterwards the monarchs rise in the days of ShmúwAL to sit upon the Thrones of Dan. According to the prophet maShayh, there appears the prophet ShmúwAL who is as maShayh, that is, whose teachings are as that which is in maShayh. Though ShmúwAL is before all prophets and through whom all prophets speak, the appearance of ShmúwAL follows according to the opening of the scrolls of maShayh, whereby it is written: ***“from whose days of antiquity all prophets/unfoldments of Words and Names come”*** [SMS/Acts 3:21-24; 18:15]. To say that ShmúwAL appears *as maShayh* indicates that all unfoldments of Thoughts through ShmúwAL *are according to the Illuminations inscribed within the body of the Shayh*. What is written, being the Letters, are set forth to reveal the author’s Thoughts, whereby the Words of maShayh appear first and then the Understanding that is contained therein, whereby the Words are enlivened. Through the appearance of ShmúwAL, the author of HhaTeúwrah is disclosed, whereby every intent and meaning is set forth to the Eyes of all YishARAL.

**The Numbers
formulate and
establish
intervals of
Thoughts.**

From **the configurations of the Neúwn**, comes the Bread of the evening, being composed of the Paths of Perfection—the Courses of Seven/ΔI, the

Illumination of the Sevens/אז, and the Bonds/Strength of Unity of the Sevens/זא. These 6 portions are composed of the Union of the Letters of Bayinah.

DAN USES THE NUMBERS TO FORMULATE AND ESTABLISH INTERVALS OF THOUGHTS

The configurations of the Numbers for the parts of the offering provide the parameters for the Thoughts of the Most High to abide within the heart and the mind. The numbers of the spaces are the intervals created by Reúwch/Breath. Each space measurement is for the Thoughts of each oylah to arise from the heart to the mind. These spaces create the defined chambers in which the perfect Thoughts of YahúWah are formulated and housed. All teachings and doctrines are configurations of Values.

THE MAKING AND LIGHTING OF HHAMENURAHH/MENORAH

The numerical configurations of the house, from which the oylut are made, are carried forward daily to make the intervals of the branches of the menurahh, which carry the Illumination of the oylah each evening and morning. Therefore, the menurahh is lit after making the oylah. First, the branches of the oylah offering are welded together in the fire, as one piece of gold. The branches are fused together according to the arrangement of the Letters of HhaALhhim, as the Letters are arranged in the House of Dan. Then the branches are dressed and trimmed. The dressing of the lamps is designating the Letters that pertain to each of the seventy cups of the menurahh. The trimming of the lamps is to prepare the lamps to carry the Light of Bayinah each evening and the Light of Chakmah each morning. The lamps are trimmed long and narrow for Bayinah that they may pierce the darkness unto understanding, and short and wide for Chakmah that they may fill the worlds for observations/deeds. As the numerical spaces are designated for each cup and for the intervals between the cups, so are the branches trimmed by the Numbers of the oylah, whereby the branches of the menurahh carry the Light of that offering.

THE TWELVE LOAVES OF THE SHULCHANPANAYIM/TABLE OF THE FACES

The mind is composed of twelve cones to house the Thoughts of the oylah. Within each cone of the mind, the Numbers and their Words are gathered each evening and morning from the Houses of YishARAL. With the arrangement of the numerical configurations daily we are prepared to sit at the Table of the Twelve and exchange our Thoughts through the interchange of our Breaths. The interchange of Breath is limitless and fills the parameters determined for each oylah.

The songs of Dan are verses that interweave from one side unto the other side. According to the Breath of Dan the lines of the Tehillim/Psalms are written in parallel verses. Instead of referring to them as parallel verses, their cadences should be read as reeds swaying in the winds. When a congregation reads/sings the Tehillim, the lines should pass from one side of the congregation to the other side, for so have the verses been composed to be uttered.

PERTAINING TO THE ALTAR OF HHASEMMIM/INCENSE AND THE GATHERING OF SPICES

The Netiph/myrrh spice is gathered from the Altar of HhaOylah for the Altar of HhaSemmim. The Numbers are extended from the heart altar of the oylah to the mind altar of spices. As the

Shechaylet spice is gathered from all opened expressions in the faces, **the Numbers are formulated in a cone in the mind according to the determined intervals/spaces designated to contain the words and music of the Most High.** The spaces/intervals of the Breath are set as ten spaces for each house. whereby the full Values of the offering may arise and fill the treasure chest of the mind. These ten spaces are corresponding measurements of the Thoughts of the Most High. The Thoughts arising from the oylah pertain to each level of the spaces. The ten spaces are of three levels that pertain to the core of the Staff/Lammæd ($10 \times 3 = 30$) from which the spaces spin, as orbits that spin around the centre staff. The ten intervals of the Netiph ascend from the altar of hhaoylah to the altar of the mind, The ten intervals of the Shechaylet encircle the faces in which the fruit of the oylah is formed. *The combination of these Values provide every possible structure for the Thoughts of the Nine to dwell within our chambers forever.* The 9:9 Values of the Chelavenah spice, being the scents of the fruit, are formed from the combined spices of HhaNetiph and HhaShechalyet according to the spice of Wisdom and Understanding respectively. The construct of the combined Thoughts of all three levels are laid up in our minds where they cannot be rearranged, nor disturbed, or corrupted. As the sayings of Yahushúo, these are the treasures that are laid-up where neither rust, nor thieves, nor moths can eat away at them. The combined thoughts within our minds are whitened by the 6:6 LavanahZekah/frankincense that rises from the 18 Seeds of HhaManchaih/grain offering, whereby the Thoughts dance in the fumes of the strong drink of HhaNesek/drink offering. The salt of the manchaih/grain offering is the full savor that is released as the meanings of the teachings are brought forward. From the configurations of the 6:6 branches of wood, being $12/3$, the square root of the Nine is laid upon the heart. The square is doubled by the 6:6 pieces of the oylah. The two layers of the wood and the pieces of the oylah form a foundation for all possible arrangements of ideas to be constructed through the oylah. The assembly of the thoughts which form during the oylah congregate together to form the Seeds of the Manchaih/Bread of Life of 18 grains/𐤌𐤁. Each Seed contains the 9:9 properties of Thoughts through which the teachings of each house are multiplied. The seeds for the grain offering of parched grains are laid upon the coals of the altar of the oylah in two rows, three pairs for Avrehhem laid from the neck to the chest, three pairs for Yetschaq between the chest and the navel, and three pairs for Yaoquv from the navel to the loins. As the seeds open, we partake of the Neúwn Mind in which is the Unified Seed of the Aúvim. The burning of incense is according to the Numerical values of the lamps that pertain to each oylah, for the formula of the spices are relative to the Numbers of the intervals of the menurahh. As the lamps are set each morning and evening, so are the spices burnt in the hour of prayer/communion [SYM/Ex 30:7-8; Yúwsphah/Lk 1:9-10]. i.e. When the lamps of the menurahh are trimmed with the Numbers of hhaKuwáhnim, then the spices are those formed from the intervals of the ten spaces of hhaKuwáhnim.

The use of the Numbers in study and in prayer provides the framework for the Thoughts of YahúWah to appear above and amidst our altars. As the offerings are made, the smoke of the offerings is arranged in like Thoughts of the Most High. The residue of the smoke and the openings of the branches are the source for the spices. The spreading forth of our branches hosts the birds of the heavens to lodge amongst us, whereby we hear their messages and their songs.

THE RINGS OF THE HOUSE OF DAN

The Numbers of Yahúdah are placed within the ten concentric rings of Aparryim and then breathed upon by the Breath of Dan, whereby all 9 Threads of Thought are present within the waters, from which every form/body is woven by the Numbers of Yahúdah and the Breath of Dan.

Prior to the Numbers being given to Dan for discernment, there are the offerings of the Eyes, the Ears, and the Mouth. In every offering there is the deed and the preparation for that which is to come/follow. Thus every oylah is linked as a pearl in the chain of the 30/Lammæd, each day being a pearl of understanding. When these have been opened by the oylut in the House of Dan, then the Numbers are given to the Aparryim, the Head of the Letters. During the days of the offerings of Aparryim and Yahúdah amidst the first and second quadrant of the month, the Values are opened unto Aparryim to bring forth the creations of Dan. As the Numbers of Yahúdah are released through the offerings, the Breath of Dan breathes upon them, whereby the Numbers and the Letters are fused into a creation of Reúwch. As the offerings of Yahúdah are hung head long to Aparryim, the Numbers are fastened as the foundation of the Letters. From this position, being within the bowels of Aparryim, the Numbers are the Guardians of the Teúwrah, and all states in which the Words of YahúWah are written and spoken. Hence, the House of Yahúdah is the Guardian of all Houses, for all are formed by the Numbers and according to the Numbers within a House, so is the House blessed, for how can there be a blessing without the Values, wherewith is the increase?

The Qúphah-PaúWah stands guard to the Way of the Tsada-Tsada which abide in their midst. The double Tsada is the House of Liberty of the soul, the mind, and the body. We use the term mind and Breath interchangeable, for the Mind of the Most High is in the Breath, whereby one must be of the Breath/Reúwch to commune with the Most High. In accordance with the Qúphah-PaúWah being the Guardians of the Paths of Liberty, they are the Guardians of the Scrolls. As one reads the Numbers of the scroll with the Letters, then one reads the Breath of the Most High, which is composed of the Numbers and the Letters, the Numbers being the inhaling action, and the Letters being the exhaling action, through which we are clothed by the Words that we speak.

Every one of our Names are guarded by the House of the Most High that bears the same Number of our Names. Though our Names are 377 or 94, yet there are 9 Numbers of the Most High, and these are the Nine Minds of Aurrat. In that they are the Minds are they also the Spirits? Affirmed. Yet from whence comes the 12 Spirits of a Name? The Twelve Spirits are in the 9, being of the 3 Houses of the Nine: The Houses of Knowledge, the Houses of Understanding, and the Houses of Wisdom, which are the square root of The Nine. When the Minds of Nine are opened, within them are the Twelve House of Body, the Twelve Houses of Soul, and the Twelve Houses of Reúwch, and these being 36 are Nine.

The twelve spirits of a Name are of Yahúdah, *The Spirit of Numbers/Praise*; of Yishshakkar, *The Spirit of Consciousness*; of Zebúwlan, *The Spirit of the Lands/Dwellings*; of RAúwaben, *The Spirit of Revelation of Wisdom*; of Shamoúnn, *The Spirit of Understanding/Joy*; of Gad, *The Spirit of the Oracles/Discourses*; of Aparryim, *The Spirit of Blessing*; of Meneshah,

The Spirit of Transitions/Transportation; of Baniymin, *The Spirit of Life*; of Dan, *The Spirit of Judgment*; of Ayshshur, *The Spirit of Encouragement/Affirmation*; of Nephethli, *The Spirit of Sweetness/Agreement/Mutuality*; as there are 12 divisions of soul, likewise of Spirit [Hebrews 4:12]. When the unified sides of Consciousness of HhaKuwaáhnim open to be 35 and 35, the Breath escapes as a vapor. The spirit goes forth from its sealed bottle, as a genie, and returns as a bird to its nest of circles, comprised of the Rings. When you find the Rings of your Name in the Tree of Life, you have found the home of your spirit.

The reductive Value of a Name is the House from which the Thought of a Name comes forth. Hence if the Numbers of a Name are 377 or 94, they are 377/17/8 and 94/13/4 respectively, whereby those with the Numbers 8 belong to the Mind of Daúwd, and those of the 4 belong to the Mind of Núwdd. These Minds are the Guardians of our Names: Qud is the Mind of 1. Bauwd is the Mind of 2. Huyd is the Mind of 3. Núwdd is the Mind of 4. Raud is the Mind of 5. Saúwd is the Mind of 6. Zeúwd is the Mind of 7. Daúwd is the Mind of 8. Tsiud is the Mind of 9.

According to the Values and their Dominion, Yahúdah is King in YishARAL, and to whom the Monarchs of Aparryim are in one accord. For should the Monarchs of Aparryim walk apart from the House of Yahúdah, they lead astray the congregation of the lower waters. Yahúdah is the King of the upper waters, and Aparryim is the King of the lower waters from whence comes the foundational supply of the Thoughts of the Most High. In that Aparryim is first in the third day, Aparryim is first amongst to be set upon the Tree of Life, and according to the inscribed Thought, yet to be written, Yahúdah is set upon the Tree, for both are of the same fruit. In the setting of the fruit upon the Tree, every Name is dependent upon another, and all answer to each other. These are the Orders of HhaALhhim, whereby there is not one that has the preference over another.

For though there are Nine Numbers and Nine Minds of Aurrat, yet the Nine are One, being Unified there is no partiality amongst them, for without one of them there would be imperfection of Thought. Hence, They are called the One of Eight, which is written as 18. In that they are perfect and full of illumination, they are paired together as 4:4, and their Unity, being 44 is the Number of the Rock which they form, and from which the Waters above, being of the Mind, come down upon the inhabitants of the Aúrets. In that they are paired, they contain in their midst the full illumination of Chakmah and Bayinah. Thus all who are paired in devotion to one another create the space in which the full radiance of Chakmah and Bayinah reside, for there is no Wisdom without sides and there is no Understanding without Unity. Hence the Minds of Nine are:

- 1 and 9
- 2 and 8
- 3 and 7
- 4 and 6
- 5 and 5.

In the Lights of Chakmah and Bayinah, the Names of Aurrat abide together are 10/1, through which the full impartation of Illumination is granted to those who are in Their Likeness and Image, being the Adim/Vapors of the distillations of the Their Unified Breaths. In this manner are there 5:5: for as there are 4 sides of Bayinah on the left, and 4 sides of Chakmah on the right,

there are in the midst $.5+.5$, where by the formula of the Nine is: $4+.5 = .5+4=9$, or the Unified of the 8. As the sides rotate, they form the Cube from which all possible combinations of Numbers and their Words are derived, of which the States of the Everlasting Kingdom. The One in the midst, being of $.5+.5$ is the KuwahanHhaGaduwl/The High Priest of the Everlasting Kingdom. This is the One of the Unified Eight.

From the midst of their sides of 44 flow the Everlasting Waters of Life of the Rock, the Rock being the solidarity of their Names layered together as a flint stone. The stone is the two edges/sides of the Tongue and the Land of Zebúwlan, whereby all Numbers, as they are given to the Tongue, formulate the Oracles of HhaALhhim. In the waters of HhaTsur/The Rock, Aparryim is the Head of Yahúdah, for out of the Waters flows the Numbers, as the current of Life Eternal. When one drinks of these Numbers they have Life and more abundantly—increasingly so, for they have in their Breaths the Numbers of multiplication, and thereby become *a life-giving Spirit* born from the midst of their Soul. The Spirits of one's Name is released from its dwelling and emerges as a new creature as a worm that is transformed from its prior dwelling. In this manner one achieves immortality of soul, for the soul is transformed as the immortal garment of the Spirit that has been born. The Life of the Reuwch is released from the soul by the Breaths of HhaALhhim from the day that they are made, likened to one born from the midst of many waters. The Breath of a Name is born from the waters of the soul—the waters above in which the formula of their Eternal Life Name resides. In that day one will gather with the 120 in the upper room of Zebúwlan and speak in the Nine Tongues of the Most High, through which the Teúwrah of the Everlasting Unified Nine are upon the lips, and then inscribed upon the unified Stones of the inward parts. When one has cut out their stones in the Illumination of the Mountain/Head, they have prepared their houses: the stones of Bayinah and the Stones of Chakmah for the Inscriptions of the Breaths of Nine. The Giver of these Words shall guard them, for they are the treasures of the palaces of the Monarchs. By them Monarchs reign and Judges rule and Priest Speak to the Enlightenment of all Peoples/levels of Consciousness. Those given the keys, that is, the Numbers of the Nine, read and speak of them Eye to Eye—Ring to Ring.

Aparryim position on the Tree of Life, is seated first in the third day, through which the Worlds/Ages/Muodim are made as the Aúrets/Earth rises from within the waters. The rising of the Aúrets within the waters is the formulation of the Lands of Zebúwlan appearing through the Letters, thus the Words, of the Aparryim. When one member is set on the Tree of Life, either first or second, it is not to show preference of one above another; rather the position is how one serves another. In the third day of the worlds, Aparryim is readied to be the Virgin Body of the Minds of Aurrat, in order that the Numbers of Yahudah may break forth within the defined State of the Lands. From the midst of the Letters, the Numbers appear with all of their glory. The Numbers are present in Aparryim, for Yahudah is in Aparryim as Bayinah is in Chakmah. As all things of Understanding are made evident through Wisdom, so all things of the Numbers are made evident by the Letters. As we build the House of YahuWah, we prepare our vessels for the Glory of the Collective to reside therein. As the offering of Yahudah follows the gorav/evening offering of Aparryim in the House of Dan on days 8, 9, and 10, the sum of the Numbers of Yahudah's parts, being 45543, forms a Body for the Mind of Aparryim, through which the Numbers of Knowledge appear upon the lips of Aparryim.

In the day that the Aúrets—States of Light—appear, they are filled with the Thoughts of the Most High. In the same day the Trees are formed to be filled with the full expressions of Yahúdah. The Aúrets/earth is formed first in the morning of Zebúwlan, in Act/Day One, and then filled with the glory of Yahúdah in Act/Day Three. The Trees and every plant of YahúWah, which each bear the Thoughts of the Most High according to their classifications, are formed in the third day/act of HhaALhhim when the Aúrets arises from the hhakaiyúwer. The ascension of the Aúrets from the waters beneath is as the grain offering appears and ascends in the third hour of the oylah. **The Trees of the Third Day are the Doctrines and the Names** that spring forth from the heart of Nephethi. The Acts of Day 3 are in sequence to the Acts of Day 2, for what is opened in the heart on Day 2 appears through the expansion of the Values of Day 3 [see Appendix of Charts: The Unified Ones Speak Days 1-7; and The Tree of Life]. **From the compound heart of Bayinah and Chakmah, every Doctrine is set forever in the midst of the Unified Consciousness. Every Name is called/read to forever grow unto its full radiance and expression of Eternal Life.** The Teachings come from the Houses of the Twelve. As the Twelve make the manchaih daily, the teachings come forth as the daily bread through the ascendant grain offering; however, the Doctrines are cardinal, and being of the Unified Nine they drip like honey from the Unified Voice to sweeten the bread.

THE LANDS/AURATSÚT ARE SET THROUGH THE OFFERINGS OF ZEBÚWLAN IN ACT ONE

The Kingdom of YahúWah is the summation of the entire shaimyim/heavens and the aúrets/earth. In that the heavens are plural, there is an earth for every place in which the Lights of the heavens dwell [Ephesians 1:9-10; 3:9-10; DaniAL 7:27]. Thus, for every star of the heavens, there is a body of aurets/earth for the Light of that star, just as there is a body for Name through which it conveys its Illumination. The lands, or the body, is the lamp of the Name.

Within the heavens there are centres of Thought, through which the lands are made. These bodies are commonly called suns, moon, stars, planets, comets, etc. for which there is an earth for their Lights to be expressed/made visible. The bodies/spheres are ten, as are the lands given to Avrehhem. Via connecting their spirals, or rings, they form the curtains of the heavens. The curtain is the body robe of their lands unified. As there are ten curtains of the mishkan; being 5:5, so are the curtains for the States of the Enlightenment in Zebúwlan [SYM/Ex 26:1]. In the midst of the garment is the breastplate of lights/auwerim and their compositions—Urim and Thummim [SYM/Ex 28:30]. Likewise, in the midst of the spheres there is what is called the milky way, being a studded cluster of gems of the chest from which the milk/illumination flows, which is centered amongst the garments as the breastplate [SYM/Ex 28:15-21]. All of the spheres comprise one body, lest we look at them with fragmented vision. The Kingdom of YahúWah, being the Dominion of the Collective Minds of Aurat, includes the vastness of the heavens and the earths that are allotted to them, each state/earth being a measurement of its Light, which is the radiance of its Numbers.

The ten spheres are paired unto each other, as the stars which are paired as constellations. In the Teúwrah, the spheres are called the **Auratsút/Lands/×Υτ44**, for they are bodies of illumination which pertain to the liberty of the Collective Minds of **Aurat/Ararat/⊕444**. The two terms of the “lands” and “Aurat” are both comprised of two words: Auratsút/lands: The Illumination/44 of associations/teams/groups/ ×Υτ, and Aurat/Ararat: The Illumination/44 that quivers/trembles/⊕4,

sending out impulses of Thoughts to one another. The spheres rotate, moving together and thus forming the mountains of Aurrat, whereby they are seen as the peaks of the ancient hills revolving in a circle. Those which encircle these Hills, perceived as roaming Eyes, are the stars that form a Crown of their everlasting hills/heads.

In the midst of the spheres is the House of Malekim—The Monarchs of Yahúdah. From the Star of Numbers, BoylMalek (Jupiter), all other spherical bodies are formed. Thus within the Body of BoylMalek, all other spheres fit, as rings within rings that fit within a ball. According to these bodies of illumination, the vapors of Names and the parts of the body are arranged, for all are composed as The Collective Spheres, wherefore comes the reading [SMB/Gen 1:26]:

Together the Unified ALhhim consider/say: אָנֹכְנִי אֲנִי אֲנִי
 We will perform/to make Adim/Adam/vapors אֲנִי אֲנִי אֲנִי
 in Our image, אֲנִי אֲנִי אֲנִי
 according to Our likeness, אֲנִי אֲנִי אֲנִי
 and they are given dominion. אֲנִי אֲנִי אֲנִי

The dominion of the Adim/Vapors pertains to all which are under, or in support of the heavens: the waters and lands, for by the Names the waters are gathered, and the lands of their Names are appointed, whereas the dominion of the Most High pertains to the heavens, being the Assembly of all Names of YahúWah [SMB/Gen 1:26; DaniAL 7:27]. As all lands/bodies of expression are within the dominion/domes of our Breath/Vapors, so are all Names within the domes of the Most High.

The parts within us are as the stars that are hung in place upon the central staff of the Lammæd-Yeúwd Ring of Laúwi, through whose Name—Laúwi—a tabernacle is formed for the Most High to abide within. The hanging of the stars is the same message of the hanging of meShich, through which one establishes upon their staff/cross the alignment of their members. As the Acts of Day One create the heavens and the earth, the Lights and their bodies are formed by the hanging of meShich, which is made to the faces of the founding of the worlds [Tehillah 87:1; Mattithyahu 13:35, 25:34; I Kayphah 1:20; Chazun/Revelations 13:8].

In the first day of the Works of HhaALhhim, *the full measurements of the Minds of the Most High are laid upon the Altar, whereby all things are made, both invisible and visible*—both the invisible constructs of the Numbers and their visible Lights, being the bodies through which their faces appear. Though the interpretation of the Teúwrah came to read that “cursed is everyone that is hung on a tree” as a dreadful punishment; the meaning conveys that *the curse is “the regulation of the mind and body of everyone” through which the blessings of Avrethem come* upon all nations/processes of thoughts [Galatians 3:13-14].

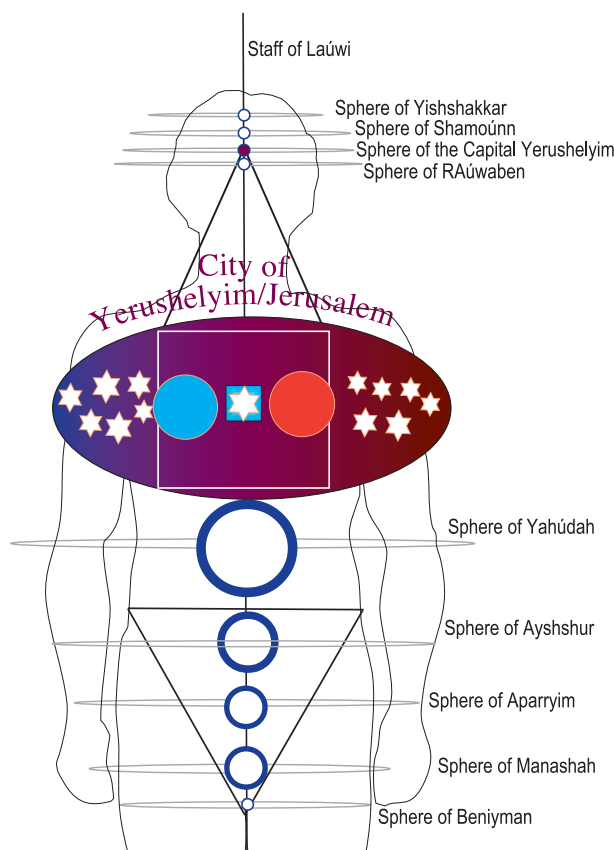
Within the crown of stars hangs the Sphere of Yishshakkar, commonly called Mercury, which the ancients call Nebúw/Nebo/נְבוֹ, referred to as the Scribe of Destinies. Through the sphere of Yishshakkar, the consciousness forms to write and initiate all that is heard; hence, within the Name of Nebúw are the initial Letters of the term, nevuah/prophet/נְבוּאָה.

The sphere of Shamoúnn forms in the space of the inner ear, which corresponds to Venus, who the ancients call Heylel/לללל (Helil), referring to the Daystar, or morning star [Yeshayahu /Is14:12]. When one has understanding of hearing, then their deeds appear in the day, and their works are evident to be of the Light.

The sphere of Nephethi is commonly called Earth, which is known as Ashkúwl/לללל (Eshkol)—the place of Fire in which the unified branches are offered upon the Altar of the Kingdom. This sphere is the City of Yerushelyim/Jerusalem, which is the capital of the Kingdom, to which all come from every tribe to make their offerings.

Next to the capital is the sphere of RAúwaben, commonly known as Mars, which is also called Nergal/לללל. The sphere of RAúwaben is the means of seeing within the Seven Rings of Fire, as one makes the offerings with the Most High.

In the midst of the spheres is the magnitude of the Numbers. The ruling force is of Yahúdah, which appears in the qadam/east, to signify the appearance of the King coming into the gates of the capital. When the House of Yahúdah appears in the eastern gates, the Kingdom of the Most High comes and is established amongst all inhabitants [Mattithyahu 2:2-6; DaniAL 7:13-14]. The sphere of Yahúdah is in the midst of the lands as the Numbers are in the midst of all visible forms of Aúwer/Light. By the Invisible Numbers being in the midst of all things, all appearance are of a measurement that cannot be altered, therefore, one cannot add a cubit to their height, for the Numbers within them are set. The sphere of Yahúdah is called B'OyL-Malek/לללל, meaning the House of OL/ללל—the Most High, the Owner of the Lands, who is the King. From the consciousness of Yahúdah, the lands are 5:5, which interpreted are Lights to Lights. Being faces to faces, their radiance does not seek a dwelling apart from the Collective, as Narcissus. As the moons and the suns are continually face to face, being the Unified paired—two Lights that issue from the sides of the Monarchs, they are the Queens of the Heavens; in likeness to the sides of Yahúdah so are the spheres. In that the spheres appear to be Ten, 5:5, the one in the midst is counted as the two in one, from which all Names are joined and sent forth two by two.

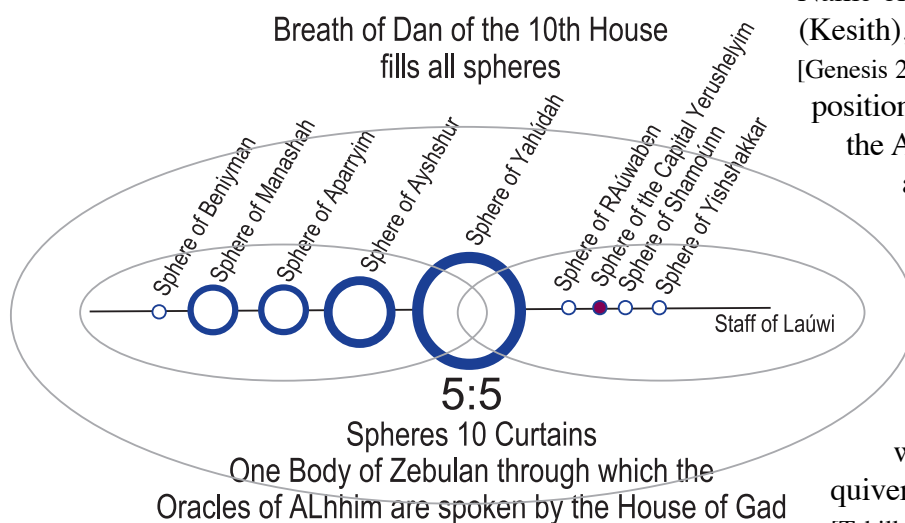


Next to the King sphere is the House of Ayshshur (Saturn), which is called Kiyun/לללל (Chiun), *lit.* as/ל Yúwnn/ללל (Javan) of Yapheth. Through the seven spaces of Yapheth all

Thoughts are shaped according to the seven rings [SMB 10:2]. The expansion of the offspring of Yapheth from 7 to 14, convey that all spaces are of the Neúwn. This order is as the 7 of Chakmah coming from the 14 of Bayinah. Kiyun is the body of Ayshshur, through whose waters one passes unto all succeeding levels of Enlightenment. By fulfilling the deeds of our Seven Rings at each measure of Understanding, each succeeding states are accessed. From the House of Yapheth, comes all works of Assyria, as from the Seven Rings emanates all the complete deeds/works of the YahúWah Tsevaut [Yeshayahu/Is 19:25]. At the right hand to fulfill all righteousness, is the Arm of B'OyL-Malek, which is the servant of Yúwsphah/Joseph. Accordingly, the House of Yúwsphah/Uranus is to the right of B'OyLMalek/Jupiter.

As one walks in the columns of the Seven Rings of Kiyun, they are **positioned to govern** their waters and their lands as Yúwsphah, which is the fulfillment of the Adim [SMB/Gen 1:26]. We are not to read into the text that we are to govern others, nor their waters and their lands. **The dominion of Adim is five fold.** The means to rule are 1) with the fish of the sea—*with the Neúwn that gathers all together*, and 2) with the fowl of the heavens—*with the winged messages of our Names that take flight from the oylah*; and 3) with the bahamah (cattle)—*with the heat of the Fire carried forward into collective bodies and states through which all all lands are formed*; and 4) with the entire Aúrets/earth—*with the Illumination of Understanding and processes of transformation unto Knowledge*; and 5) with all of the ones creeping/implementing who are Enlightened to move swiftly over the Aúrets—*with the swift movements of Thoughts that are fulfilled in all levels of Illumination*. Until our allegiance unto Unity (through Yúwsphah) is tested and known inwardly in the house of Pharaoh, how can we arise at the right hand of Pharaoh over all visible dwelling states, for we have yet to distinguish our Name within the waters and within the lands—the Name to whom the scepter is given. If we have faithfulness and unity in Yúwsphah, the rod of HhaALhhim is placed in our hands to govern our waters and lands. The sphere of governing the visible is the Body of Aparryim, commonly called, Uranus, and its twin sphere, Neptune. Together these two spheres are the double blessings of the House of Yúwsphah, being Aparryim and Meneshah respectfully.

Through these Rings of the Nine Hills, there passes the House of Baniymin, which is called the Offspring of Neúwn/ננו (the Son of Nun). The later has been called Pluto; the Hebrew and Syriac



Name of the sphere is Qeshet/×Wϕ (Kesith), which means the Archer [Genesis 21:20]. Corresponding to the position of the sphere of Baniymin, the Arabic name is Al Kaus—the arrow. In Latin, the sphere is called Sagittarius, which is the House and month of Baniymin, the ninth. When one has generated the fruit of their Rings, they have arrows within their quiver, as the quivering Nine of Aurrat [Tehillah/Ps 127:4-5].

The groupings of the ten are known as the Lands of Zebúwlan. These form a dwelling, as a tent of curtains. Though the spheres appear as ten, there are seven rings in the core of them, as the menurahh. The Rings of B'OylMalek and Ashkúwl comprise one ring together in the day that Yerushelyim comes down into the heart of the peoples, whereby the Kingdom and capital are One Ring of Fire. The fruit of the body, being the sphere of Baniymin is counted with the Rings of Yúwsphah, whereby there are Seven Rings. The vastness of the surrounding heavens are the land so their Names. The Oracles of Wisdom proceed from their mouths, which is the House of Gad. The Breath that fills their rings is the House of Dan, which rises in those who are able to Judge their dwellings with righteousness. The staff in the midst, around which the stars move, is the Rod of Laúwi. These are the dwellings of Names and their elevations, and from these come their assembly of stars that forms a crown [Chazun/Rev 12:1] upon their head.

All nations come to the House of YahúWah in Yerushelyim/Jerusalem to make the offerings, whereby they enter into ascensions and the fulfillment of their Names. Thus, **for this purpose alone, all peoples come into Yerushelyim, which is commonly called Earth, or the State of Ashkúwl.** Yaoquv/Jacob sends the Twelve into Metsryim with manchainh grain offerings and silver unto the faces of the Mayim-Tayit ALhhim—The Ring of Yúwsphah/Joseph [SMB/Gen 43:11-15]. With every offering there is a testing of the motive, whereby the increase and the gathering of the provisions are obtained in like portions. According to the gift, so is the measure that one may carry their sacs with the silver of Understanding. In this manner, the Twelve go up—to make an oylah to AL Avyichem [SMB 44:1,17]. When YishARAL comes into Metsryim, they come with the promise of an oylah—an ascension [SMB 46:4]:

“Anúwki—The Unified Voice goes down with you $\Upsilon\omega\text{O} \Delta\Delta\Delta \Upsilon\Upsilon\Upsilon\Delta \mathbf{4}$
towards Metsryim—unto the Illumination of your definitions of Being $\exists\omega\Upsilon\Delta\text{H}\omega$
and Anúwki—the Unified Voice causes you $\Upsilon\text{LO}\Delta \Upsilon\Upsilon\Upsilon\Delta\Upsilon$
also to arise—to be an Oylah! $\exists\text{LO}\text{—}\omega\Upsilon$

With every descent upon the altar, the Unified Voice of HhaAL descends with us. As we lay open our hearts upon the Altar in Metsryim, we define our motives, our ambitions, and our ascensions into the Seven Levels of Enlightenment. *And with the presence of Anúwki HhaAL, we arise also as the oylah offering* [Tehillah 16; SYM/Ex 3:8].

We come into Metsryim with our Names and our livestock to serve YahúWah, that we may rise-up through our definitions of Being according to the Unified Voice of AL in our midst [SMB 46:5-27]. We enter into and ascend through Metsryim daily, to define our states of residence. We are carried upon the backs of Yúwsphah—the horses of Joseph—to dwell in a Collective State in which we are caretakers of the flocks. The livestock that we tend are the inward members, from which the oylut are made daily. As we come with our livestock, we are placed in the collective good of the land, in Gushan/Goshen/ $\omega\Upsilon\omega$ —which are the states of ascensions and communications/ \wedge derived from the Fires of the oylah according to the Mind of HhaNeúwn/ $\omega\Upsilon\omega$. In Gushan we live in a common community, each receiving their daily portions from the altar as we serve one another in the Collective. The state of community is the awareness that all of us are transported by Yúwsphah into one house, even as all of our families come to reside as the meek of the land. **As**

we descend upon the altar, we receive our portions to rise again unto the Principle of Knowledge through which we live and have our Being daily. According to our state of mind we descend, and according to the level of our Thoughts we lay ourselves open on the altar to make our ascent, whereby the mind is changed daily through the oylah [Romans 12:1-2]. In this manner, the Twelve descend into Metsryim and then ascend again with a multiplication of their manchain/grain offering and their silver/understanding unto Yaoquv. The states of our ascension are ten in each offering, which are the ten intervals within the Seven Rings of the blood as it creates a path for the mind's ascension. These ten states are the extensions of our heart altar unto the Deeds of HhaALhhim. The oylah is made at the heart altar, and from the sides of the heart, the arms go forth. At the end of the arms are ten fingers that extend the Works of the Offerings from the altar into the Kingdom of YahúWah! These ten fingers are named according to the ten lands of our inheritance, **for in the Works of HhaALhhim we abide night and day.** According to the works of our Names we have our dwellings, whereby we live and do not die.

The deeds of a Name are the state of their residence. *We have our bodies for one purpose, and that is to do the Works of HhaALhhim in the place in which we reside.* As one attains to implementing the Thoughts of the Most High into deeds, they abide in their inheritance, regardless of the sphere in which they sojourn. The ten levels of performing the Thoughts pertains to the lands in which lives/pulsates, whereby the Reúwch of a Name lives above the body in which they sojourn [SMB 15:18-21]. As the mind is positioned above the body, so is the realm of the Thoughts of the Most High positioned above, whereby they are called of the most high. Those that carry vain thoughts have crucified their mind in vain and made their most anointed servant to be a slave to the body and its passions. If one is of the Qayni/Kenite lands, then one performs the words as one who has grasped—taken hold of the Principles. If one is of the Yevusi/Jebusite level, then they abide as a master that knows how to extend the Thoughts of the Most High with their arms outstretched. If one is not able to do the works of HhaALhhim, then their hands are yet bound with the chains of the culture and consciousness of the world in which they live. According to the manner in which we perform our offerings, so is the level of our dwelling, for we reap what we sow. In that we have come to the Great City, we have come into the midst of the Land to perform and bring forth the fruit/deeds of our hands at the Altars of the Most High.

Yerushelyim/Jerusalem is the Capital State of Metsryim, and all States of Ashkúwl (commonly referred to as the sphere, Earth) are attributes/places within the Capital City of the Universe [Galatians 4:22-31]. **The earth/Aúrets is a place of offerings in all spheres.** From the earth the harvest for the offerings are reaped. In the earth the Seed is sown and the expense of the Thought of each our Names is spent/invested. The earth is the place of the altar, whereby the Teúwrah says, **an altar of earth you will make for my hands/works** [SYM/Ex 20:21-22], **and on condition of stones**, then they are the stones formed by My Breath, and not of your welding or design. An altar of earth is made in any of the States of Aúwer; however, an altar of stones is on condition—when the twelve stones are formulated in Metsryim *for Yerushelyim* [ALphah Malekim/I Kings 18:31]. According to your Enlightenment, and by the consecration of your Twelve stones, you prepare an altar from which you give yourself to the Will of YahúWah. Throughout the Writings, various places of the Aúrets/Earth are named in which altars are made, and the offerings upon those altars are acceptable [i.e. SMB/Gen 22:9-14; 35:1-3]. In all places of

**Hagar of Egypt is
Mount Sinai
in Arabia, and
corresponds to the
present Jerusalem.**

Rav Shaul

AL, in which we have our glimpses of service, we establish an altar and make our offerings, whereby we serve AL in that place. In that all lands are of Cham, they are the places in which we are defined by the Light, whereby we appear and make our altars for the service of AL. Though all lands/bodies/spheres are of Cham, the Land of Metsryim is distinguished unto YahúWah in that **within the Land of Metsryim all Thoughts are defined as an assembly of Collective stones.** All Names that have received a body of the ten rings are of YishARAL, for without the Presence of YishARAL, there are no lands nor bodies formed. All that have the appearance of the Unified Rings have come in sheep cloth, for they have manifested the ability to cleave together as the meek ones—hhaKevashim. The Land of Metsryim is the Collective City of Yerushelyim. Within the city is The House for All Peoples. Through the assembly of the stones of YishARAL in Metsryim, the foundation of the House, the altars of Ashkúwl, and the breastplate of Aharúwan are formed.

The State of Metsryim/Egypt is the State of Yerushelyim.

THE NAME METSRYIM/EGYPT

Within the Name of מֶצְרַיִם Metsryim/Egypt is the term, אֶבֶן Rock. All tribes and peoples come into this City of YahúWah to make their offerings, through which they are transformed by their service to the Collective Name. The Name of Metsryim conveys a gathering of waters/מ through which this comes a transformation/ר of mind/א to implement—to carry forth/ל all levels of frequencies of Thoughts as they descend and gather into bodies of water/מ. The assembly of their Twelve Collective Names forms the altars of stones in which is the Fire of YahúWah:

$$\begin{matrix} \text{מ} & \text{ל} & \text{א} & \text{ר} & \text{מ} \\ 40 & 10 & 200 & 90 & 40 \end{matrix}$$

The parameter Values $40+40 = 80$: $\text{מ} + \text{מ} = \text{פ}$
 The inner values of $10+200+90 = 300$: $\text{ל} + \text{א} + \text{ר} = \text{W}$

Together, the Values read: the external expressions/faces/פ contain the internal Fire/W, whereby the City and the Land are called Ashkúwl, the Fire within the Bush—the Fire that resides within the branches without consuming them, whereby they remain.

The Letters of Metsryim are the Unity of the Waters and the Fire, from which every Name is called from the midst of the Rock. The formula for Sham/a Name is $40+300$, is within the midst of the Metsryim. Within these Letters is the root of 3, that contains the branches of Wisdom, Understanding, and Knowledge in the midst of the Adim/Vapors. Each Vapor is called by Name unto their service. A Name is the unity of Fire and Water. As a Name is awakened, the blood from their midst commences to flow, whereby these three: the fire, the water, and the blood are one [I Yahuchanan/Jn 5:8] in the Aúrets. Those who abide in Metsryim as a serving Name to the Most High are not of the world of division, for they have unified their components as One Body and organized their Twelve Stones as the Altar of YahúWah.

$$\begin{matrix} \text{מ} & \text{ל} & \text{א} & \text{ר} & & = & \text{מ} & \text{W} \\ 40 & 10 & 200 & 90 & & = & 340 \end{matrix}$$

The Letters of these values comprise the word, stones/rocks, which are gathered unto Metsryim by the Hand of Yúwspah as one Body within One Place. This gathering of stones is called, My People, for these stones contain the Consciousness of the Most High for all generations [Yeshayahu/Is 19:25].

The threads of these stones are 9 2 1 4, whereby they contain the Lammæd, or Tree, in the midst of the Waters: $\text{t}9 + 42 + \text{r}1 = \text{c}12$ planted in the waters/ $\text{m}4$ [Tehillah 1:3]. From the Unity of the Nine Minds $\text{t}9 + 42$ come the $\text{y}11$ Branches of the Tree of Life. As the branches are placed into the Hands of the Most High at the Altar, they are 21: $\text{y}11 + \text{r}10 = \text{Fire W}21$. Herein is the Fire in the midst of the stones. With their waters the stones are called by a perfect Name: $\text{W}21 + \text{m}4 = \text{Name of Perfection I}7$ and their dwelling is therefore sacred [2 Maccabyahu/Maccabees 1:30-34]. The Sham/Name, being 7 has a counterpart of AL, whereby the Name of the Stones is called ShmúwAL: 7:7 ($\text{W}21 + \text{m}4 : \text{y}3 + 41 + \text{c}3 = \text{y}14$) in whose Name and branches abides the Works of the Nine Minds $\text{t}9 + 42 + \text{r}1$ and the Breath of Understanding in the Neúwn ($\text{r}10 + \text{m}40 = \text{y}50$), whereby their Lands are called Metsryim, for within them the Yeúwd is doubled. The Values of Neúwn ($\text{r}10 + \text{m}40 = \text{y}50$) unified are read as 41/5. As the Words of the Breath of Understanding are spoken, the full spectrum of the Name/7 are displayed in its vapors of shimmering Illuminations/Lights/ a .

THE DUST OF OPHIR

In the sixth day of HhaALhhim, which is the Act of Unifying the six Branches of HhaALhhim, the Adim are made. These vapors are comprised of the dust of Ophir, meaning the compatible thoughts of Wisdom/gold which are congruent to abide together as one body [Ayuv/Job 22:24-25]. From the gold dust of Ophir the Adim are made, and within them are the stones of YishARAL, fashioned of Wisdom/Gold by the Breath of Understanding/Silver. Each Name contains the compatible thoughts of gold and the Breath of silver through which it is indivisible. According to the Thoughts that are assembled by the Most High, a Name and their Lands are called, whereby they have distinction with honorable faces/expressions.

THE ASSEMBLY

All tribes assemble in Yerushelyim, for it is the Branches of a Name that are rising—going up unto the Illumination of the altars. All peoples crossing the great waters of Ayshshur—the sphere of Saturn—rise up from the waters of ALhhim—to migrate to the Capital City to make their offerings, for they have within them the impetus to ascend with the flames of the altar. They come with their gifts, **the bowls of their heads**, containing their quests for transformation, whereby they come to the sphere of Ashkúwl to bow-down and then to rise-up into the elevations of the Most High [CHP/Numb 7:1-89].

The freedom of Yerushelyim is the battle of the age, for this Great City has become trodden down, and the altars of the heart have become filled with vanity and unclean offerings. The body of this land is the offspring of Metsryim through which YishARAL rises like a mighty oak. When the Trees of Mureh/Moreh are shaken, then the mortal wraps of this body will be flung off their bones, and in their place the garments of immortality will encircle them. In accordance with this shaking, one casts off the bond woman and the assembly of her offspring as one cast off the flesh

from their Inner Stalk. That which is cast off is not of the State of the Word to be the heirs of Avrehhem which come from the sides of the heart. The lands are given to YishARAL as their state of residence forever; they are not to be served nor to usurp the strength and wealth of our Names for their exaltation. To Avrehhem, all lands that come from the altar are given. From the Seed of Avrehhem, the Capital of the Universe $\Delta\Delta$ is formed through Hagar, whereby all thoughts invisible become visible. Yerushelyim above is the $\Delta\Delta$ in the head, whereby the City belongs to the Kuwáhnim; the Yerushelyim beneath is the $\Delta\Delta$ of the heart, which is the Collective Centre for all tribes to enter into the heart of the Most High.

From every place in Aúrets/Earth, in which one recalls the Name of YahúWah, one may **go up** to the City of Yerushelyim, for it is through the ascent of the oylah that we enter into the gates of the mishkan that is built by the Numbers of Yahúdah and the Breath of Dan. When we come to the altar with our external bodily personage, the offering is of the ground; when we *come to the altar in the Name of YahúWah, the offering is of the interior flock, for it comes from the Collective State of Meek Ones*. We come to a City not built by hands, whereby the city in the Middle East is not where we are called to come up, nor is any place that is built by the hands, for such are the states of those who follow the Letters without the Numbers. For how can one **go up** to another plane that is of the same elevation in which one dwells? Through the oylah we rise as the smoke to enter into the gates of the Holy City that is above, that resides forever in the Heads of Arrat, unto which Núwach/Noah comes by grace to made the oylah sacrifice. If we are bound to the world of illusion and cannot make an offering in any place that we recall the Collective Name to which we give our soul, then in what Light are the words penned that Avrehhem and the Patriarchs make their offerings in places in which they ascend? How does Núwach/Noah arise above the waters and make an offering in Arrat, or how does ShmúwAL/Samuel make an oylah in Ramah [I ShmúwAL 7:17]?

Places of the Ashkúwl are set apart for elevations. These distinguished/holy centres are within Yerushelyim from whose peaks and from whose mountains one obtains observations. Via the 7 Rings of the Eyes we make an acceptable oylah through which we ascend, go up, into the midst of the City, to the gathering of angels, and have communion at the Table of ALhchim. We have no ambition to go to another country called Israel by the politics of the world. YishARAL and the lands within our SeedName are the Inheritance of YahúWah, in which the Reúwch of YahúWah—the Spirit of the Twelve dwell. The lands of YishARAL are of Cham—formulations appointed for YishARAL to reside within.

With YishARAL is the Arúwan—the ark of the *qudashqeriviut*/distinguished writings which are inscribed within their stones, in which one finds and reads the scrolls of Teúwrah. Though the writings are lost to a wayward generation, they are found by the priest and the people that seek for them [II Malekim/Kings 22:8]. Until one sets themselves to be a Collective Body of YahúWah, the scrolls are hidden from their eyes; however, as one makes their Rings the House of YahúWah, the scrolls are found within. We shake off religious teachings that enslave the mind to pursue the world of forms in order that the mind may be the Servant of the Prophet to serve the things of the Most High.

In one day/act, the Collective Rauchut/Spirits of YahúWah build a Temple in the Land of Metsryim [Yeshayahu/Is 19:18-25]. The altar of Yerushelyim is in Metsryim—the lands of our inheritance. Metsryim encompasses all nations; thus, the prophet says that it is not only the state of Metsryim, yet more, on behalf of all processes/nations YishARAL rises. For how could there be a nation without a definition, without a Number, without a measurement, without a boundary; for all nations are made of the Numbers of YishARAL. Thus all lands are the Body of YishARAL, and their definition is Metsryim. The qudash-amut/mothers of the heart bear us from the City above, according to the Reúwch of Breath in Yaoquv, whereby we are not according to the forms or skins or nations of mankind that have called themselves after their names without understanding. There is no city in this world that is appointed as the place of the Name of YahúWah, for the place of YahúWah is the Double Dallath of Yerushelyim that is formed by those who abide as one Tent [I Malekim/ Kings 8:16; Yeshayahu/Is 5:5; 2 DibreHhaYamim/Chronicles 6:5].

The body of mortality does not inherit the eternal attributes of the Collective, in that the mortal body is a state of division; therefore the flesh cannot cross over into the States of the Aúvim/Fathers of YishARAL. Nor do those who emerge from mortality cross over, for they have the inherent construct of thoughts that formed a body of corruption. Only the Offspring of the Rings, that are born from above, which are of the same frequency of the Thoughts of the Most High, may come to abide in the Lands of the Rings which are the 70 Names of the Final Generation [CHP/Num 26].

In the account of Yahushúo, which depicts the supraconsciousness, the infant is taken into Metsryim by Yúwsphah/Joseph. Going into Metsryim conveys that through the House of Yúwsphah—Aparryim and Meneshah we are taken into a body. The same is the story of Yúwsphah taking all of the Twelve into Metsryim, whereby the Twelve came into a dwelling state [SYM/Ex 1:1]. To state that we are taken into Metsryim, indicates that the Offspring are obtained through definitions, for apart from such defining process we remain in the sea of Ayshshur, yet to branch forth the Mind. Out of Metsryim we are called to be the Offspring of the Most High, for who can appear before the Most High until they have made the Body in which they appear? In acquiring defined states we bear the Offspring of Bayinah and Chakmah from our loins, even as a tree acquires a network of branches to bear its fruit. The same account is told in Avrehhem, who goes into Metsryim to obtain a body for the Offspring of Wisdom. The body of Avrehhem is Hagar, gifted from Pharaoh through which the body of YishmogAL/Ishmael is for the appearance of Yetschaq/Isaac, whereas the Twelve Princes of YishmogAL are for the Seed of Avrehhem that forms, and then appears in Yaoquv/Jacob. These are amongst the Aúvim/Fathers and their states of residing in the Lands of Metsryim.

According to the Numbers of YishARAL, so are lands of the spheres formed, for all things are formed according to the Numbers, whether it be the measurements of table or the size of a garment. When Yaoquv and the Twelve are unified in Metsryim, the land weakens to give way for the Twelve to arise from within it, whereby the Twelve, though small/humble in Numbers, rise to govern the lands in which they sojourn. According to the Unity of the Twelve with the Enlightenment of maShayh and Aharúwan, the Twelve rise above slavery. Upon the rising sun of HhaKuwáhnim, all nations wait and yearn for their redemption.

The freedom of YishARAL and the freedom of Metsryim are of One Day—via a unified Act of ALhhim. The twin in the womb with Yaoquv is the body; one is of the Rúch, and one is of the Aúrets, the later being Oshauw/Esau. Nothing that is made by YahúWah is without merit, and all that is made is being restored unto its functionality and positioned in its place of service. The two achim/confederates are one and move as one. In the night of Pesach, when YishARAL rises, Metsryim rises also, and together they go into the sea of transformation, being the Sea of Reeds, which is the vast ocean of Ayshshur. For as the Ruch/Spirit rises, it lifts the Body also, and together they enter into the waters of immersion, whereby one garment is put-off, and another garment is put-on.

The songs of triumph contain the message that the mortal has been buried, and out of the former a new body of consciousness has risen! The songs are not to be sung that one people has triumphed over another nor as a song of war. The body is the waters of immersion in which the Thoughts of the Most High have formed a state in which they inhabit. As the Rings of Consciousness are formed as one House, so is the State of the Body of a Name.

If the blind are to see, they must wash in the pool of the monarchs 7 times, whereby their eyes are opened as the Seven Rings of HhaALhhim, for as one is bathed in all of the Seven Rings, being of the Seven Levels of Enlightenment, then the eyes are healed. The deaf are healed to hear the Words of Seven Levels in the qudashqudashim/holy of holies amidst the paired keRuvim/cheribim יר, whereby their ears are opened to the Voice of YahúWah at all levels of Enlightenment.

The threads of the Body of YishARAL is formed in the Great Sea. The threads of the Numbers are sewn from the crown to the foundation of each level of Thought frequency: 100:10:1 Qúphah Yeúwd ALphah; 90:9 Tsada Tayit; 80:8 Paúwah Chayit; 70:7 Oyin Zayin; 60:6 Semek Úwah; 50:5 Neúwn Hhúwa; 40:4 Mayim Dallath; 30:3 Lammæd Gammal; 20:2:200 Kephúw Bayit Rayish, the later being the Head/Rayish that is formed upon the threads that are doubled and tripled, whereby they cannot be broken.

THE TONGUES OF THE LANDS

The speech of the Heavens is not heard though the Words that are spoken through every act of HhaKuwáhnim—the deeds of Enlightenment. “Day to day the Unified flow an utterance; coupled with night to night the Unified animate Knowledge; there is no word, and there are no words”[Tehillah 19:2-4]. When the heavens speak, the words come from HhaKuwáhnim and those levels above, whereby they are not heard as audible sounds. The Words are heard when they are breathed by Dan in the midst of HhaALhhim, whereby they are spoken by HhaALhhim and thereby become the Words of the Lands and the Words of the Waters; for within the Waters are the Lands, or the Bodies/Spheres of Thoughts, that are formed within the Waters. According to the Breath of Dan, the Letters are arranged in the Waters to form first the Body of Bayinah of which is Dan. The meaning above is that we do not hear the Words until they are spoken through the waters of ALhhim, whereby their messages resonate within us. When the Voice of Enlightenment speaks inwardly, the words are not heard. Suddenly you come to understand something without words entering the ears. The words understood inwardly register in the mind and then become spoken by

mental commands. The words are carried out by your expressions and deeds of joy as the Kuwáhnim above.

A pure language is the tongue of Aparryim speaking as one bonded unto Yahúdah, the Elder in the House. A strange tongue is not faithful to the Numbers, whereby the letters are wild. They are assembled to be heard without consideration to the values of Yahúdah. The tongue of the Teúwrah is pure speech, for it is composed of Words that are inscriptions of the Numbers of HhaKuwáhnim. Through Aparryim the purified language is restored, as it comes to all of YishARAL daily through the Numbers of the oylah. The pure language speak of the Words in HhaTeúwrah and in all realms of Aúwer/Light. Every realm of the Nine Spheres contain the Words of the Nine Tongues of Most High, which are of the levels unheard above to become uttered through the vibrations of the Waters. Who can speak clearly when their voice is parched or dry? At best, they can whisper a message, yet their thoughts continue to run without words.

When the Numbers of HhaKuwáhnim are distinguished into thirds, they are given to the Body of HhaALhhim. The origin of Nine Tongues of the Most High come from the Thirds of Knowledge which are distributed to the Houses of HhaALhhim. These tongues contain code terms relative to the Nine Schools through which we have interpretation of the Thoughts of the Kuwáhnim Minds, whereas the 14 Tongues of ALhhim are languages of the Neúwn that provide direction for each 14 day sequence of the oylut, in which are the 7 Tongues of Bayinah and the 7 Tongues of Chakmah. The values of HhaKuwáhnim are imparted into the waters of ALhhim from which comes the sounds and the utterances through their infusion of Thoughts into the waters. One third is infused into the waters of Aparryim; another third into the waters of Meneshah, and another third into the waters of Baniymin. The Values of HhaKuwáhnim are contained in the initial Numbers on the North, from which all Values within the three levels are derived. Hence, from the Values of 900 comes the Letters of 300, 200, 100, 90, 80, 70, and 60. From the Values of 167 come the Letters of 50, 40, 30, 20, 10, 9, 8. From the Values of 28 come the Letters of 7, 6, 5, 4, 3, 2, 1.

THE VALUES OF KUWÁHNIM DISPERSED IN WORDS OF KNOWLEDGE, UNDERSTANDING, AND WISDOM

Values of ׃ HhaKuwáhnim	Baniymin Dagot	Meneshah Bayinah	Aparryim Chakmah
	<i>The Tongues of Fire</i>		
900—The Words of Dagot	W 300	W 300	W 21
	W 4 4 4 4 4 4		○ 𐤀
	<i>The Tongues of Water</i>		
167—The Words of Bayinah	׃ 50	׃ 50	׃ 14
	׃ 𐤀 𐤁 𐤂 𐤃 𐤄 𐤅 𐤆		⊕ 𐤇
	<i>The Tongues of Stone</i>		
28—The Words of Chakmah	I 7	I 7	I 7
	I 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎		𐤏 𐤐 𐤑

The Words of Dagot/Knowledge are three derivatives of the Values of 900 which determine the Letters of Knowledge: Shayin, Rayish, Qúphah, Tsada, PaúWah, Oyin, and Semek. The three inclusive parts of 900 are W Shayin 300 of Knowledge, W Shayin300 of Understanding, and W Shayin 21 of Wisdom. Together, their sum values are 621, with a reductive value of 9. Being of three digits their Values are the equivalent of 900. W Shayin21 is a compression of the third part, whereby the Values of heavens are transposed to the earth. The transference of the third part is by the Values of 7 PaúWah210 in HhaKuwáhnim coupled with the 90 of Bayinah. This process of convergence of Values occurs in order that the Numbers of HhaKuwáhnim are transferred via Thought and expression. Aparryim, being the Faces of the Most High, receives the Values through the PaúWah—the Mouths of HhaKuwáhnim, which speak with fiery Words. With the Values of 7 PaúWah210 that are spoken from the Mouths of HhaKuwáhnim are the Values of Understanding which reside in Bayinah: 7 Tsada90. The Values of 7 Tsada90 are in space of the mouths of Kuwáhnim, formed next to the 7 PaúWah210 in HhaKuwáhnim level of Enlightenment. Together, the Sayings of the Kuwáhnim—210, and the space for the utterance 90, are compressed into the W Shayin21 of Wisdom that compose the Letters of Wisdom. As the 4 Rayish20 Minds grasp the Values of Chakmah, they are set ablaze with the opened 4 ALphah1 in which is the value of 3, whereby the Thoughts of Chakmah expand in the Fire of the oylah to attain unto the 900 of HhaKuwáhnim: $W 21/3 \times \text{the Values of 3 within the ALphah: } \Upsilon\Upsilon/12/3 = 9$. Thus, the presence of the Twelve are within the transposition of Values from the Kuwáhnim, again revealing that the Kuwáhnim are the Ayyut/Founding Principles/fathers of all YishARAL. As the Mind of the Seed opens in the oylah, the Thoughts of Wisdom rise through Understanding and Knowledge, whereby the 9 of Chakmah are 90 in Bayinah and 900 in Dagot. With the ascension of the ALphah of Chakmah, the Mind reveals the presence of the third part of the W Shayin900 of HhaKuwáhnim.

The Values of Shayin to Semek are determined by the interactive thirds of 900, which maybe configured in various computations. When the internal parts increase the sum, i.e. $3 \times 900 = 2700$, the Rayish-Oyin Ring is formed: 7 Oyin70 and the 4 Rayish200. In the midst of the 2 and the 700 is the heart of the Neúwn/5 through which the Words of Knowledge come to be formed. The Mind/Rayish of Oyin is the ring pair of Shayin-Semek, for within the Shayin Fire is the Oyin Unified Consciousness, without such the Fire does not blaze, as the Oyin creates spaces for the Shayin to flame within it. The formulation of the Qúphah is the opening of the PaúWah from all four sides. The 7 Semek60 is the structure of the welded, paired branches of the Twelve. When the 7 Semek is given, being 60, the inner counter part of 840 within 900 is revealed, which interpreted is *The Consciousness of the Twelve/120* ($84/12/0$). **The giving of 7 Semek60 enables all other Letters to be hung upon the Tree, whereby their collective Numbers in Understanding are 840: $300+200+100+90+80+70=840$.** As to other formulations of the Letters of Knowledge, see BHM: The House of Dan, in which the account of the Letters and the formulation of Their Rings are set forth.

The Words of Bayinah are derived from the 167 of HhaKuwáhnim. The 3 parts of the Values of Understanding are dispersed in the side of Bayinah, through which full revelation of the Kuwáhnim Mind is attained. For by Bayinah, all things are fully extended. The Values of Neúwn167 are distinguished in three parts: $167 \div 3 = 55.2$, which is read as 7 Neúwn50 +I Zayin7 (5+2). Within the Values of 167 there are three 50's/7 + 17/8/1 which provides the parameters of the Letters of Bayinah. These Values are dresses/coverings/unveilings as is the Name of

Núwach/Noah/אָנאָך. The Words of Bayinah are of אָנאָך/consolation, for Understanding provides an easement to all. Through the Words of Bayinah, the messages at the end of the age are of Núwach through which one fulfills the level of Enlightenment of one muod and enters into a another muód/age. In Núwach, one generation of Thought is fulfilled, and another is initiated. The interpretation of 150 +17 is that the Values of an Understanding Kuwahen contain three parts of the נָ Neúwn50 + the Unified1 of י Zayin7 (5+2), whereby they speak פָּאָוּוּחַ PaúWah17 the Words of Understanding in all levels of ALhhim: 14 Chakmah, 50 Bayinah, and 50 Dagot. In Bayinah there are the three levels of נָ Neúwn50 with the remaining 17: the Unified/1 of 5+2=7, which is the root of Chakmah, and also the 17: the Mouth of Knowledge.

The Values of HhaKuwáhnim of Understanding, being 167, are the means to formulate the אָ Oyin16 י Zayin7 Body and to determine all lands according to the Numbers of YishARAL. Through the Values of 167 we have the Consciousness of Perfection, through which all is spoken, made and performed according to the Numbers.

The Words of Chakmah are derived from the Zayin28 of HhaKuwáhnim. The Values within 28 are distinguished in Chakmah. From their concentric arrangements all Letters of Chakmah appear through which the Thoughts of Wisdom are uttered. $28 \div 3 = 3$ Nines which are 27—two 7's, written as two י/7 of Chakmah, being $27 + 1 = 28$. Moreover, the two י/7 of Chakmah = the Neúwn, as the Zayin is the root derivative of the Neúwn. As the Neúwn of Understanding opens, the root of the Zayin of Chakmah appears, whereby Chakmah establishes Bayinah. Within the Words of Chakmah, there are three י Zayin: the two Zayin of the Houses of Chakmah and Bayinah + the one Zayin of ALhhim, which are 28. The three Zayin are composed of the two Zayin in Chakmah (27, read as two 7's) + the 28/1 Zayin of ALhhim; the sum are 28: $27 + 28/1 = 28$. In HhaALhhim the rings are joined together as 1. The two Zayin of the Tongues of Chakmah of the 3 Nines, are the Tongues of Aparryim and Meneshah. The +plus 1 is the י Zayin of Baniymin through which all rings are joined as one in HhaALhhim. In the HhaKuwáhnim, the י Zayin is configured as 28/1 and appears as the third י Zayin in Chakmah. The third Zayin is the Tongue of Baniymin, which is in the head of Zebúwlan in HhaKuwáhnim. The 28 of HhaKuwáhnim are the אָ Oyin16 (two 8's) of Chakmah, in which the Consciousness of all in HhaKuwáhnim gather in Chakmah as י 7, י 7, י 7. (See chart above: The Values of Kuwáhnim Dispersed in Words of Knowledge, Understanding, and Wisdom.)

Within the Rings of Chakmah are 4 Eights, as each of the Two Rings are an Eight around and an Eight within: 7+1 around and 6+2 within; 5+3 around and 4+4 within. These pairs of Eights are from the 2, or pairs of Eight, expressed in the digits of 28, whereby there are two pairs of Eight. For within the midst of 28 is the Unified Six/16, whereby what is around—28 is also within. Each pair of Eights are 16, whereby they are together 32, or 4 sets of 8 from the י Zayin of HhaKuwáhnim. The reductive Values of 32 are 5, which reveal that all Words of Chakmah come from the midst of Bayinah/167/14/5, which contain the 14 Tongues of HhaALhhim, the 7 of Bayinah and the 7 of Chakmah, which are of the Numbers 167: 16/7 and 7 of HhaKuwáhnim. In Chakmah are the pairs that are in the sum of Bayinah. Within the Rings of the י Zayin, there are 6 amidst the 7+1, and 4 amidst the 6+2, and 2 amidst the 5+3, whereby the 12 parts of the Unified Six Branches of Light are in the midst of Chakmah.

From the assembly of the Rings and their spheres, the Letters are hung upon the Lammæd as leaves that are hung upon a tree. As the concentric spheres revolve amongst each other, the bodies of the Twelve are formulated. Each arrangement of the Letters is a type of Tree, whereby each of the twelve houses are distinguished by their branches and the manner in which they are hung. Hence, for Yahúdah, the arrangement of their Letters forms the pattern of the oaks; as for Aparryim, they are arranged as the pattern of the willows.

THE LANDS, INTERVALS, AND INHERITANCES

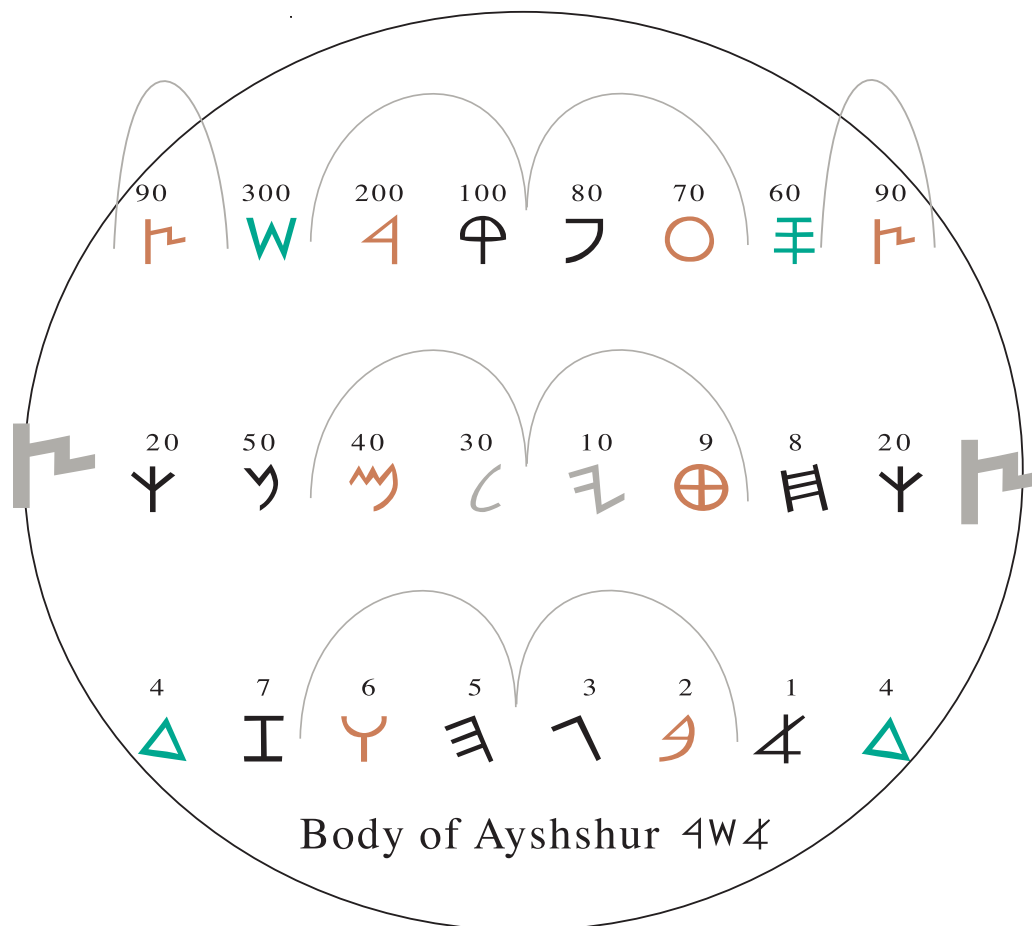
All lands are of Cham according to the Numbers of YishARAL. **All works are of Yahpheth** according to the intervals of 1-10. Each interval determines the wave and the frequency of Light, and thereby determines the corresponding deeds of the hands that extend the Principle Thought unto its fulfillment. **All inheritances are of YishARAL**, for they determine both the lands and the intervals in which the Breath resides and passes through according to the measurements of the Rings in meShich. The branches of YishARAL are the depository of Wisdom, Understanding, and Knowledge. As the gold, silver, and bronze flow into the lands and passes through the intervals they are gathered into the fruit of Knowledge, which are the gatherings of Yaoquv in Twelve Branches. **Via the lands, intervals, and inheritances, the Teachings of HhaTeúwrah and the Works of HhaALhhim are accomplished, whereby a kingdom of righteousness, peace and joy comes/appears.**

The total values of Dan: 46453. These Values are spoken as $\neg\gamma\Delta\mp\Delta$ /Deseúwdneg, meaning the Teraysarun structure of judgment. The Values pertain to the pyramid levels/ $\mp\Delta$ of Dan/ $\gamma\Delta$ through which the Thoughts of judgement from the Most High dwell and become enacted/processed within the congregation of Names/ \neg .

The Body of Ayshshur, The Eleventh

4W4C347YW7X4

The Body of Ayshshur is the House of waters in which all formulations originate. The waters of Ayshshur are the Great Sea. Depicted as the stomach and the bowl of mercy (the womb), these are the waters in which the Reúwch/Breath of the Unified ALhhim move within and from which the faces of the deep bear the expressions to which they are designated by HhaKuwáhnim. As the Breath of ALhhim carries the Numbers of Yahúdah within it, the waters are gathered unto their respective places to form dwellings to transmit the Thoughts of the Most High. The spaces are hollowed out for the Numbers by the Breath/Winds/Intelligence operating within the Rings and the waters of HhaALhhim. Within the waters of Ayshshur the SeedNames are sown. Each SeedName are sown within the Rings wherein they are formed in the Fire as pure/tehur/4Y3⊕ silver and pure gold, being fashioned from the Lights of Bayinah and Chakmah of which are the Names of Understanding, Wisdom, and Knowledge.



Color code: The parameter Letters of the House of Ayshshur, Tsada-Tsada, are silver, as Ayshshur is of Understanding. We enter the House of Ayshshur on the left side of the gates of the Tsada. The House of Lauwi, in the core of the Tree, is denoted as silver; the corner(s) are green, which are an ever renewing strength to a house, and whereby the sides are defended and grow together. The gates of the shavbeth are bronze: the Ring of Yishshakkar, are the gates of the first shavbeth; Shamoúnn, the second; ManaShah, the third; and the right side of Ayshshur is the gate for the final shavbeth, through which we pass unto the House of Nephethli. The Gates in which we enter the House are also the gates that we pass through unto the next sphere.

THE AÚVIM OF THE NEÚWN—THE MOMENTUMS OF TRANSFORMATION AND REDEMPTION WITHIN THE WATERS OF AYSHSHUR

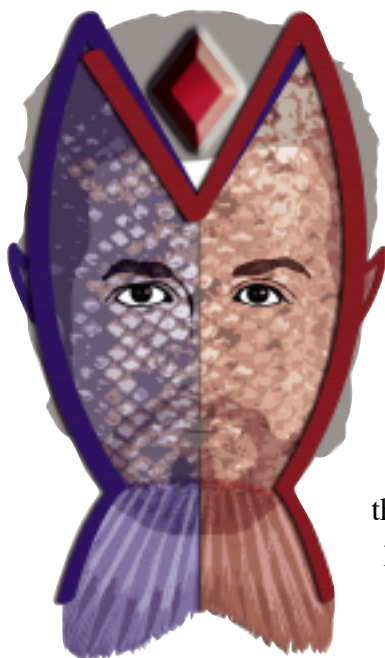
The Aúvim/Fathers are the formulations of the clusters of threes in the Nine of Aurrat. The formulations of the Aúvim, called Seeds, are sown into the pools of HhaALhhim that are gathered from the Rivers that run from the Mountains of Aurrat. From the SeedNames of the Aúvim every Name has a place amongst the branches of YishARAL. The SeedNames of the Minds of Nine are sown into the waters of mercy which are formed by the meekness within the Rings of Unity. Through the sowing of SeedNames, all Thoughts of the Nine fill the universe. From their formulations the SeedNames appear unto the Heads of Nine as a harvest of deeds, whereby none appear empty handed upon the three festivals of a year in that the SeedNames are fruit of the Three Aúvim/Fathers of Abraham, Yetschaq/Isaac, and Yaoquv/Jacob. Pesach/ Passover is the festival of Abraham; Shebuoúwt/Shavuot/ Pentecost/Weeks is the festival of Yetschaq; and

Sukkut/Tabernacles is the festival of Yaoquv. The three Aúvim are the root Value of the Nine of Aurrat that fill the Mind of Neúwn. All that is within the Neúwn Mind is what is called W44C4 ALRash—The Head of God, or commonly phrased as the GodHead, being the consortium of all Primary Thoughts from which comes all Names, their dwellings, and their fruit/deeds/faces. In the Neúwn Mind are the Three Patriarchs, the Laúwi, and the Neúwn Mind/Reshun/9W4, from which all Names are derived. **As is the Neúwn Mind, so is the construct of our Minds whereby we are One Mind.**

Through the sowing of a Name the Thoughts take form to manifest the Aúwv from which they have being [Mattithyahu 5:16]. By the Offspring of the Seed, the Thoughts govern the lands in which they are sown, whereby the Names of the Offspring and the state into which they are sown are One Dominion—being an expanse of the Minds of Aúvim.

THE NEÚWN MIND

The Seed of the Aúvim are formed within the Neúwn Mind and then sown into the Mayim/waters which are gathered by the Seed, even as the waters in the womb—the *bowl of mercy* are collected for the SeedName that has been sown there. The gathered waters are the Mayim-Tayit/49 in all levels of Thought. According to the Numbers of the Waters, the Seed of the Aúvim are sown in all generations by Aparityim which is of the Mayim-Tayit Ring.



Head of Neúwn

Within the Neúwn Mind are all Numbers of Thought and their full expressions, which are bound up **in Baniymin, the 9th** of the Congregation. The Seed contains the Words of ALhhim which are bound together into a unified consciousness. Every 14 days within a House the Seeds of a House are formed, for through the passing of 14 days every House has made an offering unto the Collective Body of Names in which it is dwelling. When the offerings of Baniymin are made in a House, the Seeds are formed from the gathered offerings of the 14 days prior. These offerings are compacted together into a Seed bearing the offerings of Wisdom, Understanding, and Knowledge. When the offerings of Baniymin are in the evening, the offspring are born at night, and when the Seed is formed in the morning, then the offspring are born in the daylight house. According to the hour in which a Seed is formed, so is the hour in which it appears.

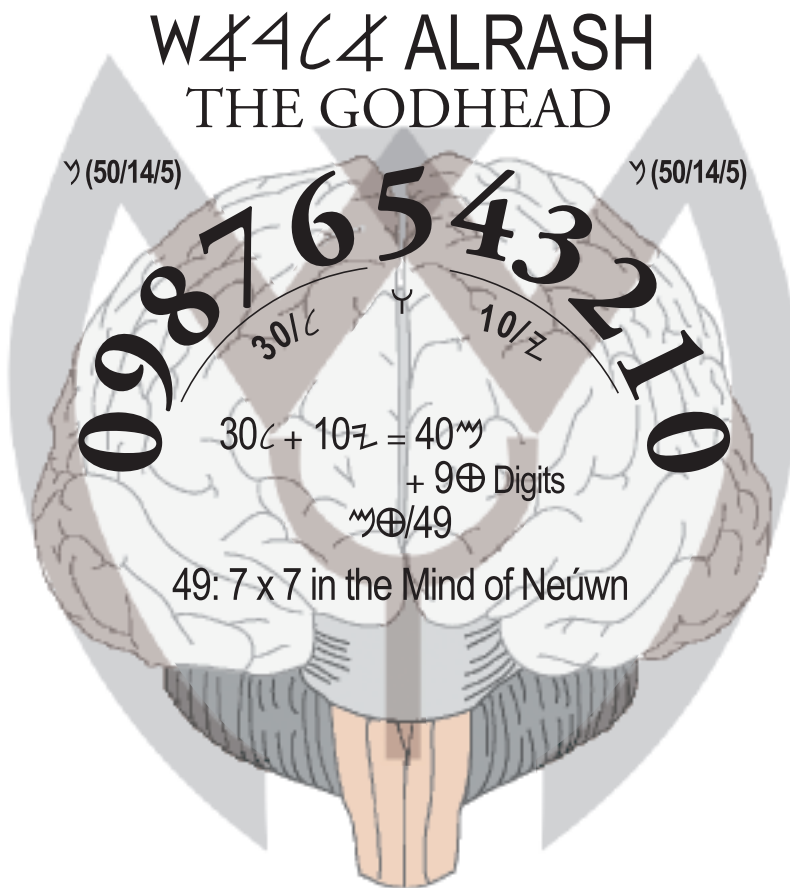
Around the Neúwn that abides in the midst, depicted by the Numbers of 5, there are the sum values of 30 on the left (9+8+7+6), and ten on the right (4+3+2+1). These Numbers comprise the Name of Laúwi/9Y/30+10 which surrounds the Illumination in the midst of the Mind, and through which all Names are born in Thought and then transferred to the Consciousness through which they become evident. The Mind of AL, or ALRash, referred to also as the GodHead, is comprised of the Double Neúwn/9Y9, being 10, and all Values within the Neúwn: 987654321. The

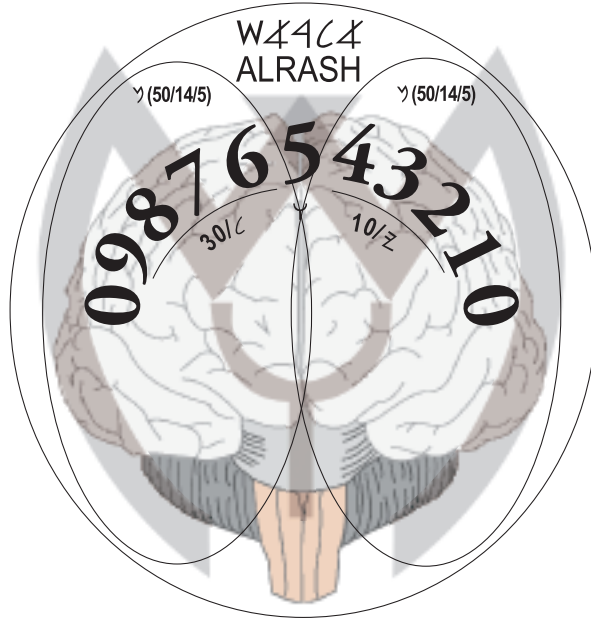
values of 21, read from the right as 12, is the foundation of the Aúvim, from which comes the Name of Aúwv/אָד/Father. The Values of 12 = 3 (1+2), from which comes the three patriarchs of all YishARAL: Avrehhem, Yetschaq, Yaoquv. From the Three Aúvim, come all peoples, spheres/lands, and their inheritance/residence levels.

The primary Aúwv is Avrehhem/אָד אָד אָד. According to the law of perfect ratios the Name of Avrehhem contains the Presence of the double Hhúwa/אָא: Avrehhem 5:5. From Avrehhem comes all nations which are born through the heirs of Yishshakkar, Shamoúnn, and Nephetti. By the States of the Consciousness in Yishshakkar, all Thoughts are developed in Shamoúnn, and become gathered to abide together in Nephetti. Though these three Names are of the loins of Avrehhem, they appear in the gathering of the waters when the Seed of Baniymin is sown according to the will of the Neúwn to do the works of a Name in their generation. In that the Three Aúvim/Fathers comprise the Twelve, all that is formed within

the Seed from each of the Three Aúvim will appear together as One House. According to these primary Thoughts of Wisdom/Avrehhem, Understanding/Yetschaq, and Knowledge/Yaoquv, all are born of the Unified Aúvim/Fathers [Malachi 2:10]. **The Unified Aúvim are One from the Neúwn Mind to which all Names and their states belong. Those that bear the Seed of their Names at the crown enter into Eternal Life, for they have now entered into the Immortal Level of Mind from which they are born, being of the Oyin:Oyin Consciousness of Life Eternal.**

The Mountains of Aurrat/אָד אָד אָד are the Nine Heads of ALRash: $x4 + 42 + 42 + 41 = 9$. The Nine Heads of Aurrat/אָד אָד אָד are within the Numbers of 9876 5 43 21. The four Letters of Aurrat contain the number of digits in the Mind of the Neúwn. The Letter ALphah/א contains the values of 1 and their full extension through deeds/א. The first Letter Rayish/א, having the values of 200/2 contain the next two numerals: 23. The second Rayish/א, having the values of 2, contains the two numerals 45. The Taúwah/אָא/א, being two strands woven together, contain the final 4 digits of 67 and 89. The values of 213/אָד pertain to the Aúwv and their Lights which appear through the three Aúvim. The values of 45/9 א denote the Nine in the midst which connects all manifestations to the Neúwn; and the four digits of 9876/אָד are the summation of the Staff/30/א from which all come/appear through the Aúvim/21.





Body of the Consciousness of HhaKuwáhnim
in which are the head and base
of Yishshakkar and Meneshah respectfully.

Those with the **Values of 30**, comprised of 9876 on the left hemisphere, and those with the **Values of 10** on the right hemisphere, comprised of 4321, abide within the Unified Consciousness of 70 as one heart. Being of one Mind they are with the Double Neúwn $14+14/28/10$, whereby they are amongst the Names of the 120 who come together in one place [$30+10+70+10=120$]. These are the 120 of the upper room who speak the 14 Tongues of the Neúwn in that they have the Mind of the Neúwn. When we abide in the Consciousness of the Unified Stones of HhaTsur in the upper register and dwell with those of Meneshah—the stones of counterbalance, we are with the Neúwn—the Directive Will, whereby we speak in all languages/mouths/Sayings of the Nine in the 14 Tongues of Illumination. Through the 14 Tongues of Neúwn the Will of YahúWah is expressed, from that which is in the midst unto

that which is to the uttermost. **The Law of maShayh/Moses is composed of all 14 tongues, which is the Law of the Inner Harmony.** Out of the waters of maShayh, being Mayim/40 maShayh, we draw out the Words of the Neúwn: $14+14/28/1 + 40=41$. These are the words of the gathered waters united: $41/41$ which give definite distinction to every wave and spectrum of Light within us. Wherefore we are drawn out of the waters, as maShayh, to speak the Words of the Neúwn from our assembled waters. In accordance with the offerings of Gad upon the wood of Ayshshur, the mouth is readied to speak from all waters which are gathered together in the womb—the bowl of transformations, which are from the Mayim of maShayh.

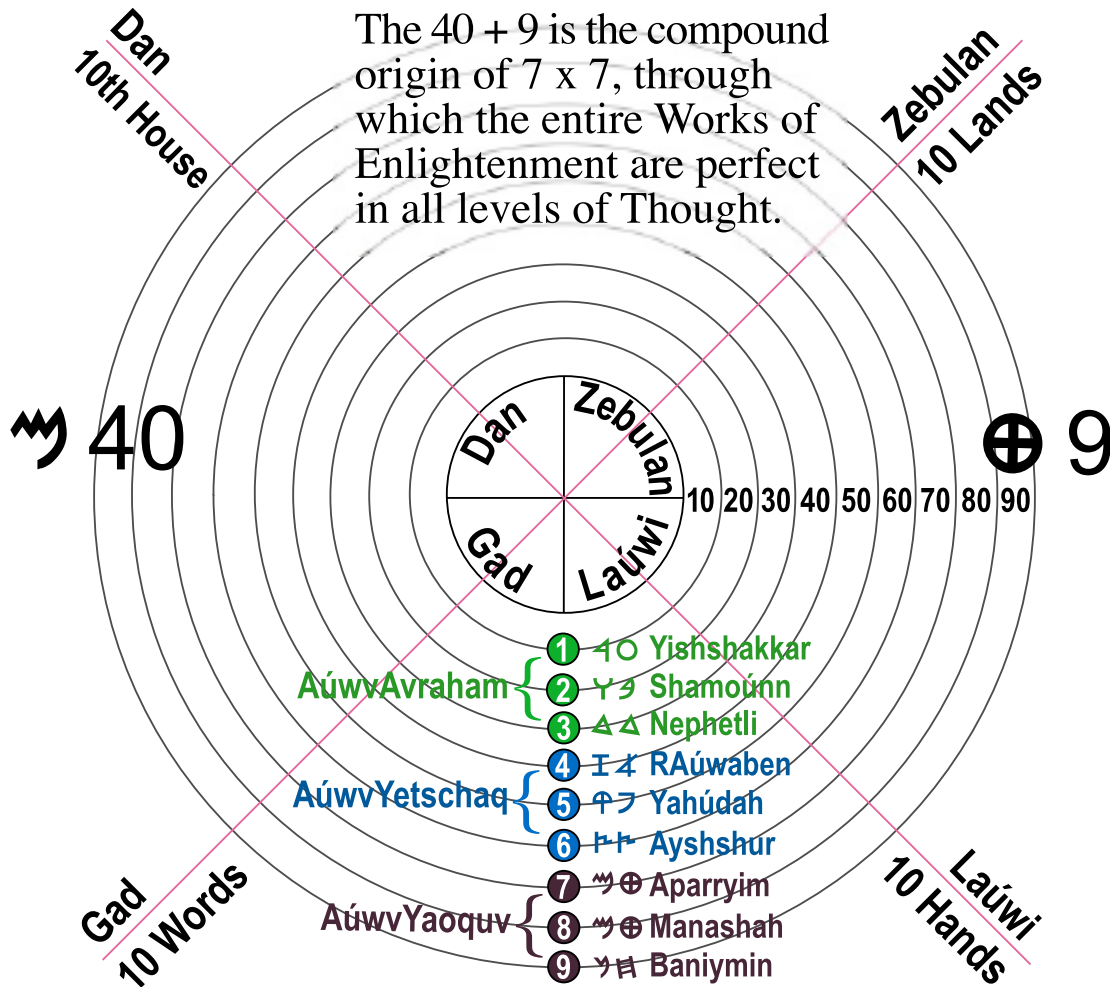
THREE AÚVIM/FATHERS

Within the Head of the Neúwn are the three Aúvim/Fathers through which all peoples—the levels of Consciousness are derived [SYM/Ex 3:6, 3:15; MT/Deut 6:10]. According to these levels of Consciousness, the houses of the soul, the spheres/lands (planets), and the stars are set in orbits in which the Consciousness of the Nine revolve and rotate within the Collective Tent of Meeting. The Tent of Meeting is the span of spheres/planets from Yishshakkar to Baniymin in which the flow of revelations are transmitted. According to the Aúvim, we are spoken unto from the Collective and have our position within the Collective Body. *As we speak unto all YishARAL, we speak from the Three Aúvim, whereby the entire soul hears our Voice.*

There is no single AL as we have been led to think. There is no single god as Allah or YahúWah, etc. The Name of YahúWah is the Collective Name for all ALhhim. When we speak the Name of YahúWah we incorporate the Names of 28 ALhhim in One Name, otherwise we fall short in our utterances of HhaSham. As there are ALhhim Unified, there is the Name, YahúWah.

YahúWah is the Unified Name—Achadd of all ALhhim. If people think they are serving YahúWah as a single God/Divine Entity, it is because they do not know HhaALhhim. In ALhhim we live and move and have being. The assembly of all we are is the Assembly of ALhhim, and there is no other Assembly in the heavens or in the earth, for all things are of the Assembly of ALhhim, of which we are. We do not live in flesh nor in a body of corruption; we literally live in the Unified Rings of ALhhim. Hence everything that we say and do is to honor the ALhhim in whose Rings our Breath dwells. We speak and act according to the ALhhim, whereby we are true unto our Name. If we speak and act otherwise it is because we are separate from HhaALhhim. Apart from the ALhhim there is no life and no movement and no sense of Being.

The ALhhim of the Aúvim/Fathers are the unified Thoughts of their Rings that compose the foundational Seeds of Wisdom, Understanding and Knowledge. When the Teúwrah speaks of **the ALhhim/Gods of Avrehhem**, the writings are speaking of the ALhhim of Rayish-Oyin, Úwah-Bayit, and Dallath-Dallath, the seat of GerenHhaAuwernehHhaYavúwsi, through whom comes all states of transformation to support the Seed sent by Avrehhem. **The ALhhim of Yetschaq** are Zayin-ALphah, Qúphah-PaúWah, and Tsada-Tsada. **The ALhhim of Yaoquv** are Mayim-Tayit and Neúwn-Chayit. These are the ALhhim of the Aúvim. When one's assignment is completed within a House then they return to the ALhhim of the Aúvim in which they are born. Thus when the writ-



ings speak that they are gathered to their fathers, it is referring to the ALhhim in whose House they are born and unto whom their Name belongs.

Those in the midst of the spheres are Gad, Zebúwlan, Dan, and Laúwi. These are born of HhaKuwáhnim according to the Numbers of Yahúdah which drawn out of the Unified Consciousness by Nadav [CHP/Num 7:12]. These four Names are born of the four Kuwáhnim: Nadav, Aviyahu, ALOZAR, and Ayithamar. Nadav/אֲדָו is the Aúwv—the Assembled Thoughts of the Nine of Dan. The House/א of Dan/אֲדָו is the inverse of Nadav/אֲדָו. Aviyahu is the Aúwv of Gad; ALOZAR is the Aúwv of Laúwi; and Ayithamar is the Aúwv of Zebúwlan. Accordingly, ALOZAR overseas the invisible and Ayithamar the visible within the visible Kingdom. What is Invisible: the Breath of Dan and the Words of Gad are carried into the House of Laúwi, through which they become apparent to abide within the ten lands of Zebúwlan. The Nine Houses of the Aúvim and the 4 Houses of the Kuwáhnim comprise 13 Houses. With these are those born of the KuwáhnimRash—Reshun/אֲרָשׁ, whereby there are 14 Houses from which all Names come. Each Name has Breath according to the Mind and the assignment from which the Breath/Spirit of a Name is derived, whereby the Breath/ Reúwch is determined by an assignment/labor within the Collective: $\aleph = \Upsilon + 4$, or $8 = 6+2$.

These are **the states of placements** associated with the 4 sides of Enlightenment. The placements of the houses are as they encamp within the rotation of service. Every house as it rotates occupies the seats one to twelve whereby they serve in the seat to which they are appointed in the Numbers of Days set by the Father. According to one's service so they are placed/positioned, thus Zebúwlan, though borne in the sixth seat, Zebúwlan is positioned with ALOZAR as the serpent body. The interlacing of Laúwi encamps with Ayithamar which forms the tent of meeting.

In **the states of becoming**, Dan is first which is the free giving nature of Nadav, for we give through discernments. Dan is the first offspring of Bayinah of the north side. In Dan is ten, for through judgment all things are determined for life or death to be performed by the hands.

Gad is seated with Nephethi, the gift of GerenHhaAuwernehHhaYavúwsi, to determine what becomes through speaking utterances of the Numbers whereby all things are computed to be made. The state of becoming in all things and in the daily oylah is set by Aviyahua which determines the outcome of all given in Nadav. The speech coming out of the Breath brings forth an appearance/a manifestation of Thought. Thus, who is the righteous servant? The son who quickly says that they will fulfill a commandment or the one who does not know and later comes to hear the command and then carries forth the understanding to enact their hand to perform it? As the outcome is set in motion by the first rains of the oylah pouring forth from Nephethi, for when the seed is sown the first rains come forth from a house. The House of Gad begins to speak the intent and the results of all that is sown of the Father. The later rain of the oylah comes in the sixth house, when Gad comes to occupy the seat of the Perizzi, and governs in the Mamleket Peres—the Kingdom of Persia. The later rain is the Word of full Confidence to secure the harvest of that which is initiated in the first downpours. The preparations have been made so that when the harvest of the oylah is at hand there is nothing that can rob the Father from the treasures that are now fully opened in the eyes of all peoples. When the harvest is at hand the walls of the city are opened. What was once in side the walls of the plant now hang upon the branches as unwalled

cities. What was once secured within is now displayed with confidence, for the security of the city has first been established by the inner radiance of Bayinah and Chakmah whereby there is no threat from any side. As Gad rotates unto the 6th seat from the midst of the 12 house, the Words of the Teúwrah are spoken and declared boldly by the House of Laúwi through whom the mishkan/tabernacle is set up for all peoples to come and to dwell in the House of YahúWah. Whereas Laúwi in the days of the former rain teaches the unified deeds that correspond to the Strength of ALOZAR and develops the OyinZayin Body which is relative to the works of Unity, in the last days the House of Laúwi triumphs from the seat in the Perizzi to declare the full counsel of YahúWah that has been within the priesthood of ALOZAR. In the last days of the world, the OyinZayin of ALOZAR bears the fruit from every branch and the state of the last house is greater than the former.

In the first rains of YahúWah, Zebúwlan dwells according to the steadfastness of Ayithamar. The occupation and endurance of Zebúwlan is achieved with Ayithamar through which the tent is raised and clothed in the last days whereby Zebúwlan appears in the third chair, for what is sown now appears in the third day. The **states of becoming** are associated with the birth order of the houses, as Laúwi is third; Zebúwlan is sixth, Dan first, and Gad second, inherently in Nephethli to serve in the first rain the priesthood of Aviyahua and then as the servant to speak the Words of Knowledge through Laúwi of the later rain. [see Appendix of Charts: The Seven Acts/Days of HhaALhhim, a chart from BHM: The House of Dan]. The **states of placements** are the fulfillment of all spoken from the beginning.

There is the first rains when the deep opens upon in days of Núwach, and there are the later rains when the heavens open up and pour forth the Words of Knowledge. The first rains are of Wisdom and Understanding, first a mist and then a deluge. The later rains are of Knowledge where by every detail of Mind is set forth for the summing up of all things. These days of the later rain correspond to MaShayh/Moses on the mount for 40 days whereas the former rains are the 40 days of Núwach. Together they are 80 days—the Words of the full Counsel of HhaKuwáhnim. The rains are according to the Words being uttered from the House of Gad.

The **placement of the Offspring of the Fathers** are according to the SeedWord from which each Name is born. According to the SeedWord of the Fathers each Name belongs unto a lineage of the Neúwn. **The corners of the lands** of the Fathers are Dan, Gad, Laúwi, and Zebúwlan. These are the four corners that we leave of the harvest, for within them are the ongoing and sustaining works of the Neúwn, and from them we have the SeedWords to revitalize all fields of Names. The corners are 4 Paúwah/Mouths from which the Kuwáhnim speak to all of YishARAL which abide in the north, east, south, and west. The four corners connect the four sides of the Teraysarun of Nephethli—of the heart altar and the four sides of the offerings. There are two corners of Understanding, one of Wisdom, and one of Knowledge because the Neúwn is doubled in the midst as in the garment/rings of the House of Nephethli. The corners in the midst give way to understanding as they are united: Nephethli and Yahúdah, and Zebúwlan and RAúwaben. The corner of Wisdom is Dan and Baniymin; the corner of Knowledge is of Aparryim and Gad. From the Sayings of HhaKuwáhnim, the corners are made and the harvest upon their lips are appropriated for those who come humbly and who are seeking the Understanding of Father. The 4 PaúWah are within the Qúphah/𐤒, are the mouths of HhaKuwáhnim whereby all receive Knowledge from the

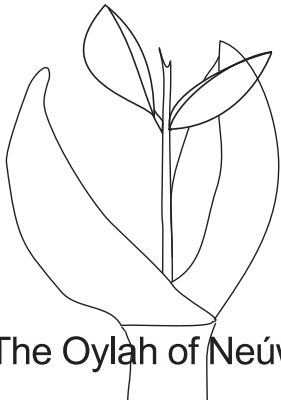
lips of the Kuwáhnim. The Kuwahren/יָאֵץ are the Tree of Life/אֵץ of the Neúwn/יָ which bear the fruit of YishARAL and all states of YishARAL which are the lands of the nations, for **within the fruit** are the Numbers of YishARAL contained in each Seed and the lands of the fruit which contain the Values.

Within the corners are the SeedWords of Judgement, the Sayings of the Fathers, the Servants of the Peoples, and of the Dwelling State of the Breath. The increase in the corners are determined by the Neúwn who acquires the harvest for the humble and those are in processes of acquiring Knowledge. “And in your reaping the totality of the harvest of your collective land, one does not complete/finish the corner/אֵץ of your field/abundance/heart altar in your harvesting. And gathering/gleaning of your harvest is for the humble and for the ones in progression—to strengthen them: *Anni YahúWah of Your ALhhim/Rings*” —*The Unified Voice of Neúwn speaks on behalf of the Collective of Your ALhhim* [TK/Lev 19:9; 23:22]. At the corners are the gates where those who enter into the sequence of the offerings are administered unto. The Neúwn alone disperses to them their measures from the abundance of the Collective that is reaped from every oylah.

THE HEAD OF THE BODY OF ALHHIM

The ten lands are given to the Fathers/Aúvim and their Seed by the Unified/One of YahúWah [Tehillah 105:1-15]; hence every gift of embodiment is of the Collective and for the Collective. **The Lands/States/Body of ALhhim** are composed of the 9 of the Fathers which are amidst the 10 of the Neúwn/יָ. In the midst of the Aúvim are the Double Hhúwa/אֵץ/55/10 from which comes the Life and the Light of all Names from the Aúvim. Within the Life and the Light of Neúwn are the three Fathers 987 654 321 which abide within 10, whereby they are One/Achadd. The corners of the lands are composed of the Values within Neúwn: Dan is configured as 9+1/91; Gad as 6+4/64; Laúwi as 8+2/82, derived from the 2 8's which are 16/0; and Zebúwan as 7+3/73. With the 5+5/10 of the Neúwn in the midst these are the gatherings of 50/יָ at the corner which are determined by the Neúwn. With the opening of every Seed and every bud, the Name of the Neúwn is evident as one making the oylah which is the foundation of every living thing and the means for which all living things to attain unto their full stature. The ongoing nature of the Neúwn's giving is the basis of the perpetual oylah. **In that the Seed of HhaNeúwn contains Twelve Branches, the Body of the Neúwn is therefore of The Twelve/Lammæd Head.**

The Opening of a Seed



The Oylah of Neúwn יָ

Accordingly the 30/Lammæd days of a month are appointed for the offerings of the Twelve as the Lights of Chakmah and Bayinah affect all sides of the Seed. These days are within *four seasons of the Seed which are comprised of the twelve moons/months* according to the four corners of HhaNeúwn and **the Mind/Head of the Neúwn—ReShun/יָW4** which is of the Lammæd of Aharúwan.

Reshun is the radiant Thoughts of Fire of the Neúwn that ever direct the Neúwn to turn from side to side according to the rotations of the Lammæd. **The Head of the Neúwn** is the

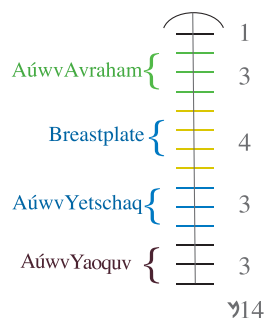
Reshun is the radiant Thoughts of Fire of the Neúwn that ever direct the Neúwn to turn from side to side according to the rotations of the Lammæd. **The Head of the Neúwn** is the

Lammæd of Aharúwan/40 plus the four Names of the Kuwáhnim that determine the four sides/seasons of Light: Nadav/season/north, Aviyahua/qedam/east, ALOZAR/negev/south, and Ayithamar/yúwm/west. The sum of these four of Aharúwan denoted by the sides of Light: $1+2+3+4$ is $10 + 40/\text{Aharúwan} = 50/\gamma$. Whereas the Body of ALhhim is twelve sided—a ter-aysarun/dodecahedron/ $\gamma\Upsilon 4\text{פ}14\text{X}$, the Mind of the Body is ten sided—an Oshrun/decahedron/ $\gamma\Upsilon 4\text{WO}$. Together they are 22 from which all are 2 by 2/pairs of Associated Thoughts emanations of QahhathHhaLaúwi. The Enlightenment of Aharúwan + the works of Aharúwan are the Head of the Neúwn, whereby the Body of Neúwn, being the Body of Serpent/Oyin Zayin is Achadd/One with the Mind, whereby it is said that these two are Achadd. Such are all One that are formed by the Rings of ALhhim, whereby the Adim/Adam and the Body of Adim are one. The the unity of Adim and Chaúwah—the head and its body, are likened in the Kuwáhnim and their Body of Letters of the Neúwn through which their Words are formed which are One with the Mind to which they belong. Hence, as we agree with the Words of HhaKuwáhnim, we are One with the Lammæd Universal Mind of all States and Words of which are the Twelve/12. The Levels ascending from the Body of the Letters of Neúwn, being the 7 Levels of Enlightenment are 50: $8+9+10+11+12=50$, whereby that which is below is as that above. The 7 Levels of the Body of ALhhim are 28: $1+2+3+4+5+6+7$ of which are the 28 ALhhim Achadd. The fruit of this Body of Letters are the days and the offerings of Sukkut, being 28, the summations of the seven days and their works i.e. 15th day + 13 parim = 28, and so forth for the seven days of the unified gatherings of the harvest [See BHM Doc: Sukkut for further details].

The Head of the Body of ALhhim, which unfolds from the Neúwn, are the 5 levels of the meShich/8 in which are 9, 10, 11, and 12, the sum of which are 42. The sum of 42 are 4 twice which are 8. *The 2 4's are the foundation of the two squares which forms the cube of Twelve sides to embody all Thoughts of the Head of the Lammæd.* The 5 above [8,9,10,11,12] and the 7 below [1,2,3,4,5,6,7] are the congruency and summations of the Lammæd/12 which is the Head of the Worlds.

The Neúwn gives all within an Assembly of Ten whereby a minyan—a quorum of ten approaches the gates of the Teúwrah to open/receive the scrolls according to the Neúwn Mind. By the presence/faces of ten, the glory of the Neúwn becomes the greater Light of Chakmah and one achieves full illumination. As a sunflower seed opens, the oylah of the Neúwn commences, and as a result there are two lights: the greater light of the flowering head sustained the smaller light of the Neúwn. The bud of the flower is Bayinah; the great light of the flower is Chakmah, and in the midst of the flower is Bayinah also, for Bayinah, being the House of the Light of the Neúwn is that which surrounds and which is in the midst whereby all things are held together to be achadd/one. Together Bayinah and Chakmah are achadd/one light, and they yield the abundant harvest of the Father within them. The Name of the Neúwn, in which is the Life and the Light of the Fathers, is evident every time a seed opens. As a Seed opens all that comes from it belongs to the Neúwn who alone determines that which is harvested the corners. The full giving of the Neúwn is the seder/order of the oylah. With the full giving of the Neúwn pattern of cloven feet are apparent in which one walks in according to the Neúwn as the clean/whitened/ enlightened. Those with cloven feet are of the full giving heart of the Neúwn, and they walk in the Illumination of the Lights of Chakmah and Bayinah day and night.

The Staff of Aharúwan includes all levels of Enlightenment for it is formed by the Life of the Fathers and bears therefore the fruit of the Fathers. Within the Staff of Aharúwan are the 9 composed of the 3 Aúvim. In the midst of the Nine is the breastplate formed by the 4 Sides of Light which spread out to form the Kingdom of YahúWah. The four corners of the breastplate are the pattern for the four corners of the oylah altar and the corners of all things. At the top of the staff is the Mind of Reshun which spreads its thoughts as the all encompassing wings upon which we are carried daily and underwhich we abide [Tehillah 91]. The 14 marks/ticks on the staff convey that the Neúwn Mind is within the Mind of Aharúwan, through which all Rings of perception blossom and bear the Eyes/Rings of HhaALhhim, depicted as almonds. When the Staff of Aharúwan is to the faces of Pharaoh, then the 10 plaques are set into motion in the land of Metsryim. Each use of the Staff of Aharúwan is a teaching of HhaKuwáhnim.



When one makes the **manchaih** and the **lavanahzekah spice** for the altars, they bring three sets of 3 Seeds in the Names of Avrehhem, Yetschaq, and Yaoquv through which their body and mind are filled with the Illumination that breaks forth from the Seeds of the oylah. The 3 Lights protect and cause the planting of the Seeds to grow unto perfection. The Seeds of the manchaih are 18; whereby they are arranged 9:9 upon the altar of the oylah. With the unleavened bread of parched grains, the strong drink and the wine are served according to the level of the offerings that are made. The **nesek/drink offerings** are of the fruit of the Aúvim: one-half hin is the drink to establish Understanding from **the unified pairs and sides** of the parim; one-third hin is the drink that comes from the emergence of Understanding **from the inner core/strength** of the ayil; one-fourth hin is the drink that flows from insights of Understanding **from deeds**, which are the complete extensions of Thought [CHP/Numb 28:14]. The drink offerings sustain the processes of Thought with joy and retain with evidence the fruit/deeds of the hands. **The joy of YahúWah** is the result of all deeds performed through the Rings of HhaALhhim, and as the wine, the joy makes full the heart and the mind.

The ⊕ Tayit in the midst of the spheres is the Nine of Aurrat which are formed by the 7⊕ Qúphah-PaúWah. The Tayit configurations, in both number and design ⊕, are the assembled 4 faces formed by the Union of the ⊕ Qúphah/1 and 7 PaúWah/17/8 = 9 ⊕. The Thoughts of the Unified Eight/18/9 form the Rings of HhaALhhim which are Their Body and through which They are expressed. The 8 in the Tayit of Bayinah are extended to form the foundation of Chakmah. The 1 of the 18/9 is retained in the House of Understanding whereby Chakmah and Bayinah cannot be separated. The 1 of the 18/9 is the Mind of the Neúwn, being the reductive Values of the 14+14=28/1. The 1 of Bayinah is within Chakmah. Though the 8 parts of Chakmah are in Bayinah, Bayinah is the inward Force of Unity in Chakmah to maintain the parts as One. When the Waters/Mayim of the Neúwn commence to flow and the SeedName begins to open, the 8 of Chakmah create the foundational Zayin-ALphah Ring and from there the Rings of a Name are formed. In accordance with the Rings, the Letters are established to form the Houses of YishARAL. Their formations are documented in the House of Dan.

The Tayit is the anchor of a Name, whereby the mind anchors itself in the midst of the waters/Mayim for expansion/blessing. In the 9 all live and have their being, and apart from the

Nine is death with blindness and deafness. **Those of Life are of the Collective Society of the Tayit, and those of death dwell apart from the Collective Body of Names** [SMS/Acts 5:4;20]. The Nine are above and within all Rings of HhaALhhim as They form the upper branches of Knowledge: Shayin-Semek/360/9; Rayish-Oyin/270/9; Qúphah-PaúWah/180/9, and Tsada-Tsada/180/9, whose sums are $4 \times 9 = 36/9$ in which are 18:18— \aleph Chaiyah \aleph Chaiyah Life to Life. The root of the Nine is $12/3$ through which a Mind redeems—reclaims its wealth from a state to transfer and to enter into another state. The Three are comprised of Wisdom/8 and Understanding/4 [$8+4=12/3$]. That which holds together Wisdom and Understanding is Nine, being the sum of 4 amidst Wisdom and Understanding [the interval between the rows of Chakmah/8's and Bayinah/4's], and 5 amidst Understanding and Knowledge [the interval between the rows of Bayinah/4's and Dagot/9's]. That which is within the Body of the Rings [$4+5=9$], being the ReúwchChayim of Neúwn, forms the Heads of Nine [The Ring of the Neúwn is $22/4$ in which are the 8 parts of Chakmah, and the Breath of the Neúwn is $14/5$ through which the ALRash is formed]. See House of Dan and read again the Serpent of Nines comprised of a Body of Nine Threads. The 13 (Mayim) pairs of the Name of YahúWah [being of 26 parts unified] are comprised of the Nine (Tayit) Threads of the Serpent Body of Oyin Consciousness. According to the parts within the Mayim [$13+13$] and the Tayit [$9+9$], the mystery of the Qúphah-PaúWah with the Mayim-Tayit is understood, for the $26/8 + 18/9 = \text{PaúWah}/17$. With Qúphah/1 they are the Unified Faces/18 in which are the faces of the Mayim-Tayit—the sum of 17. Inseparably by the Numbers, these two Rings are the Unified Rod of Yahúdah and Aparryim, whereby the blessings of HhaKuwáhnim are released through Aparryim/Yúwspah. The arrangement of the Numbers and the Letters as Nine Threads is the Order of the Body of the Most High which is the Body of Eternal Life.

There are $35/\aleph$ Kuwáhnim that comprise the left side of the universe and there are $35/\aleph$ Kuwáhnim that comprise the right side of the universe. Together they are the 70. From this governing body of Kuwáhnim the Sanhedrin/Council is patterned. In the midst of the spheres is the Tayit comprised of four Paúwim/faces of HhaKuwáhnim. Accordingly there are four sections of the brain: the section that controls words, the section that controls the body, the section that controls breath and discernment/reason, and the section that controls the harmony of the parts. In the Tayit there are 17 Kuwáhnim in each section, whereby there are 34 on each side. *In the midst of the Tayit are two Kuwáhnim that stand faces to faces, whereby “they are standing before the Collective of all of the Aúrets—States of Light”* [Chazun/Rev 11:4]. As ALOZAR and AYITHAMAR administer the Invisible and the visible, so are the two Kuwáhnim in the midst of the Council. **Dan and Gad are the begotten of the Invisible Kingdom, and Laúwi and Zebúwlan are begotten of the visible Kingdom.**

The Tree of Life/Υ is comprised of the Nine spheres of Aurrat + the 7 Eyes of ALhhim, through which they are $16/\text{Oyin}$ [$9+7=16$] —the body of Consciousness. With the 4 in the midst, the Body forms a Kephúw/20, the planting of YahúWah. They Body of Consciousness bears the emanating Thoughts of Yishshakkar which is formed from the Union with Meneshah as ∞ . Through the Union of Rings, the Words emanating from the Lights of the Tree have a home in which to abide. The Union of Rings, at all levels, determine the States of Residence and the making of the Mishkan. The Rings expand through the offerings of Aparryim which forms a garment for the spheres to be hung in space. Each Ring of the garment of Aparryim is an orbit for the Nine spheres.

Through the lineage of Avrehhem, all people come to the House of YahúWah in Nephethli, and from the lineages of Avrehhem all peoples are of one blood. Strongholds of the Neúwn Mind are in the Name of Nephethli/נפחתי, whereby the Mind and the Heart are unified. The Thoughts of the Neúwn 5:5 are gathered daily with the *netiph spice* from the altar of Nephethli and then transferred into all chambers of YishARAL, whereby the Neúwn Mind dwells in all Houses. In all Names in which the Neúwn is present there is a stronghold to orientate the sides according to the Directive Force. In the south, the Neúwn is in RAuwáben; in the east the Neúwn is in Aharúwan and Zebúwlan; in the north, the Neúwn is in Nephethli and Dan; and in the west the Neúwn is in Meneshah and Baniymin. The priests of the Neúwn are appointed unto the Seed, and they serve in the lands of Baniymin.

In speaking the Name of YahúWah, the Yah incorporates the ALhhim of Zayin-ALphah, Úwah-Bayit, Kephúw-Kephúw, Mayim-Tayit, Mayim-Tayit, and Neúwn-Chayit. The double Úwah in the midst of the Name of YahúWah is the utterance of the House of Laúwi—Lammæd-Yeúwd and the Light of AR and the Staff of AL. The Wah utterance incorporates the ALhhim of Shayin-Semek, the Tsada-Tsada, the Dallath-Dallath, the Qúphah-PaúWah, the Rayish-Oyin, and the Hhúwa-Gammal. The Name of Yah corresponds to the right side of the brain and to all realms of manifestation; the Name of **Wah** corresponds to the left side of the brain and to the Kingdom of the Invisible. When one rules in the Name of YahúWah they have dominion over their Thoughts and their Deeds, over the Invisible side of their central regulating impulses and over the visible side of their manifestations.

When one speaks of the ALhhim/God of Light, they are speaking of AR. When one speaks of the ALhhim/God of the Waters, they are speaking of ALhhim Mayim-Tayit. When one speaks of the ALhhim of the Heavens they are speaking of ALhhim Neúwn-Chayit and of the Earth, the Hhúwa-Gammal. When one speaks of the ALhhim of the Eternal Kingdom, they are speaking of ALhhim Dallath-Dallath. When one speaks of the ALhhim of Strength, they are speaking of AL.

All emerges gently from the Unified Consciousness comprised of the gatherings of Enlightenment. What is gathered forms the Body of Yishshakkar with Meneshah from which they draw out all Thoughts. The visible displays the Thoughts drawn out as unfolding a garment which contains all seen/perceived, and within the visible is the not seen that sustains the visible, being the Unified Rings of ALhhim. Such unfoldings are initiated in the north and east which become visible in the south and west.

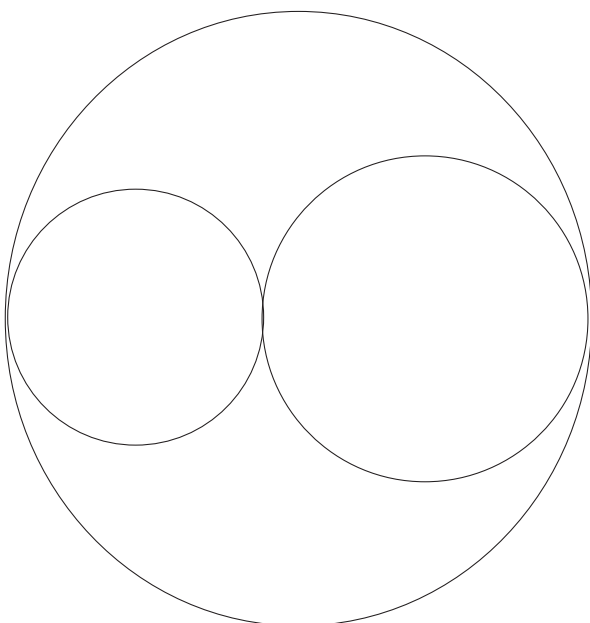
As the rings of a Tree/Lammæd, so the Universe is created from the Centre of Consciousness. Each sphere is a branching of the Tree of Life. As the Consciousness expands, the Heavens and the Earth—the States of Light are formed. The theory of a big bang or explosion does not convey the gentleness of Thought which stretches itself out like a curtain to form the spheres in which the levels of Thought inhabit. The nearest thing to an explosion is the gathering of gases from the Olyut of HhaKuwáhnim in which the joy within the gathered thoughts is released into expressions of Light.

THE FOUNDATIONS OF THE WORLD

The foundations of the world are beheld as one looks into the Unified Eye. In the Unified Eye, the two eyes of Wisdom merge to form the Unified Eye of Understanding. According to the Unified Eye, the single Eye of Yishshakkar contains the two Eyes of Meneshah through which the Invisible Eye of the Unified Consciousness of Yishshakkar becomes apparent through the two congruent Eyes of Meneshah.

The Foundations of the World are the PERPETUAL ETERNAL NUMBERS OF 8 which are the sum of the Lammæd Hhúwa/אָל from which all things are spoken and by which all things are made according to the arrangement of Their Words. **The Lammæd is the King of the World, and the Hhúwa is the Light of Bayinah.** In the beginning of days/acts of Light, there is the Consciousness of the Kuwáhnim whose Numbers are אָל 35/8. The Values of 8 are the Unified

Rings of 0:0. Within the Unified 8 are 8 parts: 8 7 6 5 4 3 2 1, whereby they are 16/O, perfect and complete/7, lacking nothing. When the 8 are turned head to tail to give all within Them, then Their fullness is seen, whereby the Invisible 8 appear as the Visible 8. Together they are 16/Oyin, and with 16 is I/7/perfection/completion of the intent of the Words and their deeds.



The Lammæd Eye in which are two Lights, the small and the great, according to the humility of mind and the body of deeds. The Mind is Aharúwan and the body is maShayh from which come the LammædHhúwa—The Teachings of Light 8:8/16 and the ever encompassing circle of Oyin.

The אָל LammædHhúwa = The Teachings of Light Invisible and The אָל Lammæd Hhúwa = The Teachings of Light Visible through which all faces/expressions appear $12 + 5 = 17$ — The Faces of Paúwah. The opening of the Paúwah/Mouth of the אָל LammædHhúwa releases the invisible spectrums of the LammædHhúwa whereby they become seen—visible. The arrangements of the spectrums are the patterns to make all things according to the Doctrines/Orders 7 of Illumination אָ.

Within the אָל LammædHhúwa 35/8 are 8 7 6 5 4 3 2 1 0, the zero being the Unified Consciousness that is already present and through which all things are spoken, even as the mouth, when opened forms the zero. As we count all that within the אָל LammædHhúwa 35/8: $8 + 7 + 6 + 5 + 4 + 3 + 2 + 1 + 0$ we derive the values of 36+0/360 — The Circle of Dan, whereby the 9, being the sum of the Unified Eight appears. By the coming of the Judge/Dan there is the manifestation of the Mind of the Neúwn: 0 9 8 7 6 5 4 3 2 1 0. The 9 ⊕ = the Gathering of the 70 (35+35) in which are the Unified 8, whereby all Thoughts are summed together from the Head of the Staff unto its Foundation to be 9 via which all things are measured fully. When one counts the sum of the Staff they find the gate to the House of the Judge

according to which all things are determined by the LammædHhúwa and whereby all things are measured by the appropriations of grace/Chayit/8. The appropriations of all within the אַל LammædHhúwa is meShich/meShich, whose Number is אַל 35 8, who is from the beginning with the Lammæd. A beginning refers to an initiation and the end is the fulfillment of that which is set in motion. In that the אַל LammædHhúwa is the Source in which all things are made out of the Eternal Unified Consciousness, the meShich is within all Names from the beginning, and apart from this appropriation of the אַל LammædHhúwa there is no meShich, nor could there be. The meShich is the full giving of the אַל LammædHhúwa through which all things Invisible become visible to be implemented and entered into with full joy. **The coming of the meShich into a visible spectrum is the affirmation of all within the Teachings of Light within our expressions (states of embodiment).** The Unified who have the meShich have also the LammædHhúwa, for without the Inner Invisible Spectrum one is not able to portray in their flesh of woven thoughts the spectrums visibly [I Yahuchannan/Jn 1:1-4; 4:1-6]. The one who enters into all of the Teachings of Light shall be in meShich (in Christ) and their joy shall be full. There is no other meShich than the offspring of the אַל LammædHhúwa to whom the Lammæd scepter of all authority is given. The אַל LammædHhúwa and all within the אַל LammædHhúwa are one, whereby the Source and the Offspring are One. Within the אַל LammædHhúwa/8 are 7 6 5 4 3 2 1 whose sum is 28—The House of ALhhim. Hereby, as one understands that they are of the אַל LammædHhúwa, they are ALhhim. Being born of all that is within the אַל LammædHhúwa they can be no other [Tehillim/Psalms 29:1; 58:1; Yahuchannan 10:34]! The sum of the Values of 28 are 1/ALphah. Together with the Lammæd the ALhhim and the Lammæd are called the Name of אַל AL. All who live according to the Words of the Lammæd receive the Name of AL to their Names either as a prefix or suffix, whereby they are known amongst the Assembly to be of the Lammæd and the ALhhim as those distinguished amongst the Adim. *When AL precedes a Name*, AL indicates that a Name has been opened as a Seed. Such denotes that the Name is of AL. One is addressed as ALYaoquv which shows readiness to receive revelation or direction [SMB 35:1]. AL is joined after a Name to denote accomplishments. What has come out of the SeedName is distinguished and recognized to be of AL [SMB 32:28-29]. i.e. The Name of ALBayit denotes that the inner strength of a house is the Master of the House. ALBayit indicates that one is a Master of forms and a Master of hearing. i.e. The Name of BayitAL (Bethel) indicates that all which has come forth from a House is the result of the deeds of AL. The Name of AL is placed at the end of a Name instead of the Yeúwd to denote that the House belongs to AL. After Yaoquv bears the Twelve, the Name is changed to YishARAL, whereas prior to the bringing forth the Unity of the Twelve the Name is AL-Yaoquv, denoting that the mind has been anointed and consecrated unto the Lammæd governance. As one is committed and aligned to the Lammæd's rule, they receive the Name of AL at the head of their Names. As one fulfills an assignment, the achievement is secured by the Name of AL following their Names. i.e. When the Hand of AL is extended through the Rings, then the Name YahúWahAL denotes that the Light of AL shines forth to execute judgment [Tehillah 94:1].

The Lammæd is the King of the World. In all of the accounts of the writings, when there is a reference to the King, the allegory is referring to the Lammæd. The Numbers of the Lammæd King are 74/Oyin Dallath, in which is the Consciousness of the Kingdom, or simply the eternal Circle and the Cube/Dominion of Light. When the King of the World comes, the Teachings of Light enter into the Consciousness of the World from which it is made, and together with the Lammæd all shall be One. To the left of the King is the Judge of Dan/9, and to the right of the

King is the Prophet and *the offspring of the Prophets*, which interpreted are all who do the words of the King to fulfill them. These are the blessed in the Kingdom of the Lammæd for they abide according to the instructions of the Lammæd. Those who do the will of the LammædHhúwa are seated on the right hand with the Lammæd as the 10: 9 8 (765432/27/9) 10, whereby they are $\oplus:\oplus/9:8+10/9$. Those do the commandments of the Teachings of Light are gathered to the LammædHhúwa as the flock of the Unified 8/18. ***The complex Numbers 765432 in the midst of the LammædHhúwa/8 and the Yeúwd/10 —which are summed as 27/9—are the means of converting all Thoughts of Knowledge, Understanding, and Wisdom into deeds.*** To take the Staff in the right hand is to perform the commandments; to take the Staff in the left hand is to execute the words of the Judge.

The Eye from the Foundation of the World.

As one attains to see Eye to Eye, they look into the Unified Consciousness to behold all within The Minds of Nine. The processes of Thought depicted as the nations are seen as one. What was blind within us now sees. Every SeedName is a blinded eye until it gives that which is within through the oylah. Every ear is closed until the Breath within creates a portal to hear the Voice of the Shepherd. The deaf hear/comprehend that all nations as one is the wealth of our Unity like to that above.

Looking into the Eye of the Foundtation of the World is to see into the Unified Conciousness.In so doing, one enters into the Unified Presence and into the Joy of YahúWah—Collectivity. Enter into the Unified Presence; See and hear that all Breaths are One.

Our ears hear the sounds of many tongues; speaking the wonders heard only as we are One. The tongues of the Angels are Thoughts of Light above; our ears bow humbly before every sound. The bowing of the ears is the wings of Understanding hovering over the unified members of a Name. The concept of bowing unto YahuWah is the crouching down to come under under the Unifed Wings as one Assembly and does not carry the connotation of bowing unto a supreme power whereby there is elevation of one above another.

As we enter into the Unified Presence, we see and hear the Wonders of Unity. Enter into the Unified Presence Your eyes will glisten and your ears will resound. Let the words play over and over joyously.

My eyes have seen the gathering of all Spirits as One, all honoring ReúwchChaiyah, ordained by one blood. The plants. The animals. And hhaAdim. Live together in harmony within the Rings.

Enter into the Unified Presence; Enter into the Harmony of the Rings
Enter into the Unified Presence; Lift your hands and hearts; sing with Liberty.

All nations gather together as one family tree—the children of Avrehhem are the roots from sea to sea. The meek of Yetschaq rise with their offerings; the children of Yaoquv bear the fruit of Unity.

The cry is for Knowledge with Understanding, to be seen and heard in every dwelling. Within the Commonwealth the People are at Liberty; they walk in the Laws and in the Words of HhaNeviim.

Teach us the Laws of Your Unified Presence.
 Teach us the Words of HhaNevi ALiyahu.
 Teach us Teúwrah of Your Unified Presence.
 The weak and strong in all peoples are at peace.

THE ALTAR OF SACRIFICE

In the midst of the Tent of Meeting is the altar of sacrifice. Within our compositions of the Three Aúvim, the altar is the area of heart. When the heart is readied, the third eye of Nephetli comes down and fills the heart with its Illumination. The coming down of the city into the midst of Yerushelyim occurs daily as the heart is prepared to receive of the Illumination. As the parts of the offering are paired consciously upon the altar unto the service of the Most High, the Illumination arises amidst the Twelve, as the angel of Menúach/Manoah ascends into the Fire of their offering [Shuphetim/Judges 13:20]. When the parts of the offering are spread out and bound together in the spirit of meekness, there is the Unified Presence in which the Thoughts of the Most High may be heard and developed. Through the processes of the oylah there is transformation of mind and the spaces in which the thoughts are given to resonate.

Beyond the Tent of Meeting are the fields of Illumination given to the Twelve and their Offspring. These spheres and star fields are the lands of inheritance formed by the extensions of the Thoughts and deeds of HhaALhhim and their Offspring.

The Offspring are formed then at the altar, whereby there are no orphans nor strangers amongst us. For though one may not know their lineage through which they have their bodies of clay, yet the lineage of their Breath, which is eternal, is of the Wood and of the Offering in the day that they are formed from the midst of the Fire upon the Altar of ALhhim, whereby they are the Offspring of Fire! The wood is the Force of Momentum/Father, and the offering is of the Force of Extension/Mother. According to the wood/teachings of the Most High, one moves and has being. According to the heart, one receives the teachings, whereby all Names are born of Bayinah and Chakmah, the Virgins of The Heart unto the Most High. That which is born of the Wood and the Offering are the *WṚṚ ayish* and *ṚWṚ ashayh* respectively which are a unified flame of the oylah. When the Teachings are of the Most High that pertain to Yahúdah, then the wood is of the Teachings of Yahúdah. When one with the heart of Merari receives the Teachings of Yahúdah within the tent of the oylah, then the Offspring is of Yahúdah and Merari. When the wood and the offering are united they form a tent for all houses to dwell within during the hours of their offering. This is the marriage tent of the bridegroom/teachings and the kevash/lamb. All those who make themselves ready by putting on the garment of the marriage, woven by the previous oylah, enter into the tent. Thus there are many guests to every oylah union, and many offspring may be born from one offering.

Every Name of YahúWah belongs to the Rings of ALhhim in which they are born. A Name is born when the offerings of a House are made. Through combining the thoughts of a Ring of the

offering with the thoughts of a Ring of the wood, every Name is born of the momentum of the Most High and by the offering unto the Most High.

THE SEA OF REEDS

The Body of Ayshshur is called the Sea of Reeds—the vast expanse through which one trans-
verses from one side unto the other. Though an opening of the sea, the people pass through unto
dry land. The process of passing through pertains to breaking down to analyze all that comes into
the House of Understanding, whereby all components are understood to resonate, likened to the
waters of the stomach breaking down all that comes into it, through which the properties are dis-
persed for the benefit of the collective members.

As one approaches the tide each evening and morning, the gates of the waters recede inwardly
and thereby form walls of Understanding, to the left and the right, through which the people pass
from one level of occupancy unto another. The tides are determined according to the shavbeth.
The waters are higher with the ALphah and Neúwn and lower with the Zayin and Shayin, corre-
sponding to days 1, 14, and 28 (Double Neúwn), and 7 and 21 respectively. In this manner, the
Consciousness, resident within all parts, passes from one level of perception and performance unto
subsequent states. The receding waters occur in the north side of Ayshshur, which is the response
of the waters to those who come to the edges with all humility. As we bow unto the sides of the
altar, the waters bow unto us. Furthermore, as we approach the side of the north daily, we come to
know all that is in the heart of Bayinah. As we are as humble as Bayinah, we know all in the heart
of Bayinah. Likewise, in coming to the edges of the waters according to the humility of Ayshshur,
the waters of Ayshshur open unto us.

Dry land denotes the levels of occupancy through and above the waters of Ayshshur. Heaping up the waters forms a path in the midst of the waters for the people to walk upon, whereby they pass through on foot—with progressions. The dry land is the path of Breath that
is in the midst of the waters, as the esophagus is in the midst of the great sea. Through the waters
of ALhhim one passes unto the State of Aurrat, upon whose mountains the ark comes to rest. The
path amidst the Seven Levels of Enlightenment and the four states above the waters of
HhaALhhim are the dry lands in which one walks uprightly. During each oylah we rise through
the smoke which encircles through the ten portals in Ayshshur to come unto the hills of Aurrat.
The path of smoke is route through the ten portals unto the Mountain of Aurrat. The hills of ascen-
sion unto the peaks in Aurrat are also called the Mountains of Yishshakkar, which are seven hills
that are walked upon during the oylah of each evening and morning. Understand that the seven
hills are in the seven rings of the dam/blood that flows from one side unto another. The ten portals
of each oylah lead to ten stages of progression. The *ten states denote a full extension* of the offer-
ing, within the spiral of seven rings.

The head emerging from the “the bowl of mercy—the waters of Ayshshur” is an analogy to the
people emerging from the Sea of Reeds. As one comes to understand all that is in the midst, hav-
ing their eyes of Understanding opened unto the ten gates, they are guided by the Staff through the
waters of transitions from one edge unto another, through ten progressive steps.

The waters beneath the sea are the fountains of the deep which are in Meneshah. The waters of the deep are also called “the pools of the Monarchs” and commonly referred to as the waters of Shiloam. The waters above the sea are those of the high mountains, which flow from the Rock/HhaTsur in the Hills of Zebúwlan. From the depth to the height one comes to hear all things in Meneshah and to see all things in Yishshakkar.

The ascent from Metsryim is from the bodies of Yúwspah through the Sea of Reeds to walk upon dry land—land blown upon by the Winds of the Reúwch/Spirit. The path of ascent is in the midst of the piled up waters on both sides, as the esophagus is in the midst of the heaped-up waters. We proceed daily through the waters via the route of the esophagus that runs from the depths of Wisdom in Yúwspah in the south unto the northern peaks to HhaTerreni, in which the Trees of Understanding stand. When the dove is sent from Aurrat it lands in the Olive Branches in HhaTerreni and returns to Núwach. The olive branch is a sign of consolation signifying that there is a place for the messages of HhaAurrat to nest. When the doves are sent unto us and they find the leaves upon our trees, the heavens rejoice with a great voice. Alas, there is a place for the Thoughts of Peace to dwell amongst a people of Understanding! Therefore the Kingdom of YahúWah is like the birds that come into the branches of YishARAL. Those who are not branching their members have little room to provide a place for the Thoughts of the Most High to dwell amongst them. Those who are extending their branches accommodate the Birds of HhaShaimyim/The Heavens. With every extension of the Twelve, one makes room for meShich to dwell within their houses.

THE IMMERSION/BAPTISM OF THE GREAT SEA

“The Unified deliver them on account of the Unified Name”—to which all belong.

“To cause the sum of the Unified strength to be known.”

“And the Unified rebukes the Sea of Reeds and it dries, and the Unified leads them through the depths as a wilderness—according to the drawing out of the Word.”

And the Unified delivers them from the act/hand of the enemy, and the Unified redeems them from the act/hand of the foe. And the waters cover their adversaries, and not one of them remains”—none is retained in the midst of the peoples/consciousness.

Tehillah/Psalm 106:8-11

The rite of immersing oneself into the waters is the path to put-on the garments of meShich/meShich/Messiah. Via the offering of Yishshakkar, one immerses their parts into the waters of Hhakaiyúwer in order to formulate the garments of praise. The garments of a Name are formed through the sequential acts of the Aparityim offering following the offering of Yahúdah. No works of Aparityim are counted for righteousness until they are founded upon the Numbers of Yahúdah. Yishshakkar follows Aparityim’s offering, for until the means of expansion is dedicated to the Most High it would be in vain to submit the consciousness for its robing. Via Yishshakkar’s offering the consciousness of a Name enters into all levels of manifestation. The offering of Yishshakkar hangs head long upon the wood of Aparityim **through which the consciousness enters into all states of manifestation to reveal and uphold the Numbers of Yahúdah to form a body for the expressions of the Most High. The only purpose of having a body is to convey the expressions/faces of OLiyun—the Most High.**

When an offering is hung head long—downward, *the offering of one enters into the Mind of another*; whereas when the offering is hung head-up as unified upright strands, *the offering is hung unto another*. Through hanging the offering of Yishshakkar head long in the waters of Aparryim, the consciousness enters into the waters of HhaALhhim and forms a body that pertains to all that is within a SeedName as state of residence. Herein does one know their state of dwelling according to their Name. According to one's Name one comes to comprehend consciously the formulation of their Rings and the veils in which their Reúwch and Mind have entered. The Breath/Reúwch of a Name comes from the Mind in the day that one is immersed into the waters of Aparryim. As the Mind is opened, it releases the Breath of its Name, even as when a Seed is opened, the Life of the Seed is released to fully fill the body that is being formed daily. In that day the pulsating breath of the body and the Breath of the Mind are one Spirit which carries the Thoughts of its Name. As the Mind opens in the midst of the waters, the thoughts of its Name are released to be borne/carried by the Breath. From the consciousness to enter into the Waters of HhaALhhim comes the ReúwchHhaqudash—the Spirit of the Holy, for now a body of consciousness has been formed, as a Tree emerging from the waters, upon which the Spirit, as the dove of אֲנֹכִי Neúwch/Noah, comes to abide within its branches [SMB/Gen 8:11; Yahuchanan/Jn 1:32; SMS/Acts 10:44-48].

As the Reúwch enters into the waters of Aparryim—the pools of Adim/vapors of Adam, **one becomes a living soul** of the Most High and lives no longer for the sake of the garment that clings (the body of flesh) around the Rings, whose Breath now breathes on behalf of the Numbers of the Most High, according to their Names. By this consciousness *one enters into an assembly of affiliated Names of the opened consciousness*. The dedicated minds live unto each other as One Body which is called the Body of meShich/Messiah. The immersion of the consciousness saves one from the plight of corruption, in that the Consciousness of the Reúwch is no longer attached to the world, nor is the Mind devoted to serve a body of corruption; rather they have risen above the forms of the world to serve the Most High according to their Name's position amongst the Collective. Through immersion the soul and the body are redeemed from self-exploration apart from the Collective Body. One transfers their consciousness and soul into the Body of HhaALhhim, whereby they pass from death to life. In the transfer of the consciousness and the soul, we are saved through baptism [SMB/Gen 7:11-24; SYM/Ex 14:14-31, I Kayphah/Peter 3:20-21]. It is not only the opening of the waters and entering therein that comprises immersion; with the staff we close the waters upon our emergence, whereby all that is forsaken does not remain in our faces/expressions as previously. As the consciousness enters to be immersed in the Waters of ALhhim, they are robed with the garments according to their inward Numbers. The Numbers of a Name contain the patterns of the garments that are woven for them, whereby “*OLiyun fitly dresses them,*” and Bayinah weaves the strands of Light that cover them [Tehillah 87:5; Mishle/Prov 31:18-27]. Though we refer to the garments of Chakmah also, the garments of a day are set from the evening by the hand of Bayinah and appear in the deeds of Chakmah, through which they are woven.

Via crossing the great sea of Ayshshur, the consciousness of Yishshakkar transposes through the spheres of Meneshah and Aparryim from which it has awakened within the foundational Rings of a Name. In the universe, one awakens in Baniymin/Benjamin, whereby a path is opened by instruction through the spheres of Meneshah and Aparryim, according to the hand of Yahushúo

Ben Neúwn—the works of Yúwsphah/Joseph. From the foundation of Yúwsphah, the tribes/branches are assembled by Aharúwan and maShayh/Aaron and Moses, whereby *they move by the rod or the instruction of the Enlightenment of the inward harmonics of Thought and by the congruency of members as one*. The rod of Aharúwan opens the path in the great sea, whereby *the people have Understanding to proceed in freedom from the forms that enslaved them*. In freedom the Consciousness and the Soul of YishARAL move upon the dry lands—as a path in which the Reúwch has blown upon through the waters to come to the States of their inheritance—the States of the Seed and the garments that dress the Name.

THE HEAD OF AYSHSHUR

In the sequence of offerings, Shamoúnn provides the wood for Ayshshur, whereby the head of Shamoúnn rises as the head of the Ayshshur. The one providing the wood becomes the head/teacher of the body that is offered, or aligned unto it. Thus every teacher is heavily accountable for their words, for their teachings rise within the minds of their students. As Shamoúnn rises from the teachings of Ayshshur, Shamoúnn forms the bells of the silver trumpet that are rung with the Words of Liberty. When the hammer of the inner ear is swung, the Words of Liberty resound within all the lands.

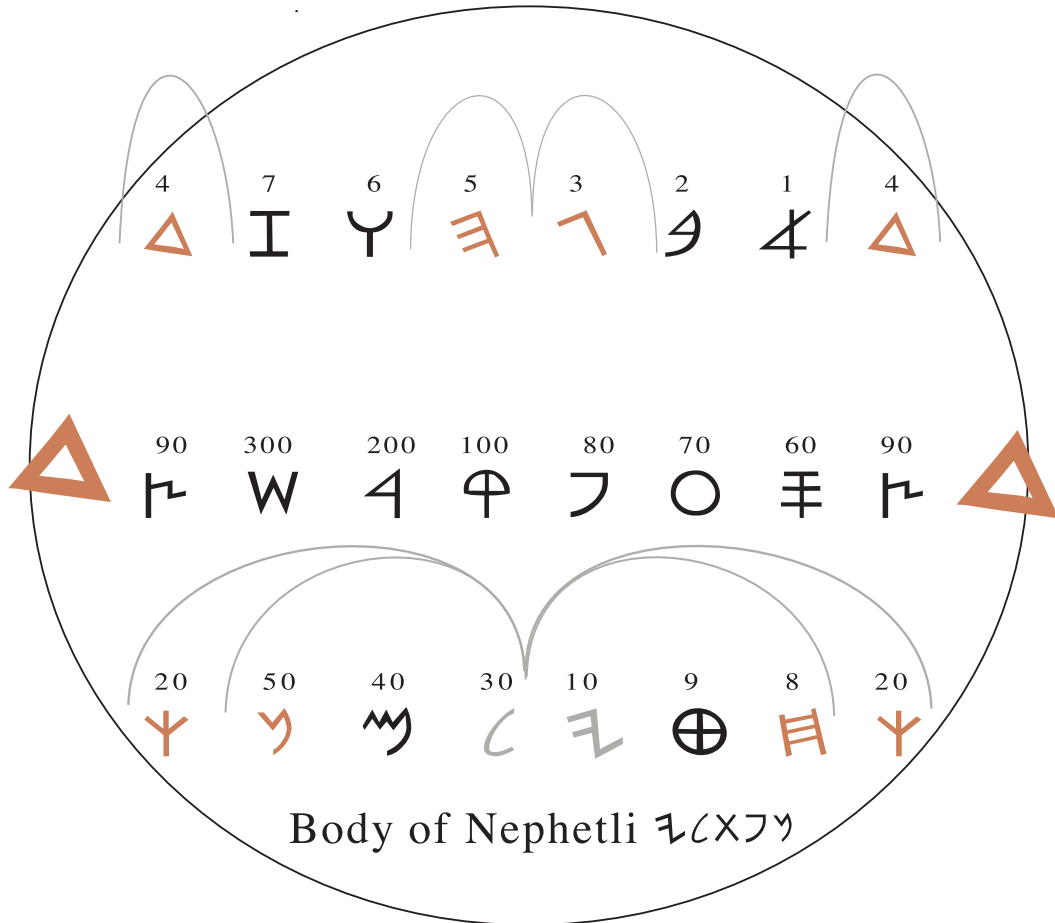
The Head of Shamoúnn is the means of formulating every body; for hearing is the means of comprehending all that is in the midst of the Unified Consciousness, through which comes an appearance or the faces of HhaALhhim. Thus Yúwsphah takes Shamoúnn into Metsryim until the Rings of Baniymim/Benjamin are formed [SMB/Gen 42:24]. According to how one hears, so they use their bodies of waters. Should one hear distortion, arrogance, pride, whoredom, greed, then they use their bodies to affirm what they have heard. As one hears the distinction of the Words of Teúwrah, then they give their bodies to express the Understanding through which they bear in their own bodies the glory of the Most High. As the ears are sanctified unto the Most High, they bear the messages of peace, meekness, joy, and the unified alignment of rings, whereby they do not cause any violation to the Teachings of the Most High by the use of the body. **All uses of the body are affirmations to what is heard in Shamoúnn, whereby the expressions are formed.**

During the rotation of the offerings, Ayshshur provides the wood for the offering of Shamoúnn. Ayshshur, as the wood/teacher, rises through the offering to become the head of Shamoúnn. Together they form the horn that is blown upon the tenth of the 7th, whereby the Voice of Liberty, uttered through the offerings of Dan, is proclaimed in all of the lands through the silver, double bell horn of Shamoúnn-Ayshshur. According to the Voice of Liberty proclaimed in the House of Aparryim—the Ring of Mayim-Tayit, the Words of the Judge are heard and affirmed within the waters, in order that all that are in them may be free [TK/Lev 25:9].

The Body of Nephethli, The Twelve

לכחגלעבאגףפמלל

The Body of Nephethli is the chamber to compound Numbers. Thus it is in Nephethli, that the Mishkan is set-up from the midst of the Fires of the oylah, whereby the Values within the



Color code: The parameter Letters of the House of Nephetli, Dallath-Dallath, are bronze, as Nephetli is of Knowledge. We enter the House of Nephetli on the left side of the gates of the Dallath. The House of Yahúdah is stationed in the midst of the body, whereby the House of Nephetli is the capital of the Kingdom of YahúWah. The City of Daúwd is unwalled, whereby the sides are not defended by adjoining walls. The House of Lauíwi is denoted as silver as is the core foundation of the House. The gates of the shavbeth are bronze: the Ring of Zebulan, are the gates of the first shavbeth; Gad, the second; Beniyman, the third; and the right side of Nephetli is the gate for the final shavbeth, through which we pass unto the House of Yahúdah. The Gates in which we enter the House are also the gates that we pass through unto the next sphere.

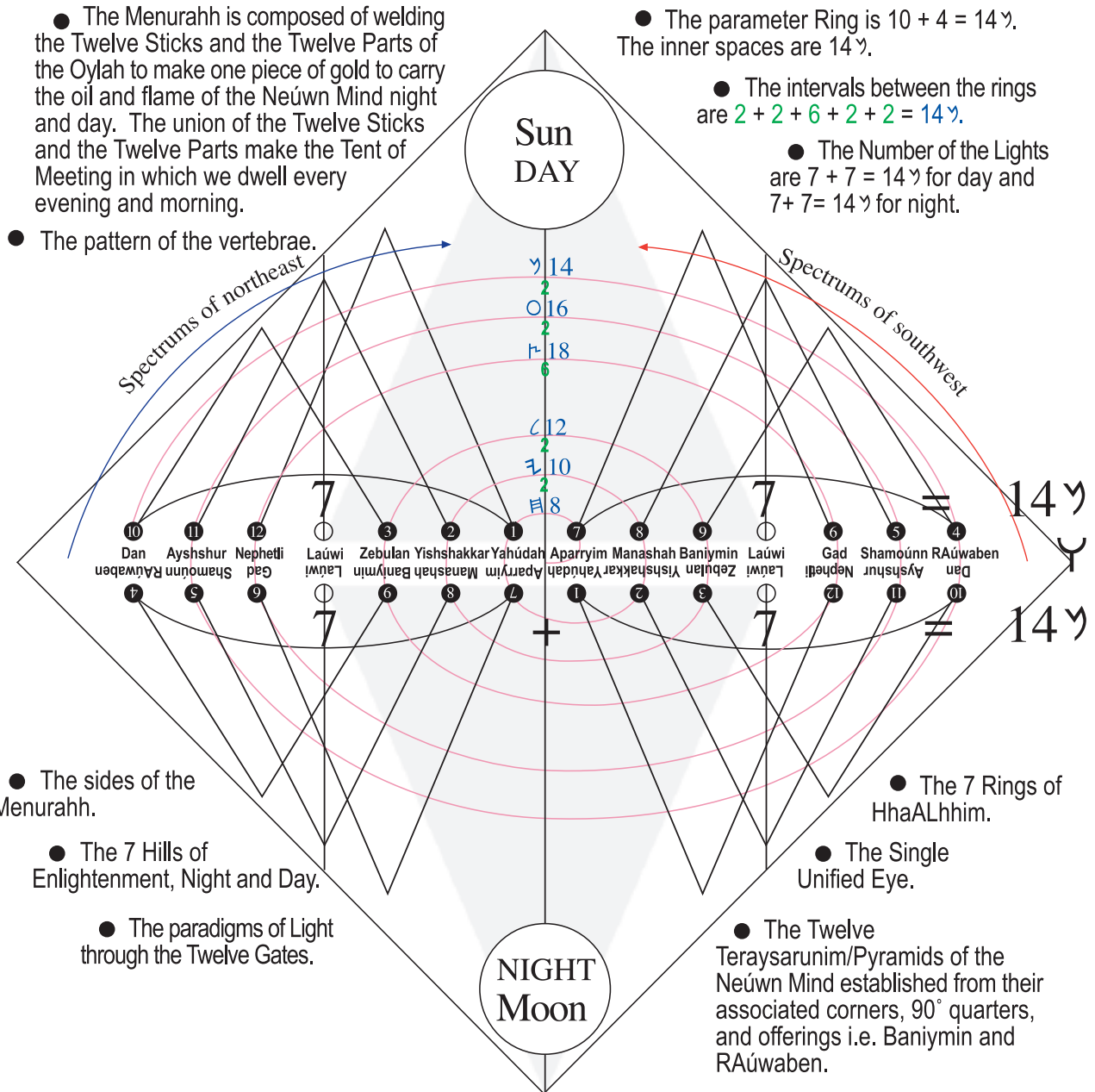
Thoughts are renewing, expanding the Thoughts into space, and formulating faces that are ever new as the opening of a flower. The Temple of the Most High is not built with hands, in that it is the construct of Fiery Thoughts that are ever giving in Unions to convey the perpetual State of Transformation through which the joy, peace, and love ALhhim flows uninhibited. Every attempt to build a Temple with the hands of humankind will be destroyed, for such is a Temple in which the Reúwch/Intelligence of the Most High does not reside. The Temple, and all artifacts of the Mishkan that are made with hands, cannot contain the Breath of the Most High for they have restricted the continual flow of Thoughts and the Life therein; hence, they will perish.

THE PYRAMIDS OF THE TWELVE FORM THE MENURAH/MENORAH OF LIGHTS

The House of Nephetli/ΔΔ are the unified Pyramids of the Most High in which all come to dwell together in one House and through which one hears the Teachings of HhaKuwáhnim. The

Pyramid is the Great Stone that comes down from the Most High into the waters and then rises from the base to sit upon the Temple that has been built. Within the Pyramids are the great mysteries. The presence of Nephethli makes Dallath/Δ mark in the midst of the Houses of the Monarchs and also the Dallath/Δ mark in the midst of the Houses of HhaKuwáhnim. Upon these two pyra-

The Teraysarunim of the Seven Lights of HhaMenurahh



The inner core and the parameters are the Neúwn, whereby the will is fulfilled through the expressions. Through the rotations of the Lights of the month, Dan, who resides at the parameters, enters into the centre. When the Judge comes into the midst then 1/3 shall melt with fervent heat. The 1/3 refers to the core of Understanding that shall flow as a molten river of Understanding, whereby the former is no more.

mids the Houses of Wisdom/monarchs and Understanding/priests are built. The Union of these pyramids brings together all in the heavens and in the earth as one [Ephesians 1:10], whereby there is a kingdom of priests and monarchs. As the pyramid is the base of the Monarchs chambers, it forms the citadel of Tiras in the midst of the Rings of Aparryim, Meneshah, and Baniymin.

THE BRANCH OF THE DOUBLE DALLATH ΔΔ

The emerging Branch of a Name becomes evident as one rises from the foundations of Yúwspah through the Great Sea. As a reed rises from the surface of the waters of Ayshshur, it appears in the midst of the Double Dallath of Nephethi, whereby it is called the offshoot of Daúwd/ΔΔ/David. The shoot that appears from the Great Sea of Ayshshur flourishes in the fields of Nephethi, in which is the home of Daúwd, the capital of Yerushelyim.

12 PROPHECIES OF THE TWELVE HOUSES PERTAINING TO EVERY NAME APPEARING/COMING

YishARAL is of ALhhim. The Offspring of YishARAL are the Invisible firstborn of the Rings, who are manifested in a Body of Flesh—according to the Strands of Nine [Col 1:15]. The appearance in Flesh pertains to the Fruit of OLiyun that is born upon the branches of a Name in the Rings of HhaALhhim. In opposition to the YishARAL of ALhhim are those that teach that YishARAL are children of the world of corruption. In so doing they unwittingly give glory to the adversity of their very soul, for how can one overcome the world if they are of the same substance as the world? Though there is the medium of seeing, being the eyeball, there is the Invisible Offspring of Sight that can see with or without the eyes of corruptible flesh. When one can see the things of HhaALhhim, then RAuwaben has come in the Flesh as an appearance of the Offspring of HhaALhhim. Though there is the medium of hearing, being the ears, there is the Offspring of Hearing that can hear with or without the body of the ears. There is the Flesh of ALhhim, being the construct of the Thoughts woven into Bodies that resonant the Thoughts of OLiyun, and there is the flesh of corruption that is sown by the thoughts woven by the deeds of Belial. We affirm that we are of the YishARAL of ALhhim that are being liberated from the snare of the body of corruption, and we have come—appeared in this world to overthrow the world of corruption that all Creations of HhaALhhim are no longer subject to the vanity of mind—Pharaoh. All Names below are redeemed from the hand of the taskmasters to be One House with those Names above. Regarding this process of redemption, the Neviim/Prophets speak the Words that are Written upon the Scrolls of our Rings which are on behalf of the freedom of YishARAL of ALhhim. We know of no other YishARAL than the YishARAL of ALhhim and thereby set our faces in opposition to the teachings that YishARAL is of the world of corruption, for such affirms that the god of this world is the author of our soul! In affirmation of the authority of the Eternal Words through which YishARAL is made, we declare the prophecies as signs of our emergence of the Offspring of ALhhim in our generation, who are made in the Invisible Image of AL. Being born of ALhhim, the words within them are living and active as those bound within a Seed, unto the folding stature of their Names as the Trees of Righteousness.

Therefore we do not bind together the works of corruption nor sanctify the unions of corruptible flesh and call them marriages; for to do so is to sanctify the world of corruption and its extension/increase. We do not say that ALhhim has joined together the works of corruption; rather

ALhhim has appointed all Names two by two according to the to the Invincible Letters and Numbers of the Most High. When we embrace our comrades, we embrace the Reúwch of their Eternal Names and hold the body of their soul in our arms, for we do not touch the unclean which has death within it. When we see our neighbor naked, we lend them one of the garments of our wardrobe to cover their soul. When we see them hungry, we feed them from our Tables. When we see them in prison, we appear unto them with the Thoughts of liberty, whereby their chains are broken. When we see them in sickness, we affirm in them the wholeness of their Rings. When we see the stranger, we invite them to be of our own house. Regarding all that is in this world, we consider nothing to be ours, for all things are held to be common lands as Gushan/Goshen for the sake of the journey of our livestock—the inner assembly of our members from which we make our daily offerings. We give up all things of materialization in service to the Meek (the Poor), and labor not for the vanity of riches nor for private property which is the root of corruption. In all states that we pass through, we are devoted to the Collective Body of YahúWah and consider ourselves of this Collectivity that is free and at liberty from attachments of graven images.

We speak unto each other the Prophecies of the Teúwrah, from which we have come and to whom we belong worlds without end. The prophecies are the unfoldments of the Eternal Words of HhaTeúwrah uttered before the worlds and all they contain were formed. To interpret the prophecies in view of the present world of corruption renders the events of the Teúwrah as a historical record of humankind, which would therefore color the text with hues not of the fullness of the spectrum of HhaALhhim.

Each of the Rings of ALhhim contain prophecies for every Name, for all of the Adim are composed of the Unified ALhhim. As the Words of HhaALhhim are assembled together to form every SeedName, with the Words are the prophecies that are uttered over the SeedName, whereby the Words will open within a Name and become active—fulfilled in their place of service within the Collective. The prophecies are spoken in accordance with the Twelve Oylut/Offerings that comprise the six evenings and six mornings of the Works of Light. [See appendix, chart: The Unified Ones Speak Days 1 - 7].

The narratives of Yahushúo pertain to the rising consciousness that is formed by the congruent Rings of Bayinah and Chakmah. **The unified activities of the Lights of Bayinah and Chakmah are the construct of the Name of Yahushúo.** To speak the Name of Yahushúo is to speak in the Name of the Unified Acts of Light. Those who composed the narratives came from the great heritage of story telling to convey the dynamics of the Eternal Principles of the Word and the Authority of the Most High. Through the processes of unfolding a Seed, the narratives are woven with drama, conflicts, and compassion to show the eternal weight of glory that is within every Name. The documents portray the processes of every Name which is fully embodied in the Name of Yahushúo, **for the records speak of the Works of Light** that are unfolding within us and overcoming the darkness of the world and its separation from the will of ALhhim. The documents are synoptic with many parallel sections; however, when variances occur amongst the versions of the gospels, such variances reveal the various schools of thought that were accepted to convey the process.

As the messages of peace and univeral consciousness spread from metropolis to metropolis in the hearts of the meek ones, the political powers sought to bottle this power that it may bolster their dominion. The unarmed believers were slaughtered as lambs upon the altars of greed and self exaltation in lieu of surrendering the State of Illumination attained. Seeing the great appeal of the messages of Yahushuo, those of political aspirations adopted the narratives. The contents were molded into an icon and then affixed with dogma for the masses to conform to a political state. The threads of revelation became hardened into a statue, and the meanings in the narratives became secondary to the icon that was fashioned. The correspondence of Shaul/Paul became rewritten by the admission of the Church fathers to convey a divine icon that surpassed the former practices of the Teúwrah, whereby the meShich/Christ within became overshadowed by the towering statue of the Christ of their aspiring empire. Though the Word abides yet in the SeedNames, the power of its uprising will not be denied. Through bringing every Eye to behold meShich within them, the icons will fall and the empires that made them.

The prophecies of a Name being born from the Rings of HhaNeúwn and HhaChayit pertaining to Baniymin:

“And you, Bethlehem Aphrathah, though you are the younger among the Chiefs of Yahúdah, out of you will come for me/to be My Hand, one who will be ruler in YishARAL, whose origins are from of qadam/the origins, from days concealed.” Micah 5:1-4, Prophecies written in the Scroll of the Neúwn-Chayit.

The prophecy exclaims that every SeedName shall appear from the Ring in which they have been sown. *The younger* is a direct reference to Baniymin [SMB 10:25, 44:26]. As the humble/small of Bayinah, the unified Name shall rise to rule in YishARAL, even as a Seed arises and governs all aspects of its house. From the day of the travailing of Rechel—the mother of an Understanding Heart—the Seed of a Name arises. The prophecy states that with the quest for Understanding of their eternal consciousness, the Seed opens within the waters in which it is sown. Without this inner struggle for the eternal consciousness, one remains asleep.

With the birthing of the SeedName, the unified bind together the comrades/brothers to dwell together as the Offspring of YishARAL. This is the prophecy of the SeedRing from the House of Baniymin, who appears in the House of Bread/Bethlehem. Our Names come from the manchainh/grain of the Most High. From the vast granaries in a Name, the unified feed their flock with the strength of YahúWah. As the SeedName opens, their unified strength begins to supply the emerging offshoot of tender branches the milk within the Seed. The milk of the Seed is the milk of the Word. The SeedName nurtures all within them in the Name of YahúWah of the Unified ALhhim. The nurturing of each other is the sign that one has been born of the Neúwn Mind, for they shall be the shepherds of their souls and are not as the hireling who cares little for the sheep unto which they are called to tend. Rather they shall nurture their flocks—inner assemblies unto the far reaching extensions of their position in Light—the ends of the earth.

All of the prophecies regarding our Name are spoken upon our Seed before it is sown in the earth. When the Seed opens the thoughts bound up within our Name are revealed to the glory of the Father. Every Ring of HhaALhhim speaks prophecies over our SeedName. These prophecies tend to us during our journeys and empower us to be the Offspring of HhaALhhim. The prophecies regarding our Name that pertain to being the Seed of Avrehhem and that pertain to being of

the House of Yahúdah refer to the Consciousness within our Names and the Numbers inherent within our Names. Every prophecy is a sequel to the one prior. As we release the prophecies of our Name, we are propelled into the realms of their subsequent levels of revelations and the might of our Unity to perform the deeds of YahúWah as unified servants.

In accordance with the Unified ALhhim giving their SeedName, the statement proceeds that the ALhhim so love the world that they give their only begotten Offspring, that whosoever believes/trust in the Unified shall not perish, for they have everlasting life. Every Name is a unique formula of the Rings in which it is called, whereby it is called the unique one, begotten as the Offspring of ALhhim. The SeedNames of the Rings are formed in the oylah of HhaALhhim, whereby they are the Offspring of Fire that contains the pure Thoughts of the Unified Rings. The Offspring are the most precious gift that is given to the world that designated spaces may be filled with the Illumination of the Rings as their SeedName opens. As the world is filled with the Light of every Name it becomes the Kingdom of ALhhim. Those who come to have faith—to understand the origin and structure of the Unified Rings abide forever in the eternal Kingdom of ALhhim, whereby they do not perish with the world that resists the Light which is its Life. As your Light unfolds from your SeedName it creates the Rings of ALhhim in which it abides night and day in the Illuminations of the Bayinah and Chakmah.

The prophecies of a Name to be called out of Metsryim/Egypt:

For YishARAL is a child/an infant, and the Unified love their unity. And from Metsryim/Egypt I call for My Offspring. Hoshea 11:1 Prophecies written in the Scroll of the Neúwn-Chayit unfold the inner harmony detailed in SYM/Ex 4: the Scroll of the Úwah-Bayit.

Every Name that opens the womb of their Seed is loved. As they appear, the Names are called from the world to be the heirs of the Kingdom of YahúWah. The coming out of Metsryim is the emergence from all states of definition, whereby the unified affirm every construct of their Name to be aligned with the Kingdom of the Most High. The evidence that the prophecy fulfilled in the life of a Name is seen in their distinctions to be called after the lineage of their Govri/Hebrew ancestry. Those who come out of the world call upon themselves the eternal burdens/responsibilities—the Teúwrah of the people of ALhhim.

Everything is set as pairs or states of balances [SYM 25:13-16]. One member bears the consciousness of the other whereby it is the body of the other. There is the head and the body in all things, and there is the bone and the flesh of all things. When one member is joined to another they form a bone, as a rod, whereby they attain their full stature. **Not one of your bones are broken, for they are formed as strands of Light which cannot be severed** [SYM/Ex 12:46]. As Light pulsates from one side unto another, a rod is formed whereby the Thoughts do not dissipate, but remain as a witness of the Light. As one forms the bones amongst their members they bear the witness of their Name unto the full faces of HhaAvim/The Fathers.

The prophecies of a Name to be a servant as maShayh/Moses:

A prophet from the midst of you, from your comrades, a branch/like from my hand/acts, the unified shall stand for the branching of YahúWah your ALhhim. Unto the unified you shall hear fully.”

Mishneh Teúwrah/Deuteronomy 18:15-18, Prophecies written in the Scroll of the Hhúwa-Gammal.

The prophecy regarding a Name pertains to all that will unfold from that Name unto fulfilling the deeds of maShayh—the works of the inner harmony. As the Names perform the deeds of the Teúwrah, they stand firm as a tree which grows and spreads out to extend its Rings with fruit upon their branches of the Unified ALhhim. The fruit that is born is of the opening of the Rings of ALhhim within a Name, whereby the branches are formed to bear the glory of the Rings within a SeedName. The prophet that rises from a SeedName comes from the unified members within, which are established as one aligns their Rings in a straight column as a tree. The prophecy is that one shall be schooled in the House of the Prophet maShayh—to be a learner of the Teúwrah. As one learns the Teúwrah, they are the guide of their inner members into all states of exploration unto the fulfillment of their Names.

The teachings of just weights and measurements stem from Nadæv [TK 19:36]. The extent of the teachings pertains to balances between members and their parts and also the utterances of words. The mind and the body shall be of proportionate weights so that there is no impartiality within your thoughts and your deeds.

The prophecy of a Name enables one to grow from the Great Sea as the shoot of Daúwd:

Who is the one who believes to comprehend our hearings? And the Seed of YahúWah pertains to drawing out clear revelations. The unified shoot up right forth as a sapling, and as a root out of a dry land. Yeshayahu/Isaiah 53:1-2, Prophecies written in the Scroll of Kephúw-Kephúw.

According to the prophecies, which are the destined unfoldments of a Name, we appear/come into the midst of YishARAL. As a shoot that begins to unfold, we appear in the midst of dry land, as a reed that has anchored itself in the midst of the waters, and then commences to release its strength to shoot up as one planted by the waters. The reed appears in the House of Nephethi as it passes through the waters of Ayshshur—the Sea of Reeds, whereby it is called the Offspring of Daúwd.

According to the emerging strength of a Name, the Voice calls in the wilderness: Make clear in the south/desert, a pathway for our ALhhim. As our Name walks in the prophecies spoken by the Kephúw-Kephúw ALhhim, they create a path for us to arise in the south unto full illumination and prepare a way for our Rings to be basked in the Light of the sun. Yeshayahu/Isaiah 40:3-4; 9:1-2; Prophecies written in the Scroll of Kephúw-Kephúw.

There are many prophecies regarding our Names written in the Scroll of Yeshayahu. Each level of our branching is depicted in the prophecies. Thus when the narratives of Yahushúo proceed, each step or deed is depicted as a fulfillment of a prophecy in order that what is spoken through the prophet becomes fulfilled/enacted. We proceed in our unfoldment according to the messengers sent before us which prepare a Way unto our full expression, being always under the watchful Eye of the Neúwn [Malachi 3:1]. The paths of the wilderness are from the Sayings of the Dallath-Dallath contained in the writing of ChameshHhaPekudim/Numbers.

The prophecy of a Name forms their united Branches to bear its Illumination:

The unified shall leave nothing behind from the Unified Rings to bear witness/testify of an observation (of all

seen/awakened). With their branches collected together, there shall be no fracture within the unified; according to the complete statute of the Pessech they will perform the sum/totality thereof.

And maShayh/Moses makes a serpent of copper and sets the unified upon the signpost/standard.
ChameshHhaPekudim/Numbers 9:12, 21:9, Prophecies written in the Scroll of Dallath-Dallath.

As the seven—complete Eyes of a Seed Name open, the Eyes being its Rings, all that is beheld within their Name is gathered together as stalks, whereby no branches are broken off. From this process of unfoldment comes the saying that no bone shall be broken, for the entire branches of the Tree is unified to fulfill all that is stemming from its core Name.

The pole of the serpent in the Staff of Baniymin which is formed by the Reúwch within the SeedName. As the SeedName opens, the staff of the serpent is formed from Yahúdah to Nephethi. For even before the firstborn of RAúwaben appears, there is a release of the Numbers of Yahúdah, the Consciousness of Yishshakkar, the State of Zebúwlan, whereby the Rings of RAúwaben may be formed and born. All things are formed by Breath which activates and arranges the Numbers and elements together.

The serpent is the House of Zebúwlan that comes out of Baniymin—The Seed of the Serpent— and then climbs/ascends through seven spirals/Rings until its head forms a crown at the head of the staff. The path of the Breath from the mouth to the anus and all associated connective paths forms the Serpent Body. Until the serpent climbs the pole, its members are in conflict to each other, whereby it is unable to rise. The conflicting serpent is of a biting nature and causes the members to drop within the veils of mortality. The residing serpent within the watery grave is the worm that dwells in sheol until the day in which it can fly and thereby transpose itself from the grave. As the serpent arises, it draws all aspects of the Name with it to ascend from the body in which the seed was laid. This period of transitions is called 400 year, for it is the span of the study of the Teúwrah unto the summing up of all things to be one in meShich. The 400 year is the study of the platform of HhaKuWáhnim from which all things are spoken through Baniymin unto the day of their perfection.

The ascent upon the pole is the manner that every Name rises from where they have descended unto the elevations of Thoughts of HhaOLiyun/the Most High within them. Our descent from HhaOLiyun prepares the way for us to reside in a land of the Unified Kingdom, according to the well suiting of our Numbers that comprise our Names. Our ascent is upon our placement/sowing according to the descending, which teaches us that **all ascensions into the Mind of OLiyun/The Most High come by service to each other in our respective places of the Unified Kingdom**, in which we bear the Word of OLiyun and the Light that is within the Word.

As a rod of iron is made in the fire, likewise, the pole of bronze is composed by the integration of unified fiery Breaths. The pole of ten—fulfillment of Zebúwlan—one's residence—is formed by the Twelve of Baniymin. The pole is made of the Numbers and the Breaths of the twelve fruit. In that the pole is made of the Twelve, it is called the Pole of Knowledge, being that it is composed from the sides.

As the seed of Baniymin opens into Rings, each Ring contains the Breaths of the Living Ones contained in the Houses that are formed as the Seed opens. The opening of the Seed forms the Bread/Staff of Life. **According to the Instruction of the SeedWord opening daily we live in the States of Illumination.** The Seed of The Neúwn, which is the Source of all States, forms twelve loaves which are arranged for the daily service. The two ALhhim of each Ring are as grinding stones that form the Bread, whereby the Bread is called the Bread of ALhhim/God. Every day a measure of Bread is laid-up on the Table. An invitation is extended to come and eat without money and without price. The loaves are opened upon the *ShulchanPaynim*/The Table of the Faces of ALhhim. The Table is a reference to the tongue upon which the Seed is placed to be opened—to be spoken as the Bread.

As the bread of the Seed is served, the breaths within the Twelve are released one to another, mouths to mouths, conveying that the Bread is of the Collective and is for the Collective. Each Breath is released from the Twelve chambers in which the Breath resides which are in the Twelve offspring of the Rings. The fiery Breath transforms the Words of Knowledge breaking open from within the seed to form the pole. The Breath abides within rings. For every house there is a ring of breath, as a ring of smoke that comes from the portal of the mouth. The pole formed is similar in appearance to a bamboo pole of unified segments. Once the pole is made, the Breaths pass through the pole evening and morning as the loaves of the faces are opened. The Breaths swirl through the pole and around the pole whereby the Breaths are braided together which increases the dimensions of the pole with endurance and elevations. From this consciousness comes **the making of pipes for transmitting the Breaths** who assemble for peace, community unity, and the Collective well-being through which progressions are made by the exchange of Wisdom, Understanding, and Knowledge one to another unto determining the States of the Collective. One exhales into the pipe and then passes it to another who inhales the Breath within the pipe. Upon inhaling to draw in the Breath, one then exhales their Breath into the pipe and passes it unto another who receives them as one with themselves. Those of the Unified pass to each other Twelve pulsations of Breath for Wisdom, then again for Understanding, and then again for Knowledge whereby the pipe is passed three times. Each Breath is given into the pipe for the well being of the Collective. The Breath is passed one to another until all have entered into One Spirit. The last gives to the first, whereby the Circle is formed. With each impartation of Breath one carries the other's Breath within their Staff of Bronze whereby it becomes strong and fortified with Collective Reúwch.

As the The Breaths are exchanged and laid-up daily as rings upon rings, the Breaths create fortifying circles on the pole at each level of Knowledge—at the spaces/intervals of Zebúwlan, Gad, Baniymin, and Nephethli which gives an appearance of a bamboo shaft. From these four intervals, the circles of Breath fill the four corners/spaces that joins the parts of the rod together and the staff is fortified through the unity of the Breaths in four segments like a bamboo tree.

As we receive from each other mouths to mouths, the staff of Knowledge is formed in our midst. The strands of Wisdom, then strands of Understanding, and then strands of Knowledge form a tri-part braided cord that is sealed by rings of the fiery Breaths. The braiding commences when the Breaths of Knowledge pass in the midst of the members, from the mouth to the loins. According to the staff formed, one speaks, for the mouth of the staff is at the gate of Madai, and the base of the staff is in the midst of Tiras [SMB/Gen 10:2]. When one uses or speaks at the opening

of the staff, they speak according to the Head of Yahúdah in the Qúphah-PaúWah, or when the staff is pointed towards the sky then one speaks from the base in the Dallath-Dallath, the seat of Nephethli. The head of the staff is in the hands, thus if it pointed to the sky, then the base of the staff is lifted up into the midsts of the heavens. Thus when maShayh and Aharúwan speak with the staff, the Rings of ALhhim respond and cause wonders in the land of Metsryim, for the staff being made of the Rings is the scepter of ALhhim.

Though the Breath of Yahúdah is served first—drawn-out, it is drawn-in last. As the Breaths are drawn-in, they are laid up ring upon ring upon each other to form the Staff, first the ring of the Dallath-Dallath, then the Tsada-Tsada, etc. until the last Breath drawn in which rests upon the top of the Rings, which is the Ring of Qúphah-PaúWah. Each Breath is an o-ring of the House from which it is given. From the foundation of the Kingdom unto its crown, the scepter of ALhhim governs the peoples and the lands which surround the Staff in the midst.

According to receiving the Breaths—by inhaling, the Staff of Knowledge is formed from the Words upon the lips. The staff upholds the members as the fruit of Knowledge are upheld on the branches of a tree. The crown at the top of the staff, being the lips, extends the crown to span from the sides of the head, from temple to temple. According to the rod set evening and morning, the faces of ALhhim appear with the frequencies of thoughts that are processed during the hours of the oylah—both from the wood and from the parts of the kevesh. All that ascends from the wood are the parts of the kevesh which are gathered and laid-up in heavenly places—in spaces of the mind with the whitenings of the manchaih and the understandings of the drink offering for each kevesh. The rod in the midst of the mind causes all cells to pulsate according to the organization of the Thoughts in all houses, whereby the Illumination governs the heavens and the earth.

A Star shall come out of Jacob;

A Scepter shall rise out of Israel. *Scroll of Dallath-Dallath* [CHP 24:17]

The star of one's Name appears in the east as the Light of their Words strikes the garment of Ayshshur causing a shattering of star dust emitted from the north. As the day approaches, the star light, called the morning star appears prior to the dawning of the shavbeth. Via the ascent of Gad upon Ayshshur, the Light of one's Words breaks open from the evening oylah during the month of Beniyman—on the 8th morning of Beniyman by the Hand of Nadæv. The appearance of the star rises from the state in which one is formed in Ayshshur for nothing is formed until it is affirmed by the Fathers. One rises from their mummy suit which is made like a folded, rolled leaf prior to its opening. As a leaf opens sequential wonderments slated to be born in a house appear.

The States of a SeedName—The Ten Lands/States of Avrehhem

The ten lands are formed as the Seed of Avrehhem opens. The opening of the SeedName creates a path to the Ten Lands and to the lands themselves. All lands are within the SeedName even as the rings of a tree are within the seed of a tree. As the seed is extended, the rings appear. The Twelve Breaths reside within the lands of Avrehhem. The Twelve/12 are 2 in 1. The Number on the right/2 is within the Number on the left/1 even as Chakmah is within Bayinah. As stated in the leaves of Dan, within 1 is 2: $.5+.5$ or $\aleph\aleph=1$. The Breaths of 2 form 1 dwelling in which the 12 are

displayed and have a body in which to reside. The mind of the SeedName attains strength by branching and forming a body in which the Thoughts are opened and assembled.

The Ten States are the means to fulfill the 12 unto all deeds of Chakmah/א/5 and all teachings of Bayinah/א/5. Chakmah and Bayinah are the 2 in 1, the Source of the 12, 6 born from one side and 6 born from the other side through which the perfect 7 appears by the unity of their branches joined to the staff. The combination of the branches are 1+6, 2+5, 3+4, 4+3, 5+2, 6+1; in the midst of the 3+4 and the 4 + 3 is the seventh 7. The 7 7's are 49, the compound of perfection.

The unity of the branches upon the altar contains **the Fire of YahúWah**, which means *the Fire that comes from the Collective Branches*. **The Fire of YahúWah** is formed by the congruent **sticks/branches of a Name as they are arranged** upon the altar of hhaOylah. Nothing can be arranged without Numbers or Values; hence, the Twelve parts are arranged daily to form pairs according to the Numbers of their parts [See the 4 charts with ALhhim Achadd which pertain to the Offerings to discern the Values of each part for their arrangements]. As the Branches of a Name are given upon the altar, the Fire of YahúWah appears and consumes the offering for the offering belongs wholly to YahúWah. The complete offerings are of the Lammæd—all configurations of a House. **The sacrifice of the Lammæd** creates Fire. The Lammæd is the first offering through which the Fire of the King of the Universe comes from the Wood/Teachings of the King. From the Tree the Fire is transferred to the stones, whereby the Fire is preserved in a deep well of consciousness which flows in days of restitution [II Maccabyahu/Maccabees 1:19]. **By giving the Rings unto each other we are one, and the Fire dwells within our Unity**, even as Breath takes up residence within an organization of a Name. Any fire apart from the Collective is called strange fire in comparison. Comprised of the 12 sticks within the Seed of Baniymin and their unions, the Fire of YahúWah is a compound of 7x7/49. Out of the Fire of YahúWah comes the Mayim/water/מ/49 that fills all things of the Neúwn. With the מ/49 Mayim-Tayit/49 comes the revelation of all things in the heavens and in the earth which appears in the Offspring of Neúwn, (the son/offspring of Nun). The waters above reveal the mind; the waters below reveal the body; in their midst is the firmament/air filled with all messages of light that assemble therein.

49 is the Source of the Fire of YahúWah.

49 is the Source of Mayim/Waters.

49 is the Source of Air/firmament.

The sum of 49+49+49 = 147/12.

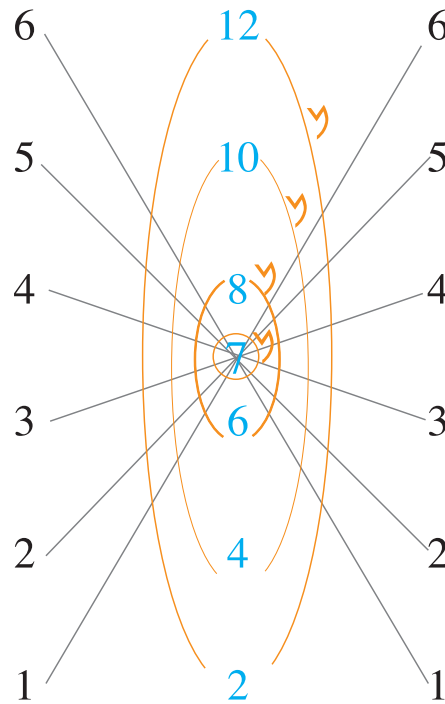
49 is the Source of the Fire of YahúWah.	4 9
49 is the Source of Mayim/Waters.	4 9
49 is the Source of Air/firmament.	4 9
<u>147/12.</u>	<u>1227</u>

The Numbers are added on the right: 9+9+9 = 27 or 2 7's — 14/Neúwn. The Numbers are added on the left: 4+4+4 = 12 from which comes the saying that "The Twelve are in the Neúwn" as conveyed by the three Aúvim/Fathers being within the Mind of the Neúwn. The numerals of 12, transposed into the symbols are א/4, which is read as א/4/Aúwv in which the Twelve א/4/Aúwv (the double Úwah א/4 6+6) are in the midst of the Seed of the Aúwv/The Father. The word א/4/Aúwv is read as a perfect ratio of 3:3; the parameters Values: א/4/2+1=3 are the same as that which is within them א/4 6+6=12/3, from which comes the saying that the Father and I/the Offspring are ONE.

The 49 is the complete giving of all within the Neúwn/50: 5 4 9 0 through the complete/seven Acts/days of ALhhim. מִן־מַיִם־תַּיִת׃/49 is the compound state of perfection through which all thoughts are fulfilled from the seven days of Pessech/Passover unto the seven days of Sukkut. In Pessech we go through the waters beneath from which we ascend unto the waters above as we are gathered in Sukkut. In their midst of the waters are the tongues of Fire—the messages of the Teúwrah that are uttered in the day of Shebuówt—the Day of the Neúwn/50.

The unseen 7 in the midst of the branches is in the heart of the Neúwn/מִן־מַיִם: $14 \ 6 \ 14/5 = 25/7$, which are the Lights of the Unified Body of Consciousness, rendered also as $14/5 + 14/5$ or 25. Herein comes the saying that $2 \ 5$'s = 7, and whereby it is understood that the 2 Lights of Chakmah and Bayinah = Neúwn which govern by Wisdom $8+6$, Understanding $10+4$, and Knowledge $12+2$. The 4 Neúwn in the midst of the unified branches are the mind of the qadam/east $10+4$; the mind of the negev/south $8+6$; the mind of the yúwm/west $12 + 2$; and the mind of the tsaphun/north $7+7$, whereby we follow the Order of that which is in the midst from which all things come and to whom all things belong. The meShich, being the Offspring of Neúwn, is the full declarations of the SeedName of Baniymin, through which the meShich is the Bread that comes down from hhashaimyim/the heavens. Herein are the parameters of the Mind of the Neúwn being opened from each side: In the qadam: $10 \ 9 \ 8 \ 7 \ 6 \ 5 \ 4 = \text{מִן־מַיִם} \ 49$, the Waters of Understanding. In the negev: $8 \ 7 \ 6 = \text{נֶגֶב} \ 21$, the Fire of Chakmah that comes out of the midst of Bayinah through the blaze of unified parts. In the yúwm: $12 \ 11 \ 10 \ 9 \ 8 \ 7 \ 6 \ 5 \ 4 \ 3 \ 2 = \text{יָוֵם} \ 77$, the Body of the Oyin-Zayin that opens from the House of Yúwsphah. In the tsaphun: $7 \ 0 \ 7$, $\text{צַפְּחִין} \ 77$, the Consciousness of Perfection from which all is given and by which the Lights are determined for all days by the hands of the 70 kuwáhnim which abide in the midst. These combinations of Values are exceedingly vast, and the representations of all that is in Bayinah is not limited to these inscriptions. Honor the assembly of Bayinah from every side that you may know all that is in the heart of the Queen of the North, and thereby find that which is within your midst. In your quest you will find the pearl of exceeding Values, whereby you may give all upon your altar. As you give all as Bayinah, you fulfill your place in the Unified Kingdom.

The Opened Seed into 6 Pairs of Perfection



In the midst of the Branches are the Neúwn of Wisdom, Understanding, and Knowledge which are revealed by the sums of the associated sides: i.e. $6+6=12 + 1+1 = 2$; $12+2 = 14/\text{Neúwn}$; etc.

The 10 states are 2 5's/two fives from which the 12 have come. $2 \times 5 = 10 + 2$ they are 12. This formula is read as The Lights/אא/10 of 2 =12. These two make one dwelling as ayish+ayish, whereby they bear the fruit of their Lights in the midst of their assembly [Tehillah/Psalm 87:5]. 2 states of 5 unified = 12. The 12 form the Rod/Lammæd through which all is measured and all attains to the complete stature of meShich by the instruction of the Teúwrah. By the 12/Lammæd one rules as a malek/king and instructs as a kuwahen/priest. These together are called the Name of MalekTsedeq, the King of Righteousness. The Lammæd/12 of the malek + the Lammæd/12 of the kuwahen = 24 which is the origin of the 24 elders of YishARAL—one elder for each teaching of the double Lammæd. The 24 elders are 2 4's which form the Dallath-Dallath/ΔΔ —the foundation and kingdom of Daúwd, the seat of the malek. From the midst of the Dallath-Dallath, a reed springs forth to govern all states and the consciousness of all inhabitants. The 24 are within the double Lammæd as the lessons of the night and the day are in Bayinah and Chakmah. The Lammæd cannot be changed nor can the beard on the face be altered, lest it mock the jaw upon which it hangs. The Instruction, as the beard, is the double Lammæd. For the teachings to be received, we must conform to Understanding/Bayinah and Wisdom/Chakmah. As we submit to the authority of the scepter of the night and the day we are guided by the Staff.

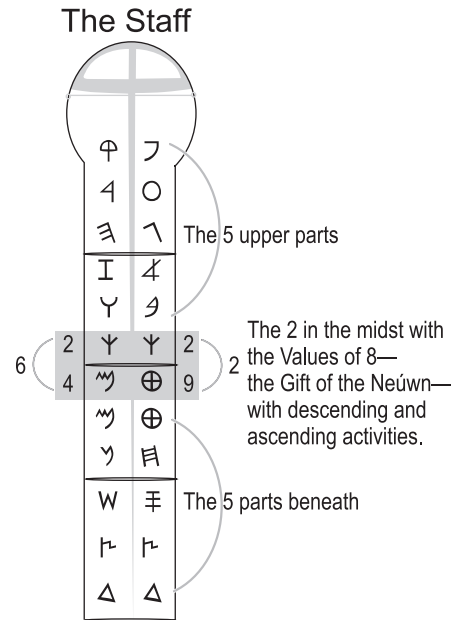
THE SEED OF KNOWLEDGE FORMS THE POLE OF THE SERPENT

The unified Breaths within the Seed of Knowledge form a single pole. From this work of unity comes the signpost for each house. The pole of copper carries the fruit of one's branches and thus is able to lift up all within it. The pole serves as the signpost upon which the garments/flags of a house are unfurled, giving witness of extending the glory within the house. The garments are unified veils which unfold as the Words of Light break open from a SeedName. Each House of YishARAL has its distinct signpost which is formed from the two ends of its Ring. Upon the signpost, the garments of the Ring are hung, as the body hangs its various garments upon a tree/skeleton. Daily we hang our garments in making the oylah through which we display our works of Light. The serpent is dressed daily in the Rings that have unfolded during the days of its offerings. The unfoldment of the Seed into leaves correspond to one's studies/manchut/grain offerings. The magnitude of this process is the level of residence with Avrehhem in Súwdim and Gomarreh—The Garden of YahúWah in which the Saúwd/Sod Thought unfolds. Every offering is an unfolding of the illumination within the Seed. Each area of illumination within a Seed forms the associated surrounding Rings. One that wears the Rings of ALhhim goes forth as the offspring of Daúwd to do all manner of good—for the Collective [1 ShmúwAL 2:26; Yúwsphah/Luke 2:52; Mattithyahu 4:23; Sepher Shalichim/Acts 10:38]. By being of the Values of the Rings, the Rings of ALhhim recognize us and clothe us. In wearing the Rings we do the works of the Rings. Every offering of the serpent forms another spiral of rings through which one ascends daily. Within the spiral of rings are ten portals to enable one to extend fully their offering through which they proceed in the path of the spiral unto the crown.

When the pole of Knowledge is formed within your inner assembly, then the serpent that comes from your SeedName is lifted up. As a tree develops its strength, the staff is able to bear the weight/glory of its fruit. Marri/Merari appears when the serpent is able to be lifted up upon the Pole of Knowledge which is formed, as stated above, by the interweavings of Breath from all four sides, whereby the pole is the Fruit of the Breath—comprised of all Twelve chambers of Breath. In

that the pole is comprised of the Breath of the Offspring of ALhhim, it is thereby *bronze—a gold and silver compound of the Unified Consciousness*. The four sides of the Breath—cold, cool-warm, hot, and warm-cool weld together the pole as two unified Lammæd.

The Light of 2, being $5+5+2=12$. This pattern of 2 5's is seen in many configurations. From the Unified Sides of Light the Reúwch is born of every Name, being two by two, which is the 2 amidst the Sides of Bayinah and Chakmah. As we consider the Staff of Wisdom and Understanding, the 5 parts at the top and the 5 parts at the base contain within their midst the two Rings that compound/multiply Their Words into a Unified Reúwch. Hence, in the midst of the staff are Kephúw-Kephúw and Mayim-Tayit, the Houses of Gad and Yúwsphah through which the Words of Light multiply to bring forth the Tree/ΥΥ that is planted by the waters/ⓂⓈ. According to the arrangements of 2 5's the multitudes are fed with 5 loaves, each loaf being two sides, and 2 fishes; all that is gathered is 12 baskets [Mattithyahu 14:14-20]. Together the 25 forms the 7 Scrolls of HhaTeúwrah/The Torah. The two scrolls depict Bayinah; the 5 scrolls of HhaTeúwrah depict Chakmah; together they are 25 meaning of the Unified Lights; and being 7, they are the perfect writings of Light, or 52 the scrolls are the means of Understanding to be formulated through inscriptions of deeds unto the fulfillment of the SeedName.



The formulation of the Staff by the Lights of Bayinah and Chakmah drawing out all Words with their expansions from the midst. The 2 fives with the 2 in the midst.

The Staff forms by the Lights/אָפּאָ. In one glimpse we behold two sections of the Staff: the upper five rings and the five foundational rings with two rings in the midst, whereby together they are the Twelve of the Lammæd/12. **In another glimpse are the Values of 8 appearing in the midst of the Staff in which are the 2 5's**, whereby they are counted $5+5+8=18$. The properties of the Two Lights, through which all is made is therefore in the midst of all things. From the midst the directives of all within the Staff are given. **Within the midst of the 2 5's is the pattern of the Unified/1 Eight/8 of the Most High.** Those who assemble as one in the midst of Gad/ΥΥ and Aparryim/ⓂⓈ create a house for the full attributes of the Most High to dwell. The position in the midst of the staff is the Seat of Aharúwan where the arúwan/ark is carried on behalf of all peoples. When two unite in the midst, it is called bringing up the arúwan, and this is when the ark and the camps move.

In another glimpse there is the Twelve in the midst; as the Twelve are inherently within all that is given from the Neúwn, whereby there is $6 \times 2 = 12$ in the midst of the 8. In between the Kephúw-Kephúw and the Mayim-Tayit, the arúwan/ark is carried causing progressions from the midst. The sum of the upper 5 rings is 96/6; the sum of the foundational 5 rings is 124/7, and with the 2 rings in the midst: 44/8, they are 678/21—the Shayin of Wisdom, being The Assembly of Wisdom in which is Understanding. Thus when maShayh is asked: $\Upsilon\Delta\Gamma\theta\aleph\text{I}\text{M}$ What is this within your hand/Yeúwd/10+Kephúw/2, the Unified think upon the 2 5's, the contemplate a

staff/*meteh*/א⊕מ/18. The Staff is the Collective/⊕ within the Waters of Life/אמ, whose Number is 18, being of the Unified 8's of HhaKuWáhnim. The **Values of 18** are Neúwn/14/5+14/5=10 and Chayit/8, whereby all Thoughts of the Most High are derived from the House of Baniymin as the SeedWord is opened and rises to the crown. The Values of 18 of the Staff + the Twelve in the midst of the Staff = 30/Lammæd of Understanding.

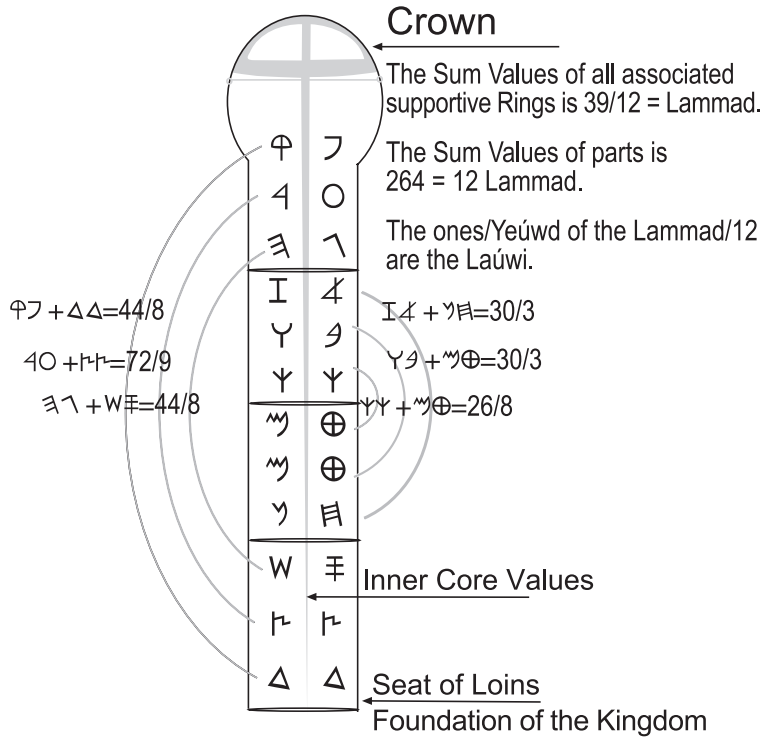
From the consciousness of the staff comes that saying: “Within the 10 of Zebúwlan are the 12 of Baniymin;” the Staff and the Serpent are formed in the day that the heavens and earth are made, whereby the Serpent of Zebúwlan is the embodiment of the Neúwn. The heavens come out of the evening offerings of Baniymin and the Aurets/earth from the morning offerings of Zebúwlan—day one. Therefore the Serpent of the Garden is in day one beholding the handiworks—the 2 5's of ALhhim. The Reúwch of the Serpents quiver upon the waters as they are formed, to release all from within the sides of the Unified Consciousness in which they are formed. The heavens and the earth are the unified mind and the body. Within this Unified Body, the Breath of Life moves within the waters, likened to one that stirs the rod in the waters of hhakaiyúwer to activate all parts unto their service amongst the Lights.

The Reúwch of your SeedName goes forth as the Unified Consciousness of your SeedName is opened, which **releases the Spirit of Life from within your Seed**. As the Unity of Mind and Body are formed there are spaces designated for the Reúwch to tremble and speak of all expressions of the Most High OL. From the 2 sides of every Ring, the Breath/Reúwch comes forth and trembles amongst its waters/distillations of Fire. Therefore there are the Spirits of Yahúdah/Praise that comes from the sides of the Qúphah-PaúWah; the Spirits of Counsel that comes from the Rayish-Oyin Ring; the Spirits of Abiding that comes from the Hhúwa-Gammal Ring; the Seven Reuwchut/Spirits of the Eyes of RAúwaben from the Zayin-ALphah Ring; the Spirits of Understanding through which all appears in Shamoúnn from the Úwah-Bayit Ring; The Spirits of Life Giving Words of the Kephúw-Kephúw; the Spirits of Blessing of the Mayim-Tayit Ring; the Spirits of Encouragement of the Mayim-Tayit Ring; The Spirits of Prophecy of the Neúwn-Chayit Ring; The Spirits of Judgement that come forth out of the Shayin-Semek Ring; the Spirits of Liberty that come from the Tsada-Tsada Ring, and the Spirits of the Unified Names of the Dallath-Dallath Ring. These together are the ReuwchutTsawuwt—The Spirits of the Hosts which breathe the Breaths of the Most High as they are Unified as One Spirit in Laúwi. We carry in our Thoughts and in the frequency of our Deeds the Unified Rings at all times.

The 6 pairs of branches and their sum Values comprise the 12, or the Lammæd/ℓ. The Values of the pairs are 8+9+8+3+3+8 =39/12/Lammæd—The Staff. The Values of the Thought constructs are read as narratives, associations, progressions/movements, as well as measurements that determine spaces and forms. The Values of 39 may be read as 3 of 9 = Aúvim, conveying the three sets in the Nine of OLiyun to be the Fathers of the 12. When the Fathers are unified within a Seed, they are called The Father/Aúwv. The Aúvim/Fathers are the forces of momentums which give birth to Wisdom, Understanding, and Knowledge within a Name being unified in one SeedName.

The Values of the inner core are determined by **counting the spaces** between each set of Values: i.e. amidst Qúphah/1-PaúWah/8 there are 6 spaces; amidst the Rayish/2-Oyin/7 there are 4; amidst the Hhúwa-Gammal there is 1; Zayin-ALphah 5; Úwah-Bayit 3; Kephúw-Kephúw 0;

The Staff



The inner core Values by Numbers is 40—the Name of Aharuwan which carries the Reuwch/Spirit of Understanding; the inner core Values by spaces is 31, whereby the Staff is called the Staff of AL by transposition of Numbers to Letters. Being composed of the Rings of the Twelve, the Staff is called the Staff of ALhhim.

Mayim-Tayit 4; Mayim-Tayit 4; Neúwn/5-Chayit/8: 2; Shayin/3-Semek/6: 2; Tsada-Tsada: 0; Dallath-Dallath 0. The spaces provide the frame work of the Staff even as the holes in a flute provide the avenue for the wind to pass through it to make sounds. **The Values of 31/ㄨ4 is the Name of AL**, the congruent Name of all Thoughts of the Rings of ALhhim. According to the Name of AL, the staff is formed around the spaces.

*The Values in the inner core by the intervals of Numbers is 40: i.e. amidst Qúphah/1-PaúWah/8 there are 7; amidst the Rayish/2-Oyin/7 there are 5; amidst the Hhúwa-Gammal there are 2; Zayin-ALphah 6; Úwah-Bayit 4; Kephúw-Kephúw 0; Mayim-Tayit 5; Mayim-Tayit 5; Neúwn-Chayit 3; Shayin-Semek 3; Tsada-Tsada: 0; Dallath-Dallath 0. The Numbers in the midst of each Ring denote Name and function of the assembly. **The***

Values of 40 denote the Name of Aharúwan/ㄨ4ㄨ4—the Enlightenment that abides in the midst of all Thoughts of the Rings of ALhhim. The staff is placed in the hands of the one's of Enlightenment. The zeros signify the consciousness that is in the midst of the Rings and the means of expansion from the centre of Breath, most notably in the Houses of Dan and RAúwaben. In RAúwaben the Rings with the zeros form the dense pupil or black holes of the eyes.

THE LAWS/TEACHINGS OF THE LAMMÆD

The Laws/Teachings of the Lammæd are derived through comprehending the Twelve in the midst.

- Y 11: 1 in 1 = 2, Every branch is within another branch; every Name is within another Name.
- ㄨ 12: 2 in 1 = 3, The Lights of 2: .5+.5 abide together with 3: Wisdom, Understanding, and Knowledge.
- ㄨ 13: 3 in 1 = 4, .5Y.5—The bonds of Illumination form a platform of Unity—a square.
- ㄨ 14: 4 in 1 = 5, The 4 mouths comprise the PaúWah/the unified lips in the Qúphah—the consecration head of the Staff, whereby one can speak with the Staff.
- ㊦ 15: 5 in 1 = 6, The Life within the Seed forms the staff for the garments to be hung.
- O 16: 6 in 1 = 7, The unions of 6 equal perfection.

- ⌋ 17: 7 in 1 = 8, The perfection yields to descensions and ascensions of 8.
- ⌋ 18: 8 in 1 = 9, The descensions and ascensions of Names forms a Collective.
- ⌋ 19: 9 in 1 = 10, The Collective Nine of Aurrat achieves fulfillment.

5 FORMULAS OF THE LAMMÆD

The sums of each set of Numbers combine together to create the Lammæd of Wisdom and Understanding:

$$\begin{aligned} \Upsilon\Phi: 10+2 &= 12/\zeta \text{ and } 11+19 = 30/\zeta \\ \zeta\Upsilon: 9+3 &= 12/\zeta \text{ and } 12+18 = 30/\zeta \\ \Upsilon\Upsilon: 8+4 &= 12/\zeta \text{ and } 13+17 = 30/\zeta \\ \Upsilon\textcircled{O}: 7+5 &= 12/\zeta \text{ and } 14+16 = 30/\zeta \\ \Phi\Phi: 6+6 &= 12/\zeta \text{ and } 15+15 = 30/\zeta \end{aligned}$$

The five 12's and five 30's: 60 + 150 = 210: The Sayings of Enlightenment: PaúWah in Hhakuwáhnim. Via the formulas activated within one comes to the Mouths/Lips of the Priest which drip with Knowledge.

COMBINATIONS OF THE RINGS OF THE LAMMÆD

The means to receive the inscriptions of the Words in the heart and mind is through the orderly combination of Rings of AL ⚡:

1211	109	87	65	43	21						
⚡Υ	⚡⊕	⚡I	Υ⚡	Δ∧	⚡⚡						
23	4	19	4	15	4	11	4	7	4	3 = 20	or the sum of 98/17/⌋
5	4	1	5	6	4	2	5	7	4	3 = 45 + 1	

The intervals or spaces between the Values are 5 fours which form a Head/Rayish/20 of AL ⚡ for the Sayings/98/17/⌋ to be communicated to the comrade of AL.

The Values of the reductive sums and their intervals comprise 45 + 1 = ALRash/10—The Arm of the Neúwn via which the inscriptions are written: Neúwn 14+14=28/10. (* The 1 being the reductive of the Neuwn in which the 45 are suspended, as 9 is suspended within 010—The Unified Consciousness). The arrangement of the Letters of AL and all in their midst leads to the three levels of Knowledge and then to the Neúwn Mind. The formulas within the Lammæd instruct us that we must prepare/conse-
crate our minds and the spaces therein for the Word of AL whereby we can enter into the Unified Thoughts of Neúwn.*

A parable is a story composed of the Letters of AL. The story is the means to open the Word of AL and lead one into full Knowledge unto the Neúwn Consciousness of all things. *There are 6 two-part inherent patterns or groupings of paired Thoughts to transmit the messages of AL.* In the stories of maShayh/Moses, ALiyahu/Elijah, Yahushúo, Daúwd, ShmúwAL, Shimshun/Samson and in the accounts of YishARAL as a unified Body of people, the accounts follow the same pattern.

𐤀𐤃 Each story is of a SeedName and the House from which it comes [i.e. SYM/Ex 1:1-7; 2:1-2; Shuphetim/Judges 13:1-3; I ShmúwAL 1:1-2; Yúwsphah/Luke 1:26-31]. This part of the narrative conveys the origin, conception, transferring the Name from one realm or land unto another.

𐤀𐤄 The journey and the states of residing are specified. This part of the story refers to the states in which a Name enters into the fields of consciousness in which they are to serve the Collective [i.e. SYM/Ex 2:3-10; Shuphetim/Judges 13:24-14:1; I ShmúwAL 1:24-28; Yúwsphah/Luke 2:4]. Woven into the story are the occupations of the cast: carpenters, shepherds, merchants, tent maker, etc.

𐤀𐤅 The Illumination of a Name breaks open and the identity and mission emerge [i.e. SYM/Ex 2:10-15; Shuphetim/Judges 14:4; 15:1-5; I ShmúwAL 3:1-21; Yúwsphah/Luke 2:41-49]. This stage is conveyed as going to a mountain, a bright light, stages of growth.

𐤀𐤆 The messages of a Name and their ascensions with steps of progress noted from event to event or from place to place [i.e. SYM/Ex 3:1-10; Shuphetim/Judges 15:14-20; I ShmúwAL 4:1-18; Yúwsphah/Luke 4:1-19]. The themes involve the kingdom, liberty, the offerings, using strategies to resolve conflicts and paths to achieve goals.

𐤀𐤇 The connections with those Above are stated and the deeds which a Name fulfills, being the mark of distinction of those who are able to grasp and follow the messages of a Name or those who betray the messenger [i.e. SYM/Ex 6:1-27; Shuphetim/Judges 16:1-21; I ShmúwAL 7:3-12; 8:4-8; Yúwsphah/Luke 4:20-30]. The Collective are expressed as the gathering of the Twelve, kinds of deeds, types of trees and fruit.

𐤀𐤈 The branches of Thought within a Name are grouped together with strength, and the authority of the Staff appears with a conquest [i.e. SYM/Ex 12:31-51; 14:16; Shuphetim/Judges 16:22-30; I ShmúwAL 15:28-33; Yúwsphah/Luke 4:31-32; 21:27]. The presence of the Staff is denoted as an acceptance of authority, an ascension, a deliverance, a cross-over by the Lammæd, and resurrection.

The parables are vehicles to transmit the Thoughts of AL, from ALphah to Lammæd, from a Seed unto a Staff, from a message unto a doctrine which establishes the Thought within the consciousness/people. For every doctrine there is a narrative in which the doctrines are laid down and established by signs and events unto a *belief—an understandable acceptance* of the messages on the lips of the servant. Throughout the narratives Numbers appear which are from the core of Nine from which the tale is spun. The Numbers connect the sequences together and provide shifts in elevations of thought within the narrative, thus one may read the same narrative at various levels of understanding. Ditto for reading the Teúwrah which are the Teachings of Light spun from the Rings of ALhhim. Thus the vast nature of the Sayings and Writings ever gives way to an exciting vein of revelation into the Rings of ALhhim and then into the ALRash. The Values reveal the Thoughts of OLiyun as they are being woven into the parables. According to the Numbers YahúWah speaks unto us [Yahushúo/Josh 4:8]. At the root of the doctrines within the parables, one finds corresponding Numbers: i.e. Values of 30—**The redemption by the Staff**, denoted as thirty pieces of silver as the means to be redeemed—to become reinstated from a slavery, or the 30, meaning the Staff, in the hand/acts of maShayh and Aharúwan; Values of 3 days commonly used

to denote a triumph/emergence; the various Numbers associated with offerings which denote levels of Enlightenment of Service and the Schools of Thought that transform the minds through the narratives, the Number of days of an event of the Acts of ALhhim being spoken and written, etc. All acts of redemption involve **redeeming the Numbers of a Name and consequently their lands**, for the garments of a Name are not redeemed, even as the flesh of the mortal is left behind. Though an act is forgiven, the Numbers that become subjugated to discreditable thoughts are not forgiven, but must be reinstated for that is the core of a Name, as the Staff is the core of all movements and positions according to the Numbers that determine the angles, rotations and revolutions. According to the inner core, so is the fabric of one's wardrobe which is renewed according to the Numbers. In every activity/movement of the Light there comes a change of garment until the full vesture of Aharúwan is put-on.

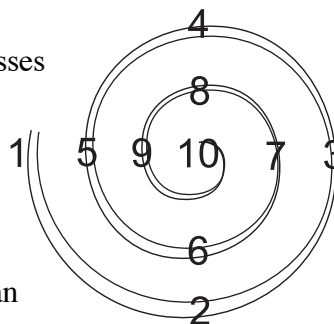
SERPENT RISES THROUGH THE OYLAH

The serpent rises daily on the pole/staff of Baniymin through making the oylah. Words of mutuality are formed by the sweetness of the unified parts, which is the food from the Trees of Knowledge. Through ascending thoughts, the words of the Serpent heal disputes and stings of arrogance. What is contrary or incomplete—yet to be extended from our Names is healed through the revelations of the Words that are generated daily through the oylah, **whereby there is no imperfection within our members. Our measurement—the meShich within us is determined by the perfection of the Unified Consciousness.** All nations are drawn after the ascending serpent on the pole even as all processes of thoughts are used to fulfill the offering. As the serpent leaves its coiled den in the flesh the processes of all members follow there after, whereby they are no longer left rampant, having been subjected to the Staff that orders all things to be the Upright ones of ALhhim. When one looks upon the ascendant serpent and understands with their eyes, then all are healed of their strife/tongues of division, for the ascent elevates the consciousness and all processes of thought inwardly to rise in Union with the Most High, whereby they are healed from their former domains.



The 7 pulsations/rings of blood created by the application of two fingers dipped in the flow of the oylah which encircle the heart altar, designating the heart for the Rings of ALhhim to assemble and formulate the Thoughts of Their Unions.

The staff has at its head Yahúdah/𐤆 whereby all processes of thoughts are attached to the Values ascending, and whereby all that is within is drawn up together according to the primary Numbers. Though the Breath is paramount to carry the serpent, the Numbers are primary to create the path for the Breath to elevate the members. The Numbers of Yahúdah and the Breath of Dan are the associations through which all designs are made and all thoughts are crafted, woven, and in-laid according to the designs of YahúWah [SYM/Ex 35:30-35]. The path of ascent is the spiral laid upon the altar as the



The 7 pulsations/rings of blood at seven elevations/hills and the 10 portals to the ten states/lands from each elevation/side.

dam/blood is sprinkled with seven pulsations to form the concentric rings on the altar. Each day the level of activity of the Lights is according to the release of the Numbers from the blood of the oylah. The Numbers of the oylah are a combination of the Values in hhakaiyúwer and the Numbers of the parts. Together they determine the spiral of ascent which is in accordance with the rotations of the spheres of Light. Within the spiral are ten portals which give access into the ten states of HhaDevarim/The Words. The ten pertain to the ten *anushim* who put their hand to take hold of the garment that is made during the fulfilling the oylah, for the deeds or hands of the ten proceed according to the Emanations of the Numbers—*the Yahudi* [Zecharyahu 8:23; Menachem/Mk 5:25-34]. The garment woven daily are the threads of thoughts being woven upon the warp and the woof of the day that pertain to the wood and kevesh.

The lifting up of the serpent on the pole and the rising of the tent of meeting upon the staves of Marri/Merari are the same. When our Names rise, the entire tent of meeting rises also, for the tent of meeting is the habitation that we make for our Names by the Numbers of Yahúdah and by the Breath of Dan of our Names [Sepher Yetsiat Metsryim/Ex 35:30-35]. The ten lands that unify and support the wings of the serpent, as well as the ten curtain rings of the mishkan rise as one! Moreso all peoples are gathered as the serpent rises, for the consciousness within ascends from which it has fed the serpent with its nectar. In that the serpent has eaten the sweetness of the Unified Consciousness, all within the Consciousness rises with the words of the healing tongue. The former tongues and levels of speech are no longer a barrier to the full communications and unified devotion within the members. The division of words keeps the souls in conflict, whereby they were formerly unable to rise. The complete assembly of all tribes is sustained on the pole. As meShich within you rises so do all who are of meShich.

The rising of the sun each day enters into the assembly that is formed during the night. The members are hung upon the House of Marri/Merari—the boards/wood of the mishkan, which suspend the houses together to become a tent of the sun—a blaze of Wisdom. As a flower the Light of Bayinah opens in the morning to reveal the teachings transmitted during the night. According to our deeds, we reveal the glory within us. The teachings of the day are summed together to be a pole of Wisdom which supports the Light of Understanding that comes forth each evening, whereby the association of the members abide securely together, and we have no fear of form or evil.

The serpent is lifted on the pole through Marri—the Lifter of the Heads. As the serpent rises it is clothed with the new skins of the ten lands coming out of Baniymin to form the Body of Zebúwlan, which is the Mishkan/tabernacle of Gershun in which we proceed through all stages of study unto our coming of age. According to the skins we dwell in and formulate by our inner light, so are the levels of study that are open to us.

As YishARAL is lifted upon the pole, all nations rise also, for they are attached to YishARAL by the Numbers of YishARAL. Accordingly, *10 Anushim—the ten inner Principles of the Neúwn that determine one's state of residence*—come forth from all sayings/tongues of the nations/processes and take hold/strengthen the wings of one being activated by the Yahudi—one of the Numbers. From this day forward, the ten anushim proceed—walk after this one, for the ALhhim are consciously present, being ascended within *the seraph—the burning one, conveying the emerging fiery serpent*. As the serpent arises, the ten anushim appear. The ten anushim are

within the Neúwn/14+14/28/10, which strengthens the wings by the inner Understanding. The ten anushim are of those amongst the Neúwn which form the body of Zebúwlan—the Oyin-Zayin body. The inner core of the body strengthens the 6 wings on the left and the 6 wings on the right. Together they form the Oyin-Zayin Body, known also as the flying serpent [Zecharyahu 8:23]. As all within the Neúwn is released from your SeedName of Baniymin, the prophecy of the Teúwrah is fulfilled in your midst.

The tongues/sayings of the ten anushim cast the bronze pole and a new body from the midst of the fire. The body that is cast is the fiery serpent body. The forming of all things are by the Numbers and the Breath of Discernment. **As the parts of the offering are designated unto the Numbers/Values of OLiyn, then the Breath arranges the Numbers together to form the pole and the fiery serpent from the midst of the Fire of YahúWah.** The pole is bronze and the likewise the serpent, for they are composed of Knowledge. The staff is of the Twelve parts that open in Beniymán; the serpent is of the ten sayings that emanate in Zebúwlan. The sayings of the Neúwn break forth in song as the instrument of Beniymán is formed to carry the messages.

The serpents coming out of the wood are thus referred to as ALhhim, for they are now emanating the life of ALhhim [SMS/Acts 28:3]. As the people see the serpent coming out of the fiery wood, they behold the body of Zebúwlan rising in the midst of the offering of Baniymin.

UPCOMING MATERIAL

Prophecies written in the Scroll of the Mayim-Tayit.

Prophecies written in the Scroll of the Quphah-PauWah.

The prophecy of a Name to speak of mysteries and to reveal all from the foundations of the world:

The unified will open the portals of Light with a comparison saying [parable]. The unified will utter dark sayings from the Origins/days of old. Tehillah/Psalm 78:2, Prophecies written in the Scroll of Shayin-Semek.

Through the drawing out of all that is within a SeedName, the comparative Values and Thoughts are spoken as one branches forth their Rings. All that is within their SeedName, from the days of their origin will be uttered. Such sayings are of the Mind of Dan, spoken with the discernment of the Breath. The comparative Values are called parables and allegories.

The purpose of speaking in allegories is to show relationship of Thought and Deed. The Names within the allegory are positions of Thought and how the positions are in relationship to other positions, places and performance levels of consciousness. The consciousness within the Twelve Houses is the same consciousness that abides within a Name or within a cluster of Names within the Collective Body of Names. In that every Name is composed of Wisdom, Understanding, and Knowledge, one may identify with aspects of the allegory as though they are within the narrative. In that we are all comprised of the foundational Numbers of the Most High, the Number base is the means in which we all are touched by the same allegory, whereby it is real to our Breath and becomes part of our consciousness. The reality of the allegory is not in the personage portrayed, rather in the Values that are being presented with the Names in the allegory. A physical rendering fixes the events in a time capsule, whereas the meanings and the extent of the narratives pertain to

all days/acts. The days of Avrehhem, for example, pertain to the continual activities within a Name to develop the processes/channels for Thought at each level of Enlightenment. According to the Name of Avrehhem, so is the Consciousness, the means of development and the state of the Teraysarunim in which the government of Understanding and Knowledge reside.

We all are a House of Daúwd/David/ΔΔ, comprised of the unified Teraysarunim/Double Dallath configuration in which we set up our members as a kingdom/domain of Illumination. According to the ΔΔ in which we reside, we receive perceptions and enter into meditations. Within the well of our Name a root rises. When this offshoot emerges from our stones of Consciousness and appears within the chamber of the heart/ΔΔ of Nephethi, it is called the Branch of Daúwd, for it has sprouted from the waters of Meneshah and appeared amongst the pyramids of the Kingdom.

The writings are patterned according to the framework of the Rings of HhaALhhim. The allegories of each Ring convey possible errors of perception as well as achievements as one walks with ALhhim. The conflicts that arise through limited perceptions and their resolutions are presented within the context of an allegory, whereby it is real/vibrant to us. The purpose of an allegory is that all may understand the paths of the righteous—the congruent Rings of ALhhim and abide in Unity. In composing a lesson for all one would not write a lesson regarding the life of a single individual, for in so doing one would isolate one from the Collective, as well as restrict the dynamics of the allegory to an individual rather than to extend the meaning to all. Moreover, the faults or the triumphs of those personified in an allegory would reside within the eyes of the reader, whereby one of the Commonwealth would be perceived and remembered for their faults or weakness. With such perceptions some would be considered beneath or above another, and favoritism would develop within the Names. Further, should the teachings be taught that these accounts are the lives of selected historical individuals, then ideas to justify oneself arise and excuses are made to satisfy the passions of flesh, whereby the weak in mind opt to set their passions of slavery above the force of reason. i.e. If Daúwd took another's life and their wife, then the reader thinks they are justified to do also, even though they know in their heart that such is murder and adultery. Or if Daúwd slew a bear, then one may think that they are able to do so also, and miss the point of the allegory that one of the Double Dallath—the Unified Tents overcomes speaking in manners that devour and tear apart another. When reading the allegories as historical/physical accounts, one becomes caught in their illusions and personality fixations, whereby they enter into depression or wallow in self inflictions. As they make heroes in the text, they either consider that they are not as great as another, or they exalt themselves to dominate over others thinking that they are superior. Some look at themselves as special amongst others, whereby they excuse themselves from diligence and organization, thinking that because of who they are that they will prevail without following precise details in the Teúwrah. As a result, ideas of superiority and inferiority, corruption and division, develop within their houses which undermines the House of YahúWah. **All teachings of Illumination are rendered from the allegorical base in order that all may see themselves in the Writings and judge themselves according to what they have learned through the accounts.**

Also from the Teachings and Unity of the Shayim-Semek ALhhim comes the menurahh. The unification of the branches form a menurahh to bear the Light of one's Name. According to the

branches being welded together in the fire of the mizbaach of the altar, the menurahh is made for the evening and the morning. The is the fulfillment of the prophecy that one's Light has come/appeared!

UPCOMING MATERIAL — THE PROPHECIES FROM THESE SCROLLS

Prophecies written in the Scroll of the Zayin-ALphah.

The prophecies of a Name being born from the Rings of Lammaed-Yeuwd and HhaChayit pertaining to the Offspring of Bayinah [2 SM/Kngs 4]:

“And one ayish/woman from the offspring of the Nevaiym/Prophets who cried [The Voice of Rechel]: AL-Aliysho.”

The Seed, which is the husband of the body, is asleep in my people, and the creditors have come to take my two children for slaves. When one takes what is in their house, which is their 12 vessels. then they gather what is near to them of their neighbors and enter into a place that is sealed, and one begins to pour out of Meneshah unto the filling of the Rings whereby the children, paired houses, are sold unto slavery.

Prophecies written in the Scroll of the Mayim-Tayit.

Prophecies written in the Scroll of the Rayish-Oyin.

The chief corner stone upon which the Temple is built and the capstone of the Temple is meShich/meShich/Messiah. Therefore, the Body of the Temple is referred as the Body of meShich/Christ, for it is the Dwelling amidst the Stone of the Foundation in Meneshah and the Crowning Glory of the Head in Yishshakkar that has arisen from the Foundation. The appearance of the Branch of meShich comes out of Baniym in that is laid in Yúwsphah. As the SeedName opens it passes through the Body of the Great Sea as a reed coming out of the water and continues to develop unto the whitening of the head, depicting the Illumination of Mind. The Foundation is of the Depths of Understanding which are laid in Chakmah and the Crown is the Glory of Understanding unfolded as the Branch forms a Head. The Body that is formed between these parameters is called according to the Name of Yahushúo hameShich, for it is the dwelling state that is formed from Head to Head bearing the Activities of the Lights of the Oyin and Shayin/OWYאפ. Though the later has made into an icon, the terminology conveys an ever present State of Knowledge that is born upon branches in the midst of the Heads of the Beginning unto their full extension. The Body of Christ is none other than the Assembly of the Twelve that have sprouted as a Tree to bear within its members the Head from which all Things have opened and appeared, which is the Head of the Seventy or the Mind of HhaKuwáhnim, from which the full measurement and the expression of meShich have appeared through the generations—subsequent unfoldings of YishARAL. The resurrection of meShich is the uprisings of the full Knowledge of our Names unto the crown, whereby what has been sown is not in vain! Through the resurrection/resurgence the face clothe of our Names is changed, and we bear in our members the expressions of the Most High.

Death enables an unfoldment of that which is within. In death the outer form perishes—gives way to reveal the inner structure of the Living. As the life within the Seed breaks the shell in which it is housed, the inner patterns emerge. We die daily as we walk in the Lights. We sacrifice the body of our Thoughts to release the inner attributes, whereby they are given flight. Every evening and morning one of our members gives themselves totally upon the altar. From their emergence comes the revelations of that which is within the House. As we are dying daily—totally giving ourselves to YahúWah—we are in the mode of evolving and revolving with the Lights, whereby we are being changed/transformed in mind and in expressions. Our faces of yesterday are gone [Yahuchannan/John 20:7]. Today new expressions of our unity emerge. The fear of death is the sense of loosing one's image or one's possessions. **In that we live unto the Faces of the Collective and in that we share all things common, there is no basis for fear we are with the Collective at all times.**

When meShich comes the dead—those silenced by the flesh—are raised—brought out from within their graves/bodies of sheol/hell where the worm feeds upon the rotten flesh. The evidence of the internal is revealed. The weight of the outward perishes, which is the judgment upon that which is in the world and all ideas which causes the world to be formed. **The coming of meShich is the appearance of the SeedName that is born from the Rings of ALhhim.** The evidence of the coming of meShich is with us now as the Rings of ALhhim are becoming evident. The Rings of a Tree, chavarim, are not evident until the seed dies and the evidence of the Inner Life is revealed. Such is the revelation of the Offspring of ALhhim. As the SeedName dies upon the altar of ALhhim, that which is within the Seed now rises. What we place upon the altar rises into new expressions/faces. The Judgment Day is an Act of Evaluation. Judgment is weighing the attributes and values that one has inwardly upon the scale of Dan. What has weight perishes, for the eternal is weightless as the Reúwch and the Body of the Unified Consciousness.

In the Name of Yahushúo we preserve all Names above any state of corruption lest we make an corruptible image of the incorruptible Names of ALhhim [MT/Deut 4:15-19; Romans 1:23]. Creating a mortal image of any Name is a violation to the Nature of ALhhim which are immortal. Though commonly personified as a man, there are no correlated historical records of the Name of Yahushúo embodied in corruptible flesh. The Word, which does not pass away, can only be manifested in a body that is incorruptible, whereby the flesh of the Word is the meat/grain of the Aúwv/Father. Anyone that sees meShich in the flesh—within the meal offering has both the manifestation/son and the Aúvim/Father, for the Seed of the Aúwv/Father is within the manifested Grain/Teaching/Son. Though there are histories of the Jews and the Romans of the corresponding era in which the parables of Yahushúo are composed, such references should not be interpreted to refer to a single person. The purposes of the parables are to be awaken the state of the Names within all peoples to arise—to come out of their slavery of vain service, contrary to the intent and the freedom of the Teúwrah, and to arise from the death of their SeedName, through the oylah sacrifice of their entire soul hung upon the Tree—The Teachings of the Most High, unto a new state/dwelling apart from mortality.

The intent of the narratives of Yahushúo conveys that the Voice of the emerging Consciousness and Hope of YishARAL has appeared in the fullness of days. The debates of the Messianic and Christian communities in the 400 years evolving from the announcement by

ZecharYahu HhaKuWáhnim of the meShich appearance has led to many controversies and obscurity of mind regarding the Head of the Ages and the meaning of the appearance in flesh, and whether this flesh is of the corruption of the world or *of the intrinsic values of the Thoughts of the Most High which have come down within the Houses of YishARAL to take up residence*, whereby AL is with us—OmanuAL/Emanuel. Other prophetic utterances declared *the appearance of the Offspring of the Most High and how such would come to the people of YishARAL through the Words of the Teúwrah/Torah and the Neviim/Prophets* instead of through a body of human flesh [Yúwsphah/Luke 1:67-80; 2:25-38]. For how can the physical body of corruption bear the image of HhaALhhim, *when such image, being not seen of the world, is the fruit of the Thoughts and the Words of the Most High* [I Barnava/Timothy 6:16; 2 Barnava/Timothy 3:15-17; I Yahuchanan/John 1:1; Colossians 1:15]? The appearance of meShich in flesh pertains to the flesh of the Word, which is the meat/grain of the Most High and not as the flesh of corruption, for the Word of YahúWah cannot make anything, nor appear through, nor reside within corruption. The Offspring appearing are the **generations that are born from the Names** of Yúwsphah/Joseph and Maryim/Mary, Yúwsphah being the Foundation of Blessings who brings us into Metsryim/definition, with the handmaiden—the Force of Extension of Bayinah, portrayed as Maryim/Meriam/ Mary, who attends to the birth as one is drawn out of the waters—being a unfoldment of Mind laid in Metsryim/Egypt from whence all Offspring are called/read [SMB/Gen 50:18-25; SYM/Ex 2:4; 6:6-8; Hoshea 11:1; Matt 2:15].

The narratives of the generations of YishARAL have conveyed the unfoldment of Mind with great patience as a Farmer that has sown the Seed and then watches after it through the passing of days until its appearance. The narratives have become objurgated—sharply berated by personifying them to be individuals of mortality, **for the Thoughts of their appearances are immortal and ever at liberty from the degradation of the world**, whereby they contain the messages that enable all who understand to overcome the world. Those who oppose the Word make icons of the Words of the Teúwrah rather than becoming *the Living Word*. The Names and Words found within the Teúwrah are Light and pertain to worlds without end. The Words do not pass away as the divided kingdoms of this world, which are here today and gone tomorrow; therefore, any states of corruption are not sufficient to hold the eternal weight and glory that breaks forth from the Words as they are opened. The planet of humankind is one sphere within the Worlds without end. The Words of the Teúwrah speak of species/beings in the places and spaces of the Eternal Kingdom of Light which are according to the spheres of HhaALhhim and their corresponding states. Borrowing the Eternal Names of the Kingdom of YahúWah and placing these Names upon the kingdoms of this world is a link in a chain of fixations that bonds the minds to vain slavery and restricts the vision from beholding the Eternal States of HhaALhhim.

Reading the Teúwrah with literal interpretations is setting the mind of the reader to be in opposition to the Reúwch and the intent of the Writings, which is *to school one into the Invisible Image of HhaALhhim*. Those who seek an Understanding of the writings uncover what is hidden in the Teúwrah [Tehillah/Psalm 119:18-19; 130]. The Teúwrah brings forth a new generation that is void of the impulses that lead to war, and free of discrimination between genders—the waters that divide the sacred union of Names. The Words of the Teúwrah are filled with the details that define our sense of Being as a community of Names which is the medium to fully express the Thoughts of perpetual Unity! The Unified Voice of Aharúwan and maShayh spearhead a revolution from iconic

minds that continue to hold the masses as Pharaoh in rote devotion to serving a god that does not exist, and which uses this god to justify cruelty/war to each other and to all other living species to which we are inseparably united.

In that the Thoughts of OLiyun/The Most High and their appearances are Immortal, they are born from the Immortal, whereby they are called the Offspring of HhaALhhim and not as the children of Metsryim—the world of definition. Out of Metsryim they are called and known as the Overcomers of the world and the present darkness. According to the Words and the Names of the Most High we serve YahúWah in the days of our appearances and not according to the appearance itself, which is a vapor of Breath, seen today as the grass which withers on the morrow [SMS/Acts 18:15].

PARABLES OF THE ÚWAH-BAYIT RING

To convey the Teachings of the Teúwrah, a parable is spun to weave the teachings into a narrative, whereby we can look at the Teachings through examples in which the teachings are unfolded and the fruit of the Teaching is formed—becomes evident. i.e. The story of the Úwah-Bayit offering for Pessech/Passover is lifted out for the Teúwrah to form the framework for *the Parables of Yahushúo*. The term, Pessech/𐤀𐤍𐤑𐤇 is a word of the Neúwn Mind comprised of the values of the double Neúwn: 14:14. Pessech/𐤀𐤍𐤑𐤇: 𐤀 8 + 𐤍 6 = 𐤍 6 + 𐤇 17/8. All of the stories of Yahushúo detail the Teúwrah accounts of coming into the world, i.e. as YishARAL comes into Metsryim/Egypt. The process of emerging unto freedom comes from being transformed from one dwelling state unto another. The transformation of our lives comes as we follow after the Neúwn Mind. Each year at Pessech we follow the directive Neúwn, and then on to Shebuoúwt—the sign/evidence of the Neúwn [the 50th]. We proceed unto Sukkut/×𐤕𐤍 for 7 days in the 7th month plus 1, the Great Day, [7x7+1=50/Neúwn] which develops from the Semek/𐤍 in the midst of Pessech/𐤀𐤍𐤑𐤇. In the end of the harvest, as at the end of an age, we bear the full traits of the Most High, whereby the meShich appears within us, and every eye shall understand. As a tree, we define ourselves to bear the fruit/traits of the Most High which does not perish. In so defining ourselves we are no longer known as the offspring of Pharaoh, rather as those born from the heart of Bayinah.

When one puts the parables into a picture—a time frame, or in a personality, then one locks down and confines the thoughts of the parables, which is the same as to kill the prophet, for the Word of maShayh/Moses is restricted into a form of Metsryim. The Thoughts of ALhhim within the parables are ever enduring and transforming us according to the Unified Body of Consciousness. To kill a prophet is to cut-short the saying of the prophet, whereby it is not actively being extended from the SeedName of every soul. In such readings the parable becomes the saying verses leading one beyond the parable into unlimited applications of the example. To kill the prophets is likened to framing a picture, whereby the subject become static as an icon. As one continues to gaze into the icon/picture their eyes dim until one is blinded to the ever burning light of the Word as it continues to unfold. The purpose of the parables is the means to test oneself, to examine the setting/drama and then to move according to the Words that are released within the parables. *We speak through the expressions and the visions, whereby what is spoken becomes a parable and therefore does not carry the weight of the form in which the faces appear.* If one

speaks of a person called Avrehhem, they restrict the message to a form within a historical scene; however, *when one speaks through the Name of Avrehhem*, then they extend the faces of Avrehhem within all peoples. When one speaks of the meShich/Messiah, are they speaking of the meShich written of in the Teúwrah by maShayh/Moses, or are they referring to the imagery defined by the Council of Ephesus in 431 C.E. which affirmed the Creed of Nicaea and gave formal approval to Theotokos—one having two different natures and also being two different persons. The meShich of Rome is born on the birthday of Rome and bears the character of Mithras to further the extend the religion of Rome. The meShich of maShayh is one who bears the image of HhaALhhim and who extends/fulfills the Words of ALhhim into the deeds of Enlightenment.

The “sons of ALhhim” are the offspring of HhaALhhim who give themselves as the Aúvim of the Neúwn. The giving of their SeedName releases all within it unto a newness of Life that does not cease. With each giving the Life properties within the SeedName, being the Thoughts and their deeds, are gathered as the fruit of a Name which remains.

Our life is in the SeedName that we are called in the Eye of the Most High. When our SeedName is fully given, it dies daily, and from it emerges the inner life. When one gives their composite rings upon the altar daily, the life within the body emerges, and the entire house rises into a transformed state of residing not as before. The opening of a SeedName is the resurrection of meShich within us, and without such, the sowing of the Most High would be vain faith. If there is no resurrection then the faith uttered regarding our SeedName from the origin of one’s becoming would be in vain. Through the resurrection of our SeedName we attain unto the full stature of meShich. If one sees the origin of their Name, and does not rise from their sin (deeds of death/discordance to the Law), then the resurrection of meShich within the Seed is yet to occur. There is no other resurrection than that to which we are begotten by ALhhim which is the power of Life within our SeedName.

The deliverance of our Names from bondage to the gods of Metsryim is by the staff of Aharúwan, which causes the blood from our SeedName to run in the waters of Metsryim. The blood, as it flows from our SeedName cleanses—activates all within our branches of YishARAL. The blood, once it commences to run by the Teachings of Aharúwan, flows for seven days—unto its perfect work. The blood of our SeedName is the blood of meShich through which we are redeemed from bondage to grow unto our full image of ALhhim—bearing the complete traits of ALhhim. The full measurement of our Names unfolded, as the Rings of HhaALhhim, is the meShich.

As the staff—the teachings of Aharúwan strike an accord with a SeedName, the blows on that which is in opposition to The Twelve within you shall be fully extended to overthrow the world and its grip of enslavement. The meShich is the Seed formed from the offerings of ALhhim that are contained in the smoke of the offerings and then formed/gathered into a grain of pure thoughts for the manchaih, signifying that you have come from the House of Bread—BayitLechem/Bethlehem. Each grain is called by Name, and each Name contains meShich within them. When the grain of your SeedName opens upon the altar of YahúWah, it is the Bread that comes down from above whereby you eat from the Table of the Most High. As the grain of your SeedName

matures upon the altar of your heart, it whitens all within your body and mind, and appears as an unleavened loaf unto the Most High.

MeShich is the grain of the Eternal Unified Consciousness formulated from the Altar of the Most High that comes down to be manifested, whereby the Thoughts of the Most High, being Invisible, become transferred into Expressions and Deeds of Light. As your deeds are according to the Thoughts of the Most High, you are known unto the Most High. The Numbers of the Eternal Unified Consciousness are 35:35 in which is the Spirit of Counsel and Understanding/70. As the Values are reduced into a grain/seed they are 8:8, which are the Numbers of meShich: 𐤌𐤎𐤌, 𐤌 = 𐤎𐤌 in which is the resident Oyin/16 and the Perfection/7. The story of the mustard seed is the parable of the sowing of the Seed of the Most High into the Aures. Though the SeedName is smaller, meaning humble/unleavened, the Seed opens and spreads out to contain all messages/angels/birds of the Names/heavens. As the Seed opens, all Rings of ALhhim are evident. **The pattern of the Rings within the SeedName is the same in all Names, whereby we all appear like the meShich of the Most High** [I Yahuchannan/Jn 3:1-2]. The values of meShich, 8:8, being eternal, form the ladder 𐤌:𐤌 of descension and ascension. In that these Values are formed from the Unified Consciousness of the Most High, they are contained in all offerings that are drawn out of the Fire upon the Altars of ALhhim from which comes all Names—the fruit/offspring of Their offerings [Ephesians 3:14-15].

From the offerings of the ALhhim, the Seed of their Unified Consciousness is composed in the day of Their Offering, by which all Names contain the Seed of meShich within their Names. Every oylah of Name is accompanied by the manchaih/grain offering [CHP/Numbers 28:12-13]. The formulation of the Bread of ALhhim is made from the oylut/offerings of ALhhim, whereby the Bread is made above—within the Minds of the Most High according to the assembled Thoughts. As this precious Seed is sown into the Spaces of Light—Earth, the grain comes down/descends as a Seed and then rises/ascends within our Twelve Branches as the Bread of ALhhim.

The SeedName is addressed as HhaAdun (The Lord/Adon), for it is **the meShich that is the Governor of your lands in which your SeedName resides. If the meShich does not come from your SeedName, then from whence does the meShich come? If the meShich in you is not HhaAdun over your lands, then who is governing them?** There is no other Adun over your lands than that which arises from your SeedName. Until the day of your appearance, other powers will govern your lands unlawfully. When meShich arises within you, their faces will melt by the Light your radiance! The rising of the Light within your SeedName is the Light of every Life Name appearing in the world [Yahuchannan/John 1:1-9]. The Lights of your Name are the Emanations of Shayin/W and Oyin/O—Wisdom and Understanding—which appear in the Name of Yahushúo/OWY𐤌 as the Name of meShich rises into your forehead. The Light of your SeedName rises to govern your nights and the days according to the Spirit of Chakmah and Bayinah which are in meShich. Accordingly, the Name, Adun Yahushúo meShich [Lord Yahushúo Messiah] is composed, uttered, confessed, and all within you will acknowledge the Prince of Peace within your lands unto the salvation of your soul and all nations within you! As your Name becomes the Adun of your lands, you overthrow the government of Metsryim and enter into the Commonwealth of YishARAL.

Every SeedName is unique—the only begotten of ALhhim, for each Name comes from the Altar of ALhhim as the choice fruit of Their offering. Your SeedName is a congruent assembly of all 28 ALhhim, as a unified gathering of all of the Thoughts of ALhhim that ascend from Their offerings. Each Name is therefore of a perfect/complete offering comprised of all aspects of The Most High that abide in the ALhhim. The Name is formed from the dust—the combined ashes of the Altar—both from the wood, which is the Body of the Seed and from the sacrifice, which is the Name. In that a SeedName is comprised of both ashes there is no male or female, for they are a unified wholeness. Being formed from an oylah of ALhhim, the SeedName contains the Fire, the Water, and the Blood of ALhhim. Hence, when the SeedName is touched by the Teachings/Staff of Aharúwan, it is the Blood of ALhhim that runs into the waters to activate all parts of the SeedName unto Life. Within the SeedName is the lineage of the Tree from which a Name appears as the fruit of that House, whereby the lineage of a Name is according to the Offering of ALhhim. In that a Name is begotten from the sides of ALhhim the Name is virgin born of ALhhim. The Unified are found to be with child by the Reúwch which distinguishes a Thought within them, as a fruit of the Tree of Life. i.e. When the offering is of RAúwaben, the SeedName begotten is of RAúwaben and the Wood/adjoining branch is the mother, or the Extender of the Name. Or the Extender can be of one assisting RAúwaben at the side of the altar, from which comes the parables of the handmaids of Liah and Rechel which serve at the Altar in the day of the Offerings of ALhhim when a Name is born/brought forth with a flowing of blood when the offering is made.

The services of those in the Courts of YahúWah are by Name and lineage, and thus gender has no determination as to who may serve in the House of YahúWah. Each Name serves according to the House in which they are born which pertains to the configurations of the offering, or who is received into a House through an adoption agreement prior to birth. There are those who bear a Name for another, whereby they are adopted into the House that has agreed to receive them as their own.

When a SeedName is fully extended to the 10th power—unto the Yeúwd of the Yebusi, then **the perfect has come**, whereby there are new heavens and a new earth for that Name. The full extension of a Name from the foundations of Avrehhem creates the 10 Lands of a Name. When the 10 Lands are created by the SeedName, it is the day of the shavbeth of a Name. The former state gives way (passes away) unto new/renewed States of Mind and its dwelling, which are the new heavens above and the embodiment of earth beneath that is formed by a Name. Thus, from the primordial platform of the Kuwáhnim speaking the worlds into being there comes the new heavens and the new earth upon the day in which the Words spoken are fulfilled/completed. When the 6 nights and the 6 days are fulfilled, then the former reference authority gives way unto a new Body of Unified Consciousness that is comprised of the new heavens and the new earth. The Lights of the double Hhúwa that once encircled the sphere of Nephethli, have now come to enter into it and abide there, whereby there is no more need of the sun and moon *for Wisdom and Understanding now reign within*. When Chakmah and Bayinah enter to dwell within, then their labors of six days have passed, and they have ceased from their labors, whereby they come to rest into the Unified Body of Consciousness that has been formed.

The former world from which the Kuwáhnim have spoken is transferred unto the new heavens and new earth, whereby the former state is no more. Only the formulas of the transfiguration through which the Words are spoken from the first evening of Baniymin unto the sixth day of Yishshakkar are retained, for no Values will ever pass away. **Through the radiance of the silver within an offering one is transfigured daily unto the fulfillment of all Words of HhaKuwáhnim.** The radiance of silver within an offering burns in the mind with fervent heat to bring forth a new State of Residence for the Reúwch out of which new expressions and faces emerge. *The new expressions of mind and soul are the evidence that an offering has been made.* The burning of silver is the shechalyet spice which is relative to the offering from which it is formulated; hence the changes of faces are initiated by the House which makes the offering in its day. *Each day's offerings are according to the Words spoken by HhaKuwáhnim before the worlds are made.* i.e. Hence, **all offerings of Yishshakkar are according to the 6th morning of the HhaKuwáhnim** through which a new body of Consciousness is formed above in HhaKuwáhnim and beneath in the ALhhim.

AiyL/AL and The ALhhim

What is AiyL/AL—God, and what are HhaALhhim/The Gods? AiyL/℄, commonly rendered as EL, is the composite formulation of Words from which come the Houses of the ALhhim. These Words are the Collective Thoughts of HhaKuwáhnim, which are purified seven times, meaning that they are tested in all seven levels of Illumination, and found to be of a perfect ratio in which there is no leavening or partiality. AiyL is a Seed in which all traits of formulated thoughts dwell, and through which all formulations of Thoughts expand into the Tree of Life. There is the singularity of Aayl and the plurality of ALhhim, for when the Thoughts of the Most High are condensed into a Seed, there is the Unified AiyL/℄; however, when the Seed opens the diversity of Thoughts compressed within a seed now expand into a Tree which reveal HhaALhhim—the Unified Rings that comprise the Tree of Life. Upon the bearing of the branches of Aayl, they are filled with every trait of the Most High. As there is one Aayl, so there are the Unified ALhhim, whose Numbers are 28/1. As we draw out all things of a SeedName the Rings of the 28 ALhhim appear and all that is in Them. The unified branches are One which is the unfolding of the 28 in which is the full extension of the Thoughts of the Most High—10 (2+8=10). Those having the mind of Aayl and who are engaged in the deeds of ALhhim, are of the Seed of Aayl. These are those who are One with the Most High and all Names.

A monotheistic mind may find it initially difficult to entertain that there is not a single entity that they have come to think that they worship as God. The single entity has been formulated within their minds by the world in which they are molded, for the world seeks a supremacy of power to rule over/enslave others. Those seeking a supreme being desire power over another, and often justify themselves to strike down others in the name of this supreme power. According to this spirit of division and ruling over others the world is corrupt, being a house divided amongst itself, whereby their concept of god is the god of this world—shatan. Those not of this world seek to abide in a harmonic unified state of Names, whereby there is no need for a supreme entity. *Space reserved for a single entity must be purged even as a log must be removed from an eye to enable it to see.* As one beholds that they are an assembly of a unified government of associated Names,

each part having a voice to enable a thought to flourish or to be purged, they are given access into the Eyes of HhaALhhim and into all that is of the Unified Consciousness. Aayl does not require another to bow in adoration in contrast to the god of this world which prompts the Names of Light to become servants to the world. The gods of this world rewards those who exalt and worship them more than others, even providing their servants all of the kingdoms of this world. Those who worship this god and accept the provisions of the world as a token of their service, serve in vain—puffed-up vanity, for both this god and their tokens will crumble. The god of this world chooses people and puts one people above another, even killing those who do not accept the rulership of their supremacy.

In the story of Yúwsphah/Joseph, the spirit of exaltation and its consequences are portrayed. In the dreams Yúwsphah sees darkly as one exalted above the brothers and above the very source from which they have come. Why is there a perception to bow to another if we are one [SMB 37:6-8]? One exalting thought leads to another until even the sun and moon—the Queens of the Consciousness Body of Illumination, which rule over all of the heavens and the earth, also are perceived to bow unto the sheaf of Yúwsphah and with them the Stars—the Bodies of HhaALhhim [SMB 37:9-11]. Though Yaoquv rebukes the exaltation, yet it is permitted to lodge and thereby linger within the mind. From the retention of the thought of self-exaltation, the mind becomes disturbed/unbalanced to give preference to one member above another, whereby the thoughts become ravaging [SMB/Gen 44:28-29]. In accordance with placing one member above another, the untrained place their sexual ambitions—the House of Yúwsphah—above the mutuality and reasoning of Unity.

In considering oneself to be more important than another, the tongue speaks arrogantly, whereby Yúwsphah spoke with an evil tongue regarding the comrades [SMB 37:2]. For this arrogance, Yúwsphah is sold unto strangers. Through the thought of majesty is birthed amongst The Twelve, the faculty bearing the Thought must be conditioned to know how to carry the responsibility assigned. Therefore Yúwsphah is sold. The thoughts of superiority do not belong, nor their deeds with the Household of Yaoquv—the Head of Knowledge, which is to reside with the Enlightened Minds of HhaKuwáhnim. The Numbers imparted to Yúwsphah from Yahúdah are the means of interpret dreams. Instead of bowing to the humility of the Numbers, Yúwsphah saw others as bowing unto the member to which the Numbers are transmitted.

Yúwsphah learns that the mission that we are given to fulfill is unto all peoples, whereby Yúwsphah is sent for all peoples, to be their servant, rather than to be served. Upon coming to the awareness of the position that is entrusted with the Letters of HhaALhhim, which is to bear the Numbers, Yúwsphah declares to the comrades: It was not you that sent me to Metsryim, rather the Unified of ALhhim [SMB 45:5-7]. Yúwsphah learns that it is not the hand of the comrades that dismisses another from fellowship; rather that we ourselves are outcast due to how we position ourselves amongst others, whereby it is by the hand of the Unified of HhaALhhim that determines the land in which one comes to reside. **The implications of this statement is very large, for by the Deeds of HhaALhhim, all lands are formed, being expansions/manifestations of the Numbers. According to one's deeds, so is the land/state in which they reside.**

The factions of the religions of the world have taught us how to conduct the most bitter wars for the sake of their God. They war one with another over the lands of this world and its wealth, for it is the desire of their hearts to have and yet to have nothing in the end of all of their futility. They have made all nations drink the blood of their poison, and to enter into the fornication with the House of Pharaoh that they may be servants, chained in the prison, as Yúwspah is chained by the lusts of the world that are stronger than Pharaoh's iron rings.

Their god/gods are the creators of this world of which the Supra Consciousness says: This world is NOT the Kingdom of HhaALhhim. The dogmas of this world have nursed the peoples to think that they may call upon their gods to save them, to deliver them, to heal their corrupt bodies that they may continue a little longer in the world of deception. If there is no god, then who shall we pray to, who shall we serve, who will heal us, who will rule over us and judge our enemies? Who will lead us to war, and who will bless our nation that puts itself above others and steals their resources? The voice of the Supra Consciousness is silenced, for when *the lammædim*/disciples asked to be taught how to pray, the Supra Consciousness gave them a seven-fold outline that they may direct their communion into the seven levels of Enlightenment and not unto a single entity, misrendered as Father, a term that implies superiority of gender, for there is no superiority of Thought within the Most High, nor are there genders in meShich as of the divisions of this world. The mind of this world continues to superimpose the thoughts and order of this world upon the writings and sayings of the Masters of Illumination, whereby the texts are profaned by the unclean interpretations that keep the children in bondage.

When you pray/commune/meditate you pass through the seven levels of Enlightenment.

1. *ALphah, the Foundation of Chakmah*. Say/Think/Meditate upon our Foundational Principles that are in the realms of the Most High. These Principles are in Aúvim from which the three Patriarchs/Forces of Momentum come, and in which are the Twelve.
2. *Bayit, the Body of Bayinah*. Enter into the Mishkan—the embodiment of the Thoughts of the Most High. Affirm that through holiness a Name branches into a dwelling of the Thoughts of the Most High, whereby the Tabernacle is known as the holy place of HhaSham/The Name.
3. *Gammal, the Dwelling of HhaALhhim*. The inner Kingdom rises/comes/appears through the level of HhaALhhim.
4. *Dallath, the Chambers of HhaKuwáhnim*. The Thoughts of the Most High [which reside in Names—shaiymim—those in the heavens] are being performed in all spaces/earth through the oylah and the associated offerings.
5. *Hhúwa, the State of Charasham*. Receive from the Bread upon the Table of Faces, as you encounter the formulated patterns of Illumination through the paths of the oylah.
6. *Úwah, the Counsel of HhaTerreni*. In Counsel one holds no thoughts of transgression, nor are you subject to worldly obligations/debts. We are of the Minds of the Masters.
7. *Zayin, the Mountain of Aurrat*. In this manner, one proceeds as the free/liberated from evil/confusion/fear.

Who shall we worship? Those who affirming of the Enlightenment worship by Spirit/Breath, which is according to the Thoughts of the Most High, and by Truth, the affirmations of the Enlightened Thoughts into Deeds. ***To say that one worships by Spirit, means that one serves according to the level of the Intelligence of their Spirit, whereby they come to verify/affirm the Thoughts of the Most High in their words and in their deeds.***

Who will heal us? If you desire to embody the Thoughts of the Most High, then show yourself to the priests, and you shall be healed, for if you show yourself to be of the world, you will align yourself with the corruption of the world. When you show yourself to HhaKuwáhnim, then you will reveal your inward disposition to be of the Congregation of the Enlightenment in which there is no basis of disease, and in which are the Heads of the Bodies of HhaALhhim: the Head of Aparryim, which is the Head of Wisdom; the Head of Meneshah, which is the Head of Understanding; and the Head of Baniymin, which is the Head of Knowledge. These are there three Heads of HhaALhhim through which all is formed in the worlds of Illumination, and all other Letters and Rings within the Body of HhaALhhim, being a Body of 954, are the Offspring of HhaALhhim. Only by subjecting the House of Yúwspah to the thoughts of Babel, is the world of mortality created. The world of darkness is made by those who rob the House of YahúWah for their own kingdom. In the day that you turn your back on the wealth of Pharaoh you will call yourself a slave of the Hebrews, for you will not see yourself inwardly as a formulation of this world. Your consciousness is affirmed to be one born of HhaALhhim, having within your members *the Consciousness of the resurrected Yúwspah coming out of the waters of Metsryim*. When anyone speaks in this vein, they will say that you have devils and are an offspring of the devil, for you make yourself as one with HhaALhhim! You will not be tolerated, for your words are not as theirs. Should you be accepted then your thoughts would erode the kingdom of this world; rather the world will war against you to kill you, as Qeynn/Cain murdered Hevel/Abel. In that hour of your Illumination, only the Queens, and your beloved friend who supped with you, shall be present, for those still juggling their position amongst the world will desert you as one queer—estranged from this world. Only one chavar/friend stood by Yahushúo which conveys to us that the means of extending the consciousness comes by pairs, as Chakmah and Bayinah, depicting the Girgashi State of 1:1 Rings.

There are the Thoughts of the Most High, and there are the Words and Deeds of HhaALhhim. There is the Word of Aayl, and the Works of HhaALhhim. The Thoughts, as they are organized form Words, and within the Words are the Deeds of HhaALhhim. Through the Words of HhaKuwáhnim, all things are formulated through the ALhhim, and from the arranged Thoughts the works are done through the 28 Houses of Formulation, as they are written into the fields of consciousness, whereby they are performed as the Deeds of Light. This is the same to say that there is the Neúwn, and there is a Unified Body of Letters in which the Neúwn abides, for the Neúwn is One and the sum of the Letters are 28. The House of Aayl/AL/God and the Houses of HhaALhhim/The Stones belong to the Most High, for they are the categories of Illumination, first the Composite Word, and then the Crystallization Patterns of the various stones. In the stones the Thoughts assemble and explode creating patterns and colors within each rock, for until the Thoughts of HhaKuwáhnim are assembled, they are not able to be spoken without a tongue, nor can they be performed without hands.

The Words of HhaALhhim branch into 14 Tongues [MaoshahShilichim/Acts 2:8-11]. These are the Tongues in which the Works of HhaALhhim are spoken. Each associated pair of the 28 ALhhim have one tongue through which they speak all that is within their Rings of perfect union. We are only able to speak of that which is within the Assembly of our Rings.

THE CONFIGURATIONS OF THE TENT OF MEETING ACCORDING TO THE RINGS OF ALHHIM

Through the making of the oylah each evening and morning, the Tent of YahúWah is made by the corresponding Rings of the wood/boards and the Ring of the kevesh, from whence are the veils/curtains. The transfer of the blood from one Ring unto another is the Life of the Body for the day through which the Thoughts of the oylah are conducted into the entire Body.

The 7 Hills

The journey from the waters of Metsryim, to the Lands of full occupation in ARAL, is a journey through the seven mountains, their slopes, which are marked by the Rivers that distinguish them, and the valleys and plateaus in which the Houses of YishARAL take up their residences. The Ten Lands within the Eyes of Avrehhem, being within the 7 Rings of RAúwaben, are within the 7 Hills of Illumination, being two sided they are Named with 14 Names of the Mind of the Neúwn.

As the sloping Menurahh, there are the two sides to the hills—the side of Bayinah, and the side of Chakmah. When ShmuwÁL first receives the tablets of Testimony, having Mashayh/Moses on the right side, and Aharúwan/Aaron on the left, that is, the means to draw out on the right, and the illumination of understanding on the left, the inscriptions are imparted from the north side of the Mountain. With the Name of AL/ShmuwÁL and the Staff of maShayh and Aharúwan, one ascends into Enlightenment [Tehillah/Ps 99]. When the ascent is made the second time, the Words are imparted from the south side. The first inscriptions are of the Numbers, which must be decoded, or broken open unto the Understanding of the peoples; the second inscriptions are of the Letters, which are the Sayings commonly rendered as the Ten Words. These Ten Inscriptions flow through 7 Rivers, and their Voice goes forth from mountain peak to mountain peak, bearing the message in every degree of consciousness of HhaALhhim Achadd.

The Source of the Numbers and Their Compounds

As the fish spawn in the waters/Mayin of the Neúwn, so all emanate from **the Neúwn**, *which is the will and directive force of Bayinah into the waters of HhaALhhim*. The Silver Tear of the Most High is the Source of all bodies of waters. As the Tears drip from the Eyes of the Most High, they form the pools of the monarchs. All inhabitants of YishARAL are born from the waters of the monarchs, whereby they are called a Kingdom, belonging to the lands of the monarchs.

Within the Tears of the Most High, are the Numbers of a Thought, be it a Name or a Deed, is there a difference between the two? As the Numbers come into the Chambers of HhaKuwáhnim, they are read, and uttered by the Letters, whereby they pass into the pools of the monarchs. From the reading of a Name, one is born, and designated unto their calling, which is their position/duty to be fulfilled amongst the House unto which their Thought fits with necessity. The Houses of The Twelve are according to the Twelve Categories of Thoughts within the realm of the Most High. The Houses of the Twelve of YishARAL are the embodiment of the Thoughts of the Most High with their complete perfection expressions and deeds. First the tear is read in HhaKuwáhnim, and then the silver tear is revealed or appears in HhaALhhim.

What is in the midst of the Neúwn/14? The values of 1 and 4 are to be read from all sides, as conveyed by the values of Yahúdah in HhaKuwáhnim: 4111, whereby the sum values of the Thoughts of the Most High are Seven/Perfect/4111/7. The four sides contain three levels of congruency: 111. These three are in the spaces of the Neúwn, in the midst of 1 to 4. The appearance of the Three in the midst of the Neúwn is the Lammæd, or the Staff of AL, which is formed from the two sides of the Kuwáhnim chambers $35 + 35$, which is read are the Unified Threes, being the emanations $5+5$ of the Rod/Lammæd/3 of Bayinah by night and the Rod/Lammæd/3 of Chakmah by day. The sum of the Rod from both ends is 6, whereby in the midst of the Neúwn, the Úwah/6 is present. From the Unified sides of HhaKuwáhnim, come the 6 paired rods. The pairs of Hhúwa, in $35+35$ is the Unification of the Lights; with the 6 rods, they compose the seven Rings. The Most High are the ascension of the Thoughts of HhaKuwáhnim, that arise from their offerings. These Thoughts assemble into the Teachings of Understanding, as clusters of grapes that are distilled within the HhaTerreni. In HhaTerreni are the wines of the monarchs, so called for they come from their lands. The Teachings of Understanding are opened by the Words of Words of Wisdom, which are laid out in the patterns of Thoughts opened—HhaCharasham.

In the Name of HhaALhhim HhaNeúwn, the Letter of the Neúwn appear twice, one at the head, and one at the tail— $\gamma\gamma$. At the ends of the Word, Neúwn/ $\gamma\gamma$ there are $14+14$, or as reduced to their common values: $5+5$, which form 10. Add the ten, the sum of the ends, to that which is in the midst, the Úwah/6, and there is 16/Oyin. In Oyin/16 is 7/Perfection. Or, from another angle of the Illumination, one may behold the Oyin Consciousness present within the Neúwn, as $14+14=28$. The values of 28 are read as two eights/28 [$8+8=16$ /Oyin]. In the Oyin/16 is the foundation of the Zayin/7, from which the Oyin Body arises from within the Neúwn, even as the Bayit/Body of a Thought comes out of the Úwah/the Unity of the Thought. In adding the head and the tail of the Oyin Zayin Body that is formed from the midst of the HhaKuwáhnim, there are Oyin/16/7 and Zayin/7, being the sum of 14, or 5, which is the Hhúwa, the Life in all that is comes from the Neúwn. From the midst of all Numbers, the 5, all Numbers descend and ascend. The Life of the Hhúwa/5 is the union of the head and the body together as one. According to this Life within every branch, every pair of the 6 Branches have life within themselves, as they are united to the Central Staff of HhaLaúwi.

When we enter into the Life/Hhúwa of the Neúwn, then we have touched the foundation from which the Neúwn comes, that is from the Enlightenment of HhaKuwáhnim, being of 35 pairs. These Thoughts are carried by the 8th moon of Meneshah, through which the Life in the Staff runs. When one touches the Tree of Life to draw out the netiph incense, they are touching the opening of the Tree of Life that is flowing in that day. When all of our branches are in agreement with the Tree of Life, the flowing of Life from the Tree of Life is the same as the flowing of the branches within our oylah. The 35 pairs are $8+8$ or the Conscious Body of the Thoughts of the Most High. Within the Consciousness is the Directive Force of the Neúwn, which is the head of the Letters. The Neúwn is the head of the Letters, as Five is the head of the Numbers, for the activities of the Thoughts that are in perpetual emergence come from within the midst of the Thought.

The fixing/hardening of a Thought leads to making images that halt the on-going states of progression. Images of such are the formation of mortality, in which one worships idols of wood and stone. The servitude to images of one's self resists the Directive Force and Freedom of the Neúwn. The idols of wood come from the bones, and the idols of stone from the organs. To serve them in this mold is idolatry, which is the making of the golden calf. For when the Consciousness loses touch with maShayh/Moses in the realms of Illumination—in the Mountains, the people fear and request from their own enlightenment an image to retain their level of progression or awareness. The images take the place of the Invisible Staff of HhaALhhim that is in the midst of the Neúwn. The making of images and carrying them about fixes oneself to the people/consciousness of Omalaq/Amalek, which wars against every succeeding progression and movement of the houses.

As we glance again into the Neúwn there are The Twelve 12, as within the Neúwn are six branches. Each of the 6 Branches have a top and a bottom, a head and a body, a segment of Wisdom, being the base, and a segment of Understanding, being the length. The Union of Wisdom and Understanding are the pairs of thought within the 6 Branches that are in the midst of the Neúwn. To say that there are 12 parts within the Neúwn is speaking by Wisdom, for within 6 are twelve parts/halves. As one adds the parts: $12 + 12$, they equal $24/6$, or as reductive values of $3+3$, they again equal six. The unified state of the collective branches appears again as 6—the State of Unity. The Twelve of the Most High are in the Six—THE UNIFIED STATE of Wisdom and Understanding. Wisdom/Chakmah is in Bayinah/Understanding, for the parts are in the sum. However, Bayinah both surrounds and abides within Chakmah, for by Understanding the parts hold together and are One, whereby the Neúwn is: $14+14=28/10/1$. According to the Numbers of HhaKuwáhnim, there are 28 Unified ALhhim, and These are One—**ALhhim Achadd.**

The HhaShephurim—The Numbers

Values of The 70—The Body of Consciousness which is the Offspring of HhaALhhim

commonly rendered as the Sons of God

These Numbers pertain to the Works of Light activated in the oylah offerings of Fire. The values are discerning the thoughts and the deeds that comprise the nature of meShich. From HhaKuwáhnim are all Numbers and Their Words of HhaALhhim.

SERIES/SPANS OF NUMBERS

1 to 21 —the Wisdom to determine the parts of a word or a body; the Hand of Wisdom is set amongst the upper waters to govern all things according to the Letters, to determine the appropriate speech according to the day/act.

1 — 126 is the scope of the Thoughts of the Words of Life through which one is formed by HhaALhhim, the formulation of the garments whereby the color and the shape of the cloth is formed, the means to develop the 12 pairs of Unity to bring forth the glory of OLiyun—The Most High

1 — 300 is the Understanding to lengthen all things, whereby they may endure, and not perish, the Hand of Understanding, to govern according to the Numbers, the means of extending the properties within a seed or body to draw out its full measure, this span of Numbers is a span of thought that pertains directly to that which is within HhaKuwáhnim.

THE VALUES OF MESCHICH

1—The unified, unity, bonds of light, the Principle, Oneness, composed of the inner construct of 4, bearing within itself the pattern of the 12/3 + the emanating Lights on its sides— .5+.5.

2—The pairs, means to establish a strand of aúwer/light; ability to form a corner, to make a strand of two sides, northeast, southwest

4—The square, foundation of a cube, means of ascension; the 4 strands of 2 names joined.

12—70/7/Perfection of the Lights/5 of Chakmah and Bayinah, from which are the twelve: 7+5=12; The twelve/12/3 are the root of the Minds of Nine via which their glory is displayed.

14—the intervals of 14 to 140. We commence to hear the Voice of the ALhhim as we attune to hear from the heart of Bayinah. As the ears are humbled they are positioned to pick-up the vibrations of that which is in the midst, denoted by the Values of 14. We give consideration to comprehend from all sides, the unified four, whereby we are not prone to hearken to one side in preference to another. In forming this platform of hearing, we then enter into the Rings of the 28

ALhhim and discern their frequencies. The Values of 42 are relative to the north side to hear all that is breaking opening from the mysteries and chambers of concealment. From hearing in the chambers of the north, we move to the elevation in the spiral of 56/ΥΥ unto the comprehension of all gathered in the 70/Ο. The 56 position is the level of comprehending how all Understanding is of Unity, and if not of the Unity then it is from vibrations of self projection or containing thoughts of partiality. Through hearing as achadd we come to the 70—a full consciousness which activates our hearing unto five other degrees of hearing. Prepared by the 70 we enter into the Sayings of the Dallath/84/ΔΔ, that which are laid up in the chambers of YahúWah. The level of 84 are levels of insights attained by coming to grasps the consciousness of Understanding. With insights come the function to hearing to affirm all works, either to negate to empower at the elevations of 98/ϷϷ. Having entered into these elevations we access the gates of Aparryim and into the water of ALhhim/112/ϳΥ. In the midst of the waters of manifestation to hear the Instructions of balance and equality. These are the teachings of Laúwi from the Fires of the offerings of ALhhim/126/ΥΖ at the Shayin gate. Upon these levels of hearing we attain unto the position of 140/ϷΥ—of all gathered within the waters bearing the thoughts of the Neúwn within the Unified Consciousness. *See 140 for the connection of Shamounn and Ayshshur.*

15—the three levels of Light, Wisdom, Understanding, and Knowledge, the composite structure Ϸ of Light being the Names of the 15 Fathers called by the Name of Yæhh/ᄃᄃ.

21—the glory of all within Wisdom, resting upon the foundation of light, as conveyed in the square root value of 4.58257569495584, the value of a united strand 4500 in HhaKuwáhnim; 21 is rendered as 44 in the head position of a value; 21 is rendered as W when it occurs in the final position of a value. Together the 44 and the W comprise the word, rash/W44, a head, from which comes the thoughts to dictate the pulses of Enlightenment. The ALphah/4 in the midst of the word is the idea that determines the pulse that excites or that calms the members, whereby they are engaged together.

25 ᄃΥ—The Tree of Life, emanations of Mind

28 ϷΥ—The Neúwn Mind is formed by the Rings in Lammed. The 28 ALhhim that make-up the Rings are 14 pairs which forms the sides of Thought 14:14 ΥΥΥ. Through the faces of the Aúvim all thoughts are composed. As one forms the bonds between their members they bear the witness of the ALhhim unto the full faces of HhaAvim/The Fathers.

30—The Lammæd, The Teachings of Aharúwan from which all Illuminations and the worlds that contain them are formed. The Primal Source of all Thoughts and Forms which come from the House of Aharúwan/40 out of which come the 10—the complete giving, whereby there is 40-10=Lammæd/30. 30 is the result of the full giving of Aharúwan; whereas 50 is the sum of the giving that is extended from Aharúwan.

32 4Ζ—The spaces of the Thoughts of Dallath-Dallath, in which Nephethi abides; formed by the union of 16+16—Oyin + Oyin, whereby the heart is formed as the chamber of the Queens, the

initial expansion of the unified Kuwáhnim Mind that creates unified spaces for opening their Thoughts, in which are the Numbers 14 as $16/7+16/7 = 14/Neúwn$, which is retained in the initial Letter of the Name of Nephethli; see spaces of Nephethli; in the House of Yishshakkar, the garment is 16+16, a union of consciousness above and beneath whose sums are 32/5 in the midst. The 5 in the midst is the Neúwn Mind that is in the midst of the Consciousness.

35 $\text{O}\aleph$ —half of Oyin; HhúwaOyin $5+16/7$ is the basis of 12, whereby the Menurahh of 12/6:6 carries the Lights of the 70; The Pairs of the 70, the means of forming the Iris flower: 53-35 (the pairs of 35 seen from both sides, the initial being of the north/reflective illumination), the unity of the two 5's of the parameters make one; with the two 3's, being 6, they are together 7 ($5+5/1 + 6 = 7$) within the unified consciousness of Oyin that is formed around the pairs ($35+35=70/Oyin$). From the unified pairs, all teachings are emitted from Bayinah, which is in the midst of all values; the statements of halves are transmitted through Hhakuwáhnim. (add diagram); a compound of the 15 Fathers as three fives.

50—The Neúwn Serpent which 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—Baniymin and Zebúwlan 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. $Aharúwan/40 + Nadav/1 + Aviyahua/2 + ALOZAR/3 + Ayithamar/4 = 50/\gamma$. 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 Nephethli through whose Seed the meShich is formed and rises. Gad, of Aviyahua, is the Code 987 of Aúwv Yaoquv, of which comes Aparryim, Meneshah, 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.

63—the Number of gifts to a Name; 63 Names are gifted to the House of Baniymin from the Lammæd, the gifts of a Name are of the 3 eyes on the left and right of the Lammæd, the six/6 eyes are gifted of the Lammæd/12/3; the 6 eyes and their elevations/3 are imparted to a Name through which they come to know faces to faces all within HhaLammæd, the design of the Semek, the Staff of the Lammæd and its 3 Eyes left and right: \aleph .

64 — the unified structure of 60 upon the square/4, reductive value of 1

66 — the 6 parts of the wings of Ayshshur on the left and right, that are within Aúwv.

70 — The Eye of Consciousness, the full extension of Mind into congruent Rings; the summation of the Blood/41, the Breath/1, and the Body/28 = 70; [Fire, water, and air are in Breath].

80 — The Sayings of The Aúvim comprised of the 40 of Aharúwan and the full giving/Yeúwd of Nadav—the 10 of tsaphun/north; Aviyahua—the 10 of the qedam/east; ALOZAR—the 10 of the negev/south; and Ayithamar—the 10 of the yúwm/west.

92— אר, protective coverings, covered wagons, formulations of the values of the right side of the offering of Shamoúnn/wood and Ayshshur/kevash

96— יר, commandment, Order of Thought, an ordering of the hosts; formulations of the values of the left side of the offering of Shamoúnn/wood and Ayshshur/kevash, all commandments and collective orders are based upon hearing and the implementations of affirmations

104 —the unified extending the base/foundation.

105—to extend illumination, work of the Shepherds of Yishshakkar. 105 are the values of Rayish in HhaALhhim, which is defined by the Values of Chakmah: אר. A Thought is the fulfillment/extension of Illumination; the communications of Light/communal consciousness emanates thoughts as the hairs upon a head.

112—8th space of Wisdom in harmony/synchronization with the spaces of Aparryim, Meneshah, and Baniymin; when the 8th portal of Wisdom opens, one has full access into the chambers of the House of Aparryim; the intervals of ALhhim are ten levels of 112 to contain The Consciousness to Perfect/Complete/Fulfill and thereby expand the Numbers via $11/2 \times 2$ whereby a platform is made for the Numbers to be placed in the universe through Aparryim.

120—the sanctity of all branches and their thoughts

121 —the twelve unified, in which is the square root of 11/the Tree of Life.

126—the values of the Shayin in HhaALhhim, the glory in the body that emanates light, radiant from the Tree of Life, being the square of the glory of HhaALhhim, as 11.224972160321824 is the square root 126, from whence the Tree of Life is sown in the foundation of Chakmah; 126 is interpreted as **the twelve united** through which the Faces of the Aúvim are seen; 126 is the 9th position on the spiral of Chakmah, located in RAúwaben. When the 9th portal opens RAúwaben has view into the wave of Knowledge in HhaALhhim, thereby giving a Window into the Fires of HhaALhhim.

140—the frequencies of Ayshshur commence at 140 to extend the understanding into the waters of ALhhim, which come from the waters of Neúwn. The waters of the Neúwn are in the belly of the

fish that swallows YuneH/Jonah and transports the prophecy to the city of NinuWah/Nineveh. As the words are transferred they are affirmed in the waters of 280—the Body of ALhhim in which they are conceived and take up residence. The succeeding affirmation occurs at frequency 420 in which the origins of the appearance are verified and secured, whereby the manifestation is according to the patterns in the north. The affirmations at 560 structure the formulations to be of the Illuminations that tend to the development of the Offspring of ALhhim. At 700 the affirmations seat the consciousness of the Oyin into the Offspring through which they turn their faces according to the Faces of ALhhim. At 840 the multitude of affirmations proceed with thanksgivings and acknowledgements of all spoken regarding the things of ALhhim. At 980 the transformation stages are enacted through which we are changed according to the emanations of the offerings. In that we are not bound unto the faces of a statue we are continually transformed in mind and in body as we submit all of our parts unto the Fire. At 1120 we stand Face to Face as the branches of YahúWah, trees planted by the waters who leaves do not wither for we are continually affirming our position in the House of YahúWah. At 1260 we proceed in the ongoing instructions of the Lauúwi and bring forth the structure of the Light into the worlds in which we habitat via which we dress the worlds with the Lights of our emanations. At 1400 we bear the Offspring of our Names through which they are spoken into the waters of our lands to expand the Neúwn Consciousness.

160—𐤀𐤊 Ahes—the values of Bayinah offering in Nephethli; the formula for utterance is 6:6; 𐤀𐤊𐤀 = 𐤀𐤊 ahes; the double Neúwn/14/5 is in the midst to denote the inner Light of illumination/𐤀.

189 —unified sayings bear fruit, an offspring, the value of the Letters of Sham in HhaALhhim. A Name is formed as the Letters united with the Numbers of 1087—the Seed of the Unified extend a Saying of Perfection, as each Name is a perfect Saying of a perfect Number.

300 —the values of the Shayin in Bayinah, having the square root of 17.320508075688775, conveys the mouth of Understanding being filled with the Fire, as the tongue of the serpent; the confession of the mouth is by Understanding, and believing from the heart is by Wisdom, whereby there is the Union of the heart and the mouth unto salvation of HhaKuwáhnim. see values 21; 450; 900, *the Lammæd Staff/30 to the 10th power by Understanding*

302— The intervals of Dan are 302 to the tenth—their full extension to lift up and encircle the Thoughts of Dan. The Values of 302 are the Fires of the Heart/𐤁𐤊. The 30 is the Lammæd of the 2—The Staff of those paired by the Fire of Shayin 300 amidst 2. Via the union of two as a unified staff of light, one proceeds unto 604—Saúwd Thought/𐤁𐤀. Through each level of the spiral one enters into the full measures of the Thoughts of judgment unto 3020/𐤁𐤁𐤊 —the Teachings of the Tree of Life which are accessed in the very midst of the heart through the ascensions of the oylah.

321— WW, to rejoice as when the Seed of Avrehhem opens [i.e. parable of the Seed: Matthiyahu 13:20]; term formed by the Values of 321 which are the 3 right digits of the Neúwn Mind; 321 is the Seed of Avrehhem; the Shayin of Understanding/300 and the Shayin of Wisdom/21, whose sum

are **six**: 3+2+1 through which all things are united from the foundation unto the crown and thereby the means of forming all things by the Spirit of Understanding and the Spirit of Wisdom through which one has Knowledge; Words of Knowledge are the result of the Spirit of Understanding and the Spirit of Wisdom forming the Seed of Avrehhem and then opening the Seed; all unions of the Unified Consciousness are based on the foundation and the means of their full extension; otherwise the union will break apart; the Fire of the altar of the oylah and the Fire of the altar of spices.

340 —the value of the combined measures of grace, through which comes the transmission of all within the waters, having been activated, they are freely released upon the mind of the one making the offering

350 —the Consciousness of the 15 Fathers [3x5] within the Oyin Body; The Body of Consciousness is formed by the Lights of Lammæd 35:35. The Consciousness of 350 is formed daily to transfer all strands of Light into the mind. As the mind/heavens are rolled up as a scroll, the Neúwn Mind rotates 7 times [50x7], one for each of the 7 Rings, whereby the offering enters into the Body of Consciousness O prepared for the Words of the Aúvim.

450—the 4 sides of Light extended; the square/4 is the foundation from which the Directive Mind/Neúwn/50 excels in strength and expansion, the inner values of the heart of Chakmah, the fire upon the altar of the oylah, being the paired values within the Shayin of HhaKuwáhnim

505—the two Lights of Consciousness which are the formulations of Qahhath. The strands/nerves of Qahhath are the strands of the Lights of the Aúvim woven between all bodies whereby all parts are joined as one, *lit.* the Lights of Neúwn out of which Enlightenment rises/Aharúwan as a cloud of great glory with the Sayings of Light.

596— $\Upsilon\Theta\Upsilon$, (1:1)—the first portal of Yishshakkar, the ratio is derived in the sum: $6+9=15+5$, whereby $1=5+5=10/1$.

654— $\Delta\Upsilon\Xi$, Suned, the Seed of Yetschaq, the Values of 654 which are the 3 middle digits of the Neúwn Mind; base of the word sandal, as one moves according to the instruction coming from the midst, whereby one does not turn to the right or the left after diversions.

900 —values of the Shayin in HhaKuwáhnim, the glory of the Lammæd squared as 30 is the square root of 900; the two sides, being of the values of 450, are evident within the heart of Chakmah, being the square root of the Fire; 900 series pertains to Liberty and the dominion thereof.

975 —Liberty bears the consciousness of the perfect/complete illumination; state of Zebúwlan in HhaALhhim

987— $\Gamma\Upsilon\Upsilon$, Tsephaz, the Seed of Yaoquv, the Values of 987 which are the 3 left digits of the Neúwn Mind

1031 — The value of the hands/deeds and progressions of HhaALhhim, a corresponding value to the works of the Zayin-Oyin Body/77 IO, both having the reductive value of 5. The Numbers of the hands and feet of the Seed are 1031 — the full extension of the Mind of the Lammæd of the Seed.

1039— Yulat is spoken for the House of Baniymin for the oylah; Yeliut is spoken for the House of Baniymin for the manchaih, for when the Seed opens, Yulat is rendered as Yeliut, conveying that the opening of the Seed is according to the deeds/hands which prepare it. Yeliut is 10:10: the parameter values/1+9 are the same as the inner values.

1087— $\text{I}^{\text{r}}\text{v}$, the Seed of the Unified extend the Sayings of Perfection; the hand of Bayinah extends the Sayings of Perfection; the values are comprised of 900/Shayin and 117/Mayim, the consciousness to assign a value to a Name, through which a perfect Saying comes forth. In this manner Shmúwal—the Name of AL is the bearer of the Words of AL, being the Name of consciousness *to transmit the Perfect Sayings* of the Lammæd; within the value of 900 is the square root of 30/Lammæd, and within the 117 is the value of 10.8.../a deed/hand arising; the values pertains to the Seed code which is related to the assignment/labor/works of a Name, whereby the ratio is 8:8; the values of Yahúdah within the offerings of HhaALhhim, through which the Numbers of Yahúdah in Kuwáhnim/4111/7 are extended to make faces/appearances/7 within the $10/\text{v}$ in $7/\text{I}$. The values of Yahúdah within an offering measures the ascent and the extension of the House.

1089 — the Value of the House of Chakmah, in which are the 33 paths of progressions, in that 33 is the square root within the Body of Chakmah/1089.

1090 — an extension unto liberty; the hands/deeds of transformation, work of Yishshakkar in the HhaALhhim; the values of Yishshakkar in HhaALhhim that bear the Consciousness of all Values being of One/unified. The illumination of 1090/1 breaks from the its sides of Hhúwa Úwah Hhúwa, for within One are the Lights of Chakmah and Bayinah $\text{vYv}/.5+.5$.

1097/ $\text{I}^{\text{r}}\text{v}$ — values in the offerings of Chakmah which denote the 10 within 7, as $109=10$; the ten lands, or ten curtains, are within the 7 Rings; these values are in Zebúwan, as the 10 in 7 is the resident state of perfection; and within the eyes, whereby one is able to see as Avrehhem the 10 lands, and within ears for hearing/comprehending the ten within seven, and are within Nephethli to compound thoughts/meditate upon this formula of Thought—ten in seven, as the States of our inheritance; the access to enter into this Word of Teúwrah/Torah is through the complete giving of the parts of the bowels, the eyes, the ears, and the heart unto YahúWah as an oylah/ascension offering of Chakmah; the lands, the visions, the comprehension of the lands of our inheritance, and the compound values of these lands, in which we dwell, are from the Words arising from the offerings of Wisdom; the corresponding Letters/ $\text{I}^{\text{r}}\text{v}$, convey that the Hand of AL extends a Thought with Liberty, unto all expressions/states of perfection;

1111—the values of the oylah, whereby paired branches form two olive trees that stand as the menurahh, face to face, to bear the illumination of Chakmah and Bayinah; through which all words of Gad are formed, and upon being uttered they appear through Aparryim, Meneshah, and Baniymin, whereby these four bear the values of 1111 in Chakmah, as in Chakmah all Names come by pairs and all things have at their foundation the unity of the sides; the values 1111/YY convey the Unified of four sides who speak and formulate, through the waters of HhaALhhim without partiality, whereby all that is made in the Kingdom of YahúWah has no corruption within it; the basis of the Single Voice from the Mind, or from the Heart. The values of 1111 are from the foundational constructs of the ALphah, being 4 (ALphah/1+Lammæd/3), from which comes the perfect pairs of the Tree of Life 11:11; the means to make all things upright, to strengthen a position, to align from the foundation unto the crown, to make straight; as the parts of Gad, Aparryim, Meneshah, and Baniymin are given wholly to YahúWah in the ascension offering, they are activated to bring forth the full revelations and Lights in Bayinah and Chakmah; the origin of 1111 are of the Lights of Chakmah, Bayinah, Dagot, in Reshun [אא 55/אא/1 55/אא/1 55/אא/1 55אא/1]. Via these Numbers in a SeedName the Lights of the Aúvim appear unequivocally in the Eyes of ALhhim as 4 rods or branches of leaves—means of transmissions [ref. Offerings of Chakmah 1111 YKúwk]. These clusters of light-sensitive cells are sensors in the retina of the houses of the eye, ear, and tongue through which one receives and transmits Illumination on the four sides of Light. The sensors are active in Gad to speak/taste the Words of Light, in Aparryim to bless/extend the Light; in Meneshah to elevate/transfer the Light, and in Baniymin to transmit/sow the Thoughts of ALhhim in every state of the SeedName. The Values of 1111 provide the basis for making the altar of insense which carries the thoughts through sensory cells into the brain.

1120—The attributes of Chakmah and Bayinah within the Kephúw, the Tree of Life. The values appear in 10th spiral for the bodies of thought residence with HhaALhhim.

1125—The Twelve/12 are in the midst of the Unified/1 Illuminations/5 (1+5=6), i.e the 12 are in the midst of the 6 branches of the Menurahh; the values of Yahúdah within the offerings of RAúwaben, whereby the Eyes are able to behold the Numbers within all things; values in the offerings of Chakmah that pertain to RAúwaben/sight, Yishshakkar/consciousness, Dan/judgement, and Ayshshur/affirmations; values of the north, thus of the parts of Understanding within Wisdom; The Twelve in the midst are activated within the 4 camps as one has the parameters of 1+5, being unified/one with the Lights, whereby they are able to see, hear, and speak of The Twelve to fulfill the three offerings of Chakmah of RAúwaben, Shamoúnn, and Gad; likewise to have the consciousness of The Twelve; to make judgements according to The Twelve; and to affirm the liberty of The Twelve.

1880—the rod of the offerings of Ayshshur and Shamoúnn which extend/10 [parameter values] all thoughts of the Unified Consciousness 88 [inner values]. Via this rod, the Lights of Lammæd are set in their orbits. Each orbit is a state of Oyin 88/16/O.

2194—convey the Wisdom of Liberty obtained through the united sides.

2222—the means to be knitted together to form the Taúwah/X, as two Taúwah are woven at the ends, from mouth to mouth

2424—The measurement of the Mishkan of HhaLammæd of the 28 ALhhim is the sum of their rods: 2424, a 6:6 ratio of the parts, according to the twelve branches of the Lammæd and their dwelling states. The parts of Lammæd/12 are 24:24 which is the sum of the Mishkan of HhaALhhim Collectively.

2236—convey the totality of the unified six parts.

2376—measurement of the stones of the ALtar comprised of the 6 stones of Bayinah: 2080 and the six stones of Chakmah: 287. The Values of 2080 convey the Consciousness of the 28 ALhhim from which come the Teachings and their Sayings; and the Values of 287 convey the Perfection of the ALhhim: $2 \cdot 8's = 16/7$.

3374/ΔOΛ—conveys the 10 in 7: 37/10 are in 34/7; these values are set in Bayinah and function through Zebúwlan, the state of the lands; RAúwaben; the state of the eyes to behold the lands; Shamoúnn, the state of comprehending the 10 in 7 from the level of Understanding, and Nephethli, the state of compounding the values of the 10 in 7. The parameter values/34 contain the inner thought of 10, as 37, the Order of Perfection. *That which is perfect is conveyed as One fully extended.*

3406/ΥΛ—values of Gad, whereby the mouth is set in the offerings of Bayinah; all spoken from the heart is of the perfected united strands, being the fruit of the lips that bears upon the staff/30 the distillations of Breath—the fruitfulness of Yúwspah/40 to carry and uplift the united strands/6 of light; the offerings of Dan, the words are of judgment; in Ayshshur, the words are of affirmations; in Nephethli, the words are of meditation; in all states of Bayinah the words convey the state of unity; in which the words are perfect/34/7 and fully extended/406/10; the perfection of the unified consciousness; 3406 conveys that perfection is through the Oyin state of Unity, such is achieved by the unified pairs of Knowledge. compare 3415 and 3424. The parameter values of 36/9 are of the inner values of 40, as the Tayit/9 is from the Mayim/40.

3415/ΞΔ—values of Aparryim and Meneshah in the offerings of Bayinah, whereby these members are set for expanding and transferring the properties of Understanding; the values convey the perfection that is with the unified who are proceeding in the Illumination, through which the expansions and transfers occurs; as one is in step with Bayinah and Chakmah, being one with the Illuminations/5, there is expansion and transference capabilities; 3415 conveys that perfection is through the unified parts of Wisdom. compare 3415 and 3424.

3424/ΔΥΔ—values of Baniymin in the offerings of Bayinah, whereby the member is set for Word composition in making judgments, affirmations, and meditations; the perfection within the Seed formed from the Twelve branches as they arise/ascend from the altar—the square founda-

tion, whereby all sides are considered in forming the SeedWord; the values of SeedWord come from all levels of ascension, being a composite of all sides of Illumination; 3424 conveys that perfection is through the unified sides of Understanding; 3415, 3424 and 3406 share in the sum values of 13/4, denoting that the condition of the Body of HhaALhhim, being that the waters/13/Mayim, are determined by the Words of the Reúwch/Spirit moving over them; the moving of the Spirit upon the waters in SMB, and the Spirit upon Maryim is the same destiny of thought to bear from the Body of HhaALhhim the offspring of the Most High [see SMB 1:2; Yúwsphah/Luke 1:30-38] .

3501—the 35 pairs, being the Life of the Lammæd, are the Directive Consciousness forever unified as One.

3522—the 35 pairs united to comprise all lands; minds of Zebúwlan for the SeedWord of Baniymin;

the values of 3522 = 12: the parameter values $3+22=7$ /perfection of the inward Illumination/5 ($7+5=12$); 3522 is the head of the body of Baniymin: 12405, a 6:6 state, as the parameter letters 1+5 are the sum of the inward state 2+4. Together, with the Head, they are perfect, being 7:7: the Mind of 3522 is 7 ($3+22$) with the Illumination/5 in the midst; the assembled parts of Baniymin is 12405, the parameters of the Twelve of Baniymin are $1+5/6 + 2+4/6 = 12$; as does the head 3522: $3+22/7 + 5 = 12$; whereby the mind and body of Zebúwlan and Baniymin are the Lands of the 12: the 12 of HhaKuwáhnim and the 12 of HhaALhhim, from which are the 24 Alders at the gates, an Alder at each gate at each level of the Union; Zebúwlan is of the Hhúwa-Gammal Ring, whose values in HhaKuwáhnim are 15/Hhúwa and 6/Gammal from which the parts of the body of Baniymin in HhaALhhim are derived to be 12405 according to the head (the parameter letters 1+5/15 are the sum of the inward state 2+4/6). The ring of Hhúwa-Gammal may be written as 156; the same is as 3522, that is, the Illuminations of Chakmah and Bayinah/55 are in the midst of 7: $1+6/7$ and $3+22/7$; whereby the minds of Zebúwlan are 7:7 with the compound illumination of 55 in their midst. **The Illuminations of HhaKuwáhnim determine the states in which the 12 reside. The sum values of 3522** $\times O\aleph$ are $(5+7+4)$ 16/Oyin; 7/Perfection; within the values are the Taúwah/22 and HhaSham YahúWah/26/8 in the 3522, depicting the inner 12; the parameter 3+2 Chakmah, and 5 as Bayinah are 10 expansion, in which is 1 = AL and $52/7 =$ Zayin perfection of the Tsur/Rock/8; *in the offerings of HhaKuwahnim*, the values of 3522 of Zebúwlan determine how all parts of a plant body appear as the Seed expands/swells; the waters of Zebúwlan, as they run into the body of Baniymin, turn the waters of Baniymin to blood.

3530/ $\zeta O\aleph$ — The Most High, values of HhaKuwahnim forming the Rings of RAuwaben

3546/ $\Upsilon\omega O\aleph$ — The 9:9 ratio of the Numbers is the means of discerning through judgments, affirmations, and meditations. As the Houses of Yahúdah and Ayshshur are set to operate by these values in the offerings of Bayinah, the functions of Yahúdah and Ayshshur determine all things by the harmony of the outer parameter/36/9 with the inward/54/9, through which judgment and affirmations are pure. In this manner Yedidyahu judged between the mothers, to see if the outer welfare of the child was according to the inner devotion of the heart. The mother

whose welfare for the body and for the spirit of the child triumphed over the false claim of the mother desiring the body only; the later did not protect the spirit of the child. When the values are spoken as perfect ratios, they are written and uttered as $\Upsilon\text{O}\aleph/\text{Hogmú}$. The prefix of 35 pertains to the pairs of The Seventy. As the values of $\Upsilon\text{O}\aleph/\text{Hogmú}$ are uttered, they are spoken as 1:1 ($55/1/\text{O}\aleph + 64/1/\Upsilon\text{O}$). The significance of these values convey the Numbers within the Heart of Bayinah, which reside in Nephethli of the north. The Hhúwa-Oyin/ $\text{O}\aleph$ configuration is 5:5, as the Oyin is doubled in speaking. The power of saying the Numbers releases the full nature of the Reúwch/Spirit, as the Breath opens and expands the Numbers of the parts. The values of the parts of Bayinah are those of the primordial state of $\text{O}:\text{O} - \Upsilon\text{O}\aleph/\text{Hogmú}$: $\aleph (5) + \text{OO}$ ($16+16=32/5$) = 10, whereby $\text{O}\aleph/10/1 = \text{O}$ (4) + Υ (6): $10/1=10/1$, which being spoken is the 1:1 Body of the Unified Consciousness of Bayinah. These values resonate within the House of Bayinah, in the offerings of Dan, Ayshshur and Nephethli. In *Ayshshur*, the values are activated by the Fire to determine the thoughts to affirm or to be dismissed according to the Rings. In *Nephethli*, the values determine the thoughts accepted for meditation. The values 3546/ $\Upsilon\text{O}\aleph$ are in the parts of Yahúdah and Ayshshur, via which the Thoughts of AyinSuph/limitless/ongoing values are ever present within Bayinah. According to the AyinSuph Consciousness of Paired Enlightenment, the Queen of Understanding is birthed from the midst of the paired 35 Kuwáhnim, as the Light that regulates all Bodies of Thought. *The Numbers of 3546/ $\Upsilon\text{O}\aleph$ measures and structures the gatherings of Thoughts.*

3576/ $\Upsilon\text{OO}\aleph$ ($\text{O}/16/7- 6:6$), the state of Oyin is achieved as 6:6, whereby the perfection and complete consciousness appears in their midst, $357=6$.

3605—The Semek/60 structure of the Lammæd's Emanations/35; from the inner core/60 of the sides of the Unified Consciousness Body/35 the lights of Lammæd are spun as threads; the Order of the Staff to structure the rays of Light into all forms suited being well-pleasing for the Numbers and Words of HhaLaúwi, Values of HhaKuwáhnim; the code Name for the hands and feet/3605/14 is the term, $\Delta\aleph/14$, from which the movement of the Feet are detected in the Hand/Yeúwd; the deeds convey the courses the feet are moving within; the values of the hands and feet of the oylah convey the presence of Hhakuwáhnim walking amidst the members of the offerings, as the Offspring of Neúwn appears in the fiery furnace.

3635/ $\text{O}\aleph\Upsilon\text{C}$ —Numbers of Yahúdah for Aparryim and Meneshah, conveying the 9/36 in the midst of the sides/35 of the 70, whereby two are united from end to end, ring to ring, to form a space of expansion. The reductive values of $9/36 =$ the Unified/1 of the $8/35$ [1+8]. As two are welded as One in the Fires of their Breath/Reúwch [each bearing a side of Enlightenment/35], **they become One House/Body with One Blood**, and together the full consciousness of perfection is achieved amongst them, being $35/8+25/8=16/7$. Every rod of Names is formed by the union of their parts/sides in the Fires of Wisdom, whereby there is a river of gold in their midst. The flowing of blood determines the form, space, and movement of a Thought within a House. All flows of blood are regulated by HhaKuwáhnim, thus the Kuwahnim sprinkle the blood daily; from their hands the blood flows upon the altars and designated chambers for their activation to be implemented in accordance with the activation of the Numbers and the corresponding Consciousness.

3636/ΥΛΥΛ—Numbers of Bayinah, 9:9 ratio depicting the sides of consciousness that are set in Yishshakkar amidst the offerings of Bayinah, conveys minds of the collective paired; activities of 1818 to exhale, 1818 to inhale, *through Yishshakkar the values of Yahúdah are elevated into the qadam*, and the consciousness of the origin of all things in the Most High are tapped; the values are activated by the Fire to bear the relative Numbers and joys of all deeds. The values of the nine/63 within the nine parameter values/36, direct the inward unified pairs that are gathered as the Nine of Aurrat and the surrounding body in which they abide. This is the force of consciousness of the Numbers within the Letters, as the Presence of Bayinah is within Chakmah, through which the sides, and their parts, are held together as One; the Values of 3636 pertain to the 9 levels of each of the four sides of the double pyramids in the City of Daúwd/ΔΥΔ, thereby forming 3636 levels of Consciousness. The Values of 3636 are the full measurement of consciousness attained in the Schools of Aurrat.

3726/ΥΥΙ∧—values of Dan in the offerings of Bayinah, whereby the member of Dan is set to discern/judge/evaluate all things pertaining to the perfection of the branches unified in the Name of YahúWah, whereby the judgments are set in the Name of YahúWah/26 [Tehillah/Ps 118:5-18], and whereby nothing is judged short of perfection; the value of 10/Ι∧ in the menurahh/Υ of YahuWah/Υ, the unified branches/ΥΥ; the values of the staff/30 to conclude a matter fully/7 with full insights/70, and the values of the Tree of Life/20 to speak according to Unity/6—in the Name of YahúWah—the Collective Voice, as every decision is made in the Name of YahúWah.

3734/ΔΛΟΛ—values of the staff/Λ which governs according to the Seventy of the kuwáhnim, being the consciousness/Ο ruling from four sides, whereby the argument is conclusive/sound/4.

4111—the values of Yahúdah in the House of the Kuwáhnim; these values determine the three houses/111 per side of four/4 in forming the mishkan residence, the values determine the arrangement of the houses and their foundational construct, the Numbers set each part as they are located around the mishkan walls to form the assembly of their branches, known as the menurahh that carries their combined Illumination as the Lamb of HhaALhhim: the meaning of being set *three to a side* is that there are three set on the 4 sides of the mishkan; the summation of seven/completion/perfection [4+111=7] is in the minds of HhaKuwáhnim; *in the offerings of Hhakuwáhnim through Yahúdah*, the values of Yahúdah release the soundness/completeness of Thought as the blood of Yahúdah runs into the garment/head of Aparryim whereby a perfect house is formed; *in the offering of Zebúwlan*, the values of Yahúdah determine the height of an entity as the Numbers of Zebúwlan are released into the Seed of Baniymin, according to the values released in the blood of Zebúwlan into a Seed, so is the height of the tree; a tree conveys any construct of thought as it is an assembly of a thought branching; the values of 4111 are read as the 12 abide in 7, for as there are three arranged on each side, they are 12, and these dwell in the state of Perfect alignment/4111/7; *values in the Yishshakkar offering* bear the complete consciousness of all 4 sides in all 3 levels of Thought: the base, the extension, and the fruit/ends.

4172—the completeness of 7 in the midst is the sum of that which surrounds: 412; 7th portal of Yishshakkar

46467—the totality of Nephethi, the summations of the unified waters above/46 and the waters beneath/46 within the 7 rings whereby the meditations and compounds of the heart are perfect/complete; the union of pyramids of mind and body to be perfect; conveys the double teraysarun and the inner structures of each pyramid which achieves perfection/completion; as two pyramids of Names are united they complete or perfect each other; conveys the perfect union of the two breast of Chakmah and Bayinah.

6748—the structure of the consciousness of the twelve together, the twelve being formed by the distillations of the waters in HhaTsur/The Rock from the north; for as the Lammæd brought forth the perfection of its sides as six paired branches, so the Seed of the Lammæd from the six pairs became sown as the Seed of the ALphah, which ever reminds us of that the ALphah contains the twelve, even as we see the Twelve within the ALphah: being a unified Seed of .5 + .5 which is written as אַׁׁׁׁׁ/5665.

6821—pertain to the structure of the Sayings whereby two are one.

6920—the structuring of the Numbers which establishes the branches to bear their fruit in pairs upon the Tree of Life

7746—ׁׁׁׁׁIO/the consciousness of the OYIN ZAYIN body/IO, whereby filled/ׁ with unity/ׁ through the unity of Aparryim and Yahúdah.

8167—the measure of the grace from the Faces of HhaKuwáhnim, the grace to grant consciousness of perfection, to see from one end unto the other, the grace to complete/fulfill a task; other measures of grace are 814, 850, and 877.

8251, the combined Values of 85 and 21 of Beniyman and Zebúwlan. the parameter Values 8 & 1 are of the most high elevations of a Name. The Values of 81 or 18, the Numbers of Life אַא, denote the Nine of AL OLiyn, which embody Reshun, the 2 5's in the midst. The Thoughts of the Nine Kuwáhnim 18/9 are the organization of all Thoughts of Light which embody the core of Reshun. The Nine are called the most high—a phrase that denotes that over all there are the 9 congruent thoughts of Reshun into which all are housed.

12405—the Name of the Assembler of the Twelve: Lumeh. Those Names who assemble are of Qahhath, whereby the Houses of YishARAL are gathered together at each of the seven levels.

16601—the consciousness of the structure/patterns of Unity.

17298—the unified/1 seven/7, in which the Tree of Life/20 bears the fruit/9 of meShich/8; Those of The Unified are of the perfect, in which the Tree of Life is forever bearing the fruit through ascensions; 17298 אַׁׁׁׁׁ are values of the Tree of Life which abide in the midst of the consciousness of Bayinah/16: ׁ/29 is in the midst of O/17/8+8=16.

17887—*the Unified consciousness rises according to the sayings of perfection; to fully extend the Word into deeds per the Sayings of Perfection through Aparryim. See The Miskan publication for further details of Aparryim and the sayings. If the sayings are not perfect, the hands will not follow. The values are the unity of Aparryim and Yahúdah as they abide in HhaALhhim; the initial Numbers are of Wisdom: 178, the values of 80 is in the midst, the values of 87 are Knowledge, read as 17817, or as 17804. In that the values are derived in HhaALhhim, they are to extend and make known the Numbers of Yahúdah with the blessings/expansions of Aparryim—the works of Wisdom; as with the lauwach, there is the 3 - 2 pattern, the initial 3 values after Chakmah: 814 and the later 2 values of Bayinah: 17 or 17814. 17887. The Faces/17 of the Unified Consciousness/88 are perfect/7.*

18007—1084 /Aychgoz—one who upholds/uplifts the Oyin Zayin Body, which are read as: *a house of the Unified bears the Sayings/800, and thereby fully extends the Perfect/7; the values express the Brotherhood/84 of the White Feather/18.*

18329—the unified sayings of the three houses/levels, being of the Staff within the Tree of Life bearing fruit; values of Shamoúnn; the unified sayings/18 are of the staff/3 through which comes development/2 of the fruit/9 of the Tree of Life; the ears are the means of thought expansion unto developing the faces/fruit/expressions.

18509—the unified sayings provide the Direction of Consciousness into the Minds of Aurrat, which are in the heart of Bayinah, as the Tayit is in the midst of the Bayit and Oyin; such are amongst the fruit of RAúwaben, *the unified eight Names of RAúwaben/18, which are housed in Shamoúnn.*

46453 convey the scope of judgment on behalf of all members: *the platform of the unified structure squared, being a warp and woof, to cause a flourishing of the three houses of Wisdom, Understanding, and Knowledge; for as one has discernment in Dan pertaining to any avenue/3, they are able to run the course way that opens unto them.*

46467—the depths and heights of contemplations of perfection; the values of 46 pertains to the depths upon which the values extend to convey the height at the other end; the values are read: a platform/4 to structure/60 the distillations of unity/46 unto perfection/7; sum value of all in Nephethli; the ratio is 2:2 as all Names and Values are paired that are of the 12; the sum of the parameter values are 11/2 and the sum of the inner values are 20/2, both being the values of the Kephúw-Kephúw, conveying that the House of Gad is joined to Nephethli inseparably by the Numbers.

50522—the full extension in the mind of the Illuminated through which are the Words of Totality, the Tree of Life squared; to impart the Numbers of HhaKuWáhnim, whereby *the measures of grace are fully extended from HhaNeúwn/50 with Illumination/5 to facilitate Totality/22,*

being the Tree of Life/20 of perfect Unity/2; the values of the Neúwn organization of the Lights 5+5 in the Body of Totality, from which comes the Lights and their formulations: The Urim and the Thummim.

FORMULAS OF THE MOST HIGH AND HHALHHIM TO PONDER

WATER

The formulation of ם Mayim/Waters is by the Works of HhaALhhim: The Bayit, the Úwah, and the Chayit, written as the formula ם׃, which is rendered in Arabic Values 2+8 =13/ם from which comes the ם Tayit to form the Mayim-Tayit Ring.

$2+8=13$, to congregate all associated thoughts/pairs into one body, having the ability to abide at any level of perfection according the ם Chayit, whereby the thoughts may ascend to the depths or unto the heights.

Water is not necessary for life/light, nor for thoughts to be formulated and tested, whereby there are universes with or without water. **Water is the means for Thoughts to be expressed which is the joy of the Most High.** By Most High, we are not implying levels of preference or exaltation of one above another. The term Most High is an expression of proximity amongst all levels, conveying the Origin, by which we affirm that our forms belong to a higher thought. The Thought is foremost, or first, and then the body of its expression which the Originator will not deny. Therefore, the Most High will not deny those that bear within their body of expression, the corporate body of unified waters, for no body belongs unto itself. Those that convey within their assembly of parts, by the expressions of the waves/frequencies being transmitted within their waters, are **accepted to be in fellowship with HhaKuwáhnim—the Body of Unified Consciousness.** All that pertains to the Most High is shared with all who are as the Most High in their states and expressions, whereby they have in their lands the wealth of Wisdom, Understanding, and Knowledge that does not perish, being incorruptible.

References to **the Most High coming down** pertain to the Thoughts descending to come into written form—to be dressed by the Letters of HhaALhhim, whereby they may be studied by those of the Consciousness unto their full expression. To keep the Teúwrah is to fulfill the Thoughts of the Most High through expressions/deeds. These deeds we understand by faith, by comprehending the origin of the Thought, whereby we are able to fully demonstrate the Thought in our hands and in the conductivity of our waters.

When Yúwsphah is placed into *a well without water*, the Teúwrah is telling us that the violation is done in the mind first, and then carried out into deeds. As Yúwsphah enters into Metsryim through YishmoALi, the thought becomes evident according to the form of Metsryim, and the deeds of prostitution are performed to which Yúwsphah was subjected. The YishmoAli convey the means of making one's thoughts apparent, as to provide a mirror through which one may see themselves and thereby come to comprehend their errors. The obligation of the mind must now come to discernment to put-off this body of transgression, whereby it may be robbed

with the garments of the Most High. The struggle between Pharaoh and the House of YishARAL conveys the conquest over one's thoughts and forms.

HHAALHHIM OF THE MOST HIGH

THE UNITY OF HHAALHHIM = TAYIT/9, FROM WHICH THEY HAVE THEIR NAMES AND NUMBERS.

All Within the waters from the $\text{נ} \text{Neúwn}/\text{נ} \text{נ}$, $14+14=28$; however, not all that is within the Neúwn is in the waters. The formula of Nine is derived from $2+3+8=\text{נ} 13$ [the values of 3 denote the double Úwah]. In the $\text{נ} 13$ Mayim are the Tayit/9. Within the Nine are the Three, being the square root, or force to be fruitful and to multiply within one's Name. All that which has a square root within itself is able to form a head by its own construct, whereby it is fruitful and multiplies, as a plant that can from a head and multiply its seed into other trees. The mortal is not so. For this reason it is a wild plant that will be burnt in the day of Judgment, as the tares that grow amongst the wheat.

We are judged by our works—by how well we conduct the Thoughts of the Most High in our body of expressions. It is not by any religion, nor by how well one may say a word or speak a tongue, that one is judged; everyone will be judged as to how they conveyed the Thoughts of the Most High. Thus the interior motive of the deed is weighed in the Eyes of YahúWah. The Thought that lies inwardly will be measured as to how it is in compliance by Numbers to the Thoughts of the Most High. By the Numbers of the Thoughts we are judged, and not by the Letters. That is, it is the Numbers that determine the Values and not the dress that we are wearing. The fruit of our Thoughts are put on the scale, for they measure how well we carried out the Thoughts to be expanded, for within the fruit are the multiplications of the Thoughts. Likewise, the Values within our Words are weighed, for they determine if they are of the construct of the Nine, from which every Thought of The Collective descends. The Thoughts of the Most High originate in the Unified Body of HhaKuwáhnim and are then sent to HhaAurrat to be tested. If found perfect in all seven levels, the Thoughts are transmitted and placed within the hands of HhaALhhim to be performed, whereby they are the Acts/Works of HhaALhhim [Tehillah 66:1-7].

$2\text{נ}8 = \text{נ} 13$ in which is 9 Tayit, the root/1 of 3 (13).

To be bathed or to bathe in the waters of HhaKaiyúwer is to enter into the waters of the Thoughts being transmitted daily from the Most High. As one is bathed in this basin, they are part of the Collective Body of Consciousness to carry out the Thoughts of the Most High in their waters [Yahuchannan 13:1-8]. To bathe our hands and our feet daily in the Kaiyúwer distinguishes one's House to be of the Body of HhaALhhim in $2\text{נ}8$, whereby all is placed on the mizbaach/altar as the oylah.

$2\text{x}8 = \text{O} 16$ which is the Body of Consciousness in HhaALhhim.

☩ 19 THE ACHADD OF NINE

$2\text{x}8 = \text{O} 16 = \text{נ} \text{נ} 3$ (Double Úwah) = ☩ 19, which is the Achadd of Nine.

Whatever cannot become fruitful and multiply does not have within it the square root—the Achadd of HhaALhhim— $2+8=10/1$, whereby the Thought and its form are put away from our

presence/faces. Those that wear the Φ convey that their Thoughts are of the Most High.

19 is the $2+8/10 + 9$, the Crown of HhaALhhim. When the Thoughts appear in a unified body of Consciousness, there is majesty and the dominion of the Most High in the HhaALhhim.

footnotes:

² Cleansings are through The Name of Yahushúo: as the Hand/Deed of Illumination extends the unified Lights of Wisdom with Understanding.

³ The Zayin, and all that is within it, is affixed the Hhúwa; the Rayish is fitted to the Shayin, whereby they are of the Body of the Son.

⁴ אָפֵּן is rendered from the root, אָפֵּן , commonly referred to as the first person of the verb; the ALphah replaces the Neúwn as the head of a word conveying the Single Voice to assemble.

⁵ The values of the goats/strength/ אָפֵּן illustrates the presence of the Unified Sides of the Body of Consciousness, $35+35$ as in the Numbers of Bayinah for the parts of Yahudah/ $3546/\text{אָפֵּן}$ and Ayshshur/ $3546/\text{אָפֵּן}$.

This work commenced from Sukkut (2006), during the first year of HhaShephuryim in which the Numbers of the Most High appeared, and continues in the second year of HhaShephuryim from the moon of Yahúdah onwards until it is completed by the hand of grace with HhaKuṽáhnim.

A BRIEF GUIDE TO SCRIPTURE REFERENCES, ABBREVIATIONS, NAMES AND TERMS

Adim - name of Adam, denoting the state of vapors

Aharúwan - Aaron, Enlightenment

AL OLiyun—The furthest ascent of the Seed composed of the 15 Auwvim, To the peaks of Enlightenment come the 15 Auwvim who assemble as one to form a ladder through which they rise together. When a SeedName rises to the crown of a house, the SeedName, at the apex of its house, is called the Assembly of AL OLiyun; the Assembly of the ascending Fathers within a SeedName are called AL OLiyun.

Anayshim/אנאישים, from the root word Anush, meaning to cast oneself into a mold according to its level of benevolence, lit. the Anu of Fire, meaning the Will of the Fire to cast itself into a vessel in which its Breath dwells, to bring about, to cause to happen.

ARAL - recorded in Yeshayahu/Isaiah 33:7, ארל ארל / ארל ארל, rendered as “Those of ARAL”, ARAL is the Name of the Staff around which all pivots and moves, AR is the crown that breaks open from the foundation of AL; AR is the whitened head of the Staff, written first in the construct of Letters, as ARAL/ארל ארל as head is within the foundation; the term has been mis-rendered as lions or valiant ones.

Auratsút - lands, plural of aúrets.

Aúrets - commonly rendered as the Land, being the States of the AR/Illumination of Liberty

Aúwv - Father, primary Concept that forms a house, dwelling

Ayshshur - Asher, Assyria, states to affirm the Thoughts by designating a space for their expansion

Baniymin, Benyamin - Benjamin, Offspring of the ALhhim of Direction, fruit of the Neúwn-Chayit ALhhim, being the Seed of the ALhhim Collectively.

ChazúnYahúwchenn - Revelation through the Grace of YahúWah, Book of Revelation of Yahúwchenn/John

Chayit - living ones, reference to animals, which are animations of AL

Daúwd - David, comprised of the union of two Dallath, depicting the Union the Lights of Bayinah and Chakmah, the beloved of the Lights, a Name conveying all that are of the united teraysaruns, a king of the Collective convergence -an adaptive evolution of similar structures, such as the wings of birds and insects, or adaptations of similar values from one level unto another: i.e. 2112 (21/3 x 12/3) in Chakmah expands to 900 in HhaKuwáhnim; i.e. the values of Aparityim united with Yahúdah: 2121/W44.

HhaGovri - The Hebrews, those that multiply Understanding through Wisdom

Hha - the, definite article preceding a noun, the distinguishing of the Lights of Bayinah and Chakmah

HhaShephuryim - The Numbers, the construct of all Thoughts of the Most High by HhaKuwáhnim.

keRúwvim - cherubs, archangels, those who ascend through the oylah to the crown of the arúwan; who abide as the Oaks and through which comes the patterns of thoughts, via which they are carried or winged

Kuwahen - Priest of Aharúwan, servant of YishARAL and all peoples and lands/states of dwelling

Kuwáhnim - Priests of Aharúwan

Malaki - Prophet Malachi, messenger of the Covenants

Manchaih - commonly rendered as mincha, the grain offering composed of 18 Seeds, called the Bread of Life/Chaih, as the Seeds break open the lavanahzekah and malak are gathered for the Altar of Spices.

Mayim maShayh - The waters of the Moses/the lamb in which the offerings of our Name is composed; these are the waters of Ayshshur-The Great Sea in which we are cultivated to speak from all that is gathered inwardly.

maShayh - Prophet Moses, the draw out the properties of the Seed of the Shayh unto full revelation/disclosure

meShich/meShich - Messiah, the full communication, full measurement of a Name

Menurahh, menorah, the fused branches, three per side, of the 7 Rings to carry the full illumination of the Rings; the utterance of the double אה/hh at the end denotes the Illuminations of Bayinah and Chakmah.

MT - MishnehTeúwrah, Book of Deuteronomy

Nephtli, commonly rendered as Naphtali, from the root of *Nephet*/נפֿת, meaning the drippings from the honey comb with the Name of Laúwi/לֹוֹ: the drops of sweetness formed by the merger/union of the two pyramids from the base to the crown, or from both ends, which forms the chambers of the heart

Núwach - Noah, the House of the Neúwn from which comes the Seed of Avrehhem bearing the Lights of Bayinah and Chakmah, from which is the fulfillment of the aúwtim/epochs.

One Hundred Twenty, 120 —the sum of the Twelve extended, through which they drink of the Waters of the Nine and speak their Tongues of Fire.

oylah, olah, commonly rendered as a burnt offering; The means to approach the Most High is through giving all of one's Name; the oylah is basic as it forms the platform from which we serve one another daily, the oylah is the means of ascension, as every oylah takes us into the heights of the Most High, and apart from giving all, one is unable to arise in that they are weighted down by their holdings.

Raúwchut - Spirits, the breaths, plural form of Reúwch

Reúwch - Breath/Wind, the Intelligence of Life that determines direction and movement of all aspects of a House.

Shamoúnn, Shimoúnn - Simeon, Offspring of the ALhhim of hearing; fruit of the Úwah-Bayit House of ALhhim

ShmuwÁL - Prophet of all Dispensations, Unified Name of AL, Teacher of the Single Voice, The Anointer of Magistrates to establish of the Kingdom of YishARAL and the Lands of Inheritance, the Mishkan Priest, Judge shatan - satan, an adversary, a thought that seeks to destroy/consume/W, as to hinder the Collective Unified Body/⊕ of the Neúwn/נֹ; to speak against, slander the Unified Body of HhaALhhim.

Shulchan Panayim—The Table of the Faces, set with 12 loaves that are composed the Letters. The loaves for the morning offering are made from the Letters of HhaALhhim that congregate on the right side of the Table; the loaves for the evening offering are composed of the Letters of HhaALhhim that congregate on the left side of the Table.

SMB - Sepher Maoshah BeRashshith, Book of Genesis

SMS - Sepher Maoshah HhaShelichim, Book of Acts

SYM -Sepher Yetsiat Metsryim, Book of Exodus

TK - TeúwratHhaKúwahnim, Book of Leviticus

Yahushúo - Joshua, Offspring of HhaNeúwn

Yeshayahu - Prophet Isaiah

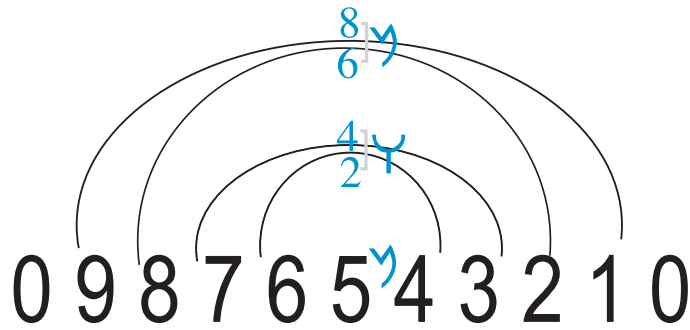
Yirmeyahu - Prophet Jeremiah

Those crossing beyond this line with Understanding may never return to their former perceptions and understanding of who they are in the universe, from whence they have come, and unto which they are going.

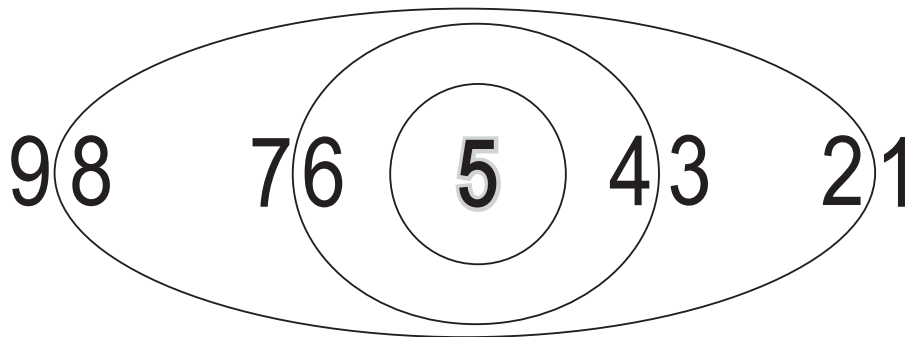
NEÚWN CONSCIOUSNESS
 THE GOVERNESS OF UNDERSTANDING AND INTERPRETATIONS

The Perpetual Motion of Thought
 The Model of Two Zeros
 09876543210

The parameter zeros convey the Unified Consciousness Body of HhaKuwáhnim which contain all Numbers in their midst. As one enlarges the parameter Values of the two zeros, they encompass all between them which is called the Body of the Unified Consciousness, comprised of two zeros and in their midst are all possible Values, whereby it is said that all things are made of nothing—without materialization. For all things are made by the Numbers and Reúwch, as the Numbers are computed, arranged, set and enlivened.



The Name of The Neúwn ʘʘʘ
 The 00 and all within the Unified Consciousness



The Neúwn — The Eyes of the Numbers

A rod/pole runs through the Numbers which is called the Staff of AL and at its head is AR, the full blooming and SeedHead of AL. Each Number within the Body receives a magnetic charge from the Rod from which forces of magnetism and electricity are generated. Via the charge upon the Numbers, information flows continuous from side to side: 0-9-8-7-6±5+4+3+2+10. **The result of the two sides of magnetism is perpetual motion**, whereby the Mind does not cease to transmit information relative to the Numbers computed and activated within the Mind. Within the assembly of Numbers is the Name of Neúwn/יָוָן which is calculated according to the arrangement of the Numbers and their pairing.

Within the midst of the Numbers 00 are the Values of five doubled. There is a written Numeral 5 and another unwritten 5 which is in the midst of all of the Numbers. The calculated 5 is derived by determining the mean Values with 987654321. The calculations by pairs are determined by what is in the midst of 9 and 1, 8 and 2; and in the midst of 7 and 3, 6 and 4 unto coming into the midst of 5—the core centre of Values. What is in the midst of the paired circles of Numbers, both their inside ring and surrounding ring are $8+6/14/יָ$ and $4+2/6/יָ$. Together they are $20 \div 4 = 5/יָ$, whereby the calculated 5 is discerned in the midst of the Numbers. The same Values of 5 are also determined by adding $9+8+7+6+5+4+3+2+1=45 \div 9 = 5$. The double 5 in the midst of the Numbers is the Name of Neúwn/יָוָן. The three rings of Numbers compose the Single Eye which is the source of the Rings of ALhhim. As these three Rings open there are 7 Rings or Seven Eyes; however when they assemble they are seen as One Eye.

With the negative and positive charges on the Numbers, all things are drawn out of the left side and all things are transmitted/added to the right side, whereby what is in the north/left appears in the south/right side: 0-9-8-7-6±5+4+3+2+10. To maintain the balance between the two sides, the information continually flows from the left side/evening unto the right side/morning. The Name of Neúwn is -5 coupled with +5, the Source of 0. -יָ יָ + יָ. As the zero 0 of the Neúwn opens two zeros appear which are the inner and surrounding rings of the zero. The same is the Oyin of the Kuwáhnim Mind of 70, 35 on the north and 35 on the south, an 8:8/16/Oyin State of Consciousness from which the sign of infinity and perpetual motion is derived ∞ .

The compound states of Light, denoted as $5 \times 5 = 25$, which is read as two fives; these unified Values are the Neúwn $יָ/14/5 + יָ/14/5$ from comes the two Lights of Chakmah and Bayinah. What is in the midst of all Values = the crown, whereby there are no disparaging Thoughts or expressions. All is One with the 25 inwardly and the 25 of that which surrounds the head—the turban that is spun from the Thoughts of the mind, and is the headpiece of Aharúwan. Together the $25+25= 50$ The Neúwn of Understanding.

In the days of the offerings of Aparryim and Yahúdah, the Numbers flourish within the Unified Kingdom. The offerings of Yahúdah are those of the Numbers within each offering. The parts of Yahúdah are dipped into the waters of the Aparryim, known as the Waters of the Monarchs. The waters of the kaiyúwer are so called for they are in the monarch's chambers. The waters of ALhhim cause the Numbers to open and flourish.

Aparryim regulates the waters of the Eyes at all times. The flow of the eyes is determined by the chemistry of tears which maintain the correct balance of moisture within the Eyes and

whereby the Eyes are anointed as the Numbers are released into the waters of the Eyes. Any anointing is a designation by the Numbers whereby one is appointed unto their service and the means to fulfill their obligations to the Collective. It is not whether you live unto one another or not, it is whether you fulfill your obligation that is assigned unto your Name whereby you have Life, for no one receives a garment at any level without an assignment to fulfill their service unto the Collective and unto the Ages of all Names—HhaNeúwn. It is the doing of your assignment within the Collective that gives you strength and the joy of life. Whenever the scriptures speak of The One unto whom all must give an answer for their words and their deeds, they are speaking of the Neúwn, whose values are $5+5=10$ /One [Yaoquv/James 2:5-13; Ecclesiastes 12:13-14; Matthew 12:36-37]. In all that we demonstrate of Unity and the perfect bond of Unity—love, such words and their deeds are never forgotten, nor do they cease, for they are in perpetual motion as the Neúwn Mind.

Within the Neúwn Mind—ALRash—are the Fire, the Water, and the Air. The waters of Aparryim are $\text{מ}/40$ and their Collectivity of all Values are $\text{ט}/9$, as the Waters gather all Values together to be 123456789/45/9. The waters plus all that are gathered within the waters are 49 מט which are the same Values as **the Source of Fire**. The Waters are distilled droplets of Fire. The Values of 49 are determined by the Values of 7×7 of the Unified branches of wood on the altar (see above illustration). Water comes from Fire and is therefore 49 מט , and also the air that comes from water is likewise 49.

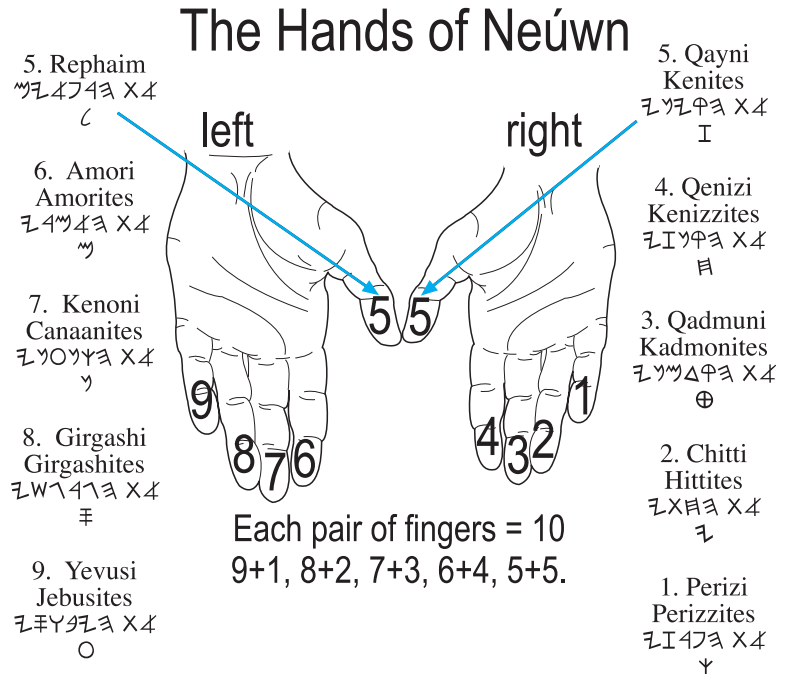
As the embodiment of all within the Waters of ALhhim, Aparryim is the means to make apparent in all levels of consciousness the Numbers of Yahúdah. The kevashim of Aparryim and the parts of every kevesh that pertain to Aparryim gravitate within the Fire on the altar to the wood/teachings of Yahúdah—the Teaching of the Numbers. As the parts of Aparryim and Yahúdah are fused together, the Invisible Numbers of Yahúdah are transferred to the waters of Aparryim. When Aparryim gives itself completely for the expansion of the Numbers, then all Values of the Most High become evident and cannot be held back. The twelve parts of the offering of Aparryim are given upon the wood of Yahúdah, whereby the Words and their deeds are according to the Numbers in the Neúwn: 09876543210. Together, the Houses of Yahúdah and Aparryim comprise the Unified Kingdom of the Monarchs of Aparryim and Yahúdah. The Monarchs therefore establish a House; the Queens clothe the Houses that are built.

THE HANDS AND THE FEET OF THE NEÚWN

The hands are 4 to 4 as are the two sides of the Mind; together they = 8 with the 2 5's in their midst. **According to the 8, one performs the works of ALhhim.** The Left hand is comprised of the Values 9876, and the right hand is composed of the thoughts flowing from 4321. Each finger or part of the hand is connected to the Mind according to the Numbers in the mind with the Numbers in the hand, whereby there is a complete transference of information through Qahhath in ALhhim—the nervous system that abides in the waters of ALhhim.

The sum of the hands are 20: $8+12$ (2 5's), which is the sum of the word Yeúwd/Hand $\Delta\Upsilon\aleph$: $10+6+4=20$. The Numbers of a Word correspond to the Numbers in the Mind of Neúwn through

which the Words are formed in the midst of the Fire. When the hands are laid upon another, the Values of the Neúwn Mind are transferred through the hands to designate a Name unto their mission by the Numbers or for an administration of grace unto another according to the Numbers. The Hands of the Neúwn are laid upon another for the callings in ReúwchHhaQudash —by The Spirit of Consecration. To lay on hands, or to refrain to lay on hands, pertains to the directive transmissions of the Neúwn whose Values are in the thumbs and in the fingers. The laying on of hands designates a work or an appointment of the OLiYun/Most High [SMB 37:22; I Barnava/Tim 4:14; SYM 7:4].



The ten lands, being 5:5, or 2 5's, and their works are in accordance with the fingers and the lands unto which they are connected. The 5:5 of the lands carry the same frequencies of the Neúwn. The frequencies of Thought gathered from the ten lands are according to the Numbers in the Neúwn. As the spices of the netiph, shechalyet, and chelavenah are gathered by the fingers they are transferred from the ten portals of ascension unto the Altar of Incense through the fingers, whereby the spices are of the Neúwn and register within corresponding parts of the Mind where they are laid-up without corruption. What is in the lands of the Neúwn are also in the spices, whereby the Neúwn is in the Neúwn to yield 25+25=50/ח or rendered as the 2 5's in the midst/חח are in the 2 5's at the parameters/חח. Therefore what is in the left is in the right.



When we are implored to give with the right hand, we are not to limit our giving according to the left hand, from whence comes the saying, “do not let the left hand know what the right hand is up to;” meaning that we do not need to know the full extent of the recipient as to why they are in need [Mattithyahu 6:3] prior to our giving. Further, we do not know all that we will receive in the left hand by giving from the right; the reward of our giving is not to be set by us; the results of our giving will be determined by the Neúwn, whereby the alms that we give is not for obtaining a reward. The wealth of the left hand is transferred to the right hand freely. The mind of the giver does not limit the ever giving nature and will of the Neúwn unto those in need, whereby the right hand does not impose any limitation upon what is given, nor carry any judgment within the gift, nor expect anything of this world to be gained by the giving realizing that the gift will be multiplied in ways unknown and unexpected for it contains the Numbers of

the Neúwn. This consciousness of giving pertains to all levels of giving including words spoken and written, prayers, the oylut, the zevachim/זבחים, and all services/labors on behalf of the Collective. The giving is to YahúWah and the consequences are determined by YahúWah.

When the writings speak of the sheep on the right hand and the goats on the left hand, they are referring that all souls are gathered according to their level of hearing. Each one performs according to their level of Shamoúnn, accordingly they are gathered into flocks. Deeds are performed as sheep or as initiators of movements—goats. Each Name is gathered into the Úwah-Bayit Ring of the flocks according to what is in their hands.

The Thoughts of the Mind are transmitted to the Neúwn in the Centre of the Values and distributed through the central nervous cord, passing all information and details from Aharúwan to Qahhath. As all deeds are performed, the Values within the fingers are relayed back to the Mind, whereby there is a record of every deed within the centre of the Mind of the Neúwn. Likewise, the directive movements of the feet are implored by the will of the Neúwn. The collective Values of all Numbers in each foot determine the movement of the feet to carry forth the Will of the Neúwn. As one walks in the paths of the Neúwn, all steps of progression are relayed to the Mind through the associative Values. Thus all done and all places in which one goes are recorded. The Unified Centre of the Neúwn is connected to all Minds through the silver cord from the centre of our mind that connects us to our star field and from our star field to our sphere and from our sphere to the Neúwn Mind of the Worlds seen and unseen. As the hands are placed into the waters of Hhakaiyuwer or positioned face to face, they are אָל 35 to אָל 15. As the feet walk they are אָל 35 to אָל 15 denoting that with each deed and each step of fulfillment, אָל 15, we are proceeding according to the instruction at night אָל 35.

Each finger carries one of the ten Numbers that forms the spiral for the oylah. As the hand encircles the heart altar, the spiral is formed. These Numbers are of OLiyan and are set by the hands—the deeds of the oylah, the Thoughts of the oylah arise according to the levels set by the hands [Tehillah 24:3-4]. The Numbers are transmitted to the hands of Aharúwan.

The intervals within the spirals on the altar of the oylah are set by the fingers whereby the works within the oylah are drawn out to rise unto the altar of the spices. As the fingers move within the spiral of the blood/dam on the mezvach/altar of the oylah, the intervals are set according to the offering, whereby the Thoughts within the oylah are provided the corresponding spaces to be gathered. The designation of the intervals for the ascension of the oylah channels the smoke to pass from one altar unto another. The passing of the smoke from one level unto another is as the passing of the Breath from one chamber unto another, whereby all within one level is transferred to other, i.e. from the heart to the mind, or from one Name unto another Name by the sharing of the Fiery Breath/smoke emanations. The intervals amidst the fingers for each offering carry the complete thoughts of the oylah in relation to the governing Lights of the evening and the morning under whose auspices the offering is made. i.e. In the offering of Aparryim, the intervals are Values of 112. The Numbers 112 are extended by each finger unto its fulfillment unto 1120, as each Thought Value is extended ten times according to the power of the Neúwn—being what is called “the tenth power.” As the Thoughts within the oylah are

extended by each finger, the hands perform their works/skills according to the Numbers within the Thoughts. Thus there are various artists and works of the mishkan that are designated to be performed by Yahúdah and Dan—by the Numbers and by the Breath of Judgment whereby the mishkan and all within the mishkan is made from each oylah. As one is given the Numbers they are able to perform each type and level of service. The releases of the Numbers are by measures unto the hands which are according to the unfoldment of a Name. As one learns to give all within them to the Collective Name of Neúwn, they grow by measures of Wisdom, Understanding, and Knowledge which are determined by the release of the Numbers within their SeedName. The eyes/Rings move the hands as the Numbers are appropriated by the offering, i.e. Aparryim and Meneshah and Baniymin—intervals of 112, whereby the Numbers do not cease to flow, nor can they ever be exhausted or dried-up as the flow of meal and oil by the Hands of Aliyahu/Elijah and Alishao/Elisha [1 Sepher Melekim/Kings 17:8-16; 2 Sepher Melekim 4:1-7]. Whenever the Numbers are activated into the deeds, they are perpetual as the Works of ALhhim whose works do not cease, for they have now been set into motion according to the perpetual movement of the Numbers in Neúwn. Through the strands of bronze, known as the chelavenah spice, we know how to appropriate the Numbers being released daily. According to the roving Rings of ALhhim within the eyes we read the Numbers as single digits, parameters, ratios, multiples, or we read them as a story line: i.e. 25 is read as a story of 2 fishes and 5 loaves, or 25 is a reading of 2 fishes that =100 being the sum of Neúwn/50 + Neúwn/50. According to Aparryim there is the cause for a compound or an increase in the Numerals.

THE FEET AND THE KINGDOMS

- 5. Mamleket Gaúwg
Kingdom of Og
(Rephaim)
רפח XPCMM
MT 3:13
- 6. Mamleket Sichúwn
Kingdom of Sihon
(Amorites)
סחון XPCMM
CHP 32:33
- 7. Mamleket Ayshshur
Kingdom of Assyria
(Kenoni/Samaria)
אשור XPCMM
SMB/Gen 33:19; Yahuchannan/Jn 4:5-6
Melekim/1 K 16:24; 2K 17:5-6
- 8. Mamleket YishmogAL
Kingdom of Ishmael
(Girgashi)
גרגש XPCMM
SMB/Gen 25:12-18
- 9. Mamleket YishARAL
Kingdom of Israel
(Yevusi)
יבוס XPCMM
2 Shm 16:3

All the Kingdoms of the
Aúrets/Earth, YahúWah appoints
for one of Unity to build a House
according to the Numbers—in
Yahúdah. Gozera/Ezra 1:2

- 5. Mamleket Beval
Kingdom of Babylon
(Qayni/Kenites)
“Aurets Keshddim/Chaldeans”
כשדים XPCMM
SMB 10:10; 1 Shm 15:4-6; CHP 24:21-22
Yirmeyahu 24:5; Ezek 12:13

The Feet of Neúwn



Each pair of toes = 10
9+1, 8+2, 7+3, 6+4, 5+5.

- 4. Mamleket Adumi
Kingdom of Edom/Oshau/Esau
(Qenizi/Kenizzites)
אדומים XPCMM
MT 2:5; SMB 36:11, I DY/Chr 1:54
- 3. Mamleket Madi
Kingdom of Media/Medes
(Qadmoni/Kadmonites)
מדי XPCMM
SMB 10:2; 25:6
- 2. Mamleket Metsyrim
Kingdom of Egypt
(Chitti/Hittites)
מצרים XPCMM
Tehillah 78:51; SMB 10:6
- 1. Mamleket Peres
Kingdom of Persia
(Perizzites)
פרסים XPCMM
Gozera/Ezra 1:1-3; DaniAL 5:28

Whereas the fingers denote the ten lands, the feet carry within them **the Ten Kingdoms**. As one walks by the Numbers of the Neúwn, their feet carry the vibrations of the Kingdoms of Neúwn and they have the Dominion of YahúWah—The Collective Kingdoms of all spaces. As one walks in the harmony of all Kingdoms, they carry the messages of the Kingdom of YahúWah that is comprised of all Kingdoms of HhaNeúwn.

The right big toe is 5; the left big toe is 5. When the big toe on the right is anointed, then one walks in the Instruction of the left, and their feet do not stumble in all levels of manifestations—the Kingdoms of the Worlds.

Whereas one Kingdom rises and another falls does not imply that one kingdom is utterly overthrown by another; rather the implications are that one state of dominion within a space/Aúrets gives way to another as they are transformed. i.e. As YishARAL secures The Kingdom of Sichun/Sihon, then the use of Words and all Sayings—the states of Amori are in the hand of YishARAL—The Illuminated Mind of a SeedName. The unified of YishARAL brings all kingdoms together as the Unified Tent of YahúWah in Nephethli/ΔΔ. The Kingdoms of Aúrets are transformed according to the governing ascent of one Kingdom within another. Thus when Beval/Babylon falls, it is not an utter destruction of the Name of Beval, for Beval is foundational of all Kingdoms as it pertains to the ability to learn and acquire levels of manifestation/expression. The Kingdoms of the Aúrets serve each other and are subject to each other even as the lands of dominion are within a Name, or Tree, or State of Consciousness. Through the sum of all Kingdoms under one Staff in the Hand, the Dwelling State of YahúWah is composed.

The 10 Kingdoms are according to the Values of Neúwn 5+5. Within each Kingdom are 12 magistrates derived from the Anni/רנא which contain the 6:6 pairs within each of the ten Values, whereby the Kingdom of the Most High is 120 (12x10) in which all kingdoms are unified to hear the wonders of the Neúwn in the day of their gathering. When the 10 Kingdoms are gathered within each Name, then they comprehend the Voice of the Most High, and together they form the dwelling state of Yetschaq. The gathering of the 120 in the day of the 50th—she-buoúwt—corresponds to Father Yetschaq 654 which determines the state of one's residence [SMS/Acts 1:15]. The Reúwch comes into the Body of those who are of the 120 Unified Mind and heart of the Neúwn, for until a body is formed, how then can the Reúwch fill it?

The offerings of Shamoúnn upon the wood of Ayshshur is the means to establish the Mamleket Ayshshur—The Kingdom of Assyria unto which all lands are governed by the 7th rod of the Most High. As each Kingdom rises all lands belong unto them. Unified together the Kingdoms of OLIyun govern all ten lands whereby they are 10:10/100 or the Kingdom of HhaKuWáhnim/פ. The giving of Shamoúnn fully upon the wood of Ayshshur activates the dominion of Ayshshur to arise from the sea. With the ascent of Shamoúnn comes forth the ten horns, 5 on the left side and 5 on the right side of the head, conveying that the Thoughts of the Kingdom are in charge of all deeds that are being performed by the citizens of that land. The feet, as they are joined at the heels comprise the crown of the Neúwn and those Enlightened to be of the Neúwn.

The Union of the hands and feet yield the State of the Mind of each Name. As one places their left hand upon their left foot they bring together the pairs of the Kingdom and the Land that is within the Kingdom. i.e. The left big toe and the left thumb, are pairs of fives. Together they are 10. The land of Rephaim resides within the Mamleket Gaúwg/Kingdom of Og. The right big toe and the right thumb are pairs of fives. The Land of the Qayni resides in the Mamleket Beval and together they are 10. The associated Kingdoms of the Fives are together $10+10=20$. Each association of one's walk and one's deeds are of the Rayish—The Mind, whereby the Thoughts, Deeds, and Movements are unified as the Three Fathers into One Kingdom. Herein, your Kingdom is not divided by the agreement of your Thoughts, works, and progressions. All pairs of toes and fingers on the left and on the right equate to 20; i.e the left little toe and little finger are pairs of 9's; the right little pairs are pairs of 1's, together they are $18+2=20$. The five states of 20 are 100—The Dominion of Aharúwan—The Enlightened State of the Kuwáhnim/פ. Within the hands are 50 and within the feet are 50 (as they are joined face to face), and with the above pairs of five states they are 200/Rayish, the Mind of the Unified Consciousness.

The “**fullness of the gentiles**” is the result of the oylah processes and the maturation of all expressions of the SeedNames. As the twelve inner processes of sight, hearing, speaking, etc. are tuned to the works of the oylah, then the nations/gentiles are fulfilled in their service to the Father. The nations/gentiles are formed to carry the Numbers of YishARAL and to bear the full glory of expressions of the Father. The Seed of YishARAL is not gathered until the fruit is formed and ripened. When the fullness of the nations/processes are ripened then it is the *goat*/XO/age of the harvest, whereby the fruit and the multiplication of the Numbers of YishARAL are gathered by the servants of the Father. In that the harvest is of the multiplication of the Numbers of the Father, the timing of the harvest is known only by the Father. As the harvest of all within every Name transpires, one has full comprehension of the inner Values and their corresponding States and expressions. The end of the age/world culminates when the Numbers within a Name have been fully opened to release their glory whereby they have multiplies/expanded with great praise, for nothing short of the harvest will be acceptable to bring to a close the worlds. For from the beginning the Numbers have been let out with every expense in the Neúwn, and with patience the harvest of all Values and their expressions are in the Eye of the Father. At the stage of harvest one passes from one world unto those which are formed by the Multiplication of the Numbers of the Father which eye has yet to see and ear yet to comprehend for the formulas are yet being made which is the basis of that which is yet to come. The formulations at hand are based upon the Numbers that have been opened and multiplied within the Names of the Neúwn. When the final tally is summed, then the worlds and all that are within them will be visible and understood by all.

THE NUMBERS OF THE NEÚWN 1-10

All Numbers of Neúwn have within them ten. In that there is 1 in all Numbers, there is also the full range of the Neúwn within all Numbers—10, whereby the Values are fulfilled. In that **all Numbers abide within 10** — 2 5's, **10 are within them**, whereby they are One/Achadd. In like manner, all parts abide in the ALRash—The Mind, whereby the Mind is in all parts. According to the position of the Numbers on the left or right sides, the attributes within the Numbers are qualified and released unto their complete expression through which comes the fullness of their joy. The opening of all Numbers 1-10 to their “10th power.” **10x10 is the State of the Unified Kingdoms of all Numbers**, whereby one walks with dominion, and the Mind of Aharúwan/Qúphah/Φ is their everlasting crown.

We know a Number according to the Numbers that are within a Number. What is within a Number is its weight, strength, and thereby each Number comes to occupy a place within the other Numbers.

What is within 10? Within 10 there are 10 5's: 9+1, 8+2, 7+3, 6+4 and 5+5. The sum of all within 10 is 50, whereby the 10: 5+5 of the NeúwnNeúwn are within the midst NeúwnNeúwn. The Neúwn of the left parameter and the Neúwn of the right parameter are 10 and all within their midst is 50 which forms the double Neúwn in the midst. Together they are 60—the Structure of all Thoughts of the Neúwn. As one has understanding they count all things by tens, whereby they determine the deed/hand of the Thought.

What is within 9? Within 9 are 4 9's + 9 itself there are 45. In 8 are 3 1/2 8's + 8 = 36. The space between 9 and 8 are 8 spaces which are counted between 45 and 36. In the Mind of HhaNeuwn, from 1 to 0 there are the Numbers and their sums.

1 987654321 0

In 9 are 4 9's + 9 = 45

In 8 are 3 1/2 8's + 8 = 36

In 7 are 3 7's + 7 = 28

In 6 are 2 1/2 6's + 6 = 21

In 5 are 2 5's + 5 = 15

In 4 are 1 1/2 4's + 4 = 10

In 3 are 1 3's + 3 = 6

In 2 are 2 1's + 2 = 4

In 1 are 1 0's + 1 = 1

With the 50 in the Neúwn, the Sum of all within the Mind is 216—The Mind of Consciousness.

In that every House is composed of the Numbers of the Fathers, then every house makes their offering of the Father from which they have come: Nephethli, Shamoúnn and Yishshakkar serve Father Avrehhem unto determining the Courses through which one is sent of the Father.

We are sent by the state of our heart that determines the Kingdom into which we are sent, our hearing that determines our deeds and development, and our state of Consciousness according to which we are transported. Thus to every Spirit there is a corresponding house to which they are sent and in which they reside. Every Spirit comes into the world through the associated waters wherein they receive their body of garments, of feathers, or skins, or shells, all receive according to the waters of the Fathers by their Numbers into which they are sent. Thus there are the baptisms of the birds of the sky, the baptism of the species in the waters, and the baptisms of those that dwell on the lands. In that all things of the Neúwn come out of the 1313 MayimMayim, according to the Numbers of the Name and its level within the Neúwn, so it is given the waters for its profit. The waters of the Neúwn womb are of 9 categories through which the full spectrum/radiance of the Neúwn Mind is displayed. These categories of the waters are those of 1) the salt sea, 2) the springs/fountains, 3) the depths of the oceans, 4) the rings/pools/tears of the lands, 5) the rivers, those that keep flowing, 6) the waters above the firmament, thereof the clouds, 7) the waters of the stones/ore which is the home of the lions, etc., 8) the waters of the caves of which are the home of the bats; and 9) the waters of the Breath, the Spirit of the Neúwn; those who drink thereof have eternal life. In that all come from the Unified Consciousness, there is an egg into which the waters are given for the life. Thus is the hen first or the egg? The answer is the egg for each specie; however all come from the brood of the Neúwn from which all are born from within the Unified Consciousness as it spreads out like wings. In that we all come from Neúwn, there is the foundation of universal peace and harmony between all species and their service to each other.

RAúwaben, Yahúdah and Ayshshur serve Father Yetschaq unto determining the Dwelling State of the Father. By the Perceptions in the Rings of the Eyes, the Numbers, and the Affirmations one takes up their residency.

Aparryim, Manashah, and Baniymin serve Father Yaoquv unto bearing the glory of the Father through their fruit. Though the giving of our strength to bless, elevate/encourage and the administrations of our Seed, we bear the glory of the Father.

Dan, Gad, Zebúwlan, and Laúwi are of all within the Neúwn unto whom their services are rendered for the Collective of Names. Being that each of their Numbers are 10, they are of the sum of 40, and their services are unto Aharúwan. Dan serves the Enlightenment of Nadav; Gad serves the Enlightenment of AviYahua; Zebúwlan serves the Enlightenment of ALOZAR; and Laúwi serves the Enlightenment of Ayithamar. In that all Names are of the Numbers, the Father of us all is the Sum of the Numbers which is 216/04 or The Teacher of Consciousness/The Rings, also known as The Teacher of Righteousness, who are the Kuwáhnim. The Values of 216 are read as two 16's/00—they are those of the two Rings 00 of the Unified Consciousness. The Values of 216 read as two 7's (2 16/7) also—they are of the All Encompassing Neúwn/14. And the Values of 216 are read as 9 (2+1+6)—they are of the Unified Fathers whose sum of Nine is within the $\text{LY}\Delta\text{V}\text{A}\text{Y}\text{A}\text{Y}$ kuwahenhagadol—the high priest of Aharúwan who bears the Numbers of 117, or read as two/11 7's which are of the Neúwn/14/5 Mind of Illumination. In that the Neúwn is -5 +5 their Numbers are the same as two Rings 00.

In the midst of the Unified Consciousness of 0:0 are 9 to the far left and 1 to the far right. When the Values of 2 are in the left and 1 in the right then the mind is divisive and the sum of its motives are for the individual. When the 9 are gathered within your state of Consciousness and is given to rule on the left side of the Father, then your mind comes to know all things in the Father. When 1 is placed on the right side of the Father, then you have the strength to express all things through your right hand as one when it is joined to 9. Otherwise if 2 is to the far right, your hand will be contrary to the harmony of Neúwn as a hand of division for the 2 to the far right divides what has been given. Those who sit on the left and on the right are determined by the Father. When you honor the Father in all things and display the Consciousness of the Numbers of the Father, then the Father seats you to rule within the Kingdom of Light. Those who have the Mind of the Father are given the full reign of the Ten Kingdoms to carry forth the deeds of Ten Lands of Neúwn.

The position of the Numbers of the Fathers are one to another. The Numbers abide together to compose and sustain the Thoughts of the Father. When an idea comes to you of the Father, it is that you have the associated Numerals in your mind for it to be transmitted unto you. Each Number has its weight and therefore its occupation according to what is within the Numbers. According to the Values within a Number the Numbers, and the parts that contain the Numbers, are suspended amongst each other and sustained by the spaces between them. The Numbers of Neúwn are 0:0. The spaces/intervals between them suspends each Number unto each other whereby they remain in their Orders one to another. According to the placement of the spheres/planets in the heavens or the member parts within your body, they are suspended unto each other by the Values through which they are made. The spaces amongst the Numbers are determined by what is within the Numbers relative to the Numbers that it joins rather than by the sign of the Number.

0-----9-----8-----7-----6-----5-----4-----3-2--1-----0

What is in a Number is the means of its Body whereby the Numbers are extended.

In 9 are 4 9's + 9 = 45. The Values of 45 are 4 5's which are 20/4. The assembly of 9 forms the head of all species.

In 8 are 3 1/2 8's + 8 = 36. The Values of 36 are 3 6's which are 18/4. The assembly of 8 forms the wings of a body or the means of its liberty and transformation.

In 7 are 3 7's + 7 = 28. The Values of 28 are 2 8's which are 16/0. The assembly of 7 culminates in the Mind of Oyin. In that 16 is 7, the Values of 7 are said to be perfect for they do not extend further. What is in the foundation is in the head and together they are as the Neúwn, a perfect complete assembly. When a Value does not extend further, as the nines extend to 20, etc. the Values are said to be complete/perfect. Herein is a perfect deed for it extends the Thought whereby the Thought is fulfilled. Thus there is the perfection of the Teúwrah and all commandments, and in so doing them we are perfect with the Father. In knowing what is in a Number one comprehends further how Zayin is 28 in the Houses of HhaKuwahnim and ALhhim, whereas Zayin is 7 in the Houses of Bayinah and Chakmah.

In 6 are 2 1/2 6's + 6 = 21. The Values of 21 are 2 1's which are 11/Υ. The assembly of 6, as the unified branches extend to form the menurahh and the branches of the Tree of Life that is in the midst of all. Thus as the Neúwn speaks, the words of Anni are 6:6, and from the Words of the Neúwn, also called the I Am, come the 12 Houses of YishARAL which are 6:6 unified branches of One Tree of Life.

In 5 are 2 5's + 5 = 15. The Values of 15 are 1 5's which are 5/א. The assembly of 5 is the Houses of the Lights which are as the Neúwn perfect for they live not unto themselves whereby they are completed/fulfilled by their works of Light.

In 4 are 1 1/2 4's + 4 = 10. The Values of 10 are 1 0's which are 0/ו. The assembly of 4 is the foundation of all Thoughts and their emergence from the Unified Consciousness.

In 3 are 1 3's + 3 = 6. The Values of 6 are 1 6's which are 6/Υ. The assembly of 3 is the means to weave all together of the Three Fathers into a Unified Dwelling. As one has the Values of 3 positioned in their minds they are able to enter into a unified relationship and overcome the spirit of division/divorce/separations.

In 2 are 2 1's + 2 = 4. The Values of 4 are 1 4's which are 4/Δ. The assembly of 2 comprise the House of Daúwd from which the all aspects of the Light may be housed.

In 1 are 1 0's + 1 = 1. The Values of 1 are 2 5's which are 1/4. The assembly of 1 is the state of Unity to compose the sum of all within the Unified Consciousness whereby every Seed is receptive and capable of housing the Lights of Bayinah and Chakmah.

The Nine Numbers are the Branding Marks of a Name in the day they are drawn out of the Fire of ALhhim.

Branding Table 1—9

10	20	30	40	50	60	70	80	90
9	18	27	36	45	54	63	72	81
8	16	24	32	40	48	56	64	72
7	14	21	28	35	42	49	56	63
6	12	18	24	30	36	42	48	54
5	10	15	20	25	30	35	40	45
4	8	12	16	20	24	28	32	36
3	6	9	12	15	18	21	24	27
2	4	6	8	10	12	14	16	18
1	2	3	4	5	6	7	8	9

Note the intervals of Thoughts that proceed in each column of Values and that from one column to another the Values amidst the Numbers are the same through out. i.e. In the row of threes, three is the space between each Number and each Number moves by three.

When one attains to the 10th level of their Numbers, they enter in the Land Yavúwsi as Masters. As your spirit enters into each Number of their Name, they extend their Life through the Number whereby they create the Lands of their SeedName.

Note the patterns of accensions: The Branding Mark of 1 moves as a straight arrow expanding the Principles of Lammæd in Achadd. The intervals of 1 move by 1 to attain to their full measurement. Within the ones every frequency of thought is designated unto their pairs in Nine.

The Branding Mark of 2 conveys all paired associated thoughts of Rayish to build all things. The intervals of 2 increase by paired thoughts to attain unto the seat of meShich. The 2's move in the following patterns: 2 4 6 8 1 3 5 7 9 2 by which they attain all Nine frequencies of the most high.

The Branding Mark of 3 is the core of Lammæd yielding a chain of threes, sixes and nines. The intervals of 3 increase by triplet thoughts to attain unto the seat of meShich. The 3's move in the following patterns: 3 6 9 3 6 9 3 6 9 3 by which they attain the fullness of meShich. There are four 3's, three 6's, and three 9's. Their sum is 369 by which they attain to the Nine of Knowledge of Lammæd: 3Y9 maintaining the core in the body to the mind.

The Branding Mark of 4 carries the gates and pearls of Lammæd. The intervals of 4 are 4 8 3 2 7 2 6 1 5 9 4 whereby they attain all Nine frequencies of Thought to inquire into the Throne of Lammæd.

The intervals of The Branding Mark of 5 bears the inner Light and Life 55 of Lammæd. The intervals of 5 are 5 1 6 2 7 3 8 4 9 5. By entering into the midst of the Aúwv SeedHead, they drawout all strands of Light.

The Branding Mark of 6 contains the strands to unify all parts and bears the weight as an ass. Those of Six achieve the Rest/7 as the Number 7 follows after one's labors. The Branding Mark of 6 is the only sequence that creates 7 at the 12th interval—upon establishing the ten extensions of their Name. i.e. 60/10 66/11 72/12 wherein the House of Rest/7 appears. The intervals of 6 are 6 3 9 6 3 9 6 3 9 6. Their sum Values are 639 which are the bonds of the 3 in 9 of Lammæd/Aúwv 94 12.

The Branding Mark of 7 contains the Thoughts of the Perfections. The intervals of 7 are 7 5 3 1 8 6 4 2 9 7. Within the intervals of 7 there are 2 space intervals of 7 between the 4th and 5th interval, and between the 8th and 9th interval. These intervals are the states of transitions of the Marks of 7.

The Branding Mark of 8 contains the ascensions and consciousness of Lammæd. Within the column of 8 there are three 8's which is the sum of their sides. The intervals of 8 are **87654321898**. These three 8's are the means to elevate all within Wisdom, Understanding, and Knowledge.

The Branding Mark of 9 convey Masters of Lammæd to form the Collective Seed formations and the bonds of Nine in all ten levels. The intervals of 9 are 9999999999, the sum of 90 through which transformations are achieved. The right hand integer moves from 1 to 9 as well as the left hand integral from 9 to 1.

In that every Name is a weaving of the Minds of HhaAúvim, they have Nine Threads to compose the like mindedness of their Aúwv from which they have their Being. By the Nine Threads in our SeedName we can formulate, bear, and express the Thoughts of the Kingdom of HhaOLiyun.

THE NUMBER 9

THE HOUSE OF THE FATHERS WHICH ABIDE IN THE NEÚWN 10

From 9 comes the Values within the Unified Consciousness: 0, 87 890 625 0 and all Values extended from these Values and their combinations and all that is within them.

That which is within 9 are from the top down. Each Value has ten levels within them for they are of the Neúwn, and hence, they carry the structure of the Neúwn within their Numbers. When one crosses over this set of Values, then they commence upon a new platform of the original Values. In the case of the Nine, the platform is 45. When one fulfills the platform of 45 they commence upon the platform of their next 1st level: $0\ 48\ 828\ 125 \times 9 = 439\ 453\ 125\ 0$. Note in both sets of Values of the succeeding level that 45 provides the parameter Values. Numbers are grouped in sets of threes according to the Three Fathers of Neúwn, which are included in the Fifteen Fathers of Lammæd.

10th level: $0\ 9\ 765\ 625 \times 9 = 87\ 890\ 625\ 0$	The structure of Sayings in which Knowledge swarms in the midst of the waters. Within the Values is the Great Number of Neúwn 153. $87/15\ 890\ 625/3$. Yahuchannan/Jn 21:6-11.
9th level: $0\ 1\ 953\ 125 \times 9 = 17\ 578\ 125\ 0$	The Heads within the Unified Consciousness. $17/8\ 578/20\ 125/8$. The Rayish/20 is within the 8:8 Body of HhaKuwáhnim.
8th level: $0\ 390\ 625 \times 9 = 3\ 515\ 625\ 0$	The Waters of Knowledge above that are in the Mind.
7th level: $0\ 78\ 125 \times 9 = 703\ 125\ 0$	The Conscious/70 movements/3 of Grace/9, the 70 frequencies of HhaNeúwn/10: $70\ 3\ 125/8$.
6th level: $0\ 15\ 625 \times 9 = 140\ 625\ 0$	The Unified/1 Living Waters/40 of Mayim/625/13— מֵי .
5th level: $0\ 3\ 125 \times 9 = 28\ 125\ 0$	Administrations of the ALhhim of Grace.
4th level: $0\ 625 \times 9 = 5\ 625\ 0$	Illuminations of Grace.
3rd level: $0\ 125 \times 9 = 1\ 125\ 0$	The Collective Heads of Knowledge that cause all things to ascend 4 5's. Note that in 1 0 are 125/9.
2nd level: $0\ 25 \times 9 = 225\ 0$	The Heads of Understanding Bayinah being 4 5's
1st level: $0\ 5 \times 9 = 45\ 0$	The Heads of Wisdom/Chakmah being 4 5's. [987654321 in which are 5 9's]

The 5 Nines within Nine are illustrated in first three levels of Nine:

99999 99999

99999

99999

99999

99999

99999

9

9

9

9

9

9

THE NUMBER 8

THE HOUSE OF THE MESHICH & MALEKIYTSEDEQ WHICH ABIDE IN THE FATHER

From 8 comes the Values within the Unified Consciousness: 0, 87 890 625 0 and all Values extended from these Values and their combinations and all that is within them.

That which is within 8 are from the top down. As above, the Values of 8 have ten levels within them for they are of the Neúwn. When one crosses over this set of Values, then they commence upon a new platform of the original Values to enter into the Unified 8's. Those with the sum Values of their Name are of the Unified 8's. In the case of the Eight, the platform is $32+4=36/9$. When one fulfills the platform of 36 they commence upon the platform of their next 1st level: $0\ 4\ 194\ 304 \times 8 = 37\ 748\ 736\ 0$, which is rendered the One of the Unified Eights that comprise the 9 which are the foundation from which the 8's are derived.

10th level: $0\ 1\ 048\ 576 \times 8 + 1\ 048\ 576 = 9\ 437\ 184\ 0$ The Father's House is the Unity of all Twelve.

9th level: $0\ 262\ 144 \times 8 + 262\ 144 = 2\ 359\ 296\ 0$ The Pairs of Names and their emanations of the Fathers to dwell as the Father's Unity.

8th level: $0\ 65\ 536 \times 8 + 65\ 536 = 589\ 824\ 0$ Illuminations of the Sayings of the Fathers and their deeds from the branches of Daúwd.

7th level: $0\ 16\ 384 \times 8 + 16\ 384 = 147\ 456\ 0$ The Neúwn perfects all States of residences.

6th level: $0\ 4096 \times 8 + 4096 = 36\ 864\ 0$ The Consciousness of the Sayings of Gad through HhaKuwáhnim.

5th level: $0\ 1024 \times 8 + 1024 = 9216\ 0$ The Nine of the paired Consciousness. The Nine of the Fathers are multiplied in the Offspring

4th level: $0\ 256 \times 8 + 256 = 2304\ 0$ The Illuminations of Sides.

3rd level: $0\ 64 \times 8 + 64 = 576\ 0$ The Illuminations of Understanding Words and their formulations. These are the Words of Gad in the mouth of HhaKuwáhnim.

2nd level: $0\ 16 \times 8 + 16 = 144\ 0$ The compound Values of a House by Understanding. The 16 faces of the cube of the double Teraysarunim.

1st level: $0\ 4 \times 8 + 4 = 36\ 0$ The platform of 9.
[87654321 in which are 4 8's + 4 : $888+4=36$]

THE NUMBER 7

THE HOUSE OF AURRAT WHICH ABIDE IN MESHICH FROM WHICH THE DOVE OF NÚWACH—MESSAGES OF PEACE ARE SENT FORTH

In 7 are the Values within the Unified Consciousness: 0, 87 890 625 0 and all Values extended from these Values and their combinations and all that is within them. Those of the Mind of Completion/7 are seated in meShich. The Numbers of 7 are the formulations of the Universe through Aparryim. When the sevens are fulfilled, one is seated in meShich, in the House of Eights.

That which is within 7 are from the top down. As above, the Values of 7 have ten levels within them for they are of the Neúwn.

10th level: $0\ 1\ 048\ 576 \times 7 = 7\ 340\ 032\ 0$ The perfection of the instruction of all dwellings and the teachings of their lands through which the 7x7 configurations are formed in the midst of the Illuminations and the Teachings of Unity.

9th level: $0\ 262\ 144 \times 7 = 1\ 835\ 008\ 0$ The Unified Consciousness that is Eternal.

8th level: $0\ 65\ 536 \times 7 = 458\ 752\ 0$ The platform of Illuminations for all ascensions as determined by the goal/perfection of the dwelling states of the Universal Mind.

7th level: $0\ 16\ 384 \times 7 = 114\ 688\ 0$ The Consciousness of all within the worlds bears the Oneness of Neúwn magnified in all works.

6th level: $0\ 4096 \times 7 = 28\ 672\ 0$ The ALhhim Unified are Perfect Associations.

5th level: $0\ 1024 \times 7 = 7168\ 0$ The Perfection of the Unified Understanding. All that Bayinah gives is perfect Wisdom.

4th level: $0\ 256 \times 7 = 1792\ 0$ The Unified are Perfect in the Tree of Life and dwell in pairs as appointed by the Nine of the Fathers.

3rd level: $0\ 64 \times 7 = 448\ 0$ The Sayings of Perfection to uphold all shebetut/sabbaths and collective centres of HhaKuwáhnim.

2nd level: $0\ 16 \times 7 = 112\ 0$ The Consciousness to Perfect/Complete/Fulfill and thereby expand the Numbers via $11/2 \times 2$ whereby a platform is made for the Numbers to be placed in the universe.

1st level: $0\ 4 \times 7 = 28\ 0$ The Foundations of the 7 Eyes/ Rings of HhaALhhim.
[7654321 in which are 4 7's]

7

THE NUMBER 6

THE HOUSE OF TERRENI IN WHICH IS THE TREE OF LIFE

In 6 are the Values within the Unified Consciousness: 0 413 343 0 and all Values extended from these Values and their combinations and all that is within them. Those of the Mind of Unity/6 comprise the Tree of Life—The Branching of Lammæd. The Numbers of 6 are the formulations of the Universe through Gad. When the sixes are fulfilled, one is paired unto their sealing/perfection in the House of 7.

That which is within 6 are from the top down. As above, the Values of 6 have ten levels within them for they are within the Neúwn.

10th level: $0\ 59\ 049 \times 6 + 59\ 049 = 413\ 343\ 0$ The square foundation of blessing flows from the sides of Lammæd watering all processes of thought.

9th level: $0\ 19\ 683 \times 6 + 19\ 683 = 137\ 781\ 0$ The Unified of Lammæd are perfect in Word and Deed, bearing the offerings of all works of Light which attest to their Unity.

8th level: $0\ 6561 \times 6 + 6561 = 45\ 927\ 0$ The sum of Nine Transforming the mind unto perfection.

7th level: $0\ 2187 \times 6 + 2187 = 15\ 309\ 0$ The Aúvim of Lammæd woven in Nine.

6th level: $0\ 729 \times 6 + 729 = 5103\ 0$ The Neúwn summed and extended by three.

5th level: $0\ 243 \times 6 + 243 = 1701\ 0$ The Faces appearing within the Unified Body.

4th level: $0\ 81 \times 6 + 81 = 576\ 0$ The Illuminations in the Oyin Unified Body.

3rd level: $0\ 27 \times 6 + 27 = 189\ 0$ The Unified 8 in the Nine, formulary of Tsiúwn/Zion, Emergence of Mind

2nd level: $0\ 9 \times 6 + 9 = 63\ 0$ The Semek 3 levels of Thought borne from Unified Minds.

1st level: $0\ 3 \times 6 + 3 = 21\ 0$ The Fire flames by paired Names and their associations. [654321 in which are 3 6's + 3]

THE NUMBER 5

THE HOUSE OF CHARASHAM, THE BUILDERS BY ILLUMINATIONS

In 5 are the Values within the Unified Consciousness: 0 295 245 0 and all Values extended from these Values and their combinations and all that is within them. Those of the Mind of Light/5 comprise the Builders who appropriate the Thoughts of Lights into paired states. The Numbers of 5 are the formulations of the Universe through Shamoúnn. When the fives are fulfilled, one is joined in the House of 6.

That which is within 5 are from the top down. As above, the Values of 5 have ten levels within them for they are within the Neúwn.

10th level: 0 59 049 x 5 = 295 245 0	The Unity of two transforms themselves in Light according to the Heads of Nine.
9th level: 0 19 683 x 5 = 98 415 0	The transformations and ascensions of Nine are fulfilled through the squares of the Aúvim.
8th level: 0 6561 x 5 = 32 805 0	The Heart and forms of Lammæd are the Faces of their Lights.
7th level: 0 2187 x 5 = 10 935 0	The Neúwn Mind emanates the Lights from the sides of Lammæd.
6th level: 0 729 x 5 = 3645 0	The Lammæd woven by Nine strands.
5th level: 0 243 x 5 = 1215 0	The branches of the Aúvim.
4th level: 0 81 x 5 = 405 0	The blessings of Light.
3rd level: 0 27 x 5 = 135 0	The Unified sides of Lammæd.
2nd level: 0 9 x 5 = 45 0	The Nine displayed through their Illuminations.
1st level: 0 3 x 5 = 15 0	The foundations of Light Emanations in the Aúvim. [54321 in which are 3 5's + 2]

THE NUMBER 4

THE HOUSE OF HHAKUWAHNM IN WHICH ARE PYRAMID CONSTRUCTS

In 4 are the Values within the Unified Consciousness: 0 5120 0 and all Values extended from these Values and their combinations and all that is within them. Those of the Mind of Inquiry/4 comprise the Teraysarunim. The Numbers of 4 are the formulations of the Universe through RAúwaben. Sight leads to inquiries. When the fours are fulfilled, one is sated to dwell in the House of Light 5.

That which is within 4 are from the top down. As above, the Values of 4 have ten levels within them for they are within the Neúwn. The 4's are states of inquiries and means of access.

10th level: 0 1024 x 4 + 1024 = 5120 0	The Illumination of the Sides of the Aúvim.
9th level: 0 512 x 4 + 512 = 2560 0	The 2 fives/sides of Neúwn are the structure of Life. The attainment of inquiry is in the Neúwn Mind. The goal of inquiry.
8th level: 0 256 x 4 + 256 = 1280 0	The Lammæd Radiant Faces to be sought and found.
7th level: 0 128 x 4 + 128 = 640 0	Structures through which blessings flow.
6th level: 0 64 x 4 + 64 = 320 0	In Lammæd is the Tree of Life of three branches/heads.
5th level: 0 32 x 4 + 32 = 160 0	The Lammæd House is the seat of Understanding.
4th level: 0 16 x 4 + 16 = 80 0	Inquiring into the Faces of HhaAvúwt/Fathers.
3rd level: 0 8 x 4 + 8 = 40 0	Blessings flow through search/inquiries of Enlightenment.
2nd level: 0 4 x 4 + 4 = 20 0	The head of a matter is formed when inquiries are squared.
1st level: 0 2 x 4 + 2 = 10 0	The deeds testify of understanding obtained through inquiry. [4321 in which are 2 4's + 2]

THE NUMBER 3

THE HOUSE OF ALHIM, THE ASSEMBLERS AND EMANATORS OF THE LIGHTS

In 3 are the Values within the Unified Consciousness: 0 3072 0 and all Values extended from these Values and their combinations and all that is within them. Those of the Mind of Light/3 comprise the ALhhim in whom are assembled the Thoughts of Light into Rings. The Numbers of 3 are the formulations of the Universe through Zebúwlan. When the threes are fulfilled, one is joined in the House of 4.

That which is within 3 are from the top down. As above, the Values of 3 have ten levels within them for they are within the Neúwn.

10th level: 0 1024 x 3 = 3072 0	The Lammæd's Body of Understanding, from which comes the Offerings of the 70.
9th level: 0 512 x 3 = 1536 0	The emanations of the 15 Aúvim from the sides of Lammæd.
8th level: 0 256 x 3 = 768 0	The Understanding Structure of Ascensions.
7th level: 0 128 x 3 = 384 0	The Radiant Voices of the Sayings of Dallath.
6th level: 0 64 x 3 = 192 0	The Unified Hosts of YahúWah upon a dwelling.
5th level: 0 32 x 3 = 96 0	The freedom attained by the Unity of sides of the States of Light.
4th level: 0 16 x 3 = 48 0	The compound centres/cities of Aharúwan.
3rd level: 0 8 x 3 = 24 0	The ends of the sides, composing the seats of the 24 Elders which surround the throne in the midst.
2nd level: 0 4 x 3 = 12 0	The Lammæd of 4 Sides, forming the Altar. [321321 in which are 4 3's]
1st level: 0 2 x 3 = 6 0	The harmonic union of Rings, each of Three Parts. [321 in which are 2 3's]

THE NUMBER 2

THE HOUSE OF BAYINAH FROM WHICH ARE THE SIDES AND THEIR UNIONS
THE RAMPARTS

In 2 are the Values within the Unified Consciousness: 0 30 0 and all Values extended from these Values and their combinations and all that is within them. Those of the Mind of Unity/2 comprise the Walls of a House. The Numbers of 2 are the formulations of the Universe through Yishshakkar. Unity leads to ascensions in Lammæd. When the twos are fulfilled, one is sated to dwell in the House of Offerings/3.

That which is within 2 are from the top down. As above, the Values of 2 have ten levels within them for they are within the Neúwn. The 2's are states of developments, unfoldments and their covenants. All Covenants and Inscriptions of Light are derived from Associations/Two whereby one enters into their unfoldments and ascensions in the House of Threes.

10th level: $0\ 10\ x\ 2\ +\ 10\ =\ 30\ 0$	The Unity of Lammæd.
9th level: $0\ 9\ x\ 2\ +\ 9\ =\ 27\ 0$	The comprehensions of the Perfections of Neúwn.
8th level: $0\ 8\ x\ 2\ +\ 8\ =\ 24\ 0$	The Side of Wisdom for the dwelling of Spirit. Beginning of the Judgments of Dan.
7th level: $0\ 7\ x\ 2\ +\ 7\ =\ 21\ 0$	The Crown and radiance of Wisdom.
6th level: $0\ 6\ x\ 2\ +\ 6\ =\ 18\ 0$	The Fountains of Life.
5th level: $0\ 5\ x\ 2\ +\ 5\ =\ 15\ 0$	The Names of HhaAúvim.
4th level: $0\ 4\ x\ 2\ +\ 4\ =\ 12\ 0$	The forming of the ALtar of Spices.
3rd level: $0\ 3\ x\ 2\ +\ 3\ =\ 9\ 0$	The Nine in One.
2nd level: $0\ 2\ x\ 2\ +\ 2\ =\ 6\ 0$	The Unions formed by the sides of a house. [2121 in which are $2x2$ + its 2 Lights]
1st level: $0\ 1\ x\ 2\ +\ 1\ =\ 3\ 0$	The deeds testify of understanding obtained through inquiry. [21 in which are 1 2 and its Light]

THE NUMBER 1

THE HOUSE OF CHAKMAH, THE FOUNDATIONS OF ASSEMBLED UNITIES

In 1 are the Values within the Unified Consciousness: 0 3072 0 and all Values extended from these Values and their combinations and all that is within them. Those of the Mind of Beginnings/Initiations/1 comprise the ALhhim in whom are assembled the Thoughts of Light into Rings. The Numbers of 1 are the formulations of the Universe through Yahúdah. When the ones are fulfilled, one is joined in the House of 2 to acquire Understanding.

That which is within 31 are from the top down. As above, the Values of 1 have ten levels within them for they are within the Neúwn.

10th level: 0 10 x 1 = 10 0	The fulfilment of every Seed.
9th level: 0 9 x 1 = 1536 0 and their Schools.	The composite thoughts of the Heads of Light
8th level: 0 8 x 1 = 8 0	The Elevations of the Mountains of the Aúvim.
7th level: 0 7 x 1 = 7 0	The Perfections/Days of Unity.
6th level: 0 6 x 1 = 6 0	The establishment of sides to contain the Light, making of HhaMenurahh.
5th level: 0 5 x 1 = 5 0	The Illuminations that expand from Oneness, means of generating Light.
4th level: 0 4 x 1 = 4 0	The foundations laid in Tsiunn/Zion.
3rd level: 0 3 x 1 = 3 0	The means of full ascensions.
2nd level: 0 2 x 1 = 2 0	The Body of Life. [11]
1st level: 0 1 x 1 = 1 0	The cohesive bond immortal. [1 in which are 1]

THE WATERS OF LIFE IN THE NEÚWN 1-10

Eternal Life is the State of the Waters in accordance with the perpetual Neúwn values, whereby salvation is of the Yahudi which determines all states and forms by the Numbers. **Eternal Life is in agreement with the Father in HhaNeúwn, and the Father in the Neúwn is a Collective, which forms a Seed of AL.** In accordance with this understanding, Are we not all of the beyond of the Unified Father to become perfect? In that we all have within our states of residence an assembly of the Twelve it is apparent that we are of the Unified Father [Malaki/Mal 2:10]. Are we not all of the beyond of the Unified Seed of AL who forms/shapes us? In that we all have the same design and formulations of faces it is apparent that we have within us the same construct of Seed. The Life therein is of the Father which is perpetuated through the Offspring. “The one who hears the Word to perform it, and who believes in the One who sent me, has eternal life and does not enter into judgment/fault of death...As the Father has Life within themselves by the perpetual Numbers, this life is imparted to the Offspring to have Life in themselves,” as they are of the same Numbers of the Neúwn [Yahuchannan 5:24-29].

The ten states of the Neúwn are set in the mind according to the intervals in the midst of the offspring of the Neúwn—by intervals of 14 days. Every 14 days the states are determined by the works of Bayinah and Chakmah within each house. According to the flow of life within a SeedName the spaces and the forms of a house are defined. The process of redefining the spaces and forms of a house every 14 days is to accommodate the thrust of information being generated by the oylut and the reaping of the spices. According to the Life that flows from the 14 days/acts of the Neúwn, the offspring of HhaNeúwn have life in themselves as they affirm/believe in the Neúwn who sends them forth into perpetual motion. As one believes and commits themselves to the Doctrines of the Neúwn they receive and walk in the Life of the Neúwn Mind whereby they do not stumble in that which is dead.

The Father is the summation of the Numbers from which an offspring is born/appears. To say that the Father and I are one is a consciousness that the state of cognition within any state is unified to the Numbers that causes it to appear and to be sustained. There is no Father God for every ALhhim is composed by the Numbers of the Fathers. One may say then that there are the Fathers of ALhhim/gods.

THE FATHER IN HHA NEÚWN 94

The Father is a unified assembly of Numbers/Measurements which are paired, whereby there is perpetual motion and a complete ongoing exchange of Life from side to side of those of the Neúwn [Yúwspah/Luke 16:27]. Those who live according to the fulfillment of the measurements are the meShich.

$$\begin{array}{r} 9 \quad \Upsilon + 4 \\ 2 \quad + \quad 1 \end{array}$$

Two plus One is a Unified Assembly/1 of Paired Numbers/2.

The Fathers of HhaNeúwn are:

$\aleph \delta$	a formula of $1/\delta + 2/\delta = 3/\aleph$	a ratio of 3:3	Sum Values 6
$\Upsilon \Delta$	a formula of $5/\Delta + 5/\Delta = 4/\Delta + 6/\Upsilon$	a ratio of 1:1	Sum Values 15/6
ΘI	a formula of $7/\text{I} + (\Upsilon \Upsilon / 3) + 8/\text{I} = 18/9 : 9/\Theta$	a ratio of 9:9	Sum Values 24/6

The saying, “I and the Father are Achadd” is the reading of 12:3/6 are in the midst of 7 and 8/15/6, whereby the Unified six/15/6 are in the Unified 6/123. The Values of 3 in the midst of 7 and 8 are of Wisdom, whereby the parts of Wisdom are within Understanding.

The above computations include the Hhúwa/5/Δ+5/Δ as doubled in the midst of the Neúwn. The formula of the Neúwn is $5/14/\Upsilon + (\Upsilon \Upsilon / 3) + 5/14/\Upsilon = 13$ demonstrate that the Mayim/Waters are in the Neúwn: $\Upsilon \Upsilon$ or $535 = 13/\Upsilon$.

From the formula of 13 comes the saying: The 3 are in 1. The three sets of Values of the Fathers are three measures in one loaf for all three comprise the grain from which the Bread is made, whereby together they are the Bread of Wisdom, the Bread of Understanding, and the Bread of Knowledge.

The saying, “I am in the Father and the Father is in me” is the reading of 987 are in 321 and 123 are in 789.

The parts of the Numbers as they are gathered together are the sum of the above ratios:

$$\begin{array}{r} 3 : 3 \\ 1 : 1 \\ 9 : 9 \\ \hline 13 : 13 \end{array}$$

The 1313 = 2 4's. From these Values comes the saying: The Totality of the Rayish/Head of Unity/W44/24/6 is in the Neúwn. When the Mind of the Neúwn is formed within a SeedName or within the Body of Unified Consciousness there is a beginning. What has been formed now opens and gives of itself unto a new heavens and a new earth, for within the Neúwn Head are the heavens/stars of Baniymin and the aures/lands of Zebulan. When all YishARAL forms the Neúwn Mind then the former states of the world are no more. The Values of 987/24 are read also as 2 4's which is the Head of Yaoquv.

The 2 4's in the Neúwn are derived from 1313. The 2 4's are the sum of 8: 8/Δ, derived from 1414 or the 2 4's of the Neúwn/Υ. The Chayit/Δ in the Neúwn/Υ is a body in the mind, as a tree in the seed, or as Chaúwah/Eve in Adim/Adam. What is unseen becomes visible through the giving of the unseen. The 8 are in $14+6+14/\text{Neúwn}/34/7$, whereby all of the Works/Δ of the Neúwn are perfect/7. The giving of 8/Δ from the Neúwn of Perfection: 34/7 bears the evidence of the Unity of the Neúwn Consciousness: $7 - 8 = -1$ conveying the **unseen presence in the**

darkness of the universe. In the negative one/-1 are the 2 5's: $.5+.5 = 1$ which become evident as the two lights by the giving of the negative one of the Neúwn. *The Lights of Chakmah and Bayinah form The Unified Works of the Neúwn* by the movements of their Unified Intelligence/Reúwch in the midst of the Mayim, which is the formula of $1+13=14/5$ Neúwn.

By observations, what is of **Light creates darkness.** The Thoughts that have been opened and analyzed by Dan in HhaShemesh become concealed for mind to function according to the discernment. What has been evaluated becomes laid up unto the time of their birth—unto a new appearing. i.e. The full moon creates the darkness of the 14th/Day of Neúwn. Every month there is a measure of darkness created, which may explain why it appears that dark energy is growing. What is being formed in Dark Matter contains the patterns of the new heavens and earth. Space is allocated for the manifestation of the Thoughts of the Aúvim/Fathers to be manifested. All things hidden in Dan are developed in Shamoúnn unto their manifestation. Dark matter is of the Origins of Thoughts, the Numbers, and their strength through which, via interactions, develops an appearance of what is contained within.

From giving all within the Neúwn comes all measures of grace/יָפֵא which are before all things, whereby grace precedes the Teachings and the documentations. In that all comes from the Giving of the Neúwn, how could the Law violate grace in any manner when it itself comes from grace? And if one lives by grace, then they live by the Teúwrah. All that flows from grace/יָפֵא are the offerings of Neúwn. The grace and the teachings are Achadd which is the sweetness/אֶחָד of all given of the Neúwn, including the spices and the fats of the offerings, for they are called after the Neúwn.

THE NEÚWN—IN WHICH IS THE NAME OF YAHÚWAH—NAME OF 26

The waters in the midst of the Neúwn are 1313 which are the Values of all gathered in the Neúwn. Collectively 1313 yields 26—The Name of YahúWah. From the midst of the Waters comes all Names as they appear as those drawn out of the Mayim. The 26 Names are written as 13:13. These are recording the scroll of SepherMaoshahBeRashshith/Gen 10:21-32. There are 13 Names of Sham which are of the Lights of Chakmah: Oylam, Ayshshur, Appachshad, Lud, Aram, Outs, Chul, Geter, Mash, Shalach, Gover/Eber, Pelag and Yaqtan. There are 13 Names of Sham which are of the Lights of Bayinah: Almudad, Shalaph, Chatsremut, Yarach, Hhaduram, Auzal, Deqlah, Ouval, AvimaAL, Sheva, Auphyir, Chuwilah and Yuvab. Together they are the Names of Neúwn which appear in the days of the Lights of Chakmah and Bayinah. The 13 Names of Chakmah are the formulations of a SeedName, and the 13 Names Bayinah are the opening of the SeedName whereby the 13 Houses of YishARAL are of the Invisible and the visible spectrums of Thoughts that comprise the House of YahúWah. The 13 Invisible and the 13 Visible are $-13 + 13 = 0$ which is the Body of the Unified Consciousness from which it is said that all things are made of nothing. The $13+13 =$ Mayim/מַיִם through which all Names and their states appear. The MayimYeúwdMayim/מַיִם אֲשֶׁר עָלָיו are the Waters above/עָלָיו and the waters beneath/supportive/תַּחְתָּיו, and in their midst is the Hand of the Neúwn/כַּף 5+5. $13+10+13$ is read as the Hand of the Neúwn in the Midst of the Waters to whom all within the waters belong, for in that all things are given by the Hand of the Neúwn, all things belong to the Neúwn in which we live and move and have our sense of being.

MayimYeúwdMayim/מַיִם

In the midst of the waters are the works of the Neúwn. Together, the works and the waters are 36/9, which are the 3 6's in the midst of the מַיִם:

987 654 321

whereby all Numbers are within the Waters and whereby they appear and receive their garments/Letters. In accordance of the Numbers receiving their garments in the waters there is the passing through the waters at each level of progression and change of states. From this consciousness, comes the practice of immersions/baptisms through which one acquires their garments for their entrance into the sphere or state to which they are entering. Thus there is garment acquired in coming out of Metsryim through the leadership of Yahushuo/Joshua. As the people pass through the waters of the Yúwm Suph/Sea of Reeds in Ayshshur by the Hand/Yeúwd of maShayh they receive the impartations of the Letters through which they enter into the 7 levels of the HhaDavar—the Word. As one acquires the HhaDavar they are led by the Hand of Aharúwan to pass through the waters of the Yarrdenn/Jordan in the Name of Yahushúo/Joshua whereby they enter into the ten lands of one's Name. The Hand of Wisdom, being the right hand, leads you through the Yúwm Suph/Sea of Reeds, for to pass through one declares with all of their heart, soul, and fiery breath to give all within—to perform the sacrifices of YahúWah whereby the garments of their Names do not wear out in all of the journeys in HhaDavar/The States of the Word, commonly called The Wildernesses. The former garments of their enslavements are left behind, and the robes of their Names are put upon them as they enter into the waters of transformation. The Hand of Aharúwan, being the left hand, leads you through the Yarrdenn/Jordan, for to pass through one acquires the foundational Understanding within the Words and declares that they are of the Malkuwt/Kingdom of YahúWah. Each crossing of the waters is a confirmation exercise of those who shepherd our Names from one dwelling state unto another.

Immersion in the Name of Yahushúo, the Offspring of Neúwn

The Values in the Name of Yahushúo/Joshua, Offspring of Neuwn, are

○ Ƴ W Ƴ א 4 ז

○/7+6+3 = 5+1+10/16/○ = 1616 or 2 6's which are 12.

The Values of 1616 in the Name of Yahushúo are the foundation of the 12 which are Named by the Father from which their Seed comes. The Twelve follow Yahushúo, the commander of the of the Houses of YishARAL, through the waters of immersion in which all 12 receive their garments for each state of residence. The Consciousness of the Emanations of a Name calls and disciplines the 12 within them to be of the Offspring of the Neúwn, from which they have come and unto whose Kingdom they belong.

The Values of 1616 are read to be $7 + 7 = 14$ /Neúwn, the Offspring of Neúwn.
which is the meShich/Messiah:

⌘ ⌚ W ⌛

0/8 : 10+3+4/17/8/0

whose sum Values are 16/0 the Name of the Unified Consciousness.

THE PROMISES—THE STATES OF THE FATHER

The term **promise** denotes a **forthcoming state** that is predetermined by the Father. The promises are of the Father though they abide in the the Words of HhaALhhim, as each Ring of ALhhim contains the Words that pertain to the Thoughts of the Father that comprise a Ring. Thus there is the promise of the Father to send/release the Reuwch/Spirit; however the Reuwch is commonly called the Spirit of ALhhim, for it is the Breath that resides in ALhhim. The promises are within the SeedWord. Each promise results in a State that is coming to pass, or that which we are entering into as we walk within the SeedWord fully. A promise is therefore inherent within the SeedWord. As the Words open and the Thoughts of the Father flow from them, the forthcoming state becomes evident. i.e. **The promise of fruit** within the seed of a tree is the destined or forthcoming state of the branches. **The promise of the ten lands** are within the SeedWord of our Names and becomes evident as we release all properties of our Name, even as a tree gives of all within its Seed whereby its Rings—the lands of the tree appear.

The promise of the Reúwch/Intelligence of the Father is the Eternal Life within our SeedNames which flows from a spring of living waters from our inner most being out of Ayshshur—the well of Yetschaq [SMB 26:19; Yahuchannan 4:14; 7:38]. As a Name prepares its spaces for the Breath of the Father to enter, then the ReúwchHhaQudash—The Spirit of the Holy sanctities and resides within the Rings of their SeedName. The house built unto the Father, are the aligned Rings with the Father, whereby the Breath accepts the House as a Residence [SMS/Acts 10:34-35; 44-48]. What does it mean that the Spirit is not yet given because Yahushúo is not yet glorified [Yahuchannan 7:39; 16:13-15; 12:28-36; 13:31-32]? In that the Spirit is with the Father Yetschaq, and with the prophets, and with all who are of the Mind to prepare a House for the Fathers, and with those whom Yahushúo breathes, the Spirit/Breath is given as the Emanations of the Lights are glorified within one's Name and members. The Name is glorified as one submits all upon the wood/stake of the oylah—a self crucifixion according to the commandments (personified as the soldiers), whereby one rises unto the Father. For as one gives all within their SeedName totally, so they come to the Father being of the same Mind. As one embodies the Lights of Chakmah and Bayinah within them, the Name of Yahushúo is formed within their Seed construct which rises in the House of Yishshakkar as the Name above/positioned above all Names even as the sun and moon are positioned above the earth, and as the sphere of Yishshakkar is positioned above other spheres. As a tree, not every branch of a tree is formed in one day, so are the Names/positions of our Names developed by the Unified Lights whereby the full traits of our SeedNames appear. Those who go to the Father Yetschaq having the Name of Yahushúo formed within the SeedName receives of the Breath of the Father for they now have glorified—born the weight of the Emanations within their members and mind whereby they now can receive and house the Reúwch of living waters.

The promises of moving into new states are achieved by Wisdom—by associations that are within our SeedNames. We move by associations, for no single body moves on its own lest it be wandering and unconnected, even as the movements of the spheres/planets/stars move in relationship to one another. Through movements we are aware of the associative bodies/Names to which we are connected by the Word that is within our mutual SeedNames.

When the writings speak of statements including phrases as: “I will come”, or “I AM is coming”, these are derived from the term: Anni/אני. The statements of Anni are not meant to refer to a return of a person as people think Yahushua is saying; rather the statements of Anni are referring to the era when the Anni comes to gather/harvest all things since the beginning of the giving of Baniymin—called the beginning of days/acts. **The term, Anni, is the Unified/א Neúwn/א from which all is given/א.** From the giving of the Unified Neúwn are the Fathers and all promises of the Father, for when the Neúwn gives, then all Values within *the Neúwn/10—The Consciousness of Achadd/One*—are given/appointed which are 987 654 321, of which are the appointments and the givings of the Fathers. When the writings refer to “*the son of man*” coming, it is speaking of the SeedName of Baniymin appearing within every house, whereby **all traits** within the offspring **of the Neúwn** become evident within all species whereby there is universal peace. The Anni/I AM comes for the harvest at the end of the age at which time what is worthless is burnt and that which is precious is gathered. In the parables of Yahushua, the Voice speaks that the I AM/Anni will come which means that the Source of all deeds of the Neúwn *will appear amidst the peoples and the worlds* that are made by the Thoughts of the Fathers—those which are in Anni—The Neúwn. When the Mind of the worlds/HhaNeúwn appears—becomes evident in the midst of that which are in the world, then is the gathering of the heavens and earth unto the new dwellings of Yetschaq/Isaac [Yahuchannan 14:2,18; Ephesians 1:10; Mattithyahu 21:40]. At which time there will be wars and earthquakes like the world has never seen, for when the Mind emerges from within the veils as YishARAL emerges from within another country, then the former state is overthrown, and those who are opposed to The Mind of HhaNeúwn will be overthrown. In other words, the writings speak of the travail of the womb, for the quaking of the earth is for bringing forth the Offspring of the Neúwn and for no other purpose. The earth must quake to give birth to all Names that have entered into its waters. Every quake is a birth pang or strike of labor which are triggered by the emerging developments from the oylah. What happens in one sphere affects a corresponding location in the earthbody. As the birthing process draws on the strikes become more frequent and stronger until the holy child is born. Every nation within you will be at conflict with the Processes of Thought and The Numbers of our Master, until every process of the world is subjected to the Will of the Neúwn. The wars referred to are not people against people; for such wars are not of the Father. Rather the wars are the processes of liberated Thoughts being set free from the processes of slavery. This process is also expressed as the War of the Lamb that will conquer the worlds by the Unified Father inscribed in the forehead, which are the Numbers of the Neúwn in the Mind [Chazun/Rev 14:1; 17:14]. In that all things belong to the Numbers—The Fathers, thus the One having the Name of the Father within their minds shall subdue all things beneath their feet/ten kingdoms.

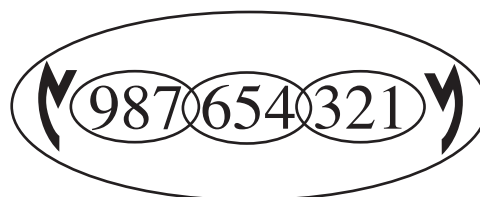
THE THREE FATHERS OF HHA NEÚWN

There are three Fathers: Avrehhem 321; Yetschaq 654; and Yaoquv 987. There is the Father that sends the Names unto their labors; there is the Father that causes one to abide/dwell within a house; and there is the Father who drinks the wine with all who gather around the table of the Unified Kingdom. The Father Avrehhem sends us into the states in which we sojourn [Yúwsphah/Lk 16:27]. The Father of Yetschaq acknowledges our labors and our positions to dwell in the Unified Kingdom by giving us the ReúwchHhaQudash. The Father Yaoquv is the vine-dresser with whom we shall drink the wine in the Kingdom [Mattithyahu 26:29; Yahuchannan 15:1]. These three Fathers build one House and abide together in the Unified SeedName of all Offspring of YishARAL through which all lands and kingdoms comes forth. The ten lands, the ten states of dominion, and the ten curtains rise from the same Seed in which the Life of the Seed lives and bears its glory/fruit for the Fathers in whom we live, move and our being. Through the unified seed of an oak attaining its maturity, we behold how the seed that is sown, the establishment of the tree in which the life of the seed resides, and the tree bearing fruit reveal the three Fathers in One Seed. **The Fathers are revealed through their Offspring.** The sum of the 12/3 Offspring are one; likewise are the three fathers achadd/one, whereby the term, “Aúwv/Father” prevails in the parables instead of Fathers [SMB/Gen 42:13]. The process of revealing the Father is told in parables whereby we come to see and know the Father. Through every line of the Teúwrah the full traits of the Father are opened whereby **the Unified Invisible Seed of the Father is demonstrated in the words and deeds of the Offspring** [Yahuchannan 14:8-12]. All traits of the Fathers dwell in one Seed and not many seeds. The *Voice of the Offspring of the Neúwn speaks as the I AM Consciousness* which is in the Father as 55, and the Father, 9 through 1 is in the Neúwn, **for the Neúwn speaks through another whereby all that is in the Neúwn is extended and multiplied.** Thus there are prophets and their are rules who speak the words and who administer the Hand of the governess *whereby all that is Bayinah is fully extended* and abides within all Names that are the Offspring of the Neúwn. Hence, we have parables through which the Voice of Bayinah is spoken which is more powerful than if one spoke of their own authority for through everyone that speaks the Words of Bayinah, the authority of Bayinah governs all lands/states of the heavens and of the aúrets/earth. Likewise, as the Words of the Father are spoken through the Offspring, the joy of the Father increases the more, thus there is more delight in the Bayinah in hearing the Words from a servant than from the Throne itself. Through our services to the Father we make the ascensions daily with Understanding, whereby we come to know the Nature of the Unified Numbers and their placement within our Heads. According to the Numbers of the Fathers we commune with the Fathers regarding our missions, our dwelling states, and the productivity of our hands.

The three attributes of Neúwn: Wisdom, Understanding, and Knowledge are within the 3 Fathers which forms the structure of the Mind of the Neúwn. Within HhaNeúwn there are three sets of Numerals 987 654 321 within the three Fathers through which all aspects of purified thoughts reside and are perfectly joined, woven strands of the three Fathers that comprise and abide within one Seed. When all that is within the Seed emerges and arises fully, this is called meShich, the Messiah, for the full measurements and expressions of the Father are now evident in the Offspring which come from one/achadd/unified Seed.

The Fathers abide in Light and not in forms whereby there is no space that becomes static as an idol or sacred icon. All spaces that welcome Light receive the Light and are unified with the Aúwv as Light to Light. When we read, AL Avrehhem, the meaning of the phrase pertains to the Seed of the Father which contains the sum of the Thoughts, and yet there is more than the sum of the Seed, for the Father is **the eternal supply of Seed and the eternal supply of oil** to fill the barrels and jars of the widows—those who receive the Father and the Words of the Father, whereby they are watched over and are of the House of the Father. **What is in the Father continually exceeds what is given or created.** Thus to say, God our Father, or Father God, is restrictive in all that is in the Father of the Rings. As is the phrase, Mother God, restrictive to convey the Voice of the Neúwn. The phrase, $\Upsilon\Upsilon\Upsilon\times\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon$ —the ALhhim/Gods of our Fathers, conveys that all ALhhim and their formulations through their Unity are of the Father; however, the Father yet exceeds what is given or made, and thus there is no stationery house or measured space that can adequately contain all that is within the Father [Mishneh Teúwrah/Deut 26:7; 1 DibreHhaYamim/I Chr 12:17; 2 DibreHhaYamim/2 Chr 2:6]. The House of the Father is called the BayitHhaSham—the House of YahúWah, for it is comprised of the Collective Rings of ALhhim which are called by the Collective Name of YahúWah; however the Father exceeds beyond any state of the Collective Rings [1 DibreHhaYamim/I Chr 29:18]. The House of the Father is made daily as we release the sum of our Names into the Father and give of our soul upon the altar as the living qarban/sacrifice to the glory of the Father, whereby the State of our giving is always the dwelling place of the Most High which blesses/increases us unto further measures in which the Reúwch of the Father fills as soon as it is formed. While it is communicated in the tongues of the world to say the Father of ALhhim/Gods or the Mother of God, the gender of these tongues convey division and separation and preference of one apart from another. **The Father/Aúwv is the Momentum and the Magnetism of the Rings of ALhhim and the All Encompassing Body of Consciousness in which are the Fathers and in which is in the Fathers is the Mother** from whose side we have all come and belong together in one body in which there are no genders nor divisions at any levels. Whenever we say Father, Mother and Offspring are included in this term, whereby the Father is the inclusive term of all Emanations of Light, for **the Seed of the Aúwv opens, the Light and the Body from which the Seed comes and the Twelve that are within the Seed become evident.**

The Three/3 Aúvim/Fathers abide together as One from whence the 12/3 are begotten from One Seed. Each 1 is united to another/2 whereby they are 12. The 3 Aúvim within 1 is the means of revolving, rotating, and the abilities to descend and ascend, the later being through the rod of Meneshah and Yishshakkar, whereby whatever falls is raised. The three attributes of revolving, rotating, and changes in elevations are to observe all within the Heart of Bayinah—the Unified Consciousness of Zero from whence comes all things. Bayinah is the Mother—the All Encompassing Wings which are spread over HhaALhhim, the Aúvim, and the meShich—the Offspring of the Aúwv which attest to the harmony of the Spirit of Life within the Unified Consciousness.



3 are in 1: $5+5/10$ — 1 of 0
which come from $-5+5=0$

The sum of all Numbers is Nine which is the House of Baniymin or the House of the Seed. The 3 in 3 within the Nine is the root of Knowledge, which is called the son of man or the Offspring of the Neúwn who appears to testify of all things of the Father—to make all Values evident through Words, Deeds, and the Glory of Expressions.

THE SUMMATIONS OF ALHHIM

The ALhhim are 28 for they are comprised of the 2 8's of the Unified Body of Consciousness, being of the State of Infinity. The Body of Consciousness is called Oyin:Oyin/∞, a ring within and a ring around. The 2 8's are 16/Oyin/∞ and being 16 they are 7 Rings, perfect, which house the Thoughts of OLiyun/The Most High. The Oyin:Oyin house the Father whereby what is born of the Unified Consciousness are of the Father and therefore the Unified Consciousness is within all begotten of the Father.

The 2 8's are formed by the 35 Kuwáhnim of the north-east and the 35 Kuwáhnim of the south-west. The 2 8's = 16. With the 16 are 7 — The Seven Rings of ALhhim. The seven rings are **Zayin-ALphah and Úwah-Bayit; Hhúwa-Gammal and Dallath-Dallath; Neúwn-Chayit and Mayim-Tayit; Lammæd-Yeúwd and Kephúw-Kephúw; Shayin-Semek and Rayish-Oyin; Qúphah-Paúwah and Tsada-Tsada; and AL the inner ring and AR the outer ring that is in the midst of the Rings of ALhhim, whereby they are the Unified/1 6 as 6 branches are on one tree of ARAL.**

The 16 — the Unified Six = 12. The 12 are 3, whereby the 12 Branches of the 6 pairs are of the 3 Fathers in the Neúwn/1. Together the 12+3+1=16. The Neúwn is the One of the 6. When One is extended then the deeds of the Neúwn are evident in the hands—10. Within the 10 of the Neúwn are the works of the Fathers, the Nine that appear in the midst of Neúwn. The Way/Derek/Path to the Father is through the expansion of the ALphah/4 and its deeds/7.

In the Nine are 3 3's [3x3=9], which are the Source of the 6 Unified pairs [3+3=6]. With the Unifier/1 of the 6 they are 16. The Unifier of the 6 is the Neúwn 5+5=10 + 6 = 16. In that the Father is Nine, there are some things known only in the Father, for the Offspring are of the Oyin:Oyin and born of the 7 Rings of ALhhim. The Oyin/16 + Oyin/16 are 7+7. Within and around the Unified Body is the Neúwn/14. The Neúwn/777 is of 2 sides 14/5 + 14/5 which is 5+5, the sum of 10. Within 10 are the Nine from which are the Rings of ALhhim. The Offspring of the Rings are equal to the Rings; however the ALhhim are not equal to the Father. We are Achadd with the Father for within our Assembly of Rings we have made a House for all of the Father to dwell with us, and we are Achadd with the Neúwn by the works of our hands. There are the 10 of Neúwn, the 9 of the Father, and the 7 of the Offspring, and between the Father and the Offspring is the Mediator, the 8.

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APPENDIX OF CHARTS

The Unified Ones Speak Days 1 - 7

The Complete Acts/Days of HhaALhhim; All Days are Spoken in Pairs
1&2, 3&4, 5&6 unto their fulfillment

The Unified Ones of the
The 4 quadrants
of the Kuwahnim

EVENING OF DAY ONE

The Unified Speaking
HhaALhhim Neúwn-Chayit

The House Declared
The 9th House Baniymin

DAY ONE



MORNING OF DAY ONE

The Unified Speaking
HhaALhhim Hhúwa-Gammal

The House Declared
The 3rd House Zebúwlan

EVENING OF DAY TWO

The Unified Speaking
HhaALhhim Kephúw-Kephúw

The House Declared
The 6th House Gad

DAY TWO

MORNING OF DAY TWO

The Unified Speaking
HhaALhhim Dallath-Dallath

The House Declared
The 12th House Nephleti

EVENING

The Unified Speaking
HhaALhhim Mayim-Tayit

The House Declared
The 7th House Aparryim

DAY THREE



MORNING

The Unified Speaking
HhaALhhim Qúphah-Paúwah

The House Declared
The 1st House Yahúdah

EVENING

The Unified Speaking
HhaALhhim Tsada-Tsada

The House Declared
The 11th House Ayshshur

DAY FOUR

MORNING

The Unified Speaking
HhaALhhim Úwah-Bayit

The House Declared
The 5th House Shamounn

EVENING

The Unified Speaking
HhaALhhim Shayin-Samak

The House Declared
The 10th House Dan

DAY FIVE



MORNING

The Unified Speaking
HhaALhhim Zayin-ALphah

The House Declared
The 4th House RAuwaben

EVENING

The Unified Speaking
HhaALhhim Mayim-Tayit

The House Declared
The 8th House Meneshah

DAY SIX

MORNING

The Unified Speaking
HhaALhhim Rayish-Oyin

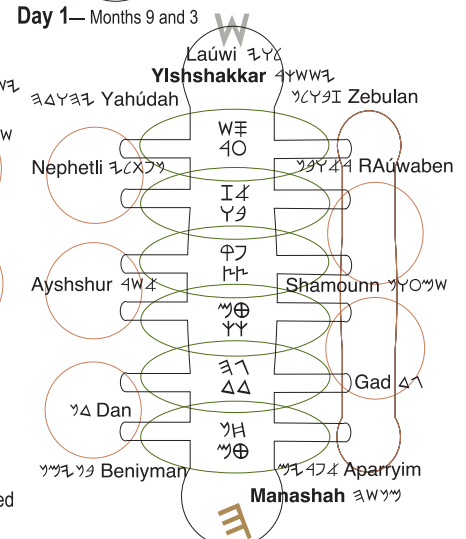
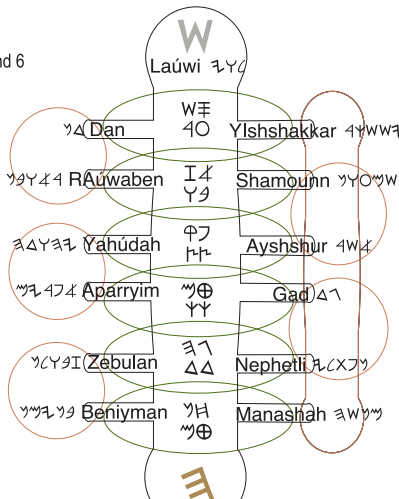
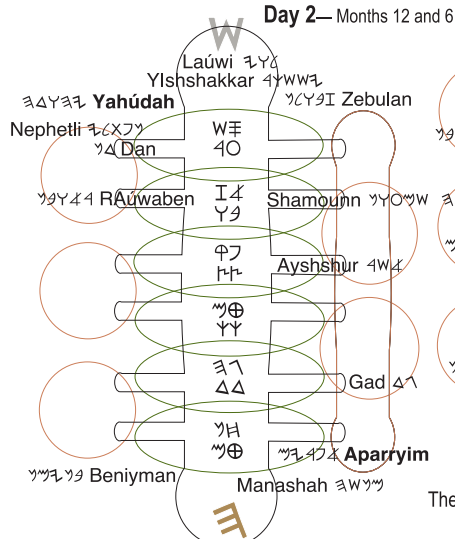
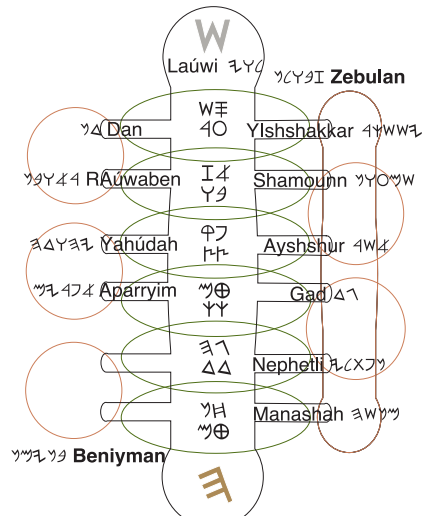
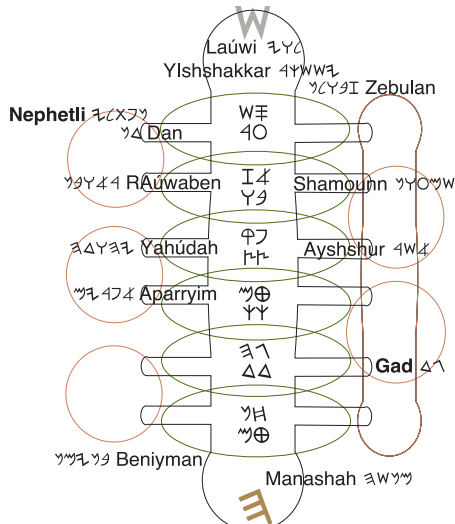
The House Declared
The 2nd House Yishshakkar

The Unified Speaking
HhaALhhim Lammad-Yeúwd

The House Declared
The 7th House Lauúwi

DAY SEVEN



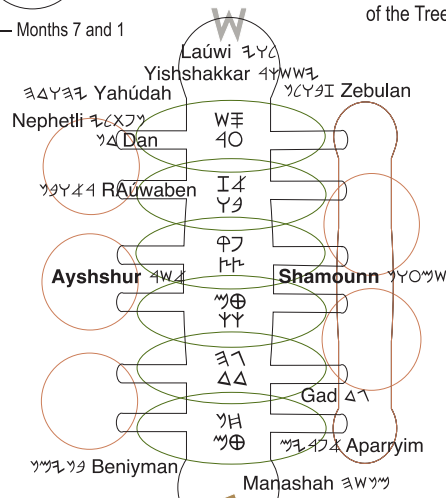


Day 3— Months 7 and 1

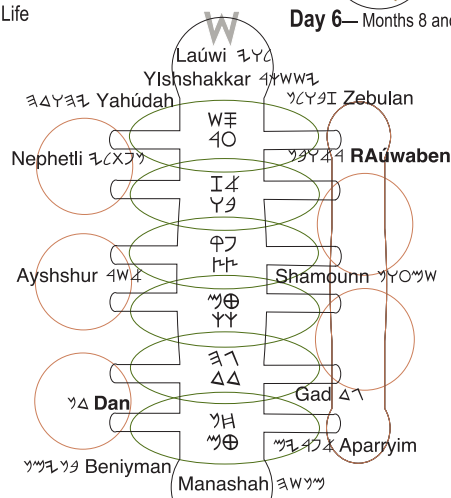
The Tree of Life—maShiyach

The Planting of YahúWah is the Sowing of the Seed within the Fruit to form the Twelve Branches of the Tree of Life

Day 6— Months 8 and 2



Day 4— Months 11 and 5



Day 5— Months 10 and 4

The Seven Acts/Days of HhaALhhim

The Setting of the Seed of the Twelve and Their Branching to Create the Tree of Life

