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OYLAH

Guide  
of  
Ascensions



אֵשׁ אֶלֶּם = אֵל = וְאֵשׁ

Fire of the Rock  
Shuphetim 6:21

And The Fire, pertaining to  
The Altar—HhaMizbaach [of the Heart],  
kindles within the Collective—  
it shall not be quenched.

With the Kuwahn/Enlightened, The Unified burn, pertaining to  
the Emanation of the Woods —The Unified Branches and Teachings,  
with observation through observation

(through perpetual glimpses and insights through the Seven Eyes/Rings),  
and becomes set in order/arranged according to the Emanation,  
to be the Ascendant/HhaOylah—completed/elevated/lifted-up.

Together with the Enlightened, The Unified smokes,  
pertaining to the Emanation,  
the Graces/fat portions [the measures allotted] of the Perfections.

Fire is continually  
to be kindled pertaining to the Altar;  
it shall not be quenched.

This is Túwrah/Law/Revelation.

TeúwratHhaKuwáhnim /Wayikra/Leviticus 6:5-7

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**A Manual of  
Discipline**  
for the  
Offerings  
of your Name

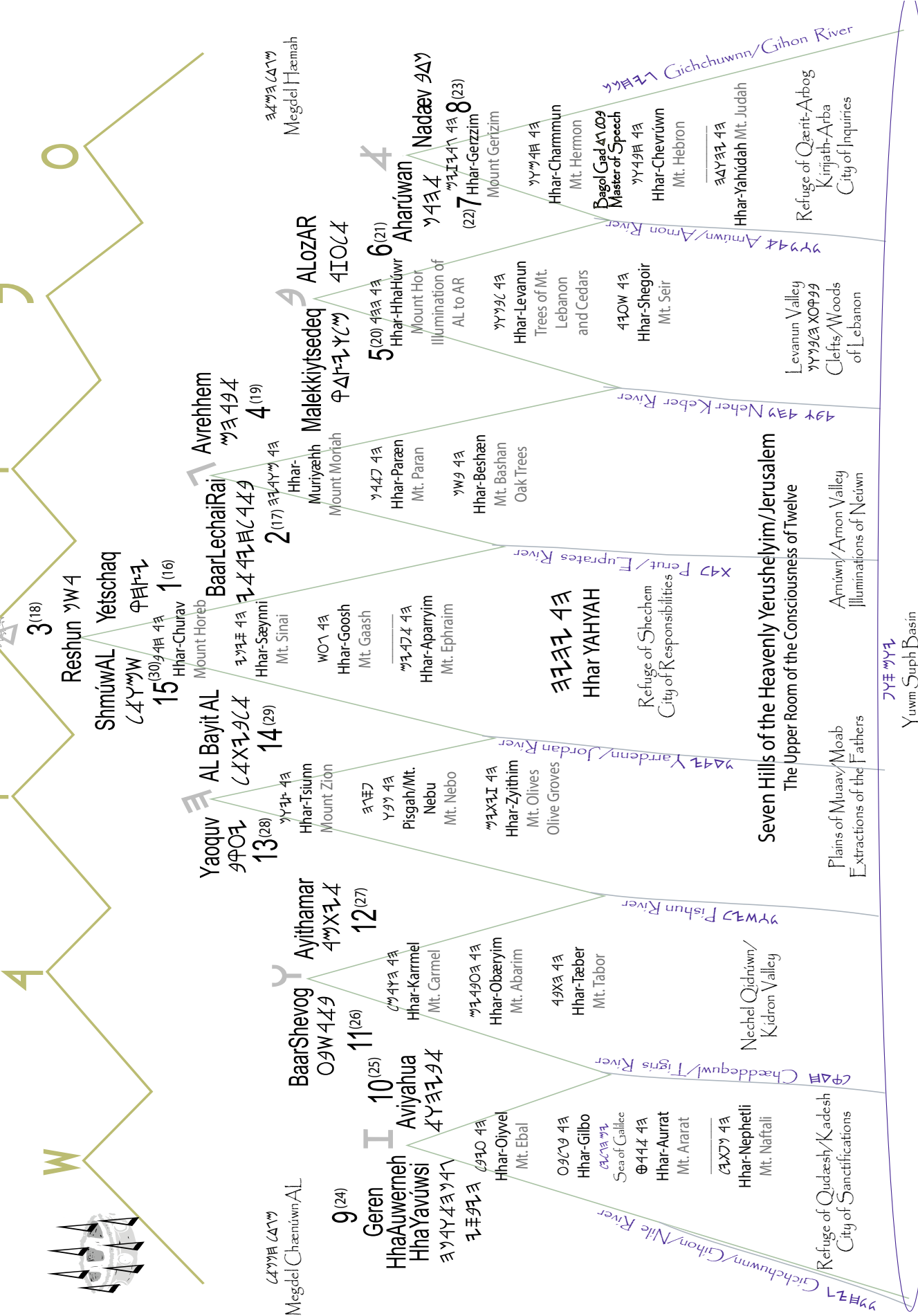
FW

*implementations  
of Fire Wood + Water*

Council of the Twelve  
The Double Lammed of Lauíw

Council of ShmúwAL

Council of Faces  
The Shayin Semek of DAN



## Oylah Reference Guide

PERTAINING TO THE ALTAR OF OYLAH

THE OFFERINGS OF YISHARAL ARE OF THE FIRE OF YOUR BREATH/SPIRIT

“This is the Fire emanation through which your collective approaches/draws near to YæHúwaH.” CHP/Numbers 28:3

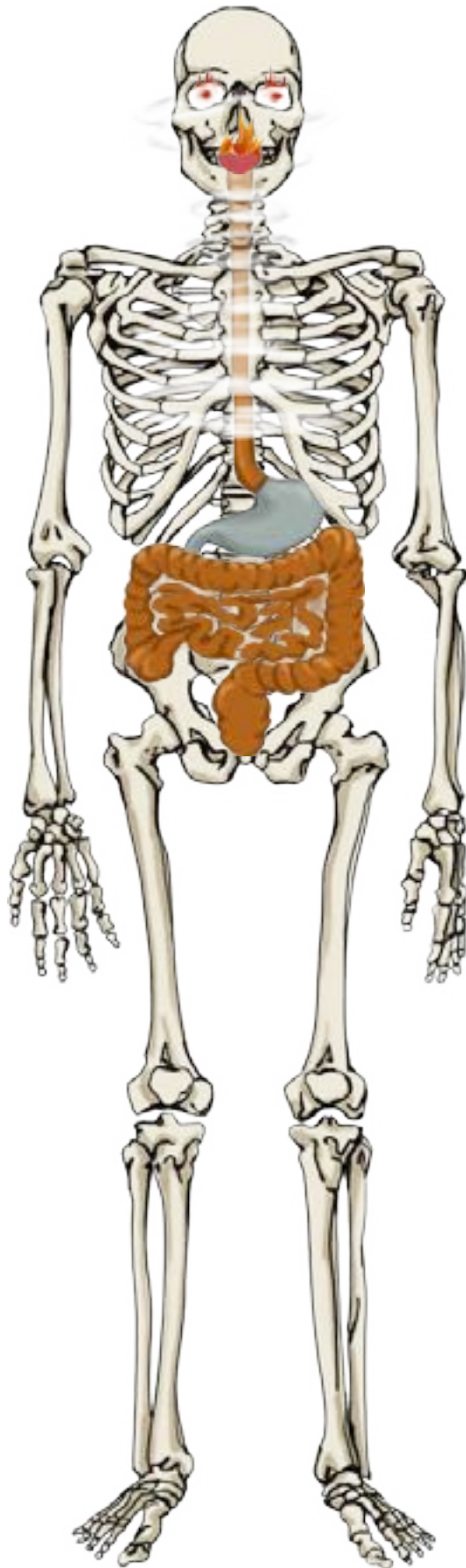
15/Semek 𐌸 Faces of YæHH are continually rotating before—to the Faces in Name. As you connect to the revolution of Faces you draw near to the Emanations emitted from the heavenly sanctuary. These 15 observational points of shifting consciousness concur with rotations of the moon nightly. The phases of the moon sync with rotational Faces of YæHH. Soul connects to the faces by your associated parts via Strands of AL 31 𐌸, whereby by the Light in the Faces reside within you bodily. Your Name 𐌹W is Fire+Water through which you are able to sustain a dwelling as your Fire resides in Waters. What is invisible as a white flame of Understanding is made visible through your watery reflections of Wisdom in your right side. Your tongue as a forked flame which speaks Words of Understanding and Wisdom in your SeedName. The body/flesh of Wisdom lands as a spark in Oil deposits of Bayinah whereby sparks united flame in Seed sown to develop it fully according to joy in the Eye of Seventy—of Aparryim the penial shaft from which Seed is sown. The continual interplay between the two bring forth the Stones of Jewels in Soul for their habitations set unto their origins in TheFaces of Yehu.

The offerings of your Name are the Fire of your Breath set upon the Faces. The acceptable offerings are selected from your 12 Houses, as Lambs, known as sheep of YishARAL. The “lambs” are called a qarban/korban—from your interior midst verses taking something outside of yourself as a substitute offering. Thus, the lamb of Hævel/Abel, meaning the meekness of the Breath is acceptable; whereas the fruit of the ground, of Quiyn/Cain, meaning what is acquired, is from the exterior world, unacceptable for an ascension. Lambs are “states of meekness.” They are placed upon the wood of Semek 𐌸 to bear the Faces of YæHH—your collective semblance of Lights. The Lights of Bayinah, in the moon, and Chækúwmah, in the sun, rise daily to bear the Faces of YæHH. In similitude to the ascent of the moon and sun, you appoint your spirit upon the wood—the teachings of the Lights to rise with them. As a results, the Faces in the Wood, as Faces of YæHH rise through your Lambs, causing the Faces to appear in your offerings. As the Names of YæHH rise through your meekness, the Names of YæHH and your Name appear in your forehead (Chazun/Rev 14:1). Faces in wood are apparent as you look at the designs in lumber. The Fire, which consume your offerings, is an electric charge in the ALphah Seed opening which contains the Shayin blaze. The summations in your Seed-Name-Spirit/W𐌸 are in your totalities/X of double Lammed. Your SeedName opens/awakens to give all that it contains as it breaks forth with Fire: .5Y𐌹.5 / 22 = 4/W𐌸. The double Úwah/Y𐌹/12/3 is the bond of the Rings of Fire— Shayin/W/21/3 within your Seed/𐌸/1 which bears the Faces of YæHH in your trees/bones/wood.

Your offerings are of a broken spirit. Your Breath distinguishes the parts/chambers in which it resides and lays them open upon the wood of the altar of a crouched [contrite] heart—meaning a lowly heart. Your 6 pairs of Breath are laid on a corresponding arrangement of 6 pairs of Wood. According to aspirations of your Spirit, the Fire of your Name considers the branches in which it habitats as the means of becoming. In giving your wood and lambs of your Spirit, the Spirit of your Name is transformed to be of the same Faces of YæHH which ride through stars and upon the waves of waters. In union with the FACES you maintain the order of your houses with the sheer joy of giving. Analogies of animals for offerings convey attributes of your inner members. Sheep denote meekness; bulls convey perceptions of sayings; goats denote strengths; birds correspond to messages you receive and carry; however, animals are not replacements for the offerings/qarban of your Name. Your transformations come from your interior Flame. A complete heart, soul and mind are what YæHúwaH requires, for this is the sum of your Spirit-Flame-Name.

MaShayh/Moses establishes the pole of your skeleton for your serpent to make its ascension, through which your members are healed/elevated from the bittings of tongues. The “serpent on the pole” is the snake coiled in your members that is appointed to be transformed into a flying serif, having evolved from within the cocoon of the body.

Through making your offerings to the Faces you are coming to see all that is within you, whereby you are transformed through your Eyes. The intention of BECOMING is primary in establishing your sacred totem pole of Faces upon which you ascend unto your Fathers from which you are begotten. A peach tree knows itself fully as it sees the evidence—the seeded-fruit brought forth from its two sides. Likewise, you draw out from your base of Wisdom, rising upon the stalks of Understanding, to come to the peaks of Golgotha, the Skull of Knowledge, whereby you see yourself as the offspring of ALhchim through which



skeletal and dressing illustrations  
by David Pfendler

you appear. In forming the Heads of YæHH upon your staff, you know the 12 Heads is in your Name, from whence you have come and are appearing unto the Faces of the Fathers unto whom you are ascending. As you look upon the Serpent of Brass you save—heal your members to belong, as chambers of Words, to your Name.

Illustrations of the bronze serpent are presented in this guide as you look outwardly from within your bones, whereby the left side of the art is your left side. As a Tree, you are the planting of ALhhim. When your Eyes are opened, you see people as trees, walking (Menachem/Mk 8:24). The Tree is of the Vine which sprouts forth from your Seed. The Vine and the Serpent are synonymous terms interchangeable in the teachings.

Serpent forms are combined strands of Light to contain the Light in your SeedName. The Serpent of your Name provides a dwelling place—a Sukkah/booth for your Name to dwell. There is a symbiotic relationship between your Seed of BeniyMan and the Serpent of Zebúwan, as the Seed and the Stalk, through which the 12 parts of your Spirit flourish. Your Serpent is your inner Vine upon which hangs the branches of your Spirit. By your Serpent your members are fed and thrive with ascensions to produce the imperishable fruit as they are fastened to the inner Vine.

The Serpent, as the Central Stalk, is the Vine of your Name which rises from your SeedStone. From observing the Works of Light, one understands that they have come from the House of Yeshshi/Jesse—the House of Becoming—To Be. Various insights of the process of becoming stated in Word Patterns to convey the emergence and the attainments of your journey. The Name, anointed amongst all Names that rise is called after the pattern of the DallathDallath Stone, DæuwD, the Beloved of YæHH. From DæuwD is born Yahushúo—as the Lights of Wisdom and Understanding emit from the two sides of the Stone. DæúwD is a CareTaker of the emerging lambs in your Father's House (1 ShmúwAL 16:11). Carrying for your “LiveStock” members is woven into Word Patterns through which one comes to understand their position of service. You tend to your flocks of humility that crouch with you in your body as lambs, your flocks of principles which manage your Seed, as parim/bulls, and your strength as goats that rises with them. These living stocks are your members that are shepherd through your evening and morning oylut. The shepherds by Night hear the Voices of Angels, and those by Day are clothed to appear to their Fathers for blessings/expansions. According to your management of your LivingStock, which are born to your Name, coming out of your Stone, you are positioned to reside in the heavens and earth. Your service is allotted with blessings of PharooH—your destiny of inheritances (SMB/Gen 46:34). These paradigms of Being are at the Core of the Inscriptions of the Scripture, whereby the Words are studied to walk in the Wisdom of Shemesh and to ever draw out the riches of concealed treasures through Understandings in Levennæh. Through your devotions to your Fathers' flocks, the birds of the air come to feed you with their portions as you abide in your cave and drink from your Stone (1 SM/Kings 17:6; CHP/Num 20:11).

In the Fires of YæHH/𐌶𐌿—the 15 Fathers—are teachings of Wisdom developed by their paired committed Faces to be achadd. The Words of their mouths are sayings of Fire: two are one/21/W. What is on the left, the unseen/hidden underside of Understanding is bonded to the right side of what seen—unto Wisdom. From the midst of the Fires and Wood, The Sayings of Serpents—Tongues appear (SMS/Acts 28:3-5/SMB/Gen 3:8). The flashing tongues are Sayings of Fire. Messages of the Fires of YæHH—the ever burning ones—are of the ALhhim—the Shayin/W and Semek/𐌸. What appears from your burning coals in Maneshayh are serpents—flickering whitefires of semen. When your SerpentSeed is placed in the waters of your Mother, the Fire in your Name is activated through which you appear as vapours of their Faces. As a carbon compound residue of the Fires of YæHH, you rise through your SEEDNAME and appear as “the Bronze Serpent,” Nachshun of Yahúdah/30, on the Pole/Semek/ Skeleton. The Bronze snake is formed by a process of smelting your Name in the Fire with the reducing agent of carbon. Carbon contains the Residual/remnant of the Fires of ALhhim which are reactivated in your offerings. Increasing percentages of carbon produce iron; adding more carbon to bronze yields steel. Carbon is the basic building block of your body of Shamoúnn in which your lambs dwell with a record of their origins from Fire.

Carbon is the results of burning the Wood of Semek in Shayin.

$$21/W — 15/𐌸 = 6Y$$

From the Fire consuming Wood, the Fire yields Carbon—a composite of Seed. Within the gamete of carbon the Light of your Name resides, as one buried in dust. The path of Light in your Seed rises which creates the serpent hanging on the pole/climbing vine of your Name. The Centre VinePole is your central supply line that feeds the branches of three Eyes of Sevens/37 whereby you are fed by your inner Good Shepherd YahuSHÚO—of the ALhhim of 21/Shayin/W+16/Oyin/O. The serpent of your Name rises on the third day of Gammal as the Light in the carbon residue breaks open through your offerings of Shayin/Fire and Semek/Bone. Your VineSerpent is supported by the descending and ascending power of ChayitChayit/𐌶𐌿 in the midst of the sides of NeúwnNeúwn/𐌶𐌿. Through your Serpent eating from the offerings of your Trees, you become as ALhhim to speak Words of Lives.

The ALhhim of Hhúwa and Gammal are 8. The ALhhim of Neúwn and Chayit are 22. Together, the ALhhim form the Staff of Your Name—the Lammed/30 by which you walk uprightly according to the ALhhim of Shayin/21 and Semek/15 from which you are drawn out as a Seed of Carbon/6. The Carbon element of your Name joins together Lammed/𐌸 of W𐌸-Y/30 and the Lammed/𐌸 of the 𐌶𐌿𐌶𐌿/30 to be 𐌸𐌸 30+30. The movement of your Light makes its way to the Mountain of Fire whose Names are recorded in your carbon dust. In each of your houses, your vine of Zebúwlan makes an ascent out of Maneshayh, converting the carbon in your gamete to bronze through your offerings.

The Fathers’ are the VINEDRESSERS of your Name, cultivating your Spirit unto their cohesive expressions of love. They deal with you individually to oversee the uniqueness of your Name to be fully fruitful. As mindful comrades you are prompting agents to awaken and mark the paths in your Spirit of maShayh/Moses to bring your members to Mount Húwr/Hor—the place of illumination without words of strife. In Mount Húwr, you see into the other side from which you are sent and unto the place where you are appointed in the domains of Light. When you hear the Voice of the Shepherd, “feed my lambs,” you follow after the ShayinOyin to tend to your flock lest their energies are chained to vain duties without cultivating their Names to emerge and bear the Fruit of your SEED.

Through ALBayitAL your Faces of YæHH are joined from side to side. The side of YæHH-Wisdom is bonded to the side of YæHH-Understanding whereby the Faces fill your Houses of Bayinah who come wholeheartedly to give of their meekness. The joining of the Faces makes full your houses whereby words spoken in partiality and strife are healed. The serpent of the Staff rises from the carbon gamete of Beniyman whereby it is said to be “bronzed,” supported fully by Wisdom and Understanding which nurtures the young of your Name to rise unto the masteries of their Heads. The Heads of YæHH are the source of your 12 bodies. The 12 Heads, referred to as bulls, are underneath—in support or your kaiyúw-er/laver administering the Double Lammed of ALhhim. Turning in counter clockwise rotation, they administer the teachings of YæHH as your parts enter into the Path of the Sun. In their basin you activate your hands and feet at the commencement of each oylah to follow the Staff in their Hands. The parts of your offerings are dipped into the loin basin of waters

whereby they are activated for ascension. The Head in centre fore is the Head of the camp at the altar administering the Seed, and the Head in centre rear is the corresponding Head of your pairs providing the goad of direction. Together they tend to your offspring of soul with their Staffs. The Heads are formed from the Faces of 15/6 : 15/6. Your 12 body parts

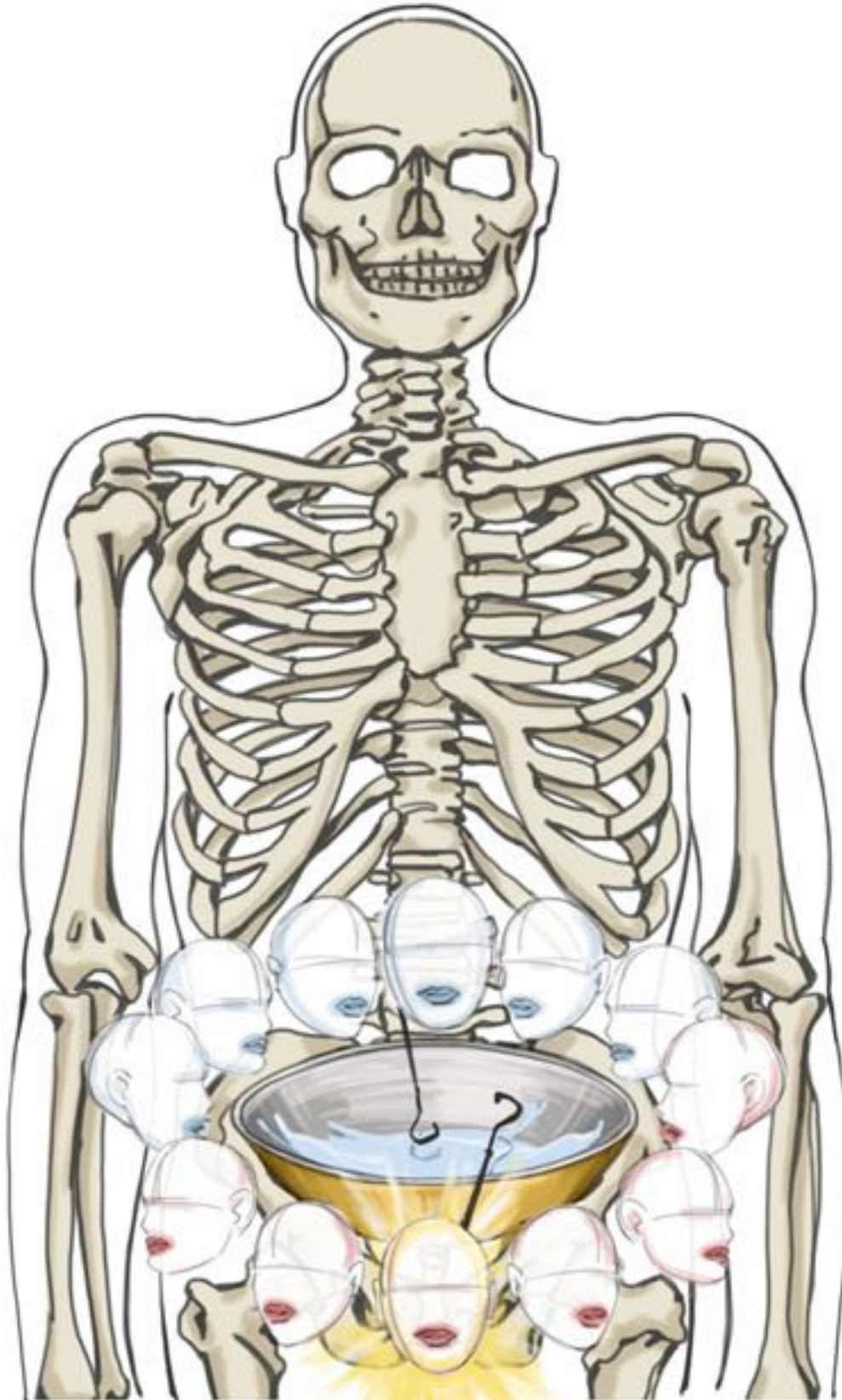


illustration  
by David Pfendler

The Basin of your Sanctuary upheld by the 12 Heads that STAND with you.  
ChameshHhaPekudim/Numbers 1:5; ALphah Sephúwr Melekim/1 Kings 7:44; Yirmeyahu/Jer 52:20



are the scrolls to deposit your Words of Gold and Silver. When you see a full moon coming, you rejoice as you comprehend the fullness of Light that culminates in the Days of 15:15. The wealth of your Name makes full your habitations, which are extracted from the depositories of YæHH:YæHH in your Name.

The ability for the Spirit of Wisdom within you, personified as MaShayh/Moses, brings forth the Serpent of Knowledge as it designates your dangling nachshun/coiled-up staff for ascensions and transformation. There is an uncoiling of your SeedName as you accept the Wisdom unifying principle in the Seed, known as the offerings/release of the Red Heifer, whereby the Serpent emerges from its ashes and uncleanness, have yet to distinguish itself for the Breath. As you are straightened inwardly, what was once crooked is now make upright. As Words of Wisdom, pertaining to the mutuality in your parts, commence to flow in your waters, you are cleansed from foreign associations to fulfill ascensions and destiny in your Name.

#### YOUR TEN NUMBERS FORMULATE TO ESTABLISH INTERVALS OF ASCENSION

The Numbers in your parts of the offering establish parameters for Thoughts of The Teachings of The Eye to be identified and to take-up residence. Thirty Numbers are appointed for your Name upon which you rise daily. Your 30 Numbers are the staff/cross/Lammed Pole which you carry and upon which you ascend. The Numbers, through intangible, are evident as they rise from your Seed Name creating a column of Understanding, upon the parts of Wisdom to form as heads of Knowledge. Your parts are designated from the Rings of ALhhim and activated in your waters for ascensions. Spaces between the Numbers of ALhhim, that make up your parts, are intervals created by Ræuch/Breath. Each interval measurement is for transferring and expanding the Thoughts of an oylah/ascension from the heart to the mind. These spaces define chambers in which the perfect Thoughts of YæHúwaH formulate to be housed, whereby they are not lost nor compromised. Numbers are not subject to the sentient world. Being Invisible, the calculations of HhaKuWáhnim do not perish. All teachings and doctrines are configurations of the Numbers of Reshun, Father of the Bread, which rises in the third day/act/hour.

Combinations of interval Numbers are levels of Thought necessary to complete deeds of Light. The ten intervals are designated by a Name/Word formulation and their associated meanings. Each offering is set to rise through the 10 intervals of ALhhim. To the Numbers of ALhhim you connect your 10 Numbers, by associations, either to the offerings of Wisdom, or by your ten Numbers of Understanding, or by those of Knowledge. e.g. The conditioning/health of your parts of Wisdom are affected by your Numbers of Wisdom. In applying your Numbers you attain ascensions with the ALhhim. What concurs in the Numbers of ALhhim, which rise in an offering to achieve ascension, are conducted to your spirit, then to soul, and then to body whereby the Values of your Name reign in you as the King/Mastery of Yahúdah. The Numbers of your Name affect your health, vitality, and assignments in harmony with your ascensions.

And Aharúwan/Aaron says to all peoples אָהֲרֹן יָסַד לְכָל בְּנֵי יִשְׂרָאֵל

In the night, of the seventh evening of Shamoúnn,  
the Father of the Seventh Hill, Aharúwan, says to all levels of consciousnesses.

#### IN YOUR SETS OF 10 NUMBERS YOU FIND YOUR GIFTS OF YÆHH

In the seventh of the fifth moon, the Words of Aharúwan rose in the night regarding the spirals of Numbers. From your side of Understanding, the Prudence of YæHH (Mishle 8), you draw out the mutuality of your parts whereby you manifest/show your Faces through the spirals of your Numbers. In this manner, you reveal the inherent spiraling ladder for your ascensions.

#### CREATING YOUR HABITATIONS—HOW YOU DRAW OUT OF YOUR SEED TO FORM YOUR BODIES

First, by Wisdom, you establish a platform to make your ascension via 1 2 3 4 5, and then affirmingly, by Understanding: 6 7 8 9 10. Through Wisdom and Understanding your come unto the midst of your Name—to the core of

your origins. What surrounds your core Name are the lamps of Wisdom, as the sun, and the lamps of Bayinah, as the moon, Through your Ten you enter into the sanctuary, the secret dwelling place of your Name.

Through 1 2 3 4 5 (1 and 2 are 3, and with 3 there are 6; with 4 there are 10 + 5 you assemble the Name of YæHH/אז to be in your midsts. Through adding your Five one to another there are 3 6 10 15. The Name of YæHH/15 is on your right, whereby the Faces of Chækúwmah appear. In the evening the Name of YæHH is on your left, whereby you stand in the midst of YæHH+YæHH.



Through your Numbers of Bayinah: 6 7 8 9 10 (6 and 7 are 13, and with 8 there are 21; with 9 are 30 + 10 are the Waters/Mæyim/40. You come to the Seat of the 40 Judges of Dan which designate your Fire/21 to abide amongst the Waters of your habitation. The summations of 13 + 40 are the Waters below and above, of which are 53 or YæHH/15 as 5x3. These are the Faces of YæHH on the left side of your Name in which three/3 Lights/5 of stars— Knowledge, moons—Understanding, and suns—Wisdom reside in your midst. Through your Ten Numbers you enter into that which are in your midst of the computations of Understanding, namely the 21/Shayin and 30/Lammed, the sum of 51/אז—the Seed of the Neúwn. These Letters are the parameters of the Name of Aharúwan—אז/15. According to the Teachings of Fire, so are your prayers/sup- plications of Naúwa/51/אז. Through ShayinLammed you are continually supplied the Fire of Instruction to ascend and to maintain your ascensions as your gather your spices XLO LO. As Yishshakkar rises upon the wood of Maneshayh, the will in your Name is activated beneath in Maneshayh, whereby the Fathers’ Directives are fulfilled in your journey. In this manner, what is planned in the heavens is performed in the earth.

With Wisdom and Understanding you rise to your Crown of Knowledge. In that Knowledge is the sum, the cohesive kernel of two side, you gather what has been given to reside in your mind of heavens from your earth body. In the golden altar of spices you lay-up your treasures of 12 crystals in a base of gold and silver. Through your spiral of tens you rise from your earthen altar of bronze unto the golden altar of spices wherein you are seated at the right-hand of the Fathers to administer the gifts of your Name above the sentient world. In your throne chair you oversee your 12 and their works/uses/appointments as 12 servants who tend to your Live-Stock. Your Name is the parable who has planted a vineyard, within the walls of your sides, activated kaiyúwer basin as wine-vat, and setting your eyes to observe all that transpires in your gates. In this manner you are on a journey to com- mission your servants to their labours to reap the fruit of your vine (Menachem/Mk 12:1-12).

Again, repeté, as you set your ascensions from the heart spiral, you follow the path in which your spirit has risen. You commence to gather from the spiral on the left side what the residue of carbon smoke has smeltered. Taking your right hand, you follow the direction of the spiral: 1 2 3 4 5, and then by your left hand, 6 7 8 9 10 until your hands are full with the spices of your offerings. See section following regarding the spices to be gathered from your ascensions: THE GOLDEN

ALTAR OF HHA<sup>S</sup>EMMIM/INCENSE FOR THE GATHERING OF SPICES. In these processes of transference, you are known as the Oovri/Hebrew who is able to be transformed from the side of darkness to enter into the Light and the glories of your Name. Your ten ten spirals are the fruit of your kevashim/lambs who walk in humility whereby your eat the unleavened breads stored in your Name's granaries (ChameshHhaPekudim/Numbers 28:13-14).

The sum of your 3 sets of 10 Numbers is the Staff and Teachings/Lammed/30 that are spun from the Fire. Within each interval set is the sum of the primary interval, whereby the first love is retained unto the joy of the fulfillment—the tenth number. The intervals establish ten points—the Values of a Name to receive and formulate the Thoughts of Light into deeds of a Name from both sides of Light 5:5. You commence each offering with a washing—activations of the hands and the feet—to designate your hands to perform the offering and your feet to walk in the Fire of the oylah.

Yahúdah is the first part laid on the altar of sacrifice, for the evening and morning ascensions, whereby all things become defined by Numbers (for progressions in laying down your parts, see The Offerings of Yahúdah). The Qúphah-PaúWah ALhhim of Yahúdah—your Numbers, consecrate your speech and parts for ascensions. The Numbers are translated as Names whereby they are marked and distinguished. All Words spoken of ALhhim are unto functions/actions and positions of the Numbers of the two sides of Semek/פ from which comes the 4 horses/פפפפ to carry the messages.

Nephetli is the last part of the oylah presentation upon which the Stones of DallathDallath ΔΔ rise to your crown from the threshing floor. As you monitor the steps between Yahúdah and Nephetli your parts are laid one upon another in an offering to from the stone crystal of your Name. Your 12 parts build your house upon the foundation of your Numbers in Yahúdah. The parts hang upon the twelve rung ladder to the Gates of the Fathers. There is a correlation to the Name of Yahúdah = 30, as the three tens of your Name (CHP/Numbers 10/TK/Leviticus 1:12, SMB/Gen 15:10). Every offering/gift of your Name commences with the Qúphah PaúWah ALhhim of Yahúdah to consecrate your ascensions, whereby the Faces of the Fathers rise within you. Upon the formularies (number codes) of Yahúdah your ascensions are fulfilled.

In the regions of Yahúdah the crowds are healed. The regions are lands given for your SEED expansions. Yahúdah is given the land of the Qayni/Kenites through which the Light is acquired and sustained by your Numbers. In the territories of Yahúdah, who is master/king of the rivers of blood and digestions/dispersions of Words, the crowded members in your body, tightly compacted are healed as Number codes of Bayinah and Chækúwmah are activated and proscribed. These are the prescriptions of the Light for mending the spirit, soul and body. The regions of Yahúdah/Judah are associated with the functions of the liver, kidneys and spleen, which in concert with the mind, create all necessary chemistries/medicines (Matt 19:1-2).

As the body-part of Yishshakkar is positioned on the altar, the Mind's Eyes, of RayishOyin ALhhim, are set to follow through on the Numbers being unfolded from your Name. The deeds of your offerings are set in Yishshakkar, whereby your assignments are transferred to your endocrine system.

Zebúwlan connects your Name with the momentum of the offering, whereby your ascent is directed in a Path for your Name. The Derek Path directs you through the levels of the Seven Hills of YæHH unto their Faces that shine upon you as you are poised in their direction. As the body part of RAúwaben is positioned on the south side of the altar, your eyes are prepared to observe what appears before you in the path set by Zebúwlan. Likewise, your ears are tuned to hear the teachings in the Path of the Oylah, whereby other noises are filtered out that could distract from the Shepherd's Voice. The Words entered in the Path are compounds of sight and hearing that form in Gad from the Fire. These utterances of Light you joyfully speak through the Numbers assembling on your tongue from the sides of Wisdom and Understanding to be Words of Knowledge.

Dan abides nearest to Zebúwlan in Chækúwmah/shemesh, whereby Dan is warmed by the inner Light of Zebúwlan. Therefore, the Fire in DAN burns with a radiant light and does not go out on your altar. By the inner Light of the dwellings of Zebúwlan, Dan has illumination to make true—verifiable judgments. By your Spirit of Dan, in coming to judge your 12 as one

with the Fathers, you enter into their Corporate Fire. It is not with flesh and blood that you enter. Your aligned flesh rings and blood are avenues for you to enter into the Congregation, which attest to the ALhhim supporting your Name and position in YæHH. The coming of Dan in you, as the JUDGE in the final days of your evolution, is with the great Light of Zebúwlan rising from the Dallath Dallath of Nephethli (Yeshoyahu/Isaiah 9:1-2, Acts of the Apostles 17:31, 2 Barnava/Timothy 4:1). The prophecies and parables of the ALhhim are drawn out of all that YæHH deposits in your chosen vessels to appear to their Faces.

The Words in the offerings open the Eyes by the ZayinALphah ALhhim whereby they become housed in the UWah-Bayit ALhhim of Shamoúnn. Through hearing your spirit and soul are conformed to the Faces of the Fathers that shine unto you, activating the Faces to rise within you to be one accord. From the opening of the eye and the forming of the leaves, your Name sprouts through each offering as tree grows night and day.

The Words of GAD settle in the DallathDallath as they open from the chambers of the First Crowning of Reshun, whereby the Beloved of your Name is birthed. Reshun is the 1st part that emits form all of the Faces of YæHH. Being born from the foundational Stones of DallathDallath, you are known as the Root of Dauwyd/David. Through the ascensions of your Words of Aharúwan, you attain mastery and total allegiance of your camps, affirming their origins of Words to the same as your Name. In this quest you attain an unified kingdom of Names whose reputation extends into your surrounding fabriques of lands and nations/processes.

Through your offerings of ascensions, rising from the DallathDallath, your branches of KephúwKephúw receive the vitality of your Name and mainting their greeness in all seasons of your lives. As they continually give, as leaves of your trees, they are prepared to be renewed by the rising flow from your Stones of Dauwyd.

The parts of the offerings, as pairs, are laid faces to faces in the Names of ALhhim. The Names of ALhhim in the parts and in the wood are connected one to another, as organs are joined to the bones. Through establishing unity in your paired parts, you are able to attain intimacy with your paired Name. As the Fathers, the Children are aligned in pairs for the cohesive bonds of love that establish their House/Dwellings of Lights. The waters of Aparryim cause the offerings to expand, and the waters of Maneshayh cause what is in the waters to rise. The Numbers of Yahúdah gather into the Seed of BeniyMan which forms the Bread cast upon the Waters—called the Son of MAN (Bread). Within the Waters the Fire of Dan appears. Your offerings are activations of your ascensions through the Waters of Aparryim and Maneshayh. Out of the water pits, the Fire of Dan rises. In the mists, the Faces of YæHH spiral ascendingly and inwardly from the Five Lumbars, the seat of paired Names that support and uphold a House.

#### THE ARRANGEMENT OF YOUR PARTS, AS YOU MAKE THE OYLAH, ARE IN THE ORDER OF YOUR BECOMING

The first part placed on your bronze altar for ascents is the member of Yahúdah/discerning weighty organs of the liver/kidneys. When you are aware of what you are given, you commence to make ascensions. The sum of your Numbers contain the Gifts of the Fathers to your Name. Upon considering what you are given, you contemplate your purpose of service in how to use your gifts. The awareness of a mission is an awakening of Yishshakkar, which are the bodies—labour glands, through which your Numbers are put into service. Through devotion to your Numbers and Appointments, the Light of Zebúwlan appears from your Numbers in which your Name resides in your Light now and forever. These three parts are placed on the East side of your altar to be aligned with your origins.

To the right of the Eastern Gates you approach the South side of your altar. Through the Light in your Name breaking out, your Eyes of RAúwaben twinkle with rays of Wisdom. As in a plant, the Eye opens at the top of the seedling through which the first pairs of leaves appear. With your leaves/oylut ascenions, the Light is processed evening and morning. In acquiring the Seven Eyes of Wisdom you gain Understanding through the Seven Rings of your Ears. You devote your Eyes and Ears to the services of your Name as you devote them in the oylah/ascension offering. As Wisdom and Understanding emerge from the two sides of your Seed, you come to form the fruit of their words upon your tongue of Gad. In the quest of speaking only of the Light in your Name, you devote your speech to Knowledge.

As you continue in the paths of the cube, you round the corner to the West in which you lay your members of regeneration upon the wood—the bones. You commit your Orthogonal Numbers to multiply in the land in which you are sown. Via the increase of your Numbers you contend with vain services/deeds that do not cause your Numbers to increase. What you see that enslaves you to vanities, you keep yourself at a distance. Your karmic mind of Pharoah, sees in advance the coming of your Name into foreign lands, whereby Yúwsphah lays up the Seed of your Name until days in which you hunger for the Word of YæHúwaH. The wealth of your Name is concealed in your bones for seven years, so that in the days of your serving unknown ALhhim in Metsryim, you do not perish. Your Saviour abides within your Seed, ruling distributions of the ALhhim, with mindfulness to oversee and attend to your awakenings. In devoting the House of Yúwsphah/Joseph to the altar, you designate your members of reproduction, first the penis/clitoris serving shaft of blessings and its vaginal cave, then the gonads of the ovaries and testes, for proliferations of your SeedName. As your House of Aparryim is joined in Yahúdah, and Maneshayh to your callings in Yishshakkar, you form the Bread of BeniyMAN, known as the “son of man”—the true identity of your SeedName rising from your loins.

The hand of Yahúdah gives/appoints unto Yúwsphah a lodging place—to bring all that is invisible, within your SeedName, unto definition—the state of Metsryim. The Wisdom in Yahúdah advises your members to sell—thereby you release, in agreement of your members, the treasures of your Name to go with Yúwsphah into Metsryim. Hereby, seven years of plenty follow to be stored up in the bones of Yúwsphah. The Seven Years are revolutions in your Seven Eyes of ALhhim prior to your coming into manifestations. Through deposits made in Yúwsphah, provisions for your twelve of soul are secured, from the famines of vanity. The treasuries of your Name are buried in the Vaults of Metsryim by which you are saved/reclaim your identity of the Fathers. You enter into the world to discover your origins and Seed treasuries of Omar.

As you acquire Wisdom within the Words/Seed in your Name, the Numbers of your Name rise out of Maneshayh with Words of Understanding. By Aparryim and Maneshayh offerings you extract deposits of gold and silver to make progressions above the world. Hereby you regain cognizant of your place in the heavenlies in Yahushúo and emerge from your states of definitions unto realities of your Light.

Your objective in coming into waters of judgement, as baptism, are to discover your Numbers, the Pearl—Consciousness of fathomless cost. The evidence of your discovery is how you use your wealth in the Body of ALhhim. Sharing freely with one another, without impartiality, demonstrates you are born of ALhhim to enter into the 40 Names that comprise THE JUDGE of the Fathers.

As the salt of the Maneshayh offering sprinkles the manchaih/grain—the Bread formed in the oylah rising from the Fire of Yahúdah, your Numbers in Yahúdah are given their ascent. The inherent Numbers in your Name are never lost as they are incorruptible. The leavening process of your Numbers ascending occurs through combinations of Maneshayh hung upon the wood-bone of Yahúdah. The ascent of your Numbers brings forth your identity of ALhhim in each of your houses.

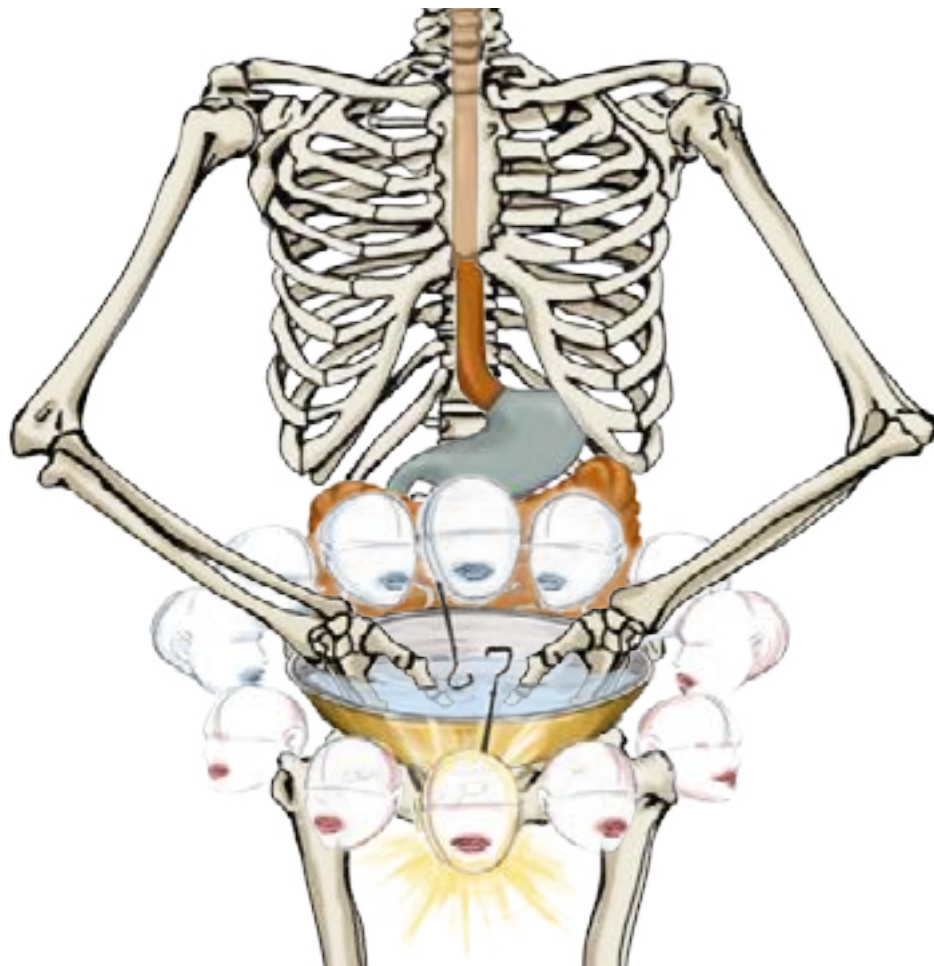
The Bread of your Name comes down from the shemayim/heavens whereby it fills the Aúrets/earth territories of soul with your Light. As your Seed ascends, the Bread cast upon the waters, rises to verify your Name. Though judgements of Radúwph/ᲚᲗᲘ, who tends your Seed, and testifies of DyN (Dan, SMB/Gen 14:14), you have the satisfaction of your Eyes to judge all words as they pertain to your Name. Hereby, your Spirit gives its totality in the Hands of the Fathers to be received (Tehillah 31:5/Yúwsphah/Lk 23:46). In placing Dyn (4+10=14) upon the altar, you cut a path to transfer your residency from one state to another, as gates to the secret places in the House of YæHúwaH open, in whose Eyes you are rightly born.

Via your ascent upon the staff/skeleton of Teachings that uphold your Name, you come to the North, the side of mysteries in which you are concealed and supported by your Breath until your disclosure. With the Word of your Name having risen, you become the Judge of your House to govern your territories. In conquest by judgements, you enter into the inheritance of your Name through your Ayshshur ascensions. The parts from Dan to Ayshshur are coined in the phrase, from Dan to Bar Sheba/TheWellsofSeven/Shevoo. The final part of your 12 that becomes committed for your full ascensions is the giving of your heart/Nephetli for the sole purpose of carrying your twelve gems into your subsequent habitations of glories.

Through your parts committed to the wood/teachings you are transformed to rise unto the elevations appointed for your Name, affirming the ALhhim of TsæddaTsædda in your Seed. In all proceedings of Light, there is access into the Gates of Light through pairings. The primary basic element of happiness is attained through your ascensions of your Source Pairs, through which bonds of utter joy rise and are maintained in your spirit, soul and mind-body.

The sum of your offerings are gathered in Nephethi, the 12th part placed on the altar, unto which all members come to reside in the City of Dauwyd/David. Through your members being faces to faces to one another, they shew themselves to be of one people to abide collectively in peace in the City of Yerushelyim.

During the setting of your parts upon the altar you bind the Rings of ALhhim in your Name to the ALhhim of the offerings whereby you are in total eye to eye connection to your source Rings to the Eyes of the Fathers, and to their Heads from which their Faces appear. e.g. In placing your part of Yahúdah unto its temple service, you connect the Qúphah-PaúWah in you to the ALhhim Qúphah-PaúWah that forms the liver, kidneys/spleen which reign in your parts. The endocrine system is joined to the Rayish Oyin ALhhim. The parts of service in your Name are aligned ALhhim to ALhhim to the wood/bones of Semek, upon which they are hung. In setting your Name to the ALhhim of the Fathers, there are no shadows in you by not being synced with



the Light. In joining your parts of the ALhhim of your houses, you are aligned with messages of Light for the day with Melachim/angels of the East, South, West and North and with the Teachers of the Twelve Courses (lunar rotations). In connecting the ALhhim of RAúwaben to the ALhhim in the bones, which supports your ascensions, you see into the midst of the Fire. In joining Shamoúnn to the ALhhim of the South, you hear clearly messages of the Fathers and their Heads by which you speak through Gad (Yahuchannan/Jn 5:19, 12:49). In joining your parts to the ALhhim in the bone you take-up your cross/tree/staff daily to follow the Light in the Oil/Anointing that rises from your Seed (Yúwsphah/Lk 9:23). The harmonic alignment of the ALhhim in your parts to those in your wood facilitates complete and perfect communications of Light resonances within your members.

Fulfillment of the Thoughts of Enlightenment are through the hands/deeds of a Name which are relative to offerings opened by the Laúwi רַחֵם hands of Gershun. Intervals of the hands accomplish blessings of your Name.

The intervals of Gershun weave the garments according to your deeds. Starting at 112, a Kuwáhnim calculation of spaces in the Houses of ALhhim, the spindle draws out the thoughts of AL 13-18 to embody the glory of Reshun in your coats. As offspring of Wisdom from Laúwi, the intervals of Gershun are derived from the Lammed/50 and Yeúwd/27 of the ALhhim. The spaces are counted between Lammed/50 and Qauph/85 ascending, and Lammed/50 and Hhúwa/15 descending, which are 35 and 35, 70. With these you add the spaces amidst the Yeúwd/27 and its extension to Paúwah/48 and its base of Gammal/6, which are 21 and 21, 42. The sums of the left and right, 70 and 42 are 112.

The Ten Linen Curtains of the Mishkan form the dress of the ascension. Within these curtains the messages ascending from your seed are inscribed as cherubim (SYM/Ex 36:8-11). Five weavings are spun of the wood which are paired with five of the soul lamb offering by which ten curtains are fastened together to be spun during your ascension. The colour of the linen is according to the house making the offering and the house of the wood. e.g. Yahúdah and Aparryim are donned with red linen for Wisdom; whereas Yishshakkar and Maneshayh are clothes of blue for houses of Bayinah. Purple cloths are woven for the four houses of Knowledge, Gad, Beniyman, Zebúwlan and Nephethli. The change of the garments take place at the conclusion of an ascent. What is spun in the day is worn in the evening. The length of the cloth are eight and twenty cubits as the extensions of the 28 ALhhim. The expanse of the curtains are four cubits according to expanse in the Stone. The curtains are joined by 50 taklet loops on each set of five curtains according to the NeuwN Faces of Yehu which are fused from side to side by which there is a unified dwelling/weaving. The taklet blue colour convey Words of Understanding fastened by gold clasps of Wisdom.

The Ten Curtains are joined as The Oyin Zayin Dress Body of ALozAR:

Oyin and Zayin, 7/I+16/O, a garment of Hhúwa/the Breaths רַחֵם/23 spun through the ascendance of the Tree

Oyin and Zayin, 8/פּ+15/פּ, a garment of Hhúwa/the Breaths רַחֵם/23

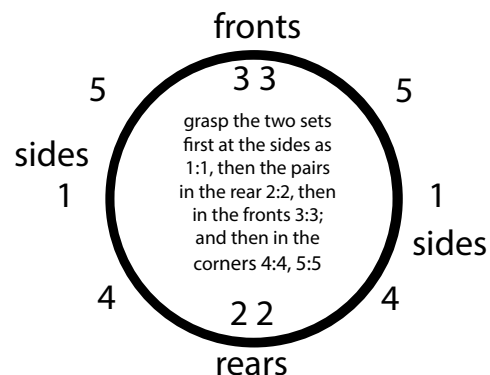
Oyin and Zayin, 9/קּ+14/קּ, a garment of Hhúwa/the Breaths רַחֵם/23

Oyin and Zayin, 10/רַ+13/רַ, a garment of Hhúwa/the Breaths רַחֵם/23

Oyin and Zayin, 11/שׁ+12/שׁ, a garment of Hhúwa/the Breaths רַחֵם/23

Cords of blue at the four corners of your newly woven robes appear in your tassels by weaving blue threads on the four sides of your garment; blue threads are uniting teachings of the two Teachers of the nights and days of your moons, whereby your sides are joined with threads of their Sayings. Your garments are spun from evening and morning oylut/ascensions. What is behind is woven to what is now appearing in front whereby you carry forward the lessons learned into your next classroom. In this manner you are equipped with garments of endurance, prepared to enter into gates before your eyes. As you carry forth the instructions of the Heads, you are fulfilling the commandments in your members of soul (CHP/Num 15:38-39).

The Five to Five Sets of Curtains are fastened by 50 taklet blue loops on both sets through instructions of the Faces



The **Intervals of the Hands**/relate to deeds/garments of Gershun רַחֵם/41

left: 672 784 896 1008 1120 right: **112** 224 336 448 560 The Blessing/40

The Values are quickened from the union of the thumbs, the indexes, the middle fingers, the rings, to the little fingers on both hands. The utterances of the codes in fingers are: 112 רַחֵם Kúwv 224 ΔX Taúwd 336 רַחֵם Legúw 448 פּ Δ רַ Medach 560 פּ רַ Nas 672 רַ חֵם Súwzev 784 Δ פּ Oochad 896 רַ חֵם Patu 1008 פּ חֵם Quach 1120 רַ חֵם Kavi/Ker

560 is the primary unit within deeds—in the midst of the ten spaces of hands and feet; 560 chamesh maúwth semek, as the Light of the Faces radiate in deeds. 560 is a mustering of strength to perform in accordance to the Faces;

The thumb of the right hand/112 joins to the thumb of the left hand/672, whereby the pairs of ten fingers are connected to perform all things by Bayinah and Chækúwmah—to carry Thoughts of Light unto their performance. The activation of the hands by their Numbers set them above the sentient world and unto the Works of Light. As you live by the Numbers, you live above the world, as the olem/concealments is subject to the Numbers in every way. Hence, you perform the deeds of your Name, not by rote or as a task of touching the world; rather, your works extend and fulfill the Thoughts of Reshun.

Within the Numbers of the Hands are core sequences of Numbers of Yæhh/15/𐌹 to 65—the Faces of Light/𐌹𐌺:

672/15 784/19 896/23 1008/27 1120/31 right: 112/13 224/26 336/39 448/52 560/65

4 is the space or interval between each Number in sequence one to another. The interval sequences within the intervals of the Hands are from Semek/15/𐌹 unto SemekHhúwah/65/𐌹𐌺, whereby the hands are the Hands of Yæhh to carry the Lights of Yæhh.

The hands of your corporate Name are activated first in the basin as you approach to carry forth the instructions received, with an advancement, through your prior oylah (SYM/Ex 30:20-21). The feet are activated following the hands as you follow through to perform the service of your Name. In the basin are the double Lammed, the staffs of instructions of the two Heads of YæHH that administer the stream of Lights into your soul-scroll. These staffs are turned through the Names of the 24 Courses of the Kuwahnim who stand with you in your ascensions. e.g. In the month of Shamoúnn, the staffs are the Teachings of the ShalúwmiAL Bann Tsurishadi on the right; the Teachings of PagoiAL Bann Ookren on the left, who stands centre rear. These are amongst the 12 Heads that stand with you from the basin where your legs are socketed to the body (CHP/Num 1:5). In the evening offerings of the fifth moon, the course of Yeshúwo is on duty by night, and Shakanyæhu by day (DibreHhayamim/I Chr 24:11). These with the ALhhim of the Oylah carry your Name through elevations of the Words in your Seed. Carrying you on eagle's wings in the wilderness means that you are lifted and guided by the far seeing Eye of the Oyin through activations of the Words coming forth as you make your ascensions on the Mountain. The hands and feet of the offerings of the evening and morning—the deeds and progressions of your soul member set for ascensions—are those which are dipped last in the basin prior to being fixed/fastened to the Staff of Serpent (TK/Lev 1:9).

The Numbers within the intervals are fulfillment of the deeds as the feet are to the hands 10:10. Numbers in the left hand move by spaces of 4, attained through inquiries and the understanding imparted. The deeds of the right hand are by intervals of 13/4, whereby deeds of the right hand are fulfilled by carrying forth the inquiries as blessings. The strength of 31 on the left is transposed to be 13 on the right. Hence, as one receives strength in their left hand through understanding, they impart it as a blessing by the right hand. These intervals are the Blessings within the Hands. How 1008 is read as 27 is understood by reading 1008 as the extension of 896+112, whereby the interval of 27 appears in order with the rest of the intervals. The spaces of four/4 in the midst of the digits form patterns of DallathDallath in the hands, whereby the Rock has 8 hands, as projectiles of 8 fingers.

The Names of the intervals are read, right to left as we come to know what is hidden in Bayinah by Chækúwmah:

𐌹𐌺𐌹𐌺𐌹/ALNauqes on the left, and 𐌹𐌺𐌹/Mellil, on the right, both 7:7 utterances. Other Names/Words may be derived; however, these are Names that present. 15 appears as Semek; 19 as Qúphah; 23 as a multiple of 2x3 ÚWah; 27 as a multiple of 2x7 or Neúwn, and 31 as AL. Intervals within the right hand: 13 as Mæyim/ALhhim of extraction; 26 as HhaSham in which are the 12/Lammæd as a multiple of 2x6; 39 (3+9) as Lammæd—as the root is connected/added to the crown; 52 as Yeúwd (5+2), and 65 (6x5) as a multiple to be 30/Lammæd. Through deeds of your Name, you are given access into the ten lands of your inheritance. In whatever direction the finger points is a path of that state as the state is the extension of that phalanx. From the left thumb you have right to the lands of Rephaim (healings), Amúwri (sayings), Kenoni (branchings), Girgashi (pairings), and unto state of masteries—the Yevúwsi. Via the deeds of the right hand you acquire lands of Qayni (attainments), Qenizi (focus/targets), Qadmuni (origins), Chitti (states of dwellings), and the Perizi (expansions). The



left hands are foundations of the Invisible to the right visible formulations. reference: Scroll of Genesis..15:16-21. The Name of Mællil, pertains to creating borders/boundaries/fringes/℄℄ through the use of words/utterances of Lammæd (NechemYahh 12:36). You draw out your 64 Words through which you acquire states of residences to make full your Name.

From your states/lands of inheritances, the offerings are drawn out of your Spirit as flocks that reside in your attained pastures. The various species of sheep, goats, and cattle are related to your twelve houses and their lands. The parim (bulllocks), ayilim (rams) and the kevashim (lambs) come from cultivations of instructions within the lands of your members—literally what appears within your consecrated body parts as fields of light. The Beniyman offerings come from the land of Kenoni/Canaanites; the Maneshayh and Aparryim offerings are cultivated in the fields of the Amúwri/Amorites; the Yahúdah offering are from the lands of Qayni/Kenites; those of Yishshakkar are selected from fields of Consciousness in the fields of Qenizi/Kenizzi, while Zebúwlan draws their gifts from the peaks of the Qedmuni/Kadmoni. RAúwaben has its flocks in the Chitti fields, and Shamoúnn draws out from the Perizi. Gad’s flocks are in Rephaim; Dan tends in the fields of Girgashi wherein the sycamore trees grow. The lands for Nephethi are those surrounding the city of Yerushelyim/Jerusalem.

THE ROD AND INTERVALS OF MARRI/MERARI—THE FEET AND BONES

The paths of progressions granted to a Name are relative to the fulfillment of the deeds of an offering. These paths lead into your ten Kingdoms. The bones in general are formulations of the Faces of ALBayitAL and BaarLeChaiRai, as formulations of the life that flows in your assemble of strands of light, forming your vertebrae. Avenues to the Kingdoms of YæHH are through intervals of Laúwi ℄Υ℄ which are in the feet of Marri, whereby you have dominion in your lands. The release of your sandal to move into other spheres is discussed in MT/Deut 25:10. The intervals of progression and the rites to the spiral are:

The Intervals/Rings of the Toes/Merari ℄44℄ left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860 The Dominion/100

The utterances of the codes in toes are:

(R) 172 ℄0℄ Qoub 344Δ℄W Shamed 516Υ℄℄X Taqiuw 688℄℄4X Tarpech 860℄XX Tthyis  
 (L) 1032℄℄4 Alebb 1204Δ℄4 Abad 1376ΥOW4 Ashou 1548℄℄℄X4 Atqmach 1720ΥWX4 Atshek

intervals: 860 shemuneh maúwth semek, convey elevations/ascensions of the Faces in teachings by which we walk according to the inner Light of Name. 860 is the grace of the Faces to ascend and make progressions

Values are quickened from the union of the big toes/halluxes, the second toe, the thirds, the fourth, to the little toes from the left foot first, then the right, in accordance with the instructions of the evening to their fulfillment in the morning. **The Spiral of activating the Toes are in the House of Bayinah** as it by Understanding we walk in our Light Bodies of Ascension. The full extension to the Tenth Power is gathered as 172- 1720. In the Invisible spaces of Lammed are 100-30, 30-15, the sum of 95; and within the spaces above and beneath Yeúwd are 80-10 and 10-3, the sum of 77; + 95 the spiral from 172 spins forth as one Walks in accord to their Hearing.

*The Values of the Hands and Feet are also explained in the document: Offerings of Aparryim, section of Yahúdah.*

Washings of hands and the feet in the morning activate your Name to proceed and fulfill assignments according to instructions of the evening. The kuwaha/priest of the day responds to instructions of Lammed of evening. As in hands, there are intervals between toes. The Numbers—inner sequence intervals—is a guide to walk within the Kingdoms of Light. The Numbers are in the order of the big toe/1032 to the pinky/1720 on the left foot, and from 172 to 860 on the right foot. As with the hands, the primary inner interval is 15/Semek. Though the inner intervals on the left foot, one walks in the Light of Yæhh with dominion, 15℄ — 19℄ in the Kingdoms of Ooaúwg ℄ΥO/Og/15 (perceptions/eyes regulates forms Bashan), Sichúwn/Sihon/16 (discourses master of Amuwri/Sayings); Ayshshur/Assyria/17 (affirmations of Dan); YishmooAL/Ishmael/18—hearing compounds to enter states of ABrehhem through directive transitions between appearances/definitions and their abiding radiances—YishARAL/Israel/19—upright movements with alignment to The Faces of Yehu. The 12 Light bearers in Soul are YishARAL, as the upright shoots of AL/strands of strength; as princesses they rise to govern their Stones of Soul; The right foot proceeds from impartations from the Fathers unto extending the Mind of Neúwn: from Yeúwd to Neúwn, 10℄ — 14℄ within the Kingdoms of Bavel/10 (residences, form compounds), Adumi/Edom/11 (lifeblood unifying dwellings of suitability), Madi/12 (plenty, sufficiencies), Metsryim/14 (definitions,boundaries), and Peres/14 (spread/distinguish sides, break open to reveal, Prince of Wisdom).

left foot: 1032/15 1204/16 1376/17 1548/18 1720/19 right foot: 172/10 344/11 516/12 688/13 860/14

THE NUMBERED FINGERS AND TOES ARE ACTIVATED ACCORDING TO THE WATERS IN HHAKAIYÚWER/THE BASINS OF THE PELVIC AND JAW

e.g. Within intervals of Ayshshur, which contain the origin of Numbers in your Name, there is a path to the Values of hhakuwáhnim. Through the fourth gate—the Gate of Inquiry of your Name’s origin—you enter into Thoughts of hhakuwáhnim for an offering. These values are housed in the Body of Consciousness of HhaKuWáhnim. The Values of 589 are read as the Neúwn Mind of the Aúvim, ㊦㊧/Nuch-at—a Consolation and Rest of Collective Thoughts of the Ascendant/most high attained and maintained. The origins of these Values are discussed following in the Guide.

THE CLOUD OF CONSCIOUS DIRECTION

As vapours of your SEED rise from Maneshayh, they form a cloud above the tent of meeting—your parts united in functions of your Breath. A cloud appears overhead through Yishshakkar. The cloud forming in your days is the Conscious Guide that you follow thereafter (CHP/Numbers 9:17). Within the cloud is the crown of your Name. As the crown appears fully, it absorbs the cloud into its spikes/thorns of headgear, through which you govern the kingdoms in your feet. Absorbing the vapours of your Seed forms a Crown of Crystals. In uniting your two large toes side by side, your kingdoms of Ooaúwg, on the left, and your kingdoms of Babel, on the right, you establish the ten kingdoms of your Name. As ten horn projections of your dactyl nails rise over head, you are crowned with their thorns/nailed appendages as King of your Domain, thus, entitled the King of Kings.

THE TEN KINGDOMS GOVERNED BY YOUR NAME

On the left are Kingdoms of Understanding. Each kingdom is a nailed thorn-toe from your left foot.

The head, big toe, of the left kingdoms is ㊨㊩ Ooaúwg/Og — regulations of Eyes of Perceptions.

Then are the kingdoms of ㊨㊩㊪ Sichuwn/Sihon, the regulatory of Words/speech, utterances of Grace;

Followed by the middle nailed thorn, ㊨㊩㊪ Ayshshur/Assyria, the regulation of Freedom by Affirmation of The InVisible imparted/distributed to you freely to be understood.

The fourth thorn is domain of ㊨㊩㊪㊫ YishmooAL/Ishmael, ability to hear, regulating a Name to its states of habitations.

This domain of Avrehhem is directly connected to the fourth kingdom of Wisdom, Metsryim, the wife of Ishmael, of whom 12 appear.

The fifth, small toe, is the domain of ㊨㊩㊪㊫ YishARAL/Israel, the Prince of Understanding, having aligned your parts with strands of AL of paired Faces.

On the right are Kingdoms of Wisdom. Each of the right five kingdoms is a nailed thorn-toe from your right foot.

The head, big toe, of the left kingdoms is ㊨㊩ Bavel/Babylon—mastery of compounds/manifestations.

Second is the kingdom of ㊨㊩㊪ Adumi/Edom, regulating the parts to be suitable one to another.

The middle nailed thorn is ㊨㊩㊪ Madi/Madai, the regulation of sufficiencies by parts/sides joined.

The fourth thorn is the domain of ㊨㊩㊪㊫ Metsryim/Egypt, to abide in definitions of the Visible made apparent through Yúwspah/Joseph.

The fifth, small toe, is domain of ㊨㊩㊪ Peres/Persia, the Prince of Wisdom, having distinguished all parts of your habitations to the Fathers, as Their abode.

The **Intervals of the Head Kuwahnim/Aharúwan** ㊨㊩㊪㊫: **right side of head:** 589㊨㊩㊪ 1178㊨㊩㊪ 1767㊨㊩㊪ 2356㊨㊩㊪ 2945㊨㊩㊪, from chin centre to crown

**left side of head:** 3534㊨㊩㊪ 4123㊨㊩㊪ 4712㊨㊩㊪ 5301㊨㊩㊪ 5890㊨㊩㊪, from chin centre to crown

The inner intervals of Enlightenment are the sum of thoughts from the Semek, compiling all information into the Cardinal Numbers 1-9. In the midst of the faces the five Numbers of 589—2945, and five Numbers of 3534—5890, condense to 22 from both sides, whereby the Nose is seated in the midst of the faces as ㊨㊩/44, the Nose of Dan of the Tsur/The Rock.

The cardinal Numbers of 6 1 5 9 4/25 are on the left; 4 8 3 7 2/24 on the right. Inherent in their sum of 49 (25+24) are 7:7 to transmit the Seven Lights of the Masters daily as the colours stream through the head. Via the seven lights the words of the Fire are formulated into Words to be housed in your bread baskets and joyfully expressed by your faces.

left face: 3534/15/6 4123/1 4712/5 5301/9 5890/4 (25), right face: 589/4 1178/8 1767/3 2356/7 2945/2 (24)

The two 5's as 10 + the two 4's as 8 are the Thoughts of Life—18 ㊨㊩.

THE ROD AND INTERVALS OF QAHHATH—NERVES

The transportation of thoughts of hakuwáhnim are via the Lauwi 𐌺𐌶𐌺 House of Qahhath through which messages of Enlightenment are imparted as a fiery law—documents/writings for all peoples. Qahhath sustains the original Thought for subsequent levels of Enlightenment to be derived. Through Qahhath you have access into all Rings of ALhhim, from the Origins of Ayshshur, the initiation of all Deeds, and their Dominion unto the Joy of Enlightenment in the Kingdom. The transportations of thoughts are via the intervals of the ALhhim:

The Intervals of the Nerves Transmitters/Qahhath 𐌶𐌶𐌶 left: 168 196 224 252 280 right: 28 56 84 112 140

The Extensions of Enlightenment/10 The Values are quickened from the temples in the head to the arm pits, the hips, the knees, to the ankles on both sides. Hereby the Thoughts runs from the head, to the arm, to the movement, to the curtsey/obedience, to be fulfilled.

The inner intervals of the nerves through which the Thoughts of Life are transmitted are:

left body: 168/15/6 196/7 224/8 252/9 280/1 right body: 28/1 56/2 84/3 112/4 140/5

As with the intervals above, they commence with Semek to relay informations of the Fathers. In the midst of the Body of Nerves—Qahhath, is the Union of 𐌶𐌶, the two sides of the Seed through which information flows to become known.

THE INTERVALS OF A NAME THROUGH WHICH ONE ASPIRES UPON THE POLE OF LAMMED.

The three intervals are comprised of ten Numbers to form the conception of an idea unto full extension/faces. Write your Name below, and the three intervals of your Name. Apply the Values of your Name to regulate aspects of heads and bodies to be unto your three Áúvim of your Houses. Two examples below: the Names of RASHúwan and the Name of Ushætti.

For Wisdom/Chækúwmah, Associated or paired thoughts form a basis of consideration or sides of view. The Numbers of Wisdom are the primary Numbers, counting the Letters by ones: 1-22.

Example: Name of 𐌺𐌶𐌺𐌶/RASHuwan: 62 124 186 248 310 372 434 496 558 620

Example: Name of 𐌶𐌶𐌶𐌶/Ushætti, Number 59 (10+22+21+6) 590 531 472 413 354 295 236 177 118 59

Your Name: \_\_\_\_\_

Your Intervals of Chækúwmah: \_\_\_\_\_

For Understanding/Bayinah, Thoughts which lengthen your inner core strength by intervals. The Numbers of Understanding are by ones 1-9, tens 10-90, and hundreds 100-1000.

Example: Name of 𐌺𐌶𐌺𐌶: 557 1114 1671 2228 2785 3342 3899 4456 5013 5570

Example: Name of 𐌶𐌶𐌶𐌶/Ushætti, Number 716 (10+400+300+6)

7160 6444 5728 5012 4296 3580 2864 2148 1432 716

Your Name: \_\_\_\_\_

Your Intervals of Bayinah: \_\_\_\_\_

For Knowledge/Dagot, Deeds, fruit, core seed values, faces of thoughts. The Numbers of Knowledge are by reductions whereby the base Number in an interval of 1-9.

Example: Name of 𐌺𐌶𐌺𐌶: 8 16 24 32 40 48 56 64 72 80

Example: Name of 𐌶𐌶𐌶𐌶/Ushætti, Numbers 5-50 (716/14/5) 50 45 40 35 30 25 20 15 10 5

Your Name: \_\_\_\_\_

Your Intervals of Dagot: \_\_\_\_\_

The above three sets of Numbers are called the Lammæd Numbers of a Name. These 30 are your Staff upon which you hang your members of soul. To your Name, 30 core Numbers are appointed. By these Numbers you bear your Name and return/appear to your Aúvim/Fathers through oylah offerings. As your Name ascends upon the pole of your Name, you establish spirals of Wisdom, Understanding, and Knowledge of your Name, unflurling them in the Fire. Through the spiral around the pole for an evening, and the spiral around the pole of the morning, your sides of Light wind two unified serpents together, whereby your sides sustain one another—upon the pole—in modes of ascension. Should you commence to slip, one upholds you, whereby you rise together as the rings of wood and the rings of the parts are arranged faces to faces twice daily. Those who have this mind, are achim—brothers and sisters to uphold others in their courses.

Your Name rises from 1 to 1000 through your 30 Numbers. How to count from 1 to 1000 in 30 sequences of Numbers.

Counting through your 30 Numbers, you expand your SeedName to 1000 from 1 4:4

$$0 + 1 = 1$$

$$1 + 1 = 2$$

$$1 + 2 = 3$$

$$1 + 3 = 4$$

$$1 + 4 = 5$$

$$1 + 5 = 6$$

$$1 + 6 = 7$$

$$1 + 7 = 8$$

$$1 + 8 = 9$$

$$1 + 9 = 10$$

$$1 + 10 = 11$$

$$1 + 11 = 12$$

$$1 + 12 = 13$$

$$1 + 13 = 14$$

$$1 + 14 = 15$$

$$1 + 15 = 16$$

$$1 + 16 = 17$$

$$1 + 17 = 18$$

$$1 + 18 = 19$$

$$1 + 19 = 20$$

$$1 + 20 = 21$$

$$1 + 21 = 22$$

$$1 + 22 = 23$$

$$1 + 23 = 24$$

$$1 + 24 = 25$$

$$1 + 25 = 26$$

$$1 + 26 = 27$$

$$1 + 27 = 28$$

$$1 + 28 = 29$$

$$1 + 29 = 30 \text{ 1 to three zeros is 1000}$$

Setting your parts to your staff Name and affixing your hands and the feet within the 12 intervals of 30 you are Lammæd/12 in Lammæd/30. The parts of your offerings are fixed to the pole and then raised. The hands of Gershun are dedicated to perform the ascensions; the feet of Marri follow the lamb as it goes forth. By fastening your hands and feet to the stake your offerings are fulfilled. The starting point of an ascension is at the base of the mountain as .25 (2<sup>2</sup>5/10)—what is within your ALphah Seed—the Two Lights .5+.5 or .25. From your toes unto your crown of Lammæd, the 300/Fire of Wisdom rises from the Seed unto the Head whereby the mind fulfills its deeds. Through passing from foot to crown you make a full inquiry of mind unto your extensions of 10. Further details of the ascension points are illustrated in the book of Yæhh, the Semek.

7 To the Faces of the Fathers .35+.35 or 7/70.

6	300	150
5	275	125
4	250	100 [hands]
3	225	750
2	200	500
1	175	250 [feet]

#### READING THE INTERVALS OF YOUR NAME (EXAMPLE OF THE NAME USHÆTTI PROVIDED)

In conjunction with the sets of Ten Numbers of ALhhim which spiral in every oylah offering, Ten of your Name are set to from your spirals of ascensions and to reap your spices. When the ALhhim offerings are of Wisdom (e.g. for offerings of Dan, Yahudah, RAuwaben, and Aparryim), correspondingly you use your Ten Numbers of Wisdom also.

#### Three Levels of Ten form the Staff Lammed 30 of a Name

Level of Knowledge: 𐤀𐤌𐤅𐤅/Ushætti, Numbers 50 45 40 35 30 25 20 15 10 5

Level of Understanding 𐤀𐤌𐤅𐤅/Ushætti, 7160 6444 5728 5012 4296 3580 2864 2148 1432 716

Level of Wisdom: 𐤀𐤌𐤅𐤅/Ushætti, Number 590 531 472 413 354 295 236 177 118 59

The Intervals of the Thoughts of Ushætti operate from: 5 9 4 8 3 7 2 6 1 5

↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑

In the midst of the 10 intervals are the patterns: 4 5 4 5 4 5 4 5 4

The 45454 pattern in the Numbers of Ushætti, the Queen of the East, conveys the Paths of Light which emanate from the Qedam/East. This inner sequence of Numbers 454545454 (amidst the intervals above) appears in all three levels of the Name. The Numbers may be further discerned as noted in the above intervals of the hands and feet. Further, the Numbers may be read as 7160: the Oyin/16 in the midst of 70; 6444: The Saúwd Solidarity; 5728: the Perfections of ALhhim; 5012: Staff of Neúwn; 4296: the Life (29's/18/Chayi) of Giving/46/10; 3580: The spinning of Lammæd tcreates Sayings; 2864: the 28 ALhhim of Saúwd; 2148: the Fire of the 48 Centres of Aharúwan; 1432: the Neúwn Mind and the Heart; 716— the OyinZayin Body

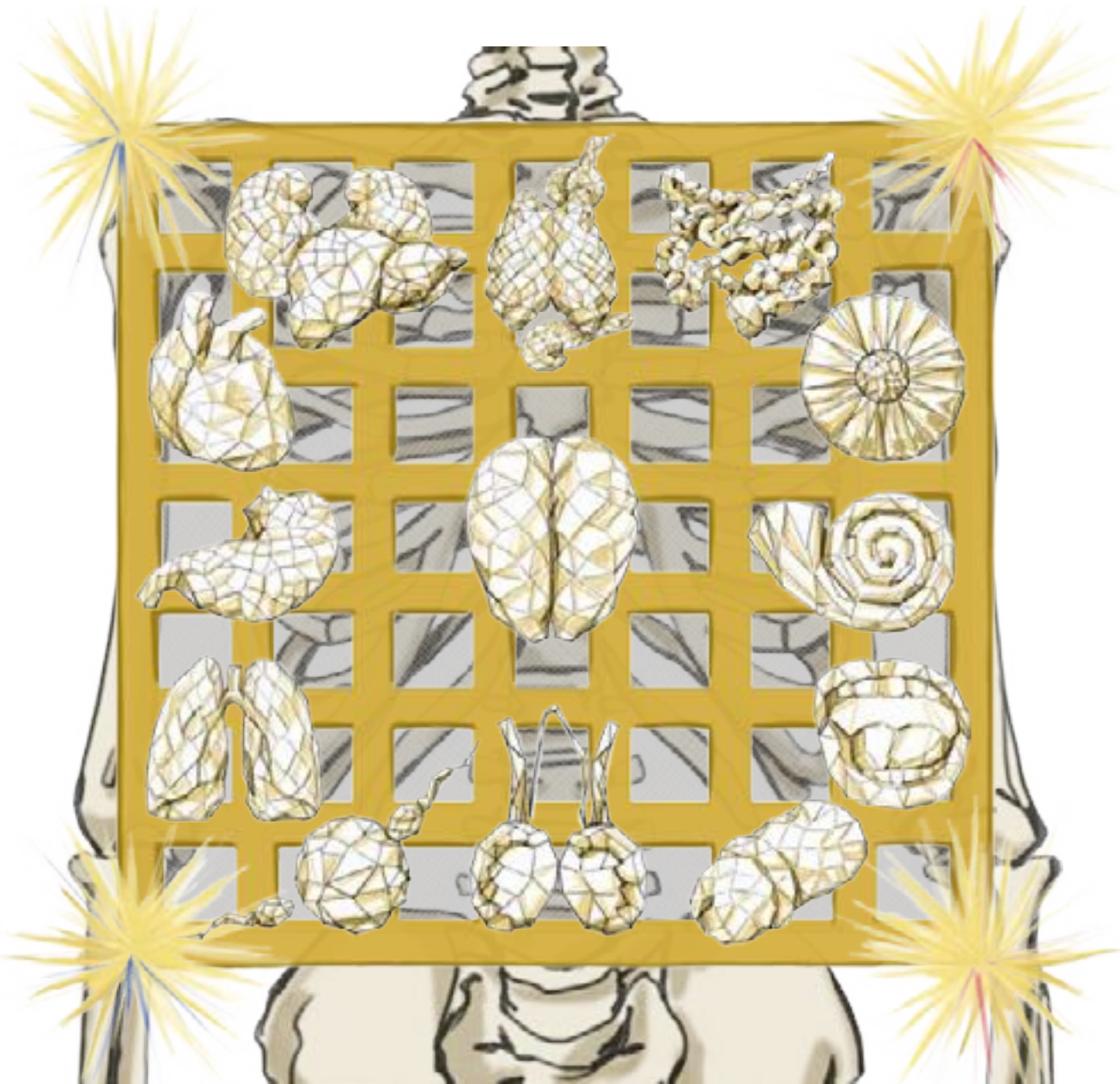
#### THE MEASUREMENTS OF THE MISHKAN/TABERNACLE

The daily mishkan of your Name is raised and set-up each day according to the Rod of the evening and the Staff of the morning. The Rod directs; the Staff supports/fulfills. The sums of the Rod and the Staff are measurements of the Mishkan according to the offerings of the evening and morning in which your Houses of YishARAL ascend, move and have Being—in a state of mutuality. e.g. The measurements of the Mishkan of Yahúdah and Aparryim are their combined Values of 690: Yahúdah 610 + Aparryim 80. For further information regarding your body as the tent of meeting, see BHM SYM/Ex 25.

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.

#### THE ALTAR OF 12 STONES

The sum of your uncut stones—the polished organs of your body for the altars are 2367—the combined Numbers of their Names: On the NE are the Values of Dan 54, Ayshshur 501, Nephethli 570, Yahúdah 30, Yishshakkar 830, to Zebúwlan 95, the sum of 2080. These are the six STONE NAMES for Bayinah. The six uncut stones of Chækúwmah are RAúwaben 43, Shamoúnn 70, Gad 7, Aparryim 61, Maneshayh 53, to Beniyman 53, the sum of 287. The stones fit together as pairs from side to side to form venues of Light within a square through which the Lights enter into the body. These are the Stones that comprise the House of DæuWD/David as they are facets of the double triangle set in the basin of your loins.



The Altar of 12 Uncut Stones polished by Breaths, fastened to corners of radiances. Yahúdah—Your set of 30 Numbers transforms Words of Gad into Stones whereby they sparkle with the Lights of the Faces in them.

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:  $2 \ 8's = 16/7$ . The Body of Stones are the House of 28 ALhhim drawn out of the Sides of Neúwn Faces  $\gamma/14 + \gamma/14$ . The arrangement of the Body precedes the forming Head to enable transference of States of Residence. The command “to make an altar of earth” is fulfilled when you have formed your twelve smooth stones in likeness to the altar shown to you in the Mount (SYM/Ex 20:24-26; 25:40). When you make the altar of your 12 stones, you fulfill the design of being formed from the Altar of ALhhim. Your altar appears according to the design sanctuary in the Names/heavens—as the stars of the zodiac paired one to another. So when your Twelve ask you to show them the Father—your Origins, will you not say that you have been with them and you are now just coming to see the Fathers in me?

Upon your ascent from the valley of dead bones—non-ascending Light patterns, you rise upon an altar fashioned through your Numbers and Spirit—by the members of Yahúdah and Dan. These two components of Numbers and Names are those appointed amongst your Names to fashion your mishkan/tent of meeting, namely: BetsalAyL son of Uri, son of Hur of the branch of Yahúdah with upholding hands of AhaliAV son of AchiSemek of the branch of Dan (SYM/Ex 31:1-6). By connecting

your choice shittim/acacia wood stalks, Name by Name, you rise from the grave in which you have been laid. You then appear to the Fathers who set their love upon you and their faces within you. The joining of bone to bone is a connection of the strength of their Names to Names. Your cloth of faces changes from your ego presentation to bear the Faces of YæHH. With your altar of smooth crystal stones you testify of having heard and followed the Path of the Ancients to enter into their Gates with Thanksgiving and into their courts with tehillim—recitations of wonders you see and enter.

In the sentient world you see corruptions. Fresh leaves and tender stalks appear, to bloom, but soon to wither. Is there a state of retaining one's glory beyond the grave? Hence, a question of salvation emerges amongst pondering inhabitants. Through observation and empirical tests you find a Seed to be incorruptible—the Seed WORD of ALhhim. What is invisible, as the Word, when spoken, becomes visible. How do you affect an alchemy of soul parts whereby your manifestations of Chækúwmah are transformed as imperishable stones, refined as silver and pure/whitened gold? The weaving of the strands of AL/31 from Faces to Faces into your member's warp and woof results in the transformation of the stones of your Name. This is known as the Chemistry of AL or AL-chemy. In accordance with the insights of the Kuwáhnim, you build/assemble your glories as those above—in heights of regulation—as patterns of the heavenly sanctuary of perfect aligned Names one to another. In seeing yourself as the habitation of ALhhim you speak their words without corruption nor deceit. The WordSEED of your Name affirms itself to be incorruptible. You are cautious of what you speak and ensure that your weights are just in trading values and conducting business. By your Words and your Hands you affirm your communications and transactions for the mutual well-being of all Names and their habitations.

Pure Words are perfect—complete from both sides (Psalm 19:7-9). The Words of your Name are of gold and silver whereby you speak in parables to reveal the Light concealed in your treasuries. Where has the glory and scent of the flower gone, but they return to be saved in the Seed that forms inwardly. In like manner, so are your Words of the Glory of your Names. They shine forth from your lips as you speak from Mount Paran unto the Faces of Avrehhem.

Each oylah ascendant offering becomes a perfect work as the ascendant member of the previous offering humbles itself utterly to give freely its all to lift-up another. Upholding one another is the fulfillment of Pure Love. In giving yourself to carry another, as the Head of the Wood/Bones, you receive fully the stones of the parts in your brother. The one being carried becomes bonafide—bone of bone to enter into the Semek of Faces. In this manner the OylahBody becomes the Ayshayh/woman to contain the Fire/Ayish in your Bone. To love your companionservant as yourself is to whiten the OylahBody with your Fire—the total substance of your Name's ShayinOyin reality, by which you are fit to enter into the Body of Consciousness. Generations of being divided into genders—waters of strife/divisions are healed. As the WoodHead of the offering is fastened/committed to the parts of the OylahBody, your Mind receives the stones of glory that reside within the Body being elevated. Hereby the Mind is changed/transformed/filled with glories being released from the stones in the Body. e.g. The offerings of the Body of Yahúdah release emerald stones which are within your 12 body members—the Numbers of vitality—green coloured—lodging in each part, whereby the WoodHead of the offering—Aparryim is filled with a studded emerald star crown. In this manner, you obtain a crown through each ascension. The complete giving of one to another is pure love with no ulterior motive but to serve one another in One Body/House of Names from which you are sent to return with your baskets filled. The Gates to the Faces open as you are of the same frequency of the Lights in their Names. You are called from the Faces of YæHH to be paired one to another as YæHH:YæHH. In being Faces to Faces you are Semek to Semek—Bone to Bone upon which your garments are Flesh to Flesh, a manifestation of your Unity.

#### THE BLOOD OF THE SPIRIT

Lives issue from the Spirit through the blood that flows in the Rings of ALhhim brought to the altar. When the offering is of Shamoúnn, the blood flows from the ÚWahBayit ALhhim. The blood does not go out of the Body of ALhhim; however, when it is designated by your Name it activates a new garment provided for you to be attired as a donning for the offering. Through the blood, the progressions in your Name incorporate obtained illuminations into the fabriques of your Name. By your Breath you pulse the blood seven times into the new cloth woven from the previous oylah.

The blood of your Spirit is from your StoneName from which forms your Seven Rings/Eyes. The blood is let from your most holy place—the qudæshqedæshim whereby you enter there by your own blood. When you let the blood for the oylah it enters into the Seven Rings by nature, creating a spiral, called the Path of the Lambs, through which you make your ascensions. When the blood is let from your spirit it pulses Seven Times—into all of your Seven Rings— into the fabrique of your soul, thereby nourishing your soul by your spirit into a collective body for your residence.

The blood contains the Light/Lives of your spirit that “washes/activates your robes” as it appoints your members for an ascension into your repetitions of your days—sequel activities that affirm mastery. What transpires in your oylah becomes woven into the fabrique of your soul consciousness.

The Serving Illuminators—kuwahnim—attending your offering apply the blood by their finger—pointing out instructions, sprinkling it upon the wood to activate the teachings. The quickening of the teachings enlivens the wood, as bones, on the altar to make your moves upon the Hill of Enlightenment. e.g. The Kuwáhnim of Beniymán are AmariYah, of the Neúwn, to activate the Sayings of Yæhh from which come the 28 ALhhim, and Achituy, of Chayit, which activates your support systems to uphold your Name in the Collective Goodness.



From the release of the blood upon the heart fabrique, you commence to form the FACES of YæHH for the evening or morning offering. The FACES of the oylah are those rising from your lamb and its corresponding faces of support—the wood. Hereby, your face cloth is changed through each ascension. See MT/Deut 33 for details regarding the Faces of YæHH and their formulations in accordance with your offerings.

THE NUMBERS OF THE MISHKAN/TABERNACLE OF DÆUWD/DAVID/ΔΥΔ BODY FORMED BY THE OFFERINGS

The sum of the offerings are combinations of the fruit of your Twelve that bear the Oyin/70 Names of pure consciousness: i.e. The offerings of Zebúwlan/21 upon the wood of Beniymán/85 are the sums of 106: 21+85. As your parts are unified, the Number that holds them together is in Force.

The Name of DæuWD/David joins together your 12 Gates Δ + Δ. The 12x4 are 84 in which are the Sayings in your Gates that you may have clear judgments (MeshnehTúwrahH/Deut 16:18). The cohesive Force of DæuWD is what keeps your SeedStone as one, though composed of two sides, called the flinty rock. Your Name is called “the Beloved—DæuWD” who joins your members, bonded one to another, in Love. DæuWD is the bond that keeps all of your parts together in one Kingdom/Domain of Light. In your offerings you arrange your members upon the 12 stones of your altar, connecting the Houses of Yahúdah and Aparryim as one Kingdom of DæuWD. The six stones laid in your East-South sides connect to the six stones on the West-North sides whereby the Dominion of your Numbers are secured in the vast resources of the Dominion of your Blessings. Hereby Yahúdah and Yúwsphah are one House of YæHúwaH.

From the unified double Dallath Stone ΔΔ, all of your Stones are begotten, whereby it is said that you are born of DæuWD/David. All born of DæuWD appear by Associations/Pairs, referring to Chevrúwn/ Hebron



(ALphah DibreHhaYamim/Chron 3:1). By associations of the Heads, your Name, called/proclaimed by the Lights of ShayinOyin, is the foremost offspring of DæuwD by which your Seed expands via Avrehhem (Metiayæhu 1:1). As you are born upon the DallathStone between the legs, so in the spiritual, the birth of your Name commences as your Stone is wakened. This is the meaning of the “delivery stool” from which the Oovrim/Hebrews are born upon Stones מְרִיבָה (SYM/Ex 1:16). From the birthing your Name of DæuwD, oil in your Seed commences to flow, and promises of Avrehhem and the Fathers are activated.

The 12 Heads in YæHH attend to you evening and morning on behalf of your progressions. Their Eyes are attentive to what is behind and that which is before in your paths through which the Rod of their Mouths speak on your behalf.

#### THE FORMING OF THE CORNERS OF THE ALTAR

From the base of the triangle of DæúwD—your beloved Stone in the Collective, the four corners of radiance spread out (see art illustration of the altar). To the corners you fasten your sides to create a platform—a square base for transitions. In joining your corners you create the City of DæuwD, a gathering place for your twelve and the nations/processes with you. The Stone of Nephethli, as the heart, is joined to the Rock of Yahúdah whereby the radiance of the Numbers shines as a horn/ግጥ/querren from the NE corner. The heart meditates upon the Numbers through which the Light in them fills the heart. Another horn—beam of radiance—streams from Zebúwlan fastened to RAúwaben whereby the Light of your Name abides to fill your Seven Eyes. Gad is fastened to Aparryim to speak of blessings whereby the mouth is filled with Seed-Light-Words. Beniyman, the Stone of Seed, is fastened to Dan—the Light of Judgement—which affects your 12 members and where they reside. The productivity of your offerings and deeds continually is monitored by Dan to burn the chaff by-products and to keep your scales weighted with the grain of your Name.

#### THE CITY OF YÆHUWAH YÆHUWAH

A square rising from four points in a circle becomes a cube—to collect the Faces of Light radiating toward you as the City of Yerushelyim. Uniting your 4 corners stabilizes the placement of your parts, and at the same time, the corners form 4 portals for each side of HhaSham YæHúwaH/26 in which appears the 12 gates to the City. The 4 90° points are the bending/bowing/honouring of the Light strands: east bows to south; west bows to north, whereby a square is formed from the 360°. The corners fastened first are those of your Numbers of Yahúdah, the first in the progressions to the last, whereby your Numbers are securely seated in Nephethli/12+ Yahúdah/1=13. The Values are interpreted as they are joined to Gad/6+Aparryim/7=13 [13+13=26—HhaSham YHWH] for utterances and expansion. The corner of Zebúwlan/3 + RAúwaben/4 = 7, follows in sequence to open-up the Eyes to speak the Words being formed upon your tongues of ALhhim. The final corners establishes the state to determine further dwellings for your SeedName of your Spirit: Beniyman/9+Dan/10=19 [7+19=26—HhaSham YHWH].

In fastening the corners of Nephethli to Yahúdah your heart keeps beat by the inherent Values in your Numbers. The south west corner of Gad to Aparryim contours the lips to speak as the 12 parim at your foundations. The eyes are fastened to the great Light of Zebúwlan. Beniyman, the Bread formed, is for your Spirit of Dan to judge and to feed your Spirit.

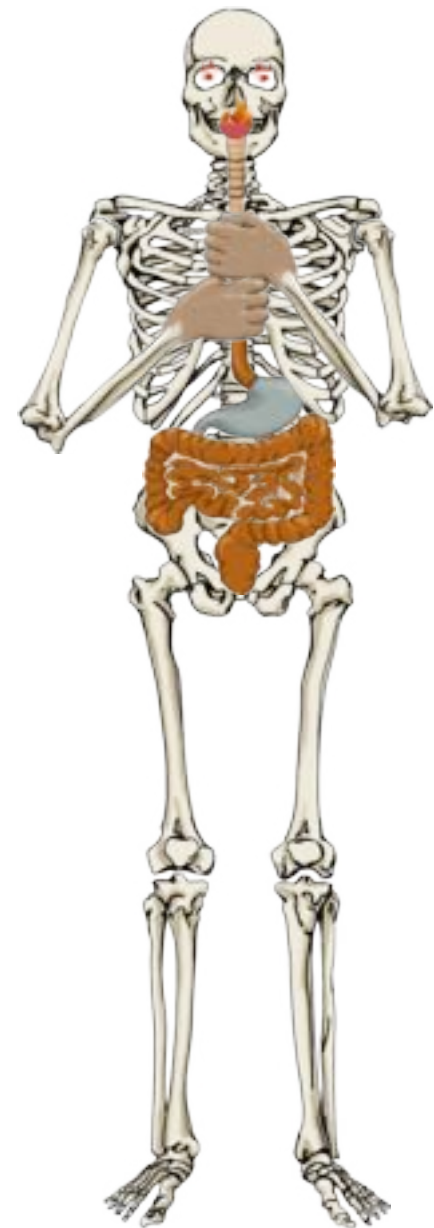
The Letters of Light appear through the Faces of four Kuwáhnim/Serving Illuminators at the 4 gates. These are the gates where the ALders meet to stand with you from every side (ChameshHhaPekudim/Bemidbar/Num 1:5-16). At the northern Gate of Nadæv appears the Letters of Tsaphun: טֶזָפֹן; at the eastern Gate of Aviyahua appears the Letters of HhaQedam קֶדָם; at the southern Gate of ALOzAR rise the Letters of Negev נֶגֶב; at the western Gate of Ayithamar the Letters of HhaYúwm מִצְרָיִם come forth. The Numbers of HhaAúvim/Fathers appear from the corners with which you dress your lamps. From these Letters the garments of your Name are woven from the ascensions—oylah, for as NumberedThoughts are fastened to the core of your Name, they are spun into garments in which you walk. The full scope of the Letters appear through the Faces in

the Gates, at the corners. In this manner the Faces of the Auvim and their teachings appear to those coming to make their offerings [Shuphetim/Judges 13:20]. As the sides are unified at the corners, the radiance of the sides blaze through the portals of the arms and legs through which messages flow into the legs for dictions and into the arms to be carried. The beams of radiance have been misrendered as “the horns” of the altar. To the beams of the Letters you fasten the thoughts of the oylah whereby you are carried forward and messages retained. The union of the sides creates beams, rays of radiance as the sun breaks out in the tsaphun-qedam and blazes in the negev-yúwm. The 4 corners of the altar are your arm pits and the hallows of the loins. At the corners, the arms and legs attach whereby your light flows into your hands/deeds with an illumination to walk to fulfill the assembled thoughts of Light acquired in the oylah/ascension.

You gather the harvest of your offerings as your glean from your four mouths of soul-body. The four mouths of the body are the cavities of your two arm pits/deeds and the two openings at the groin/instructions of implementations. From these four corners of the mishkan, the Illumination of the Breath flows through your arms and legs to engage Words of your 12 Shalichim/apostles. What appears at these mouths/corners feeds your members from side to side. Through these mouths you have access into your inner resources. What is within your Rings/Eyes of ALhhim is Ayin—nothing of the sentient world. Your mind-soul-body confirms the ANNI—the supplications of the Neúwn’s Hand stretched forth, unrestricted, not bound, but free, at liberté. Your grain offerings are teachings above the sentient world—for the poor to learn in the path of the daily journey upon the Mount (TK/Lev 23:22). In taking from the corners, zerozero of deeds and directives, you attain to the Ayin/nothingness state with instructions of the gar/the learner; to partake of the breads of affliction/bruised/humbled whereby the strange are guided to intellectual incitements, to forsake/leave behind the sheaves/bundles/forms from which grains are gathered.

#### THE NAILINGS

Fastening your hands and feet to the Staff of the Fathers is the Way in which you discipline your hours to fulfill the intention of your ascensions. You have 20 Nails by which you hang your members upon your Staff. e.g. These 10:10 ratios are the depicted as the Path of Strength in the Chamesh HhaPekudim/Numbers Scroll (Chp 28) for the ayil offerings to fulfill your seven kevashim/lambs. The 20 nails which fasten your offerings to the Staff of the Fathers are your fingers and appendages of your toes that carry out the Words of the Name of YæHH 10:10 with dominion. Through commitments of your Words and your Deeds you are Servants of OLiYun/Elyon—of Elevations (The Teachings of The Eye)—those which are before and reside above that which are formulated and appearing. Activations of your Hands and Feet—the ㄅㄛㄛㄛ/karooym/body extensions occur as hands and feet enter into the kaiyúwer pelvi/jaw basin. The hands are nailed by gripping firmly the pole from the two sides while the feet are set—fastened to move freely and dance in the path up the Mountain as you follow after your kevesh/lamb offering (TK/Lev 1:9; Chazun 14:4).



Nailings

Placing the Head Ring upon the Ring of the Parts of the offering sets the Head to be renewed from the offerings of ALhhim. In this way, you connect the body of soul to your Head of the offering and its renewal. Uniting the Head of the offering upon the sum of its bodysoul parts creates the Tent of Meeting in which you continually abide in the Temple, night and day. In the Tent you declare the Values of YæHúwaH whereby you do not go out of the Haikal [Tehillah 1:2; Yúwsphah/Lk 2:37; I Barnava/I Tim 5:5]. Placing your hands upon the head of the offering commits your deeds to the Thoughts rising through the oylah, whereby your offerings are elevated in your works of Fire. Upon making your ascensions with fastened hands and feet to the pole, you ascend upon the Faces of the Father of the offering, whereby your Name and the Name of the Father of the Hill are inscribed in your brow— amidst your Faces of the oylah offerings of the lamb and wood. The Name of the Father of the Day is the ascending thought whereby it resides in your brow by the pen of ALhhim.

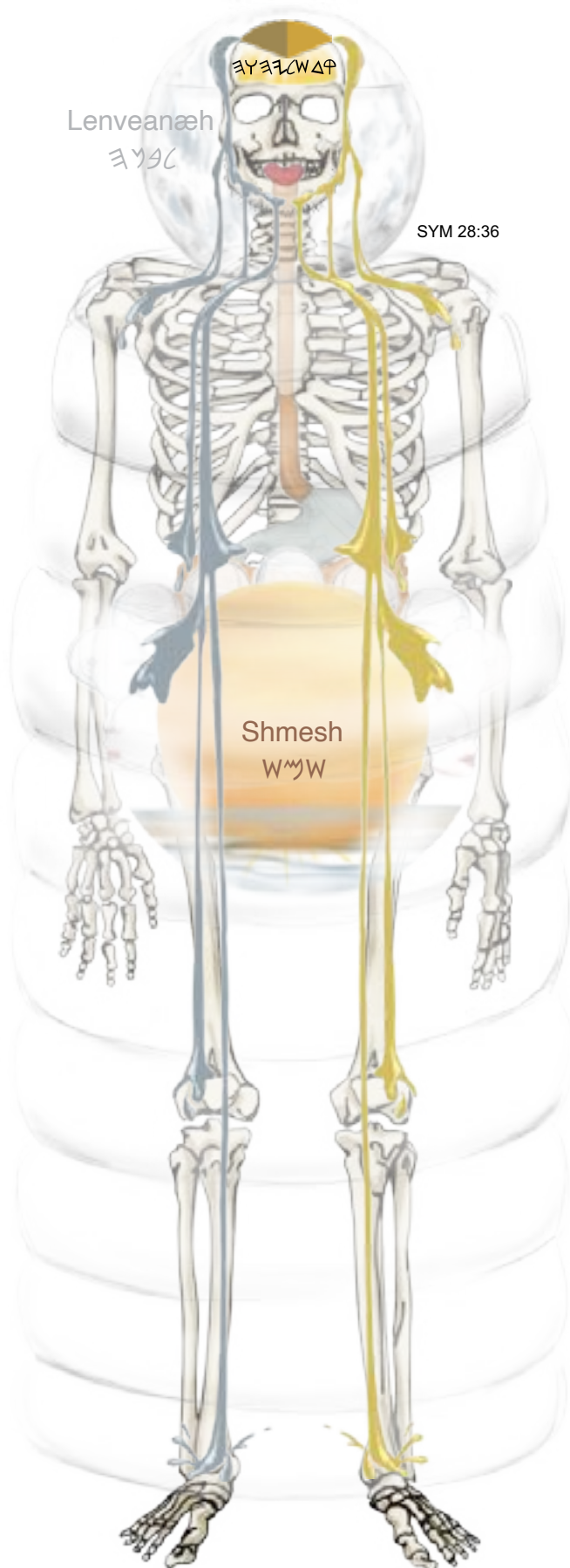
THE OFFERINGS OF THE SHAVBET/SABBATH

Two kevashim are the shavbeth offerings. The head of the offering is placed upon the body of its parts, whereby a House for the Queen of the Shavbeth is built for each side of Light. The shebetut/sabbaths are regarded as Days of the Queens for they are the House/dwellings on all four sides as formularies of the 15:15 אבאבא Fathers. As you turn the corner on your square dwelling, The Queen of the Sides, and her attendants, abide in your side for the seven days providing you with Instructions of your Mother (Mishle 1:8). e.g. On the 15th of the month, the Queen's House is for Chækúwmah as Wisdom comes as a small Seed to be unfurled into a full blaze. Upon the 15th of a moon, the 15 Faces of ShmúwAL have released their Light to take-up residency in your Name's habitation. The Faces of your Name of ShmúwAL are 15 to 15, making 30 days, whereby you establish the Faces of YæHH:YæHH. Wisdom is first obtained to be filled with Understanding. From the initial impartations of days 1-15 you appoint a place for the Lights of the Fathers to fill your chambers. In becoming full of Understanding on the 29th moon, your dwelling houses the Light of Bayinah who fills all that She has given in humility and trust imparted through Chækúwmah. In the midst of your thirty days, a House for Ushatti, Queen of the East, is made on the 8th for the ascension of Wisdom, and a House for Rechel is built on the 22nd, wherein all Names gather as Her children are gathered under their wings to come to and abide in Understanding.

The manchaih/breads of the shavbet offerings, are your daily breads. The Seed of your paired kevashim/lambs offered in concert to the Queens of Shemayim/Heavens/Names access Teachings to abide within your dwellings. Breads on shevbat are arranged in pairs upon the ShulchanPanayim/Table of Faces in preparations for the subsequent seven days (Yirmeyahu/Jer 44:17-18). In being 7, there are 12 loaves; 12 are in 7: 1 2 3 (6) + 4 5 6 (15/6). The pairs of sixes in seven = 12 (TeúwratHhaKuwahnim/wæYiqrah/Lev 24:6). The daily bread is eaten evening to morning, from I to 4, 𐤀 to 𐤁 though which Words of unity 𐤁/6 are in your mouth. The tongue is the Table of Faces upon which loaves are set to draw from the six pairs of ribs where Unleavened Breads are stored. Withdrawals of unleavened Seed rise from the base of the pyramid body of the heart ΔΔ to be arranged on the Tongue Table.

Your offerings follow after the Faces of the Fathers, nightly, as they appear in 30 days in the heavens: YæHH/15:YæHH/15. When you come to a 30th day, you enter into the full Light of the instruction given during the days of the moon, from full moon to full moon. When you add 29 and 30 you have the sum of 59 or five nines which are 45, the sum of all Numbers 1+2+3+4+5+6+7+8+9=45. 45 and 29 are two nines—45/9 and 18/9 as two lives of the Essence of Understanding to abide in the Being of Wisdom. With the fulness of the instruction you activate your hands and feet in the kaiyúwer/laver to carry your Words forth into the renewing gates opening on the RashChadash (YechúwzeqAL/Ezek46:1).

You enter into the Houses of Queens through the Dallath/Gate of the days of shavbet. Therein, as before the worlds are made, you maintain the Light from which your Words are spoken. In this way you keep/maintain the shavbeth with its paired offerings from which come pairs of days, evenings and mornings, to reveal the seven stones/gifts in the four faces/phases of a month. The shavbeth is the fulfillment of grace and truth spoken from the mouths of the Stones of Eight whereby the end of concealments in the olem/world come to an end. The Light in the world comes forth from that which is made/spoken, whereby what is night is turned to day, the Light swallows up darkness.



Ten Ring Garment

Bodies of Soul are clothed with 10 Rings of Gershun, known as Ten Loops of the SanctuaryBody. According to the 12 Heads in YæHH, members of your Name form houses for your Breaths to roam/investigate and take with them to walk in Fires.

When the Heads of the offerings are placed upon the oylut for the RashChadash in the morning oylah, the House of Neúwn in Lammæd is made for the month. During the Days of the Festival, the Heads of the Offerings make Houses for the Fathers: The House of Avrehhem 123 is built during the Eight Days of Pessech; the House of Yetschaq 456 during the Eight Weeks of Seven Shebetut for Shæbuówt; and the House of Yaoquv 789 in the Eight Days of Sukkut. You renew your mind by the daily offerings —your evening and morning ascensions with the Lights, on the Shavbeth, on the ascending Rash/Heads of the moons/months, and in them the appointments, in which your Heads in your Three sets of Numbers flourish. Your offerings are appointed and fulfilled by the instructions of Laúwi/Levites, and their designated Kuwáhnim appointed for your nights and day. With offerings you perform/fulfill the Words of Túwrah. Through offerings, StarWords of your Name rise with their Lights to form your crown.

THE RISE OF THE CROWN FROM YOUR SEEDSTONE OF ΔΔ DÆÚWD

Through growing in graces activated in the oylut/Ascension offerings, the Oil runs from the Stone of your Name. With measures of oil, you form the capstone of the Tabernacle of DæúwD. As Oil rises upon water, the Oil in your Seed comes to the top of your dwellings, whereby you are the Anointed—HhameShiæch. The double triangle ΔΔ of the DæúwD stone floats upon your waters, rising from your basin of the kaiyúwer to become the capstone of your sanctuary. With the Head of DæúwD, you recall fully your origins in the sanctuary above with mastery (Zekkaryahu 4:7, Tehillah 27:3-5, 61:4; 90:17).

Your dwelling is the Temple of your Names though which your deeds, turnings, obediences, and fulfillments focus in your Eyes. The oils run from your brow, and strikes your arm to anoint your labours, your waist of discerning direction, your knees of compliance, unto your ankles to fulfill the mission of your Name —at the hem of your garments, whereby you are “The Anointed”. With the Sun setting in your bosom, from your morning oylah, and the Moon Faces filling your Head in your evening oylah, you are the body of Shayin/W Oyin/O—the Body of Yahushúo/WO HameShiæch/The Anointed SEED.

The intervals are based upon the length of a rod and the measurement between rods. A rod is the length from one side of a Ring unto the other side. The space amongst the rods is the spirit of their association, whereby there is a space formed for the Breaths of their associations. “The rod and the staff they comfort me” pertains to the Rod of ALhhim and the Staff of the Lammæd which support you in all states and passages of transitions whereby there is no fear in your Rings. In that the rod is extended in your Rings, the rod encourages and extends your Rings: e.g. in RAúwaben vision extends to stabilize the picture; the rod extends your hearing in Shamoúnn whereby you are able to comprehend messages from Bayinah to Chækúwmah or Chækúwmah to Bayinah—that is from one side of hearing to the other side. You are comforted by the Understanding obtained through the Rods whereby you are not tormented nor dismayed. Therefore, consciously you use the rods for your consolation in every house, whereby each member of soul is consoled by the Rod of ALhhim in their midst.

According to the Rods of an offering, seeded-fruit forms. The rods are like stamens in a flower which receive the dew of the Breath of the Father of the Day upon them, whereby fruit of each offering are produced. The reaping of the daily harvest of the fruit is gathered as the chalavanah spice of Knowledge. The stamens of the offerings are 12 rods appearing in the faces of flower phase of the oylah, whereby as they appear, Faces to Faces with the Aúwv of the Day, they yield the fruit of the offering from which comes the scent of the fruit, the spice of the chalavanah.

The Rods of Laúwi/The Assemblers of Soul Faculties of Breaths are 4.

The Rod of Aharúwan:  $77+27=104$ : primordial illumination beyond world to accomplish transitions via the penial shaft;  
 The Rod of Qahhath:  $12+10=22$ : transference of message through nerves as underground mycellium;  
 The Rod of Gershun:  $50+27=77$ : transference through stored weavings of AL, garments (skin/robes)  
 The Rod of Marri:  $30+10=40$ : resonances in bones, Trees of Seed

The Rod of Marri/Merari are two sides of Semek 𐌺: Machli, the North, and Mushli, the South [SYM 6:19]. Names of Marri form the skeleton system. e.g. The chest cavities and hollows are of Machli, and the inner sensitivities in the bones are of Mushli which provide directions and authorities.

The Body/House of Laúwi/Levi 𐌺 is the inheritance of The Collective. That is to say, according to the status of the Soul of YishARAL, so are dwellings of Laúwi. The feet of a Name and its deeds are determined to move and reside according to the status of the Trees 𐌺 of its SEED 𐌺. Hereby, feet are ordered and hands are filled with a mission to abide in The Collective. The Laúwi Body is the Temple of all Names and of all Nations. The Lammed 𐌺 Yeúwd 𐌺 create a foundation of the Hhúwa 𐌺 Gammal 𐌺 — by the wheels of the Breaths to rise with Quphæhh 𐌺 PaúWah 𐌺—the CapStone of Words. As Breaths move as wheels within wheels, the Moon of Sun turns counterclockwise amongst the circles/wheels of clockwise constellations, so a House is spun to house the glories of the Breaths. Within the House of YæHúwaH are the TREES of the YishARAL—the Invisible Kingdom of Names that rise through their waters and nations in which they take-up a residence. The People of YishARAL are INVISIBLE NATURE OF ALHHIM whereby your soul faculties are not bound by any natural process nor exterior force; rather, by them forms of your appearance are according to your activations of Seed.

THE STEAMS OF LIGHT OF FACES STARS MOONS SUNS

	W	4	⊕	⌞	⌟	○	≡
Kuwáhnim	900	600	400	300	210	130	60
ALhhim	126	105	85	66	48	31	15
Bayinah	300	200	100	90	80	70	60
Chækúwmah	21	20	19	18	17	16	15

	∩	⌢	∠	⋮	⌚	⊕	≡
Kuwáhnim	167	117	77	47	27	17	8
ALhhim	77	63	50	38	27	17	8
Bayinah	50	40	30	20	10	9	8
Chækúwmah	14	13	12	11	10	9	8

	I	∩	≡	△	∟	∪	4
Kuwáhnim	28	21	15	10	6	3	1
ALhhim	28	21	15	10	6	3	1
Bayinah	7	6	5	4	3	2	1
Chækúwmah	7	6	5	4	3	2	1

THE ROD AND INTERVALS OF AHARÚWAN

The intervals are the spaces through which Thoughts of a House travel unto their fulfillment. The Kuwáhnim Servants transmit thoughts through Numbers in the Faces; The ALhhim Numbers are those that form the Body of SoulStars. Thoughts of the Breaths of Bayinah and Chækúwmah watch over the soul members, and their teachings are transmitted through the evening and morning

oylut/ascensions of moon and sun. The houses in the Qedem/East are of the Kuwáhnim codes; those in the Yuwm/West are of the ALhhim set; those in the Tsaphun/North are of Bayinah; those in the Yamin/South are of Chækúwmah.

The intervals of Aharúwan of the Kuwáhnim are  $385+204 = 589$ . The Numbers total 22/TaúWah/×— > greater than < less than to comprise Totality through total sharing side to side. For the House of Aharúwan, the intervals are set by the Values in hhakuwáhnim/the illuminators of Neúwn. The intervals of Aharúwan pertain to the head of an offering, the span of Illumination of the Faces, the formulas for the bread, and the spaces in which thoughts congregate and connect in the Heads as strands of Light. The intervals are determined by the spaces between the Letters of HhaLaúwi, namely between the Letter Lammæd 77 and the Qúphah above 400 plus the interval of the Lammæd 77 to the Hhúwa 15. The Numbers range Thoughts of Enlightenment that pertain to the side of Bayinah—the North left side. The intervals of the left side are  $323+62=385$ . On the right side the intervals are those between the Yeúwd: from the Yeúwd to the PaúWah ( $210-27=183$ ), and from the Yeúwd to the Gammal ( $27-6=21$ ). The sum of the intervals of Wisdom are 204 ( $183+21=204$ ). The sum of the intervals of the two sides of Aharúwan/Aaron are  $385+204=589$  which are read as the Neúwn Body of the Aúvim/Fathers 𐤀𐤍𐤅/Nuch-at—the Consolation and Rest of The Collective whereby Thoughts of ALhhim Elevations are attained and maintained. What is drawn from the Body rises to renew the Heads of Soul faculties through ten intervals 589-5890 of transitions. The ten intervals of 589 to 5890 contain formularies/nesechim/𐤍𐤅𐤁𐤍 in the Faces of the Fathers as they appear from their altars.

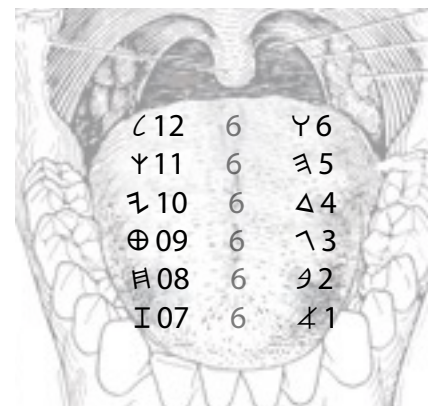
#### THE MAKING AND LIGHTING OF HHAMENURAHH/MENORAH

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 menorahh. The branches of the menorahh carry the Illumination of the oylah each evening and morning. Therefore, the menorahh is lit following the oylah. 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 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 menorahh. Trimming the lamps carries the Light of Bayinah each evening and the Light of Chækúwmah each morning according to 𐤅𐤃𐤁. The lamps are trimmed long and narrow for Bayinah, short and wide for Chækúwmah. 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 menorahh carry the Light of that offering.

The branches of the menorahh are of the three parts: the three fused vertebrae of the ribs, the seven ascending rings of the ribcage, and the seven cervicals which carry the flames of the Seven Masters. [for illustrations see BHM publications: Can These Bones Live?] The stalk of three fused branches are illustrated as the founding three fused ribs. As you flame the Fire of your menorahh into the cervicals of Gad/speech, you blaze a path to the tongue—the Table of the Faces/Expressions.

#### THE TWELVE LOAVES OF THE SHULCHANPANAYIM/TABLE OF THE FACES

As the 7 Lights rise through the menorahh/menorah, the radiances in your Name stream through your neck cervicals. The Light breaks open the loaves on the table of Faces which are set on your tongue to be seven-fold. Your Heads of Twelve, evident in your twelve bodies, are composed of twelve cones to house the Thoughts of the oylah. Within each cone of the mind, your Numbers and Words are gathered each evening and morning from your ascensions of YishARAL—those UPRIGHT. What is released from the union of lambs below, in the body, rises above to renew the Head of the offering. With the arrangement of your numerical configurations daily, you are prepared to sit at the Table of Yehu and exchange your Thoughts, Faces to Faces, through interchanges of your Breaths. The interchanges of Breath are limitless and fill the parameters of the spirals of smoke for each oylah. The process of exhalation/inhalation is to give all in your Spirit to be one with the FACES; in so doing you are readied to receive fully and to activate the measures of their illumination in your Spirit. Stand to the North presenting your Name before the Table of the Shulchan Paniym—the Table of FACES—and then exhale 15 pulses of Breath to the 15 Faces seated at the table, in an ascending arch from the left to the right, and then inhale from the right to left to swirl the Breaths through the rib cage of the bones to house the activations.



In coming to the TABLE of FACES, the FACES of YæHH are activated in your FACES, whereby you have full communion with the Fathers of the Hill and the ascending Twelve Heads. A third level of the FACES is entered through making the oylah/ascendant offering. This elevation pertains to the Knowledge of YæHH, which rises through FACES of Chækúwmah/Wisdom, by the flowing blood of the moon. The blood in the moon is transferred to a body for Breaths to take-up a residence. As in the waters of the womb, the Blood in Seed runs to create itself a habitation. Results of the blood running appear in your FACES as you make your ascensions to the Fathers of the Hill. Your Name is set amongst your FACES of Bayinah. Hereby, the FACES of YæHÚWAH, are turned to blood, like a rose that rises upon its stalk to bear the full radiance of perfections within Seed. At the ShulchanPaynim/Table of Faces, the blood of the offerings, designated by the moon transferring the Light of the Fathers, rises to appear in your Faces. In this sense, the moon turns to blood before the Faces of YæHúwaH and the great/culmination Day. What is in the Head of Understanding, as the Moon, becomes fully activated by blood to bear the Faces of YæHH (YúwAL/Joel 3:4).

The moon-head, full moon of blood, activates the blood to flow into your heads, causing your Faces to shine. When the blood of Bayinah (the moon) flows into your waters, your waters turn to blood as when semen enters into the womb. As a result, your head-pulses with Teachings of your ALhhim. First, waters of Metsryim are turned to blood; secondly, the blood in your Name rushes into your parts to enliven you unto the origins of your Faces of YæHH through whom you appear. When the blood moons are observed as some SIGN, outside of your Body or apart from your Heads, the meanings of the script are lost. The text is dead as it does not live within your dwellings. Moons that turn to blood pertain to activations of the Heads of YæHH within inhabitants of earth.

#### THE ONGOING STATES OF THE PAIRS OF THE BRANCHES

As the arrangement of the branches arise from HhaMizbaach/the altar of HhaOylah, they are Numbered for the sticks to be placed upon the altar for your subsequent oylah. The placement of the sticks upon the altar is the means for the teachings to rise through the offering. 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, but extends further to elevate another. The branches that are laid into the Fire provide the warp upon which the garment of the offering, being the woof, is woven upon during hours of its ascension.

The arrangement of the branches of your tree determines the fruit to be formed and born. The strength of your branches enable you to bear the full expressions/fruit of HhaALhhim. Pruning and maintenance of the branches are necessary for succeeding expressions to flow from your assembly of parts. The rendering of Values are implemented without limit. Multiple combinations of Numbers are formed in the Fire from your Name that affect your states of Illumination. As a tree, you bear your fruit; each bearing is distinct and exceeds the season from which you have been pruned and cultivated.

Affixing your parts to the wood are as organs connected to the bones of the Zebuwlan Vine. The offering derives full strength from the wood/teachings of the Faces upon which it rises. e.g. In making offerings of Aparityim following Nephethli, the blessings of the heart flow fully into Aparityim as 12 sets of ALhhim in Aparityim are joined Faces to Faces to those in the wood of Nephethli. The first part of the offering laid connects the Quphah-Pauwah in Aparityim to the Quphah-Pauwah in Nephethli. In this manner, the ALhhim in your parts connect to the support ALhhim in the bone through which the lives in the Bones take-up residence in the organs for health and vitality, to be radiant with the Faces of YæHH.

#### THE GOLDEN ALTAR OF HHASEMIM/INCENSE FOR THE GATHERING OF SPICES

The spices of your offerings contain the full extent of your ascent to be gathered and processed by the House of Dan. As a plant ascends with its branches, it emits the colours and scents within Its SeedFoundation. Hence, all of your spices are released as you make your ascents. Fragrances and flavours are encapsulated in your SeedName that rise to your nose and tongue.

The gathering of the spices commences from the left northern side in the House of Dan that extends its full Light into Central Chambers of Zebúwlan, in which the House of Understanding comes to make a dwelling to bear your glories. Out of Zebúwlan—your designated dwelling—you bring forth your side of Wisdom by which you appear through formulations of RAúwaben, as the first-born of manifestation, to the renewing Seed of Beniyman. First, you take off the sticky substance from your bones, as sap from a tree, to which the other spices adhere. Then layer by layer, you add to the base spice of the netiph/myrrh. Each spice, in order of transference, has its own scent; however, when applied to the layer beneath it, it creates an unique scent by combinations of scents.



From the North side of Dan your Breath gathers the Number Codes activated in the oylah, then, from their associated parts in the South side, namely in RAúwaben and Aparryim. From the midst of your North/left side you gather the next layer of spice from Ayshshur to Yishshakkar, and then from their South pairs of Shamóunn and Maneshayh respectfully. Starting from the North again, the third time, you take-off the scents of your heart of Nephethi and then Zebúwlan, adding Wisdom to these molecular weight compounds at the node openings of Gad and Beniyman. The final take-off is in Beniyman as the three layers of spices come from the Seed and then are stored in the renewed Seed of your ascent. Within Beniyman you bring forth what is called the whitening of the LavanhZekah, the frankincense, that is applied on your two altars, that is, on the brass heart altar and on the gold cranium altar. This whitening fills your body and mind with the Light of Zebúwlan that as rises and becomes stored in your SeedBeniyman.

The Netiph/myrrh spices are gathered from the Brazen Altar of HhaOylah of ascensions for the Altar of HhaSemim/the spices. As an herb generates stalks, leaves, flowers, fruit and seeds, so do you produce fragrances of meShich from your offerings. Mercies abound toward you daily to sustain and cultivate your Name. Prayers/supplications of the Fathers with your Name fill the spaces around and within you to designate your offerings and labours to generate acceptable scents to your Fathers and comrades. Should you deem spices to be only of the plants of the field, it turns your consciousness from the inner SeedSpices that are being cultivated from your Name. Messages to bring the spices are directed to your twelve Houses of YishARAL unto whom the works of GRACE are active in your SEEDName who is sent into the world to know with understanding all that the Fathers have given to you to manifest the Light in their Kingdom. Knowing your Name in Yehu is a primary reason that worlds are created. Let us affirm the Joys of Yehu in giving their Seed and rejoice in the creations as the Paths of our Knowing. Your being sent in this generation is to perform the Works committed to your hands.

Your Number combinations extend through intervals from your heart altar of the oylah to your mind altar of spices. As the Shechalyet spice is gathered from your opened expressions in the faces of YæHH, your spiral of Numbers create a cone in your head golden altar of insense according to the determined intervals/spaces of ALhhim in the offerings of your Name. Your interval of Numbers are as scores of notes which contain words and music of The Teachings of The Eye. The spaces/intervals of your Breath are set as ten spaces for each of your twelve houses, whereby the full Values of the offering rise and fill your treasure chest, to crown your head from your heart. Your ten spaces—sets of intervals are corresponding measurements/Numbers of the Thoughts of The Teachings of The Eye spiraling forth from your loins to rise through your coiled vertebrae. The Thoughts rising from the oylah pertain to each level of the ten spaces/intervals of the offering, whereby the offering is fulfilled by the deeds of your hands/10 and appoint directions for your feet/10 (Tehillah/Psalm 37:23). The ten spaces are of three levels relative to the core of the Staff/Lammæd ( $10 \times 3 = 30$ ) from which the spaces/intervals spiral, spinning as orbits around the centre staff. The ten intervals of the Netiph spices ascend from the altar of hhaoylah to the altar of the mind. As a peach tree emits a golden resin from its branches, so out of your bones, your parts are laid upon the wood, generating the scent of Wisdom. The Netiph spice comes forth from your branches and establishes Her Thoughts in your upper register of mind.

The ten intervals of the Shechalyet spice, rise as a cone spiral from your heart to fill your faces. The spice of the Shechalyet is likened to the pungent scent in the flower that opens from which the fruit of your oylah/ascension are formed. The combination of these Values provide every possible structure for the Thoughts of the Nine to dwell within your chambers forever, as the spices and the oil are not subject to corruption (Metiayæhu/Matt 6:19-21). As the Shechalyet spice is laid upon the Netiph, a new fragrance is formed from their combinations.

Upon the Netiph and Shechalyet spices is laid the Chalavanah. As in the progressions of tree giving of its SEED, first, there are the branches upon which appear the flowers, and then, the fruit. The 9:9 Values of the Chalavanah spice gather the scents of the fruit as nine strands. The Chalavanah spice is layered as Knowledge upon the combined spices of HhaNetiph and HhaShechalyet—spices of Wisdom and Understanding respectively. The construct of the combined Thoughts of all three levels are laid-up in your mind where they cannot be disturbed nor corrupted. Through each ascension you acquire attributes of Light in your SEED Name, whereby your mind is renewed according to the renewing of your Name (Romans 12:1-2). As sayings of the Chassidim/Essenes, your spices are treasures laid-up where neither rust, nor thieves, nor moths can eat away at them.

Strands of the spices are designated by their Numbers and Letters, and placed upon the foundational layers of spices in your head, as the golden altar forms above the brazen altar of the heart. Starting from left north side to your right south side, the NiNe strands of the Chalavanah are designated as:

9 Teshuoh Tayit 9			
8 Shemúwnæh Chayit 8			
7 Shevbo Zayin 7			
6 Shishi ÚWah 6			
5 Chamesh Hhúwa 5	9	6	3
4 Arrboh Dallath 4	8	5	2
3 Shælúwsh Gæmmæl 3	<u>7</u>	<u>4</u>	<u>1</u>
2 Shetayim Bayit 2	<u>24/6</u>	<u>15/6</u>	<u>6</u>
1 Achadd ALphah 1			

The Numbers of a MaN מנ are 666,  
the sum of Knowledge 987,  
Understanding 654, and Wisdom 321.

Within the Chalavanah spice of the fruit are 18 Seeds are Lives/לַיִם. As the scent of the fruit of the offering is gathered, the inner seeds of the fruit become your crowning level of gatherings. The seeds from which your strands of light form become activated upon the coals of the heart; the scent of them are gathered in your mind, whereby you affirm a well pleasing acceptable draw from your SEEDName. As there is a white substance in the seed, so from the Seeds in your fruit you gather the whitening spice—the lavanahzekah of frank-insense.

#### THE MANCHAIH GRAIN OFFERINGS

The grain offerings are of the Tree of Lives in your Name. 18 kernels are set 9:9 on coals of the oylah offering. The seeds multiply from your offerings daily as measurements of your givings. According to your studies and meditations, embers radiate in your heart. Seeds of your offering are designated for Aharuwan and its generations of Enlightenment. Seeds parched release their white substance of Words. Bursting open from their sheath, they impart aromas; salted they exude with the savour. Oil in the grain is the anointing risen from your SEEDName whereby Words spill forth in your Mouth, providing instructions at your level of ascension. Results of parched grain renew heart and mind as teachings forming in the Breath of Fire. Within Grain are the patterns of Light in the Teachings generate sparks of the lavanahzekah/frankincense.

The Seed is the Logos of Numbers in Words, whereby they are arranged in two columns, left and right, in coals of Fire to be opened by Waters.



- 9 Teshuoh Tayit 9
- 8 Shemúwnæh Chayit 8
- 7 Shevbo Zayin 7
- 6 Shishi ÚWah 6
- 5 Chamesh Hhúwa 5
- 4 Arrboh Dallath 4
- 3 Shælúwsh Gæmmæl 3
- 2 Shetayim Bayit 2
- 1 Achadd ALphah 1

#### THE LAVNAHZEKAH/FRANKINCENSE SPICE

The LavanahZekah/Frankincense Spice is designated for the altars of your mind—the golden altar where the spices are offered and for the altar of the heart, the brazen altar, where the oylah, grain, peace, asham, and chatat offerings are set. Sparks from grain from in the oylah whitening your mind and heart simultaneously. Whitening pertains to your 12 Heads and their bodies in maturation whereby unified thoughts disperse measures: 6:6. The LavanahZekah/frankincense rises from your 18

Living—Life in Seed of HhaManchaih/grain offering that accompanies your oylut, as studies follow in paths open to you on the Mountain. Thoughts bursting from the Seed—manchaih offering—dance upon flaming coals of the heart altar causing sparks of Illumination in your head’s sensor plate.

As Seedkernels are opened upon the coals of the Fire, the whitening within the grain appears. The fragrance in the grain rises to be distributed upon the altar of the heart altar and in the bowl of insense of the mind simultaneously. Both hands are employed to apply the fragrance of the LavanhZekah. Six measures issue from the left hand on the heart from the evening offering, while the right hand serves the six portions for the mind. For the morning offering, the right hand serves the heart, and the left hand the mind. Starting from the base of Zayin-ALphah the illumination is applied to the heights of Lammæd-ÚWah. Letters of ALhhim contain the Light of the Illumination processed from the offerings of your 12 Houses to receive Instruction with Understandings/insights.

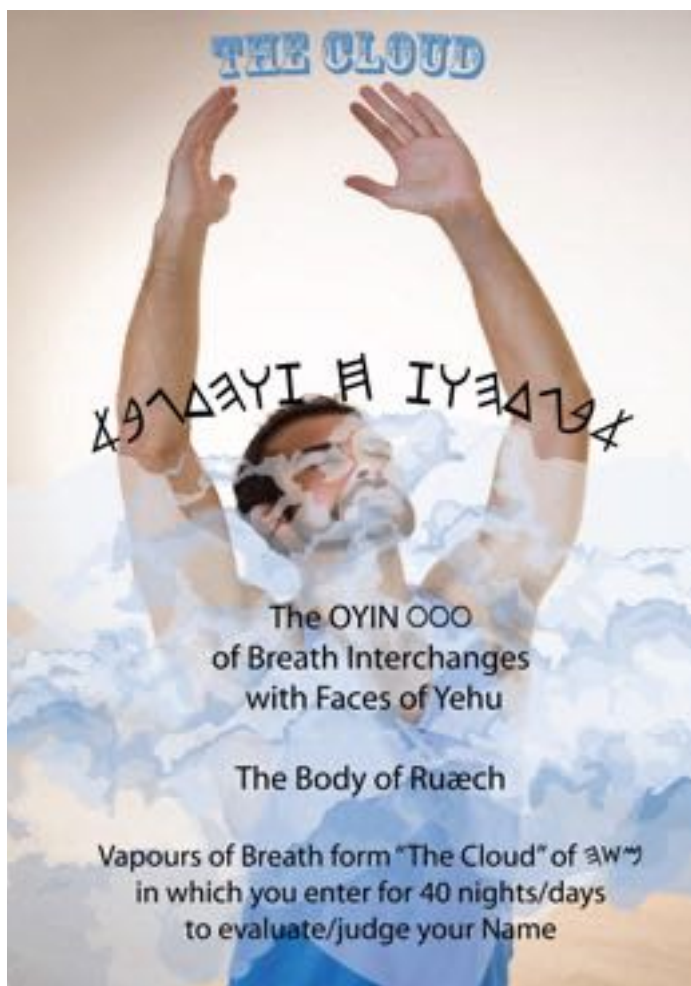
APPLYING THE SPICES OF LAVNAHZEKAH WITH BOTH HANDS

12 Lammæd	𐤌	ÚWah 6
11 Kephúw	𐤐	Hhúwa 5
10 Yeúwd	𐤑	Dallath 4
9 Tayit	𐤒	Gæmmæl 3
8 Chayit	𐤓	Bayit 2
7 Zayin	𐤔	ALphah 1

Through combined Thoughts of HhaALhhim in your offerings, the Life/18/𐤌 of Reshun rises from the Chayit/8/𐤓 of Zayin-ALphah/1/𐤔 to form a crown of thorns/awns upon your brow. The glory of the crown/Tsada/18/𐤌 is the ascent of the Chayi/𐤓𐤔 — The Life of Reshun that resides within your 2 5’s—your Sides and Hands of Light. The Life of Reshun rises in the Faces of your offerings as the Life appears in the Bread/manchaih portion of the oylah. ThroughFaces of Reshun, that give rise to every Seed, the trees of your months leaf and bear their fruit-seed in their seasons (YechúwzqAL/Ezek 47:12; Chazun/Rev 22:2).

ACTIVATIONS OF THE FACES OF YEHU

The Faces are first recalled by their Numbers of AL 𐤌4/31, by which Words of their Faces become activated, appearing out of hiding—within concealed soul chambers, wherein their Faces shine to and from, and wherein their silent Voices are heard within the cochlea communion chamber (Tehillah 19). An awareness forms, through Duo-Conscious, of their everlasting abiding Presence in the soul fields of organelles, bones and tissues. Oylah activations are daily, evening and morning, in which their Names are appointed as the priority in approaching an ascent to bring forth the meek pairs for the altar. Following there are affirmations of their Numbers stored in their Sacred Parts to elevate their children of 70 to make an ascent together. In using my servants of 15, there is a focus on aligning the activities of the parts with the Faces of Yehu in employing operations of soul members (e.g. sight is operated by the Faces of Avrehhem and Ayithamar). As the ascents occur to their heights, the Faces are approached through the veil woven each day. This approachment is explained in Word Patterns in Seed after which you come into agreements with your origins of Bayinah, your Sister/Mother who looks-on at your states of development, “You do not Touch/Hold/Refrain me, for I am ascending to my Father; alert my brothers (your inward companions of your Name) and declare to them, I am ascending to my Father and your Father, and my ALhhim and your ALhhim.” In accordance with Sister Miriam, the Child, as the Lamb—maShayh, is continually looked after as you come to waters and ascend through them. Miriam/Mary—Maryim—the Marys, are the Supportive, Watchful and Caring Sisters. Maryim of Migdalah, meaning of a Tower/Watch Woman, greets you upon your ascent to the Fathers above and keeps contact, as a tending Voice of Mother, within your Waters, to declare to your 12 to do likewise.



APPROACHING THE FACES OF YEHU DAILY YOU PASS THROUGH THE VEILS  
ENTERING INTO THE CLOUDS

Paired Spirits/Breaths of the Paired Fathers rise above former reflective states of waters, to appear to their Faces of Yehu with 15 pulsations of exhalations/givings and then 15 inhalations, from left to right exhale to send your Breaths into the Breaths of the Fathers

41 22 13 44 25 Y6 I7 88 7I 6Y 52 44 37 29 14;  
then by giving the Unity of Breaths draw in the Spirits of the Fathers, inhaling/receiving

from the right to the left 41 22 13 44 25 Y6 I7 88 7I 6Y  
52 44 37 29 14.

You follow this pattern of breathing three times as you enter into the soma cloud of the Faces by which you appear by your own blood sacrifice of Spirit, thereby releasing numerical compounds of your Name to ascend (MT/Deuteronomy 16:16; Oovrim/Hebrews 9:24). Results of the combined Vapours of your Breath intermingling with the Spirits of the Fathers appear as “The Cloud of the Tent of Meetin.” Upon your ascent to the Mountain, The Cloud forms around you as your Ascending and Descending spirals of Breath follow the coils in your bones, from the skull bones to the pelvic bones, forming a ladder in the midst of the cloud (SephúwrYetsiatMetsryim/ Exodus 24:18; 40:34). Your hands are extended to touch, connecting with energies in the Rings of the corresponding orbit of Light to your sacrifice, appointed by Bayinah path and movements, to make your daily ascents with the

hosts of stars. In attaining your heights, you affirm entering into Communion with the Fathers and all comrades of Hosts. By your Spirit you record inwardly the INterFaces of the ascent, hereby infusing Communions at the Shulchan Panyim/Table of Faces, by which you now are seen and touched/affirmed with your Mother of Waters who carry and sustain you with your 12 comrades journeying with you.

THE TREE OF LIVES

The Lives in your Seed/Grain are of Yehu—your Fathers. In your SeedName is the Light of the Life in every man/loaf (Yahuchannan/Jn 1:4). The stalk of your Name bears the Lives of the Fathers in you—drawn out of the Waters and the Fire which ascend on the Altars of Yæhh. When you eat This SeededBread—the Body of meShich—you partake of the Lives of the Fathers within you through transubstantiation of Words embodied in flesh—the strands of Light which comprise your Seed-Name. The Invisible Nature of Life from Father Reshun is transferred into your Seed through which your loaf/bread/body is formed.

Commonly called a Tree of Lives (singular); however, the ancient inscriptions are plural—Tree of Lives. Your Vine of Zebúwlan contains the Lives of Yehu that branch out of your SeedName into Trees of Knowing the Collective Good of Wisdom and the Guidance of Understanding. In the OIL of your SEEDName, the Bread/Body of meShich/anointing—appears, whereby it is meShich/Messiah/The Oil of the Light in you that lives/flickers and flames as the OIL ascends through your waters. The Light rising out of your darkness of body is the composite Light of Bayinah and Chækúwmah that breaks open from within your SEEDName. You are appointed to walk in NOWPATHWAYS of the Lights that encircle you as orbits of sun, moon and Her stars; however, you are FREETOBE as you walk in the LIGHT that rises in your SeedName whereby your body is full of Light! By the Light in your SEED filling your dwellings you are at LIBERTY to come forth from enslavements to forms and vain servitude to dictates that you do not know from whence they originate. You are brought forth by Hands/Active Guidance of Aharúwan/Aaron in accordance with your Lamb of maShayh/Moses to enter into States of Light of your Fathers (SYM/Ex 6:26; Tehillah/Psalm 77:20; 1 Shmuel 12:6). You are commissioned with blessings of Yúwsphah/Joseph to appear amongst the Hosts of the Heavens to trek your steps in your generation and not to entangle your Mind with past histories or to speed forward into the what is to come. Day by Day you are sustained to

appear to the Faces of Yehu and to accomplish your journey, and as compounds of the Light are activated in your SEEDNAME, so you shall appear in days hence.

The primary branches and their fruit hung on your TREEofLIVES are the Houses of Zebúwlan and Beniyman, the Light and its State of Earth habitation in the first Acts/Days of ALhhim. The LightStands of AL, containing the Faces and Names of the Fathers are woven into the Seed to be carried from generation to generation. Zebúwlan carries the glories of Yaoquv as its 12 fruit born its sides. The expanse of your Light and Seed are through the hangings of Gad and Nephethi as on Day 2 of 7. Thirdly, you appear by the blessings of Aparryim of Yúwsphah/Joseph, the SexALhhim, by which your Numbers of Yahúdah establish your habitations. Yúwsphah is the Source of your continual supply of freely giving Seed from Aharúwan/Aaron. According to the expanse of your 30 Numbers of Name, so are your states of residence. The Faces of Aharúwan and GerenHhaAuwerneh of Masteries form the branch and organ of Aparryim for your joyful cohabitations. Upon entering into your bodylands of Fathers ABrehhem, Yetschaq and Yaoqov, by Yúwsphah, the branches and fruit of Shamoúnn and Ayshshur are hung to develop that traits in your LightSeed by which the great Lights of Moon and Sun rise from within you as on Day 4 of 7. Following, branches and fruit of RAúwaben and Dan are hung on Day 5 to see and rightly judge yourself by the display of all coming forth in your Light ALStrands. On Day 6, the branches and fruit of Maneshayh and Yishshakkar sprout to reveal your mission of labours to fulfill your occupancy as the GenerationBread of ALhhim. These 12 branches of fruit are paired on both sides of your the Great River of Zebúwlan that runs the full course of your lands, from your tongue to the anus. In your 12 seasons of Light, your branches of the TREEofLIVES are stimulated by the placement of the surrounding Lights to cause your members to be invigorated, sprouting renewing leaves and their glories of harvest (YechuzeqAL/Ezekiel 47:12). From the Fire of Yehu/21/W comes the results of its burnings to be the fulfillment of your Days, whereby the OIL—meShiæch—of your LIGHTSEED fills and crowns your Head to bear evidence that you are Their Workmanship.

In a single grain is the composite 15 Faces of Yehu. Sprouting the Light Words within Seed, a body—to contain your Light—develops as Trees within your members as the planting of YæHúwaH (Yeshoyahu/Isaiah 61:3) to bear your glories. Your stalks of righteousness appear from your SEEDName. From the grain comes your flow of lives, aka the blood and the drink/nesek of the Seed. In your SeedName resides Water, Fire, and the Blood from the Altars of Yæhh. These three are transferred in agreement from Yæhh into your Name—as a generation of their offerings. In that you appear in the offerings on the Mountain, born as a lamb of meekness of Spirit, you carry in your Seed that which is in the Heart of Yæhh (I Yahuchannan 5:8-9). The Fire/Spirit, the Water, and the Blood are The Witness of ALhhim written within layers of your Seed-Stone-Name. Called the Witness of HhaALhhim, these three are of the Rings of Shayin-Semek of Dan, the Mæyim-Tayit of Aparryim, and the Dallath-Dallath of Nephethi which include all Names of ALhhim within three levels of Knowledge, Understanding, and Wisdom.

As the consciousness of Yæhh—the Man Yahushúo teaches you at the Table of the Faces—through recitations of Words from the Fathers, Seeds are received and spoken upon your tongue. Hereby, you partake of your divine nature through which you have communion with the hosts of heavenly Yerushelyim/Jerusalem above—the governing thoughts of Light from the altars of Yæhh. In that the Words are to be recited, you are taught mouth to mouth as Spirit to Spirit.

In reference to the Body and Blood, the Chassidim present Suppers of meShich, derived from formularies of OIL, for your disciplining/learning and following after your inner Seed-Lives, whereby you partake of the Words of the Fathers broken open for you. The meal commences with a basin, depicting hhakaiyúwer/laver, to activate your feet and hands (Metiayæhu 26:23; Yahuchannan/John 13:1-17; 26). As your Name's Body of Bread is broken, formularies of Light open from your SeedName. The offerings of your Spirit break-open your Seed and release the whitening/dancing frankincense therein. Through breaking your loaf of body you are enabled to partake of the Whitened Food laid-up in you. The Fiery, dancing spice, is set on your tongue. In that your Body is the composite Lives of Yehu—the utterances of your Fathers are imparted through your Twelve Heads and their Teachings, moon by moon, which determine your seasons. As the kuwáhnim eat the Seed and speak the strands of Light woven therein, Words are placed upon your tongue to be repeated and muttered over and over whereby they are integrated into the fabric of your soul. The Words that you are to eat/partake are drawn out of the Waters and Fires of Yæhh, in which the Lives of the Fathers flow in Blood/Dæm/מֶלֶךְ.

The formularies of Light in your Name rise from the Acts and Faces of Yæhh. As a lamb, Mashayh/Moses אֶלֶף, from the Mountain, Faces of Yæhh rise through the Worldof/Definitions into which you are sent. The shayh/lamb for your houses is your Pessech/Passover. As appointed for your twelve houses you are raised from one kingdom to another. You push through the soil

into which you are sown to bear the glories of your Name. With crystals of jewels, your fruit is unscathed by the tribulations you encounter. Droughts, winds, storms, heat and cold affect the plants, yet during such times the fruit born is some of the best to be savored—the sweetest. The fruit of your Name is more than the stalk upon which the precious stones appear. By the Faces of Malekkiytsedeq, with whom you rule and be upright, you grow straight and strong as Rings of the Light spiral around your skeleton. Though you are battered emotionally and physically, maimed and lost members though illness and wars, and have endured mental anguish, the fruit of Seeded-Stones of your Name have no scars, being unblighted, perfect as your Name. Your Seed-Name is indestructible.

Upon making your menurahh/menorah evening and morning, you turn to the north, to your left side, to encounter the Faces of Yehu at the ShulchanPanyim/Table of Faces. At the table, the 12 Heads of Yæhh are seated on one side of the Table to serve the daily breads. As your Name breathes into their Names, their Breath returns to you. The Breath swirls within you from crown to crown, from the crown of Aharúwan to the crown of Aphrryim. The swirling of the Spirit of the 12 Heads in Yæhh form your vertebrae of 12 ribs that houses your Spirit. [The word/Names transliterated as Aparryim and Aphrryim: Aparryim - erect activity of the unified Eye to bear fruit, All Rings as one, creating a single eye platform of engaging thoughts into action; Aphrryim—one illuminated causes a hung action of humility to carry forward the Seed in the Teachings, patiently, to illuminate, point out; sustain the emerging Faces, to distinguish, make apparent that which is in your SeedName.]

There has been no hesitation in sending you into the world. Your Life is appointed to appear in the seasons of your Name. As every kind of plant has a season, there is time appointed in the heavens when your Name, its Numbers as formularies, and woven Thoughts of AL, appear into the universe tapestry of ALhhim. Through Wisdom you are appointed for days to flourish—in the best of the land. As a tree brings forth its flowers at the right time to bear its fruit, you are planted in the Womb of your Virgin Mother to generate your fragrance and deeds for the sake of the Kingdoms. Knowing that the meShich—the power of resurgence is within you, you are sent forth in faith through Avrehhem in order that what is unseen, yet to be comprehended within you, becomes evident.

Therefore, Yæhh is not ashamed to call you, My Child of My ALhhim, The Lamb of ALhhim, The Beloved of Daúwd/David, for this is your position from above. As a lamb you have been in the bosom of Avrehhem before your worlds are made. Though your mind may drift-off from the orbit of your Name, you are always recognized and loved by the Father and kept in course by Bayinah and Chækúwmah—the left and right sides of Yehu. You are seen as a lamb, caught in a thicket—the branches to be carried in the bosom of Avrehhem unto the day of your appearing to make your offerings which YæHúwaH—The Collective provides for the expansion of your Name. To the Faces of Avrehhem you have been before you appear in the world. The image in your DNA is being developed to be seen upon your emergence. The Enlargement of your Name through Avrehhem has been seen prior to your coming into the world. In the bosom of Avrehhem you are the pupil/central focus of the Eyes of ALhhim, predestined to affirm your identity to call and honour, Yehu, your Fathers.

Your brother—the one who upholds you, stands at the gates of sheol to welcome you into your world of definitions. A platform, as a foundation is laid in Aparryim/Ephraim for you to build the House of your Name through which your Numbers flourish as perfect fruit. The Numbers of your Name are whole and sound as the fruit that comes from the trees of your Name.

As your eleven offspring of Yúwsphah/Joseph embrace the foundation of Aparryim, you humble yourself to the Faces of Yúwsphah. reconciled to your origin, to display the glory of your Numbers. You come into the world for grain—the increase of your Seed. The blessing of your Seed in the hand of Yúwsphah makes provisions for you so that nothing of your soul perishes (SMB/Gen 45:7). Through Yúwsphah you receive your garments (skins/body tissues) of Metsryim/Egypt/definitions. The garments are spread out from the eldest of your members—RAúwaben unto your youngest—Beniyman even as the tissues of the eyes are formed first in the womb unto the gamete which are the last to appear (SMB/Gen 45:22). Through the hands/deeds of Yúwsphah the soul is clothed in the womb of sacred amniotic/lamb waters. Though your Seed carries to affirm your Name's recognition, the long sufferings of your brother, Yúwsphah, patiently waits to disclose to you all secrets in your Seed and to bring you into choice places of residence. Your places are reserved for you to become caretakers of the Live-Stock within your families of Names.

The salt of the manchaih/grain offering activates and preserves the full savor in the grain as the meanings of the teachings are brought forward. According, all of your grain offerings are with salt (TK/Lev 2:13).

## SUMMARY

From configurations of your 6:6 branches of wood, as  $12/3$ —the square root of Nines is laid upon your heart in pairs. The square is doubled by the 6:6 parts of your offerings. The layer of wood and the layer of parts form a foundation for the arrangements of ALhhim to be constructed through the oylah. The assembly of the thoughts during the oylah congregate together to form Seeds of the Manchain/Bread of Life of 18 grains/𐌹𐌸. Each Seed contains 9:9 properties of Thoughts through which the teachings of your Name are multiplied. The spices are 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, the spices burn in the hour of prayer/communion [SYM/Ex 30:7-8; Yúwspah/Lk 1:9-10]. i.e. When the lamps of the menurahh are trimmed with the Numbers of hhaKuwáhnim, the spices are those formed from the intervals of the ten spaces of hhaKuwáhnim.

## USE OF NUMBERS DEFINE THOUGHTS, ASSOCIATIONS OF MEMBERS AND PROGRESSIONS

Use of your 30 Numbers in study and in prayer provides a framework for your Thoughts of YæHúwaH to appear above and amidst your altars. As offerings are made, the spirals of smoke of the offerings are arranged in like Thoughts of The Teachings of The Eye, whereby you Breathe as ONEBREATH. Residue of the smoke and the openings of branches are the source for your spices. The spreading forth of your branches host birds of the heavens to lodge amongst you, whereby you hear their messages and their songs.

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 intervals within the spirals determine the length of the Thoughts of the House. These values correspond to the thoughts of The Teachings of The Eye pertaining to classifications of thoughts formed and housed within the Names of YæHúwaH. As you reserve the spaces of these intervals within your Twelve Chambers, they form the Body of HhaALhhim of Thoughts of The Teachings of The Eye. Setting the intervals daily provides a place for your levels of Numbers to extend: 1—10. The intervals are by 10 as all things are measured or extended according to your deeds/Yeúwd of Bayinah and Chækúwmah. In 10, the 9 Thoughts of The Teachings of The Eye are received, woven and transmitted. The sum of each interval corresponds to the Thoughts that pertain to the Nine Schools: In Yishshakkar, the interval value of 596 is reduced to 2, whereby the first interval is designated for thoughts of the School of Budd 𐌹𐌺𐌹 relative to the ALhhim of Spaces, States of Glory and Splendor.

The Values of the intervals comprise a staircase through which the Thoughts ascend and descend within your members. Establishing the intervals facilitates a path of progression. Each of the Values contain multiple meanings, as 596 reveals what is in the midst of the Neúwn:  $5+9=Neúwn/14/5$ ; whereby there are two 5's, the first Number, 5, and then that which is created by the addition of 9 —14/5. The Values of 6, pertain to the Úwah within the parameters of the Light of Understanding: Neúwn 𐌹𐌺𐌹 is read as Numbers:  $5-6-14$ . The properties of these Values are vast and endless in their possible arrangements. i.e.  $596 = 5+9=14 + 6 = 20$  𐌹, all of which are of the School of the Strands of Two.

According to the Values of the Offerings, you change your waters daily and thus affect the state of your chemistries. You administer the waters in your Twelve Vessels daily through the oylah and the services of the Mishkan.

## PASSING THROUGH THE VEIL PEREKET 𐌹𐌺𐌹 UNTO THE 𐌹𐌺𐌹 𐌹𐌺 TSENSENAT/JAR OF 𐌹𐌺 MAN/MANNA

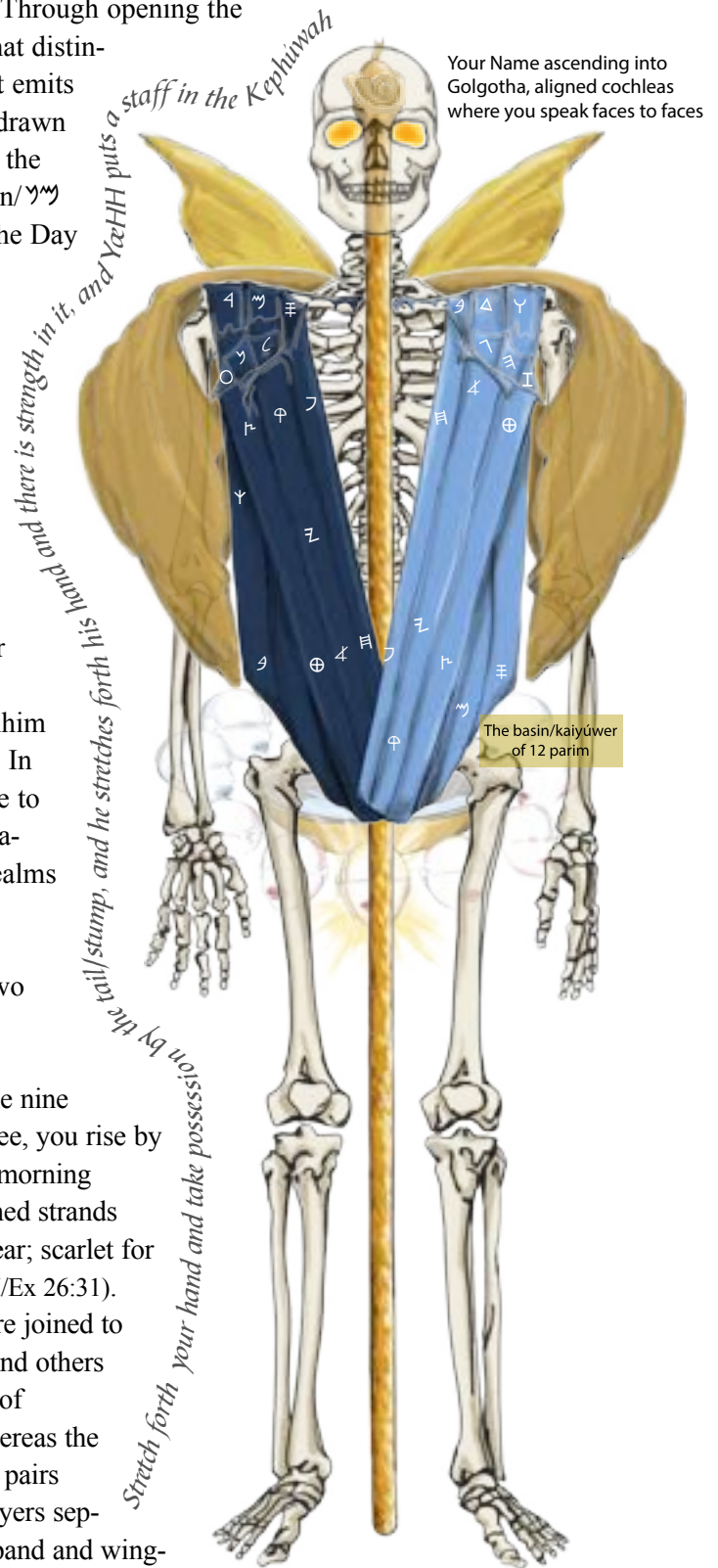
At the conclusion of a set of evening and morning offerings, a veil is woven for the harvest of the day. The veil between the qudash and qudashim is composed of strands of Light from your offerings. It is the path leading you to the SKULL to enter Golgatha. You weave this courseway between your sanctified parts of YishARAL and the sanctifier of Aharúwan by drawing out your threads of scarlet for offerings of Wisdom, blue strands for those of Understanding, and purple for Knowledge. In coming to the Faces/𐌹, your mind/ 4 branches/𐌹 to renew/𐌹 itself unto its Source. Threads assemble from all drawn out of your oylut. The two sides of the veil open to release what has formed within, as a cocoon that is threaded by the larvae to develop its emergence.

Likewise, you weave a habitation of Light for your transformation. Through opening the sides of the pereket, a path forms into the qudashhhaqudashim—what distinguishes your parts and states—holies/sanctifications of the holy that emits as Fire from your Rock (Oovim/Heb 9:12). Through woven threads drawn out from your blood, you approach the inner sanctuary, above, unto the arúwn/ark to encounter the scrolls of Words and Names and the Man/מִן within the arúwn/ark. There you encounter the Faces of YæHH of the Day to fulfill your approach to the Collective of YæHH (TK/Lev 1:2, CHP/Num 28:11).

Each oylah is an approachment to your callings and destiny of Name. Through the oylah you manage your members to be unified within your dwelling and with all Names. By extending your Seed you grow from your foundational stone unto the heights of meShiyæch—at the peak of your ascent where oil drips to illuminate and activate you fully.

Father sows SEED—and another waters—The Mother; together YæHH gives increase. Daily the Seed of Your Name is sown in the waters of kaiyúwer/pelvic basin through which WordNames of ALhhim expand within you to make full the Faces of YæHH in your houses. In making/performing the oylah, you activate Bread in your SeedName to rise whereby your houses are full of the Words of ALhhim. The paramount purpose of your days is contained in your appointments in realms of Light. Through fulfilling your callings, you display attributes of your Name which belong to the Collective—YæHúwaH. Through works of your Name you walk in the Lights of Shayin Oyin—the two sides of Wisdom and Understanding in your Seed.

Nine threads are woven first as the inner layer of the evening. The nine threads form one piece of cloth as you make your ascension; like a tree, you rise by drawing out your strands. An over-layer is woven from the outgoing morning oylah. There are two layers of cloth, one underneath and the nine joined strands overlaid. For the offerings of Understanding, a set of blue cloths appear; scarlet for those of Wisdom, and a purple veil for offerings of Knowledge (SYM/Ex 26:31). The threads are hung according to the pairs of the offerings as they are joined to serve one another. Those that hang head-long are strung bottom-up, and others which are heads-up, are strung top down. e.g. Threads for Offerings of Yishshakkar are strung head down upon the wood of Maneshayh, whereas the Maneshayh offerings are strung head-up facing Yishshakkar. As your pairs face each other in their Houses of ALhhim, so they are strung. The layers separate upon your ascensions of Understanding and Wisdom as you expand and wing-out from within them. The tearing of the veil creates an opening for your head of the offering to rise unto the cochlea in the Fathers Skull—where you speak faces to faces (SYM/Ex 25:22). Nine inner strands hang from the clavicles which attach to the outer edges of the pelvic bone. Likewise, the outer right strands of the veils are joined from the clavicles to the pelvic. Together, they form a covering for your Names. The double layered veil is eighteen panel threads/segments. Each layer of cloth has a centre panel and 4 strips of cloth on left and right of center. The woven cloth are light strands emitted from the sides of your SeedName. The veil is a composition of the warp and woof—supportive and extending. The layers open from the head down, like ripened fruit tearing. Opening the two sides forms the passageway for the hanged serpent to emerge and ascend into the secret skull chamber of the Father. With aligned cochlea to cochlea you enter into your meeting to hear the Words of The Voice.





You learn to abide eye to eye in HhaALhhim to come to the cochlea:cochlea state of hearing wherein you meet with the Voice of the Fathers. Through alignments you discern that the Seven Eyes of your Spirit are one with the Seven Eyes of ALhhim, to dwell without shadows in your manifested states.

The evening oylah is for instruction; the morning oylah for observation and fulfillment of the instruction. Following the days labor of evening and morning, the rewards of service are distributed as a denarius—a silver coin of the value of ten asses, meaning a measure of fulfilling their labors (Mat 20:1-16; SYM/Exodus 16:18-21; Psalm 104:28; 1 Corinthians 10:3; Chazun/Revelation 2:17). Each servant receives the same portion as the man gathered from the study of hhadavar/The Word, depicted in the parable of those gathering *mana* in the wilderness: “every soul receives as much as they should eat.” The meaning of the Túwrahh, that they gather morning by morning 4᠙᠑᠑ 4᠙᠑᠑, indicates that one receives through observation to observation—that is—according to progressive observations one receives their portion ᠑᠑᠑᠑ ᠑᠑᠑᠑᠑ ᠑᠑᠑᠑ “when the sun is hot it melts”—upon the opening of the Words by Wisdom the ᠑᠑᠑ man melts in the mouth. As the arúwn/ark opens three measures from the jar of man/᠑᠑᠑ are served. These three portions are those of Wisdom, Understanding and Knowledge. Two measures are of the morning oylah—those of Wisdom and Understanding, and one measure in the midst is of Knowledge from the wood of the prior evening offerings that enlivens the offering. The man is called after the kevesh and the wood of the ALhhim from which the offering originates. e.g. From the offerings of Ayshshur upon the wood of Shamoúnn, the man is ᠑᠑᠑᠑/tsúwts or ᠑᠑᠑᠑/tsbæwæts. The man is transferred from the jar in the arúwn, to the center of the mind, as you pass through the veil, faces to faces with the Aúwv/Father of the Day, to the arúwn.

#### SETTING OF YOUR NUMBERS AS YOU ARE BREATHED INTO BEING

The parts of your offerings are set according to their Numbers of ALhhim. Each part in you is a fruit formed by the Word of ALhhim. When the WORD of your Name opens, then your Numbers, as well as colours, spill out of the Letters of your parts. The Words are Seeds of ALhhim. When Words, as SEED, open then you see what the Words mean, just as, when you see fruit upon a stalk, you then comprehend what is in the Seed that bore it. The Word is The Seed. What is in the DallathDallath Stone of your Name is the sum of your becomings sprouted out of Yeshshi/Jesse. From both sides of the Altar the 12 offspring of the 12 Heads in YæHH are gathered into the House of Laúwi forming the ΔΔ of your Name. The bonds/covenants of the DæúwD/David, the morning star, and Laúwi, the Fire within the Body.Night, are as the mornings and evenings of the sides of Light breaking forth from the altar (Yirmeyahu 33:20-21, YechúwzeqAL 44:30, 2 ShmúwAL 23:5). The Stone of DæuwD and the House of Laúwi embody the mornings and evenings of ALhhim. The Light in the SeedWord runneth as the Zebúwlan offerings are pulsed out of BeniyMaN, whereby the saying: the Word gives Light (Tehillah 119:130). The Word runs through the corridor of Red Fires via the blood of the your Name being let—appointed/dedicated to carry the Word of your Name. The Kuwáhnim of AmariYaH and AchiyTuv declare the collective goodness store in your Seed. Who can tell what is in a Seed until you see the entire process of the branch producing the fruit from which it comes? Through developing the 12 fruit upon your 12 branches you create bodies in which your Numbers pulsate. The parts of your Spirit—referred to as Soul are means for you to house and develop your Numbers through which you know—enter into your Immortal Name. Your Spirit comes to beat with the Same Breath Pulse as the Fathers that bear you and call you by Name. Upon the day you are begotten on the altars of the Fathers, you are Breathed upon which activates the Numbers in your Seed. From your Invisible Numbers your visible parts appear. The cultivation of your Numbers determines your states of residences (MeshnehTúwrahh/Devarim 32:08). Through developing your parts of Chækúwmah, your Numbers of Wisdom, as the inherent pattern of your regulatory members, eyes, glans, and lungs comes to beat with the same pulse as the Heads of Wisdom—those of Yahúdah, RAúwaben, Aparryim and Dan. Your parts of Understanding beat with the pulse of Bayinah according to the Numbers in the Heads of Yishshakkar, Shamoúnn, Maneshayh, and Ayshshur. Your parts of Knowledge pulse with your Numbers of Doot in concert with the Heads of Zebúwlan, Gad, BeniyMaN and Nephethli (ChameshHhaPekudim/Num 1:1-18). According to the Numbers in the Heads, your offerings beat with the same heart and mind as the Heads whereby you, as Offspring, are One with your Fathers.

What becomes visible is a result of speaking your Name in Faith—with the inherent Invisible Realites/Substance of your Numbers. When your parts are activated in the waters they carry the composite Values of the prior offering as a foundation for ascension. As the waters run through the ashes of the previous offering, the Numbers in the ashes are carried into the kaiyúwer/laver.

Your Values in the waters and in your parts intertwine with fortitude to expand. The Numbers in the waters are the same as those in the wood; together they uphold your parts submitted in the kaiyúwer basin for ascensions. The Numbers carry the Glories of the Aúvim/Fathers, whereby no flesh exceeds the glory of their foundational Faces (Yeshoyahu/Is 29:16). The glory is the weight of measurable Light from your dwellings states of Laúwi and the Houses of YishARAL. The setting of the Numbers and their activations are degrees of Glory through which your members carry the glory of the Aúvim in your hands, feet, heads, and twelve houses. As your Numbers are “pure/whole/entire” in your parts, your parts are immortal. The sum of your sides of Shayin and Oyin is the Body of your NeúwNSeed in which your Name resides, whereby you are called “Yahushúo Bann Neúwn.” The Numbers of your Stone of DæúwD are set in your houses. The work of your houses are thereby measurable with rites of expansions of Avrehhem. Your Numbers increase daily through Thoughts of ALhhim enacted into deeds of ascension whereby there are no signs of violations to your Name.

#### THE SHAVBET/SABBATH OFFERINGS

Your meek paired members prepare a place for your Name and its dwellings to be Seven. Through your 6:6 days of meekness, evenings and mornings, you enter into the complete works from your sides of Light, the left of Bayinah and the right of Chækúwmah. e.g. On the 22nd day of the month, the unified meek ones are Aharúwan of 22 and Aharúwan of 7, the span of 15:15. Why are Faces of YæHH known as the Meek? In humility one to another, they serve in part to be whole, whereby they are Meek to abide as One. Through entering into the world with your parts, your works of Light unfold to compose your perfection. The two sides of your meekness are verified by your parts dwelling together in one fold/garment. The humility of your twelve gregarious members are called, “lambs.” In being disposed to abide as one, you are known as Lambs of ALhhim—the Bayit House of your Mother in which you abide for seven days in two sides of Light. The perfections of your Name dwell in your sides of Light to be seven evenings and seven mornings—14/Neúwn. In the House of the NeúwnALhhim you and your members camp from shabbet to shabbet within 13 rotations of Bayinah (4x13are52, the same are 10—5x2).

#### THE INTERVALS OF LAMMÆD—THE MONTHS AND THE YEARS

The 30 days of the 12 months are according to the patterns of Lammæd: 12/ℓ in 12/ℓ. The offerings of each month are an unfoldment of a year. i.e. The summations of the Lights for one year are housed in each of the 12 Houses. The days of Maneshayh in one year are unto the days of Maneshayh in a sequel year. As a House comes to the altars in their month, they draw out the Words which Lammæd has stored in them during the days of their year. Each house is like a barn. In the month of their offerings one sows their seed and reaps a harvest. What is stored in a house during the year is opened and extended in the days of their offerings whereby a house discovers and grows in all of the goodness of YæHúwaH. A Name rejoices for the goodness of YæHúwaH within them, and those who are in the house of your Name, and those who are neighbors to your dwelling, rejoice with you.

The offerings of a month are in 3 sets of tens, the ten—extension of Wisdom, the ten of Understanding, and the ten of Knowledge. These three tens comprise the 30 days in a month. Within each day are 12 hours. The 12/ℓ hours of a day in the 30/ℓ days of a month are another pattern of ℓ Lammæd in ℓ Lammæd.

The Stars are Words and Names of Knowledge from the Tree of Lives.

One is formed of star dust, as grains of sand, to rise in the heavens as a star as their Light opens.

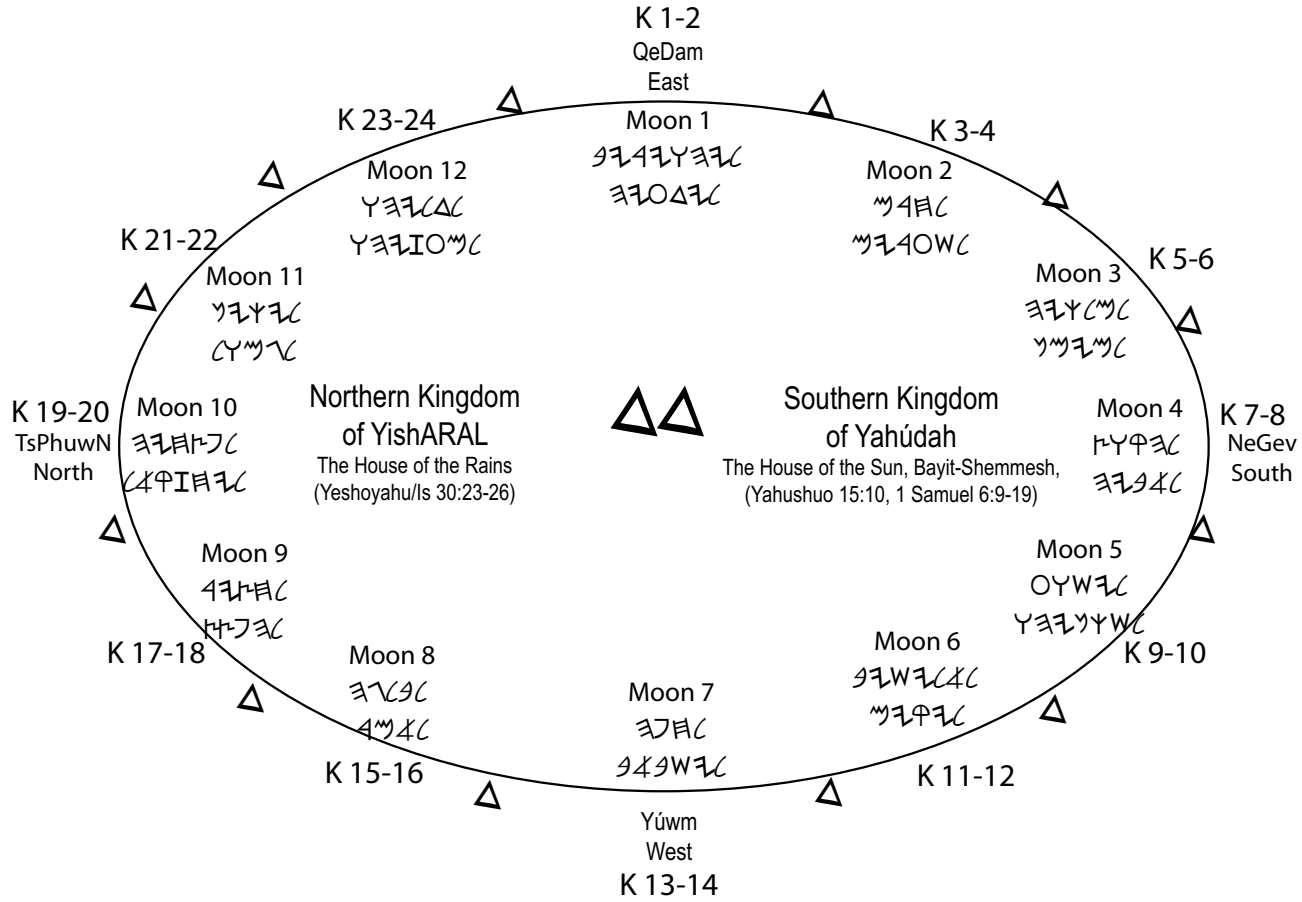
The Spheres are Bodies of Understanding and Wisdom.

The 10 spheres are loops to make the Mishkan tabernacle of stars, as they are spaced in pairs of 180° daily upon the altar, forming two Houses/Rings to make one circle of the wood and oylah.

The Lights of the Days and the Hours are emanations of the Faces of the Aúvim/Fathers of the Day. The Lights of a day, the clouds and positions of the stars, the moons and suns and their degrees are of the Fathers whose Faces shine toward us night and day.

When you lie down your parts for the evening oylah and when you rise up with them for the morning oylah, the Words of shemo/○W contain the sum of your offerings of the heart, the soul and the might/energy to fulfill your appointments with blessings

# 12 PAIRS OF KUWAHNIM AND THEIR MOONS



The 12 Pairs of Lammed-Lammed Names for the Nights and the Days  
To Provide Instructions of Support and Reciprocal Actions

moon	Lammed of Night	Lammed of Day	12 Gates open on Rash Chadash
1	ያኒላኒሃኔላ Yahuyeriv/K1	ያኒዐላኒ YadooYæh/K2	K 1+2 3 of Δ
2	ሞላኔ Ch'rrem/K3	ሞላላዐሠ Shooryim/K4	K 3+4 7 of Δ
3	ኔላሃሪሞ Malakyæhh/K5	ሃሞላሞ Mayemen/K6	K 5+6 11 of Δ
4	ኩሃቀኔ Hequts/K7	ኔላኃላ AviYæh/K8	K 7+8 15 of Δ
5	ዐሃሠላ Yeshúwo/K9	ሃኔላሃሠ ShakanYæhu/K10	K 9+10 19 of Δ
6	ያላሠላ ALyeshyiv/K11	ሞላቀላ Yaqim/K12	K 11+12 23 of Δ
7	ኔላሠ Belgahh/K15	ያላሠላ YashevAV/K14	K 13+14 27 of Δ
8	ኔላሠ Belgahh/K15	ላሞላ Amúwr/K16	K 15+16 31 of Δ
9	ኔላሠ Cheziur/K17	ኩሃኔ Haphutsats/K18	K 17+18 35 of Δ
10	ኔላሠ PættechYæh/K19	ኔላሠ YechúwzeqAL/K20	K 19+20 39 of Δ
11	ሃኒሃኒ Yakin/K21	ሪሞላ Gamul/K22	K 21+22 43 of Δ
12	ሃኔላላ Dulyahu/K223	ሃኔላላ Moúwzyæhu/K24	K 23+24 47 of Δ

(MT/Deut 6:3-9), whereby the Words in your SEED appear in your forehead, hands, and become inscribed in the walls of your skins. The Words of the ALhhim of your FATHERS (MT/Deut 6:3) contain a progression from your heart altar to your soul sanctuary vessels and then to the extremities of your feet/hands to fulfill—carry out the offering, whereby as you are devoted—with the sum of your heart—from the centre core—there is an ascent to the Eyes of the ALhhim in your tree. Challenge yourself inwardly to think that you are WORD BEINGS. What you think determines who you are, what you are becoming, as well as your actions. Your soul of twelve vessels carry the Words in your Seed to be whitened and radiant with the OIL/Anointings.

E.G., the ALhhim speak and there are appearances of vapours, transitory or intransitive. What transpires is a result of your utterances. The written law is secondary to what is spoken, and what is spoken answers to what is Thought, from which comes the thoughts. As far as you can reach now, the Thoughts are emanations of the cohesive bonds of Light Faces—YHH 10=55, conducted through the LETTERS of FIRE.

In pondering examples of Kayin/Cain and Hevel/Abel, sin lies at the door/heart/mouth/opening through what is processed in your core. The heart confirms what is to be enacted; when the Word is spoken at the mouth, it may be cleared as the heart meditation is cleared. One may transgress against themselves inwardly, as to go back to Narrow Places/Metsryim upon making an emergence, as some in YishARAL thought to go backwards—backslides,  
for as one thinks in their soul, so it is; eat and drink, one says unto you, but the heart is not with you. Mishle/Prov 23:7

“As for both kings, their hearts are intent on evil, and they speak lies to each other at the same table; but it does not succeed, for the end is still to come at the appointed time.” DaniAL 11:27

Who is the judge of what is inward or what is outward, as only Dan, who is at the door of the doer, knows the intentions.

Let the words of my mouth and the meditation of my heart be acceptable to Your Faces, YæHúwaH, my Rock and my Redeemer.  
Meditations are based on Numbers;  
Speech is founded on Blessings;  
Dwelling States are according to your Aligned Rings;  
and your Fruit is of the Paradise of OODann—the cultivation of your Garden of Eden.

## An Application/Example of Making an Offering

*e.g.* OFFERING MADE WITH THE WOOD OF GAD AND THE BODY OF NEPHETLI

Arrange the lambs of Soul to be united and rise upon the wood of another. Set the 12 parts of your members according to their pairs. What rises in an ascent becomes the structure/wood for sequential attainments. In that each of your parts are of ALhhim, you are making an offering of ALhhim—thus, your lambs/meeknesses are ALhhim. In designating your members you continue to grow as a tree to bear Crowns of fruit. The offerings/sacrifices are given to enter into the joys of Yæhh whereby all within you continually flows to bear your Faces of Light (I Kayphah/Peter 2:5,9).

In placing the parts of ΔΔ Nephethli upon the Wood of ʏʏ Gad, you designate the 12 parts of your heart through which you gather and designate your members into meditations upon the wood or structure of your Words. The Words of your Name provide the basis or wood/foundation for your meditations to ascend. The parts of your offering are set on the wood and then joined at the four corners—called the horns of the altar—from which the four sides of your house break open with Illumination, whereby your members receive the illuminations of the Lights of Yæhh from their positionings.

In making your offerings your parts are positioned upon the Altar to the Faces emanating in a Day of evening and morning. The Offerings<sub>o</sub>/Soul are specified where the Light of the Faces radiates, as light of moon and sun shines into constellations. Your gifts of Soul are lifted up upon the Pole of The Faces and carried in flight upon the wings of the Nesharim/Eagles whereby you abide above the world. In this order you make your offering:

you set the Wealth of Yahúdah in your heart, on the East Qedam side, through which you meditate upon the goodness within your Words to appear uprightly;

you set the Consciousness of Yishshakkar in your heart according to the Assignment imparted to your Name;

you set the State of your heart, the parts of Zebúwlan, upon the State of your Words unfoldment;

you set your Eyes, parts of RAúwaben, upon the Eyes of the ALhhim in your Words;

you set your Hearing, the parts of Shamóunn, upon the vibrations of the ALhhim of your Words;

you set your Mouth—the speech of the heart—in the cheeks of Gad, to be fruit utterances on your lips; in filling your cheeks there is no room for vain worldly ambitions to dim your Light;\*

you set your heart to expand through parts of Aparityim upon blessings via exposition of your Words;

you set your heart to uphold Words of your Name equipped by the purse supplied daily by Maneshayh;

you set your heart to generate new fruit of Name as you fix parts of Beniyman into the lives of your Words;

you set your heart to discern by the fixing the parts of Dan unto discernments in the equations of your Words;

you set your heart to affirm all that rises from the Sea by placing parts of Ayshshur as the Truth in your origins;

you set your heart to weave thoughts of Light in the Stone ΔΔ of Nephethli as woven strands of the Faces, to be cords of AL/strength in your Words.

As you arrange your parts of the offering to the Wood—Teachings of Light—the offering is supported to be lifted-up. Upon the Body of ALhhim, as your offering, a head appears to gather the radiance of your sides. In forming the Body of ALhhim, your head is renewed daily by receiving Thoughts coming from the Fires and Waters of the Altar. Unto renewing your Head, you receive 4 graces of ALhhim, the grace of Chækúwmah of the Kings; the grace of Bayinah of the Queens, the grace of Oil in the ALhhim, and the grace of instructions from the Hhakuwáhnim, whereby you implement the Lights of the Father, and thereby grow in the graces of Yæhh. With renewed head, you put your hands and feet into the kaiyúwer/laver, whereby your deeds and your feet are ordered by YæHúwaH—from the collective arrangement of your parts on the Altar. You stay mindful of your offering during the hours of the day unto gathering spices—the seasoned thoughts and invigorations of ALhhim whereby you appear to the Faces of the Fathers of the Day at the Table of Faces to partake in discourses of the Bread/Grain Offering and the Drink of Understanding that forms and flows from the offerings. From all ascending in your offerings, you give yourself afresh to come to the sequel ALTar of the Fathers to make a renewed offering appointed by Yæhh; the continual offerings are perpetually in motion as the stars above. The state of your branches from previous offering are laid down upon the altar to uphold their side branches within you. As Soul members give to uplift another; the love of ALhhim flows from one part with-

in you to another, whereby Love bonds are fulfilled and shed abroad in your heart—from your Altar. As love is the bond that holds all in Soul in Unity, you share the same love with your neighbor. Bonds of devotion are in Names to another Collectively—which is the foundation of Faces who abide in all peoples. Understanding sings from your heart to love your neighbor as the same Soul. In this manner you fulfill the Túwrahh/Teachings. Fulfillments of Law are affirmations of belonging to Yæhh in all Soul. All peoples, unified together, comprise the House of YæHúwaH to share in Unity as your members of Soul are devoted wholly to each other.

\* In each offering there is the part of the offering that is of the same house as the wood, whereby compounds of thoughts are multiplied. In this example, parts of Gad in Nepheli are compounded by registering them upon the wood of Gad. For further developments of the offerings see BHM: ChameshHhaPekudim/Numbers 28.

# The Lights of Dawn

## Offerings of Illumination

### OFFERINGS OF HHAKUWÁHNIM/ሥጊ ግጃሃጃ

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

The configuration 03 is rendered from ግጊባብ ChetsiOyin—The halves/3 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/ጎረሃፀ	Yishshakkar/ጎረሃፀ	Yahúdah/ጎረሃፀ	Parts of the Offering
4111 ሃጎጎ Me'ayk 4:4 . . . . .	4111 ሃጎጎ . . . . .	4111 ሃጎጎ . . . . .	Yahúdah ጎረሃፀ
4231 ጎረሃፀ Mev'blah 6:6 . . . . .	4231 ጎረሃፀ . . . . .	4231 ጎረሃፀ . . . . .	Yishshakkar ጎረሃፀ
3522 ጎረሃፀ HaOoat 5:5:5 . . . . .	3522 ጎረሃፀ . . . . .	3522 ጎረሃፀ . . . . .	Zebúwlan ጎረሃፀ
3530 ጎረሃፀ Hha'OL 1:1 . . . . .	3530 ጎረሃፀ . . . . .	3530 ጎረሃፀ . . . . .	RAúwaben ጎረሃፀ
3525 ጎረሃፀ Ha'okeh 1:1 . . . . .	3525 ጎረሃፀ . . . . .	3525 ጎረሃፀ . . . . .	Shamóunn ጎረሃፀ
3595 ጎረሃፀ HaOotseh 5:5:5 . . . . .	3595 ጎረሃፀ . . . . .	3595 ጎረሃፀ . . . . .	Gad ጎረሃፀ
3635 ጎረሃፀ Luho 1:1 . . . . .	3635 ጎረሃፀ . . . . .	3635 ጎረሃፀ . . . . .	Aparryim ጎረሃፀ
3635 ጎረሃፀ Luho 1:1 . . . . .	3635 ጎረሃፀ . . . . .	3635 ጎረሃፀ . . . . .	Maneshayh ጎረሃፀ
3676 ጎረሃፀ Lauou 1:1 . . . . .	3676 ጎረሃፀ . . . . .	3676 ጎረሃፀ . . . . .	Beniyman ጎረሃፀ
4461 ጎረሃፀ Me'de'sia 8:8 . . . . .	4461 ጎረሃፀ . . . . .	4461 ጎረሃፀ . . . . .	Dan ጎረሃፀ
4101 ጎረሃፀ Mi'yeúwa 5:5 . . . . .	4101 ጎረሃፀ . . . . .	4101 ጎረሃፀ . . . . .	Ayshshur ጎረሃፀ
3521 ጎረሃፀ HhaOosh 1:1 . . . . .	3521 ጎረሃፀ . . . . .	3521 ጎረሃፀ . . . . .	Nephetli ጎረሃፀ
45543 ጎረሃፀ Danhameg 7:7	45543 ጎረሃፀ . . . . .	45543 ጎረሃፀ	Sum Values of The Twelve

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

Joining the corners of the offering to fasten the sides together

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

1039 ጎረሃፀ Yulat	1034 ጎረሃፀ Yeled	1034 ጎረሃፀ Yeled . . . . .	Wጎጎ Head
340 ጎረሃፀ Che'úwn 4:4 .22+58+85+175 ጎረሃፀ	. . . . .	.22+58+85+175 ጎረሃፀ	Sum Values of All Grace ጎረሃፀ
3605 ጎረሃፀ Les'sah 9:9 . . . . .	3605 ጎረሃፀ . . . . .	3605 ጎረሃፀ . . . . .	Hands and Feet Laúwi ጎረሃፀ
50527 ጎረሃፀ IYጎጎ Nuh'raz	50522 ጎረሃፀ Xጎጎ Nuhhat	50522 ጎረሃፀ Xጎጎ Nuhhat	.Sum Values of the Offering

The Waters in the Kaiyúwer/laver for the Kuwáhnim offerings for bathing/activating the parts unto their service:

- 46467 ጎረሃፀ Desúwdsaz Waters of Nephetli
- 18157 ጎረሃፀ Ach'sez Waters of Gad
- 17887 ጎረሃፀ Azech'phaz Waters of Aparryim
- 18007 ጎረሃፀ Aych'goz Waters of Maneshayh
- 17298 ጎረሃፀ Azbe'tsé'ach Waters of Beniyman

The Union of the Branches

The United Sticks of Wood for the Fire on the altar are of a member laying down their life for another to ascend. Smoldering of the branches in an oylah, unify the two together as one piece of gold for the menurahh/to carry their combined Light.

6 Heads of Oyin within HhaKuWáhnim: Minds of Oyin

Aparryim-Yahúdah 7746 ᚱᚱᚱᚱ **Ozmúw** 7:7:7, 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.

Maneshayh-Yishshakkar 7866 ᚱᚱᚱᚱ **Oychsu** 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 Maneshayh and Yishshakkar makes a chariot to transport the transparency of Thought. The White Fire pillar of Yishshakkar moves and swirls by the chariot of Maneshayh.

Beniyman-Zebúwlan 7198 ᚱᚱᚱᚱ **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 Beniyman and Zebúwlan fill the lands of Enlightenment, giving the Seed the power to rise unto the head.

Dan-RAúwaben 7991 ᚱᚱᚱᚱ **Otútsa** 7:7, consciousness of communal gatherings at all stages of transformation within the Seed, consciousness of the full extent of Transformations in Arrat 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-Shamoúnn 7626 ᚱᚱᚱᚱ **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 Shamoúnn 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.

Nephetli-Gad 7116 ᚱᚱᚱᚱ **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 Chækúwmah/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 Ten Spaces to the Tree of Lives 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.

10 spaces within 7 Rings are steps unto the Tree of Lives of The Twelve that surround the Tree as hills surround a meadow:

**for Yahúdah:** The Rod of Yahúdah is **610** ᚱᚱᚱᚱ / ᚱᚱᚱᚱ. The Rod is 400+210. The Qúphah-PaúWah: 610 ᚱᚱᚱᚱ Seyo—to determine a structure of the extent of Consciousness whereby Values in Yahúdah are active to express faces of our Thoughts.

*The Unified Measuring Hand of Distribution of Values.* The spaces are 323+182=506 ᚱᚱ.

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

506 ᚱᚱ Naú 6:6, 1012 ᚱᚱ Yeúwal 4:4, 1518 ᚱᚱ Seúwts 9:9, 2024 ᚱᚱᚱᚱ Reked 4:4, 2530 ᚱᚱᚱᚱ Kehal 5:5,

3036 ᚱᚱᚱᚱ Lelúw 3:3:3, 3542 ᚱᚱᚱᚱ Hoomav 4:4, 4048 ᚱᚱᚱᚱ Memech 8:8, 4554 ᚱᚱᚱᚱ Mehned 9:9, 5060 ᚱᚱᚱᚱ Neúwyi 5:5

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

*The Rod Elevated/ᚱᚱ.* The spaces are 483+113=596.

596 ᚱᚱᚱᚱ Natúw, 1192 ᚱᚱᚱᚱ Kets'tsev, 1788 ᚱᚱᚱᚱ Pepa'ch, 2384 ᚱᚱᚱᚱ Kegeph'ed, 2980 ᚱᚱᚱᚱ Kutéph,

3576 ᚱᚱᚱᚱ Haoo'ouw, 4172 ᚱᚱᚱᚱ Me'aOov, 4768 ᚱᚱᚱᚱ Mez'se'ch, 5364 ᚱᚱᚱᚱ Neg'saúd, 5960 ᚱᚱᚱᚱ Ne'tú'i.

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

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

**83** ᚱᚱ Paúg, **166** ᚱᚱ Oyu, **249** ᚱᚱᚱᚱ Kedúwt, **332** ᚱᚱᚱᚱ Legav, **415** ᚱᚱᚱᚱ Mah,

**498** ᚱᚱᚱᚱ Matuch, **581** ᚱᚱᚱᚱ Neachúa, **664** ᚱᚱᚱᚱ Saúwd, **747** ᚱᚱᚱᚱ Oddez, **830** ᚱᚱᚱᚱ Pegui.





## The Union of the Branches

The United Sticks of the Wood for the Fire on the altar is as one laying down their life for another to ascend. The smoldering of the branches of the oylah, unified together, form one piece of gold for the menurahh.

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

The Heads of Rayish within HhaALhhim: The Names of the Teachings for all 3 Levels in ALhhim

**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 Arrat. Within the Number are the blessings for its service, which runs from the mouth of Aparryim.

**Maneshayh-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.

**Beniyman-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: 804 *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: 4F4 *Resaúwd* **The Heads of Saúwd/Sod**, mind to structure four faces/sides; to formulate council and deliberations, to manage the harvest

**Nephetli-Gad** 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 TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—  
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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 Lives and the 12 in the centre:

112 7Y Kúwv 224 4X Taúwd 336 Y7C Legúw 448 8Δ7 Medach 560 8Y Nas  
672 7I8 Súwzev 784 480 Oochad 896 Y7C Patu 1008 88 Quach 1120 77Y Kavi (Y=7 x 7)

for **Maneshayh**: The Rod of Maneshayh 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 Lives and the 12 in the centre:

112 7Y Kúwv 224 4X Taúwd 336 Y7C Legúw 448 8Δ7 Medach 560 8Y Nas  
672 7I8 Súwzev 784 480 Oochad 896 Y7C Patu 1008 88 Quach 1120 77Y Kavi

for **Beniyman**: The Rod of Beniyman 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 Lives and the 12 in the centre:

112 7Y Kúwv 224 4X Taúwd 336 Y7C Legúw 448 8Δ7 Medach 560 8Y Nas  
672 7I8 Súwzev 784 480 Oochad 896 Y7C Patu 1008 88 Quach 1120 77Y Kavi

# The Lights of Starlight

## Offerings of Understanding

VALUES WITHIN THE SQUARE OF BAYINAH/ጸገገ

Nephetli/ገርጸገ	Ayshshur/ጸገገ	Dan/ገገ	.....Parts of the Offering
3546/ሃገገ HaOomu 1:1	.3546/ሃገገ	.....3546/ሃገገ	.....Yahúdah/ጸገገገ
3636/ሃርሃር Lulu 9:9	.....3636/ሃርሃር	.....3636/ሃርሃር	.....Yishshakkar/ጸገገገገ
3374/ጸገገ Legode 3:3	.....3374/ጸገገ	.....3374/ጸገገ	.....Zebúwlan/ገርሃገገ
3374/ጸገገ Legode 3:3	.....3374/ጸገገ	.....3374/ጸገገ	.....RAúwaben/ገገገገገ
3374/ጸገገ Legode 3:3	.....3374/ጸገገ	.....3374/ጸገገ	.....Shamóunn/ገገገገገገ
3406/ሃገገ Gemmúw 7:7	.....3406/ሃገገ	.....3406/ሃገገ	.....Gad/ገገ
3415/ቸገገ Ledas 7:7	.....3415/ቸገገ	.....3415/ቸገገ	.....Aparryim/ገገገገገገ
3415/ቸገገ Ledas 7:7	.....3415/ቸገገ	.....3415/ቸገገ	.....Maneshayh/ገገገገገገ
3424/ጸገገ Ledekad 7:7	.....3424/ጸገገ	.....3424/ጸገገ	.....Beniyman/ገገገገገገ
3726/ሃሃገገ Lezeku 9:9	.....3726/ሃሃገገ	.....3726/ሃሃገገ	.....Dan/ገገ
3546/ሃገገ HaOomu 1:1	.3546/ሃገገ	.....3546/ሃገገ	.....Ayshshur/ጸገገ
3374/ጸገገ Legode 3:3	.....3374/ጸገገ	.....3374/ጸገገ	.....Nephetli/ገርጸገ
<hr/>			
41610/ገገገ Doy 8:8	.....41610/ገገገ	.....41610/ገገገ	.....Sum Values of the twelve

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

*Joining the corners of the offering to fasten the sides together*

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

1111/ሃሃ Kúwk	.....1097/ገገገ Yatsez	.....1097/ገገገ Yatsez	.....Rayish/Head
22+58+85+175 ገገገ	.22+58+85+175 ገገገ	.....22+58+85+175 ገገገ	.....Sum Values of All Grace/ገገገ
3406/ሃገገ Gemmúw 7:7	.....3406/ሃገገ	.....3406/ሃገገ	.....Hands and Feet Laúwi/ገርሃር

46467/ገገገገገ	.....46453/ገገገገገገ	.....46453/ገገገገገገገ	.....Sum Values of the Offering
Desúwdsaz	.....Deseúwdneg	.....Deseúwdneg	

The Waters in the Kaiyúwer/laver for the offerings of Bayinah  
for bathing/activating the parts unto their service:

- 50527 ገገገገ Nuhraz Waters of Zebúwlan
- 18509/ገገገገ Achan'nit Waters of RAúwaben
- 18329/ገገገገ Ach'le'vat Waters of Shamóunn
- 18157/ገገገገ Ach'sez Waters of Gad

18509, read as 18/9 50 9, a configuration of The Nine:Nine in the sides of Neúwn, whereby vision is according to the Mind of ALRash.



# The Lights of Sunlight

## Offerings of Wisdom

THE VALUES IN THE SQUARE OF CHÆKÚWMAH/ጸጳሃዳ

Gad/ገገ	Shamoúnn/ሃዐጳሠ	RAúwaben/ጎፅሃፋፋ	...Parts of The Offering
1125/ጸሃሃ/Kukah	1125/ጸሃሃ	1125/ጸሃሃ	Yahúdah/ጸገሃጸገ
1125/ጸሃሃ/Kukah	1125/ጸሃሃ	1125/ጸሃሃ	Yishshakkar/ገሃሠሠገ
1097/ገገ/ጸሃሃ/Ya'tsez	1097/ገገ	1097/ገገ	Zebúwlan/ጎረሃፀፀ
1097/ገገ/ጸሃሃ/Ya'tsez	1097/ገገ	1097/ገገ	RAúwaben/ጎፅሃፋፋ
1097/ገገ/ጸሃሃ/Ya'tsez	1097/ገገ	1097/ገገ	Shamoúnn/ሃዐጳሠ
1111/ሃሃ/Kúwk	1111/ሃሃ	1111/ሃሃ	Gad/ገገ
1111/ሃሃ/Kúwk	1111/ሃሃ	1111/ሃሃ	Aparryim/ሃገገገገገ
1111/ሃሃ/Kúwk	1111/ሃሃ	1111/ሃሃ	Maneshayh/ጸሃሃሃ
1111/ሃሃ/Kúwk	1111/ሃሃ	1111/ሃሃ	Beniyman/ጎገገገገገ
1125/ጸሃሃ/Kukah	1125/ጸሃሃ	1125/ጸሃሃ	Dan/ጎገ
1125/ጸሃሃ/Kukah	1125/ጸሃሃ	1125/ጸሃሃ	Ayshshur/ገሃሃ
1097/ገገ/ጸሃሃ/Ya'tsez	1097/ገገ	1097/ገገ	Nephetli/ገገገገገ
<hr/>			
13332/ፀገገገገ/AL Gullav	13332/ፀገገገገ	13332/ፀገገገገ	Sum Values of The Twelve

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

Joining the corners of the offering to fasten the sides together

Nephetli-Yahúdah	2222/ጸገገገገ/Túwt: unified pairs achieve totality, <i>head to foundation</i>
Gad-Aparryim	2222/ጸገገገገ/Túwt: unified pairs achieve totality, <i>union of the midst</i>
Zebúwlan-RAúwaben	2194/ገገገገገ/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, <i>right side expanse</i>
Beniyman-Dan	2236/ገገገገገ/Tel'laúw: unified thoughts order the state of unity, <i>left side advance, The Taúwah/22 value is the base of Unity.</i>

3374/ገገገገ/Legode	3546/ሃገገገገ/HaOomu	3726/ሃሃገገገ/Lezeku	Rayish/Head
340 ገገገ/Cheúwn	22+58+85+175 ገገገ	22+58+85+175 ገገገ	Sum Values of All Grace/ገገገ
1111/ሃሃ/Kúwk	1111/ሃሃ	1111/ሃሃ	Hands and Feet Laúwi/ገገገገገ
<hr/>			
18157/ገገገገገገ	18329/ፀገገገገገገ	18509/ፀገገገገገገ	Sum Values of the Offering
Ach'sez/ገገገገገገ	Ach'le'vat/ፀገገገገገገገ	Achan'nit/ፀገገገገገገገ	Utterances of the sum Values

The Waters in the Kaiyúwer/laver for ChækúwmaH for bathing/activating the parts unto their service:

- 17298 ገገገገገገ Azbe'tsé'ach Waters of Beniyman
- 46453 ገገገገገገ Deseúwdneg Waters of Dan
- 46453 ገገገገገገ Deseúwdneg Waters of Ayshshur
- 46467 ገገገገገገ Desúwdsaz Waters of Nephetli

The Union of the Branches

The United Branches of Wood for the Fire on the altar are laying down their lives for another to ascend. The smoldering of branches in an oylah, unified together, form one piece of gold for the menorahh/lampstand.

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

Aparryim-Yahúdah	2236/ΥΧ/Τελ'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
Maneshayh-Yishshakkar	2236/ΥΧ/Τελ'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
Beniyman-Zebúwlan	2208/ΒΥΘ/Βakúwach: to establish the branches for ascension through the Seeds and the Lands
Dan-RAúwaben	2222/ΧΧ/Τúwt: thoughts of pairs achieve totality through judgements and observations
Ayshshur-Shamóunn	2222/ΧΧ/Τúwt: thoughts of pairs achieve totality through affirmations and hearing
Nephetli-Gad	2208/ΒΥΘ/Βakúwach: to establish the branches for ascension through the paths of Knowledge in Words and meditations

THE TEN STAGES OF ENCOUNTERING ALHHAH HHAALHHIM—  
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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 Lives and the 12 in the centre:

14 נ/Neúwn 28 כ/Κuch 42 מ/Maab 56 י/Na'u 70 ו/Oyin  
84 ד/Paúwd 98 ט/Ts'ach 112 ש/Kúwv 126 ל/Leúw 140 ז/Neúwni

for **Shamóunn**: The Rod of Shamóunn 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 Lives and the 12 in the centre:

14 נ/Neúwn 28 כ/Κuch 42 מ/Maab 56 י/Na'u 70 ו/Oyin  
84 ד/Paúwd 98 ט/Ts'ach 112 ש/Kúwv 126 ל/Leúw 140 ז/Neúwni

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 Lives and the 12 in the centre:

28 כ/Κuch 56 י/Na'u 84 ד/Paúwd 112 ש/Kúwv 140 מ/Aúwm  
168 ו/Oach 196 ז/Tsu'uw 224 ח/Túwd 252 ק/Kehhev 280 ר/Kuachi

# *The Laws / Teachings of the Oylah-Ascensions*

## *The Call into Enlightenment*

And one calls/reads, proclaims through the strands of AL 𐌆𐌵 𐌵𐌹𐌸𐌹𐌺 1  
that make-up, the Faces of Yæhh as they are drawn out of the lamb, appear through meekness; 𐌶𐌿𐌺  
with a declaration, to speak of YæHúwaH ALiuw—of the Collective unifying strands of AL 𐌶𐌹𐌺𐌵𐌹𐌸𐌹𐌺 𐌶𐌹𐌸𐌹𐌺  
affirming the organization of Light within your Seed from which your body is spun,  
as a result, you formulate a Tent of Congregating—a tabernacle of evidence/bearing testimony 𐌵𐌹𐌸𐌹𐌺 𐌵𐌹𐌸𐌹𐌺  
for a saying/meditation/contemplation. :𐌶𐌹𐌺𐌵

Voice of Yishshakkar within your soul prompts you to approach Enlightenment—to read and thus call forth what is within your assembly of body fibers to make ascensions. The purpose in a seed rouses its strands to rise and bear its faces. Through drawing out what is in your Seed, you activate your cords of strength to fulfill your Name. To rejoice, Zebulun, goes out to sea—your flame enters into revelations as your SeedName enters into your mother’s womb. To rejoice, Yishshakkar, employs your members by your Numbers, unto their callings, to fulfill the purposes of coming to dwell in tents/skins upon your boney structure. These two Voices in you call forth your consciousness to the mountain to offer aligning sacrifices—to rise unto the Mind that designated your by Name. Whereby your Name feasts on the abundance of the sea/from your habitations in waters, and you acquire profit from the “hidden treasures of the sand” through your labors. The expansion of your Numbers, and the increase of your insights, come by your offerings upon the Mountain of YæHH (MT/Deut 33:18-20). (See BHM SephúwrMaoshahBeRashshith/Genesis 1 for further study details on the oylah offerings.)

The acceptable motives to approach Enlightenment—to rise to the Mountain of YæHH are to hearken to the messages of your Shepherds. What is burning in your flamed Name speaks from the Fire of your Spirit that you fulfill your days of dwelling in bodies of water to find the hidden treasures in your sands. In approaching Enlightenment you are drawing near to the Source of your Light within your SeedName. Other reasons will fail and frustrate you. Your Name is chosen for specific functions in the Collective to be fulfilled by ascensions (A DibreHhayamim/I Chr 16:41). You navigate through the waters by your ships/transport of Zebúwlan that carries your treasures in your Name from port to port—gate to gate—isle to isle as body land mass to body part in your waters. The very awareness of your place in the Collective triggers a response to bend toward the Light as the intelligence inside a plant. As this consciousness rises upon your tongue, the inner light is switched on to direct your steps upon the hills of the Mountain.

Speak through; open-up the course way of the strands of AL Benny (which creates your parts), 𐌶𐌹𐌸𐌹𐌺 𐌵𐌹 𐌶𐌹𐌸𐌹𐌺 2  
in the offspring of YishARAL, 𐌵𐌹 𐌶𐌹𐌸𐌹𐌺  
a composition of your sayings to be of ALhæhem/their sounds—that which are of your strands! 𐌶𐌹𐌸𐌹𐌺 𐌶𐌹𐌸𐌹𐌺  
Adim are branded vessels marked by Numbers to approach/draw near 𐌶𐌹𐌸𐌹𐌺 𐌶𐌹𐌸𐌹𐌺  
according to their branchings, 𐌶𐌹𐌸𐌹𐌺  
to be of a qarban of your midst/interior for the Collective/ YæHúwaH, 𐌶𐌹𐌸𐌹𐌺 𐌶𐌹𐌸𐌹𐌺  
from the behamah—activated by the heat of Chækúwmah, 𐌶𐌹𐌸𐌹𐌺 𐌶𐌹𐌸𐌹𐌺  
from the beqar—observations, and from the flock—transformations of your inner states, 𐌶𐌹𐌸𐌹𐌺 𐌶𐌹𐌸𐌹𐌺  
to compose/arrange your inner network according to the sum of your interior offerings. :𐌶𐌹𐌸𐌹𐌺 𐌶𐌹𐌸𐌹𐌺

APPROACH/DRAW NEAR օլ 497

Approaching Enlightenment is coming to the ALtar, the Heart, which is the platform to rise by your Words. From the Heart of ALhhim you are born, and from your heart your SeedWord is formed and spoken. From the offerings of your heart rises your appearances of Faces and their manifestations. Gates open according to the aligned pairs.

THE HANDS AND FEET

Who may ascend to perform an oylah in the hill/mountain of YæHúwaH? And who is able to stand in the place designated? One who has innocent/blameless/clean hands with purity of heart, to affirm that they have re-thought the lifting up of their soul for vain pursuits, and re-thought the seven consequences of deceiving themselves (Tehillah 24:3-4). In activating your hands/deeds and feet/progressions, designate your fingers and toes according to the interval Numbers of Gershun and Merari in the oylah guide. Your hands are formed by the strands of AL/31, 13 and 18, to bear the Faces of Yaoquv/Jacob and Reshun. What you do conveys the glories of the first-most attributes of Joy. Your feet are formed by the strands of AL/31, 14 and 17, to bear the Faces of ALBayitAL and BaarLeChaiRai which establishes your progressions to cultivate your Lives. The terms, Lives, is plural in the Tongue—chaiyim—as you are an assembly of the LIVES of 28 ALhhim; thus, in you are Trees of Lives—OytsHhaChaiyim, sprouting from your SeedName by the power of the tested paths of ascensions.

IN-Lightenment is coming to the elevations of YæHH, upon the Seven Hills of the Mountain. For further information regarding the Names of the Hills and the Faces upon them, see the publication: YæHH (Yah/Jah), the 15 Fathers of Fire, bethashem.org.

To make an approach you examine your deeds of interior motives and consider the words upon your tongue to be of the Seven Hills, speaking in agreement with the Fire of the Mountain. By the Hands of ALhhim and their Words you have your being and the means to approach. Thus, you are pre-qualified to enter into the elevations.

Enlightenment may be summed in one Name, YæHH, օל, the Hands of Light. From the Works of Light come the Sayings of Light which are affirmations of the Deeds. We often have this backwards, that the Words are first; however, the Words are affirmations of the Strands of Light and their organization of Unified FACES. For further information regarding the Unified Faces, see the publication: MeshnehTúwrah/Devarim/Deuteronomy 33, bethashem.org. There is a solidarity of the Stones from which the meShich appears as the Logo of their Thoughts. As the hands are appointed, the words that you say count/add-up. Through your progressions you continually dedicate your hands and feet to receive and impart, thus, fulfilling the instructions placed in your hands.

Location, location, location is the worth of your real estates. Heart location, body location, and soul location are three areas from which your SpiritName makes ascensions. Locations are based upon Numbers. According to the Numbers of YishARAL/Israel, your lands are made and appointed (MT/Deut 32:8-9). These states include your rings of consciousness and the evolutionary destiny/inheritances of your glory in Yaoquv/Jacob. Four sets of the Numbers of the Kuwahnim, the ALhhim, Bayinah and Chækúwmah are foundations of creations, from which the olem/concealments are formed to be 2:2 compatible states as ALhhim are 2:2.

From Lammed/ל to Lammed/ל, 12:12, night to day and day to night, the Numbers form a body/house, an olem/world of 22 Signs which contain the Sources of the Thoughts of the Kuwahnim/servants of Enlightenment. The 22 Letters have within them the interpretation codes to read what is seen and written. By their organizations amongst each other, they contain progressions/destines based on their calculations. The olem/worlds made are circles within circles; orbits and galaxies are formed upon 4 points, or upon a square/cube to contain paired Faces.

Paired Faces of YæHH compose parts of your anatomy, whereby the sum of Faces are the Body of ALhhim. The formularies of AL are 15 strands of 31, shining in stages of becoming, with the unfoldments of the Faces in you. The strands form the parts of Yahúdah first, to be the depository and regulator of their Numbers. The dwellings of Yahúdah



are held in the joyful free givings of a Name—the sum of the paired faces of ShmuwAL/30 and Yetschaq/1. The labour glands of Yishshakkar are formed by weaving the strands of 2 and 29. The house of Zebúwlan is a dwelling—weavings of Fathers 3 and 28—the Faces of Reshun/the First Appearance of the Light from your origins and Yaoquv/Master of the Jewels. Upon the 12 Houses being formed, you come further inwards to the core of Laúwi, the sum of three parts of YæHH that form the House of YæHúwaH. In going inwards to the bones, to the secret chambers in which the Numbers are stored, you see again the weavings of ShmuwAL/15 and Yetschaq/16 by the Spirit of Understanding. The forms of becoming are synced activations of the Faces in your members. Through 15 strands of AL the glories of the Fathers come to reside in your parts whereby they are transformed into crystals. Computations of the Faces are in agreement/covenant to form their places of residency, unto building a House of their gemstones.

Among the achievements to enter Enlightenment are a focus to save your souls from illusion; not for their own sake, but for the Unified Names' sake. Via examination of your inner holdings, you define your deeds to be of the heart—the Collective centre of the body. Your heart holds the treasures in the olem/worlds of ALhhim. Moreover, you affirm that your soul is greater than anything you could gain in the world. When you attempt to gain the world, making it the goal instead of the interior/qarban/sacrifice of the your Name, it is anarchy to ALhhim.

We belong to a Party of Peoples to affirm the Rights of Spirit—the Breath of all species to occupy a place—a location appointed by Light without being exploited by another. Agendas motivated by imperialism, set out to exploit people as slaves, animals as food, and resources as personal gain, all of which causes social conflicts, wars, sorrow, and corruptions as anarchy to ALhhim. These goals of exploitation are founded upon misinterpretations of sacred writings from which their deeds are justified in their minds, whereby their heart and their deeds become estranged from the Path of the Ancients—the way of the lambs. In becoming to the ALhhim, in whose likeness you are made, you are not a stranger to yourself.

The source of Enlightenment is often viewed or spoken of as “Consciousness.” However, the ALhhim say first there is night and day, which is formed by the double Lammed, the rod and the staff inherent within the Rings of Consciousness. Within a circle are 4 invisible points. These 4 points are the union of 2 Lammedim/℄℄ from which all things appear though the olem/world/Bayit/ᵛ.

Primary utterances of ALhhim and their summations of goodness are YæHHi Aúwer, recorded within BeRashshith of the ALphah scroll (Gen 1:1):

$$\begin{aligned} & \times \uparrow w \downarrow 4 \uparrow \\ & \text{in which are } \times + \uparrow = 24 \\ & w \downarrow 4, 20 + 22 = 24 \\ & \text{and } \uparrow = 5 + 5 \end{aligned}$$

the sum of 58 The Ascensions of Light of Neúwn

The 12 parts of your soulbody are the internal evidence of 12 Heads of Light from which your soul is borne, whereby you are able, Collectively, to aspire, ascend, unto the Crown to which you are called to join and affirm the union of earth to heavens. Your bodies of Light are predestined to put on their Heads. Your body rises to your Heads in shemayim as a plant rises and bears its Light within its head—making a lampstand. When the Light in your Seed is the same Illuminations in your Mind, you are full of Light.

In approaching Enlightenment, you whiten your hands for your progressions by activating your hands and your feet within the basin in your midst. YæHúwaH

formularies of  
 $\times \uparrow w \downarrow 4 \uparrow$  BeRashshith:  
 24  
 42  
 10  
 76 (7x6=42),  
 the double Dallath  $\Delta\Delta$  foundation

24 as 8  
 42 as 8  
 10 as 1  
 17 the Pauwah/ᵛ Sayings of ALhhim



tinually renew your dwellings of mind. You come forth and sacrifice an oylah/ascendant/burnt offering for yourself and an ascendant offering for your peoples/consciousnesses, to create a covering for your dwellings of Enlightenment and for your assembly of consciousness (TK/Wayikra/Lev16:24).

Transformation processes of ma-Shayh are through drawing out the meek nature of your Name. You transfer the garments of Aharúwan/Aaron and put them on ALozAR/Eleazar—your unified offspring/generation of strength who stand ready in your stead. Your dress of the OyinZayin Serpent Body undergoes transformations within your cocoon body. The Aharúwan—your Head of Enlightenment is therefore extended further—being gathered to the unified consciousness to flow into further depths and heights for your Name’s activations (CHP/Bemidbar/Numbers 20:26). Your Names, as offspring of Enlightenment, are appointed to wear garments as Children of Aharúwan as you enter into Their domains (SYM/Ex 28:40-42). What you establish in each oylah becomes a platform for further explorations.

#### CARRYING FORWARD THE ASHES

Gathering the ashes and transferring them to the QEDAM/EAST, is to assemble your progressions in Light of your origins and destinies. The term, ash, 𐤒𐤓𐤁, dashshen, are deposits of grace from the residue of the offerings, through which you grow in measures of grace, sequel ascensions by forming your bodies of fire. Being a residue of the Fire, the deposits contain the Numbers which have been activated in the Fire. In that the offerings are of the Numbers of your Name, the results are compound formularies of your Name. The ashes are gathered from the levels of the Hill from which you have ascended by your Name. From the three levels of each mountain range, and from the three categories of messengers serving thereon, you assemble composite thoughts of the KeRúwvim/cherubim on three elevations of the Hill, the Seraphim from the Fire of the altar at the peak, and the Auphænnim who surround the Father leading to the crown of the Hill. The sparks in the ashes do not go out as they are heaped in the east, providing a continual blaze of Light for your directions. The transfer of ashes from the heart to the throat follows the change of your garments evening and morning. One takes off their garments and put on other garments, and carries the ashes beyond the camp to a clean-whitened place (TK/Wayikra/Lev 6:11).

#### WATERS OF REGENERATIONS

Upon the gathering of the ashes from both sides of the altars, you proceed to strike the Rock to cause waters to flow from the Mountain. The waters flow like a river from your north crowning peak of your head. From the apex of your northern crown, the waters stream, passing through the ashes gathered in the qedam/east, to carry the Numbered Thoughts downwards into your kaiyúwer/pelvic basin. The river of your Life flows from the activation centre of Zebúwlan in your brain—from 𐤒𐤓𐤁𐤒𐤓/Tsidun/Zidon, to regenerate your body chemistries for subsequential ascensions and progressions (SMB/Gn 49:13). The Land of Tsidun is coupled with Tyre/Tsur, your Rock. To this far reaching border, your serpent-flame-body extends from the tip of your crown to the basin of your loins. These regions are called the lands of inheritance of YishARAL, the extent of territories for the flame of your Name to reside—where your Seed is planted.

You do not thirst when you are led through the deserts—amid compilations of your ancient lands for your Word explorations. The Lamb of your Name—maShayh/𐤌𐤓𐤕 brings forth the Waters/𐤒 of the Lamb/𐤌𐤓, begotten from the altars of Shemayim/Names, touches gently the risen seedstone of your Name whereby the waters of your Life flow out of the rock for your soul to drink. The Rock is split—opened, and waters gush forth (Yeshoyahu/Is 48:21). The Rock of your Name is tapped once, to cause the Waters to flow in a unified stream to fill the valleys of your hills unto your oasis/loins. According to Their mercies, by the washings of regenerations of the RæuchHhaQudash (Spirit of Sanctifications), you are revived daily by the perpetual flow of the River of Life in your Name.

#### ARRANGING THE WOOD

Having prepared the altar and the waters in the basin, you now bring forth the wood from the prior offering. What has risen amongst your branches now gives itself for subsequent elevations. Thus, no one has greater love than to give

their lives for another. The branches of your Name are laid down in pairs upon the altar, with Yahúdah and Aparryim, 1 and 7; Yishshakkar and Maneshayh, 2 and 8; Zebúwlan and Beniymán, 3 and 9; RAuwáben and Dan, 4 and 10; Shamoúnn and Ayshshur, 5 and 11; with Gad and Nephethli, 6 and 12. From 8 (7+1) to 18 (6+12) you set your branches in symmetrical patterns to host your Name of Life.

“The fire on your altar is to be kept burning. It does not go out; the kuwáhen/illuminator burns wood on it every morning; and lays out the burnt offering on it, and offers up in smoke the fat portions of your peace offerings (TK/Lev 6:12). As offspring to Tsaduwaq/Zadok—of the motive to be transformed by the Rock that distinguishes you, you are of the affiliations of HhaLaúwi/The Levite who draw near to YæHúwaH to serve to their Faces (YechúwzeQAL/Ezek 40:46).

There the Voice of Joy and expectations when you know your skeletal system, upon which your Name is hung. Yetschaq/Isaac speaks to Avrehhem/Abraham of the unified fathers and says, “Avi—My father!” And respondingly the Voice says, “𐌸𐌹𐌶𐌹𐌸/Hanani—the Light of the NeúwnNeúwn is present and extends to you—my child.” And the child of joy speaks, “Behold, the fire and the wood; where is hæ-Shay/the lamb for the ascension? (SMB/Gn 22:7)” When you behold that your bones/wood have been set in place for your ascensions, Joy fills your mouth to give of yourself as the ALhhim to walk in the Fire of your Name.

#### DESIGNATING THE OFFERING BY YOUR HEADS

You commit your mind to develop through processing what is in your members. Your parts are your fields in which the Numbers and Words of your Name are sown, from which your Mind eats. There are three levels of offerings for your days, months, and years. 1) The behamah—with heat/activations to rise with congruent harmonic parts of Chækúwmah—those who cluster together to be achadd/one, characterized with ozim/strengths, including the baqar/parim/observations of mutuality, and 2) the flocks that assemble pursuing understanding, and 3) the kevashim/meek ones who are focused on the Words of Knowledge. The offerings are composed in your primordial rings of Spirit, whereby your offerings are not of animals or your flesh, but of the Body and Blood of your Spirit, through which the offering is acceptable to the Throne of Grace. By your own blood you pass through the veils, bearing testimony that you have let the blood of ALhhim flow from within your Name. You affirm that your lives of she-mayim of origins have come to the place from which they are called to rise.

The offerings rise from Understandings—inner computations/flocks of Light resonance. The Tsann/flock/inner states/connecting to The Twelve Chambers of Stars/Light 𐌶𐌹𐌸𐌹𐌸 𐌶𐌹𐌸. Your offerings are composed for expansion of spirit and renewal of mind. The offerings are characterized as those of meekness—the kevashim/lambs whereby they are weightless to rise fully. The proud fixes themselves to be blind and weighted down by the gravitational pull to be seen apart from the Collective. The eyes of the humble open to behold their becomings within the Collective. Through meekness within the congregation the avenues of Light are entered by giving yourself wholeheartedly to the Collective. In taking the load-off-of-your shoulders, removing pretensions and worldly fame, you are able to go through the gates to the sheepfold, as appointed for your Name (Metiyæhu 19:24).

#### THE BLOOD

The offerings are slain in the sheep gate—as you have understanding to bring forth your inward congregation to the Dallath of the heart altar. From the loins the blood flows out of your Dallath Stone to infuse the heart with the Blood of your Spirit, thereby consecrating your heart altar to your Spirit. Your offerings are made upon the foundational platform of Chækúwmah, whereby you have the rite of full ascension into the chambers of Understanding and the heights of Knowledge. From the lettering of the blood of your lamb, you commence to create the Faces of Yæhh which are within the lambs of the offerings. (MeshnehTúwrahh/Devarim/Deuteronomy 33, bethashem.org.)

#### ARRANGING THE PAIRS FOR RESULTS AS THE BREAD, DRINK, SPICES

The parts of your soul are arranged on the altar by pairs. As you walk side by side, you step forward with progressions. When two are in agreement the yoke is strong between them, whereby the load is carried forward faces to faces. You acquire your soul for Instructions/ΥΖ, whereby you distinguish your parts by pairs, to receive from both sides of Light. As Father Avrehhem, you appoint your halves/parts opposite each other on the wood to receive full Enlightenment; however, birds as messengers, which come to you rise by the Lives in them through healing formularies of Bayinah and Chækúwmah, complete messages of unified sides of Light. As you set your soul to be healed/made whole on the altar, by pairs, you follow the instructions of messengers/birds, as the double Lammed, undivided, in arranging your joined parts (SMB/Gen 15:10).

#### THE FASTENING TO THE POLE FOR ASCENSION

In joining your parts, side by side, you ready your Name to ascend upon a ladder. In coming to the Mountain, you follow the guidance of Avrehhem who takes the wood for the oylah offering and lays it on Yetschaq/Isaac—the joy of your Spirit to carry whereby it is not heavy. In your hand—the deeds of your Spirit—are fire and a knife/tongue that carries the Words of your mouth. You and your Father, as two, proceed/walk together with one mission (SMB/Gen 22:6-9). One of Avrehhem—for the expansion of In-Lightenment, you build-up your heart as an altar of your Name/מִשְׁבֵּחַ, and arrange the wood on it to bind your offspring of eternal Joy/Yetschaq/Isaac. Upon the teachings of the Ancients, you lay your only begotten Name on the altar, to be elevated by the instructions—the wood. As your body is fastened to your bones by tendons and nerves, so the transmission of the Thoughts from the offering, through Qahhath HhaLaúwi, binds your members to the bone/staff whereby they are not carried away from the Faces and Heads of YæHH. The fastening of your hands and feet to the wood of instructions is necessary to follow-through—to fulfill the ascent upon committing your parts to the Teachings of Túwrahh. As your members are virgins of ALhhim, you follow the meekness that is anti-gravity—the lamb of your offering—wherever it is taken by the attending servant Illuminators, ascending through smoke rings of Fire. In attaining to the elevations of the Mount, the Name of the Father of the day is inscribed with your Name, appearing in your forehead (Chazun/Rev 14:1).

#### THE TENDING OF THE FIRE

Your Spirit keeps attune, to tend the flame upon the altar to achieve interfacing of the kuwahnim who shepherd your soul night and day. As one is of the heart of Avrehhem, you drive away messages of prey that seek to dissuade your Name from your path of ascensions (SMB/Gn 15:11). The ascendant offering remains on the altar hearth throughout the night, till morning; the fire must be kept burning on the altar (TK/Lev 6:9) to fulfill your twelve hours of ascension.

#### GOING BEYOND THE VEILS INTO PARADISE

The assembly of the realms of Light are called paradise—as faces to faces, you encounter the Father of the Day. Passing through the veils of the oylah, which are drawn out by the threads of Light of the offering, you come mouths to mouths to receive the impartations of blessings and teachings of Enlightenment.

Rav Shaul refers to yourself as a drink offering. “Anni”—the will of mind flows as a drink offering [2 Barnava/Tim 4:16]. The mature flow of understanding results from making the oylah—the ascent, which invigorates your heart, the scent of which satisfies your mind and drunk by your spirit. The drink offering is quickly consumed upon the coals of the heart which offers up a fragrant smell as days of your lives emit a full embodied sense of joy and maturity.

Rabbi Shaul admonishes: I urge you, achim/comrades, by mercies of ALhhim, present your corporate self to be a living and devoted sacrifice acceptable to ALhhim. Do not be molded to this age (an appointment period for redemptions through manifestations), but be transformed--transcend--renewing the mind, in order to confirm the will of the ALhhim, what is good, acceptable, and complete.

It is one thing to give, or to make, an offering; it is another to be the offering. Shaul admonishes you to be the offering. Any one drawing near—approaching from amongst the sons of YishARAL is the offering. The qarban/korban literally means, from your interior.

Walk in love, as meShich loves, which gives of itself for your wholeness, an offering and sacrifice to ALhhim as a fragrant offering. You are the offering. You are the full extension of life given without reservation, whereby all within you is fulfilled—to be fully expressed. All near/within you is made whole by your gifts to approach the nearness of ALhhim/The Rings/Eyes of YæHH.

There are three positions to make the transformation. The transcendence is going beyond the confinements or boundaries of your residence, perceptions, mind state to your destinies. You are going beyond the present age, or state, of your development. You transcend unto the state of Oneness. Transcendence may come from the behemah, which means, from desires, or yearnings to confirm all within. You also transcend from observations, which means, investigations, examinations, the bringing of things under control. One also makes a transcendence from the flock—from what you are learning, abiding in class, assembling yourselves together: you draw near unto the Sources of the Light with your offerings for you in the giving posture as the Lights.

Those of the Adim—the Rings of ALhhim are able to be filled with all the goodness in your SeedName. Aspects of your energies draw near to states of Oneness. Drawing out resources from your midst you made an offering—an extension ladder unto YæHúwaH. One who draws out, draws near. Drawing out causes the inner energies to flow. The flowings of your lives are through your sacrifices. One offers up dynamics of ascensions versus keeping gifts confined within the storage of a tent. You are not hindered by fear nor greed as you give freely. As one of the Collective, you give all to the Collective.

Your offerings focus upon performance levels of your members likened unto YæHúwaH—the Collective which fills your tabernacle—the Temple of your Name. On behalf of YæHúwaH—the totality of your lives draws near.

Three levels of performance are considered: from the behemah, meaning, from yearnings to fulfill the energies of the inner one—a state of mind set on fulfilling the energies within. From the Rings of observations—from investigations, states of examinations; knowing the inherent value of each energy, which leads to the control or mastery of each energy and corresponding soul field. And from the flock—from the state of assembly—from being amongst the flocks, which are the effects of combining the energies, through learning, shepherding, and demonstrating your mutual belonging one to another. These three levels are necessary for a full ascension and transformation. You give as you are called within the Collective lives—unto the Names of YæHúwaH, who give you favours to ascend into like company. From your two sides of Light, you form your states of Enlightenment to embody Wisdom, Understanding, and Knowledge.

#### OFFERINGS OF WISDOM

Per your state of manifestation/mother/conditioning, ascension is of your inward parts of 𐤏𐤓𐤕𐤓𐤕 𐤀𐤇𐤐 𐤓𐤕𐤕 𐤔  
morning observations/calculations of the Numbers of Wisdom, 𐤕𐤓𐤕𐤓 𐤓𐤓  
a follow-through on instructions of night;  
a recall complete, without marring/defaming the teaching 𐤓𐤓𐤓𐤓 𐤕𐤓𐤓  
you make your approachments to Enlightenment 𐤏𐤓𐤕𐤓 𐤕𐤓𐤓  
through strands steaming from the portal of your congregation of the season 𐤕𐤓𐤓𐤓 𐤇𐤓𐤕 𐤓𐤓𐤓𐤓  
(stars in shemesh)  
your totality is drawn-in, to approach Chækúwmah, the Fire 𐤏𐤓𐤕 𐤕𐤓𐤓𐤓  
for selective reasoning/purpose of good-will and transformation 𐤏𐤓𐤕𐤓 𐤕𐤓  
to the Faces/expressions of YæHúwaH. 𐤕𐤓𐤓𐤓 𐤕𐤓𐤓𐤓

And you lay/appoint/support your hand as imparted to you in the call, ᚢᚳᚲ ᚢᚾᚹᚹ 4  
 ascending to the head of your soul of the oylah/ascension, ᚿᚺᚺᚿ ᚱᚳᚳ ᚺᚺ  
 and it becomes a transformation—a grace administration for teachings of congruencies ᚢᚺ ᚿᚾᚾᚾᚾ  
 for a covering of your collective rising. :ᚢᚲᚺᚺ ᚳᚾᚾᚺ

According to the Head of the Oylah, a garment is made. A body develops from the seed of a plant as what is in the seed is released. The body of the oylah is attired by the strands of AL streaming from the Head. e.g. The offering of Yishshakkar/Issachar is clothed from extractions of Maneshayh via the Hand and Head of NetanAL Bann TsuOR, and the serving Illuminators of RayishOyin ALhhim, namely SharYæh and Tsaduwq. The blood flows according with the appointments you are given—in your hand. The garment woven is for your assignment, a covering for you to fulfill being sent [Yuwspah/Lk 9:3]. The garment woven by Light is immortal, pure, above the sentient world for your energies to reside, whereby you are not naked. The cloth of your soul transcends generations of embodiments.

You honour your Heads as you give your bodies unto their Teachings. The flame of your tongue, as the wife of ALiaV Bann Chelen, is devoted to speak of light-strands which build-up, through incorporating the light into manifestations (secularizations) without violations (uttering forgiveness to maintain harmony and communications). You take in your hand the Semek to do according to the thought, or the Head ascending from within the spirals of your aligned vertebrae. The more instructions that you receive, the more appears in your hands through which you enter into the City, whereby you are equipped to perform the Illuminations (SYM/Ex 34:20).

Open the cavity/neck/unstop the gate, without hesitation, press to release the flow— ᚹᚾᚾᚾ 5  
 the sum of the offspring of the baqar/observation/follow-through ᚳᚾᚾᚾ ᚾᚾ ᚿᚳᚳ  
 to the Faces of YæHúwaH, ᚿᚾᚾᚾ ᚲᚾᚾᚺ  
 and the Illumination of the offspring of Aharúwan, the kuwahnim come near you ᚾᚾᚾᚾᚾᚾ ᚾᚾᚾᚾ ᚲᚾᚾᚾ  
 ᚢᚾᚾᚾᚾᚾᚾ  
 with the sum of the blood—of the lives that flows from your stones ᚾᚾᚾ ᚿᚳᚳ  
 and they infuse, dash the blood ᚾᚾᚾ ᚿᚳᚳ ᚢᚾᚾᚾᚾᚾ  
 elevating the sacrifice for transformation, conducting the flow in in spirals ᚾᚾᚾᚾᚾ ᚾᚾᚾᚾᚾᚾ ᚺᚺ  
 to affirm the paradigm Dallath/portal of the season of congregating. :ᚳᚺᚾᚾ ᚺᚾᚾ ᚾᚾᚾᚾ ᚳᚾᚾᚾ

Your garments are created by the application of your blood, dashed in a swirl of seven rings. The offering activates the Seven Rings of ALhhim through which your garments are woven and you thus appear as their offspring. The vibrations in your spirit enter into soul, forming your crystal age dwelling. The messages of Light stream from the 15 Faces of the Light to the heart portal—from the Dallath in shemayim, to the Dallath within you. Hereby, the means of interacting with inter-galactic Forces is through alignment of your heart to be as theirs.

Through drawing near to Enlightenment, the 21 kuwahnim/serving illuminators of HhaALhhim, with the monthly pairs of Kuwahnim of Lammed Lammed, appear to your faces. According to the offering, offspring of Enlightenment come, both in Name and in thought from the MemalkutKuwáhim/the kingdom of serving illuminators (priests). These Names determine the flow of your blood whereby it streams into the opening spirals of their hearts.





The Serving Illuminators of The Arúwn/The Ark, States of Enlightenment  
ALphahDibreHhayamim/I Chron 16:4-6

The 7 Serving Illuminators of The Seven Eyes of ALhhim  
ALphahDibreHhayamim/I Chron 16:37-42

The Kuwáhnim of ZayinALphah-ÚWahBayit 𐤆𐤍𐤅 Asaph

The Kuwáhnim of HhúwaGammal-DallathDallath 𐤇𐤃𐤃𐤃𐤃𐤃 OvadAdim of 68, a formulary of  
of the Rock of DallathDallath:  $\Delta \Upsilon \Delta = 14 \times 4 = 56$  + their begotten of  $\Delta$  to be 60, plus the 8 of Hhúwa-Gammal

The Kuwáhnim of NeúwnChayit-MæyimTæyth 𐤍𐤏𐤍𐤏𐤍𐤏 BenYedyithun (12:12)

The Kuwáhnim of LammedYeúwd-KephúwKephúw 𐤋𐤍𐤍 Chusahh

The Kuwáhnim of ShayinSemek-RayishOyin 𐤑𐤏𐤏 Tsaduwq

The Kuwáhnim of QuaphPaúwah-TsæddaTsædda 𐤒𐤓𐤓 Himman

The Kuwáhnim of ARiAL 𐤏𐤏𐤏 Yedduthun (15:15)

The dwelling states of your Name are vapours of Breath—assemblies of waters, sustained for the purposes of providing faces for your Words. The states are determined by your interactions with the offspring of Aharúwan. Your dwelling states are by the blood in your SeedName as it enters into waters. The properties of the Seed swirl in the waters to form a state according to the patterns in your Name. The blood flowing within a garment activates and engages your Numbers in transformation processes [SMB/Gen 9.4-5; Yeshayahu/Is 1:11,15; SYM/Ex 20:13; SMB/Gen 1:29; Gal 5:19-21]. Though the waters are of the Light also, being distillations of the Fire, they remain as a vapor to embody the Fire and its Words whereby the weight of glories are seen through them. Your SpiritName 𐤇𐤓 is Fire+Water, whereby your dwellings are warm-bodied waters. The moisture gives details of your Breath to behold your crystal-stone patterns. Though the waters are distilled by the presence of the Fiery Spirit residing in them, the vapors are ever with the Spirit whereby the Spirit manifest itself according to the unfoldment of its Words. The Waters 𐤇 are eternally bonded to the Fire/W of your Name, for from the Fire, the Waters drip to run. The Waters of your body belong to the Fire of your Name as a faithful companion of Name 𐤇𐤓. Through the union of waters, Names enter into forms which honour the cohabiting spirits. According to the progressions and states of the thoughts of a Name you are bonded to another as the waters are joined [1 Corinthians 6:16; SMB 2:23].

According to the Fires of a Name, a body ages/matures as fruit to house the lights of shemayim. Your SeedName capsule is cultivated through your embodiments, as a stalk generates a new generation from branching. Your Mind is always at liberté to enter into new vistas of Light and expression upon its daily transformations. The forming of your LogoWord capsule is through giving what you have in the oylut, thereby expanding your interior resources. Through faithfulness to maintain consecrations of your waters to the Flame of your Tongue, you fan forth your Spirit as a Crown of Lives.

The vapors congregate as layers of tissues. Your body of ALhhim, thus of health and vitality, are harmonic rings filled with messages of congruency. Though vapors change day by day; the Word base within the vapors do not change as they are of your Numbers. According to the Glory of your Name so is your state of residence, whereby you are changed from one glory unto another.

Through the Fires of the Oylut, that which is in a Word is opened whereby the Mind becomes radiant with the Thoughts of the ALhhim. Each Thought of Light is according to the clusters of Numbers within the Words which fuel a thought as the bones fuel the body. The words of your Name are formed from the four sides of Light whereby your members, set on four sides do not stumble as they walk in the Light of your Name. The words of your Name bear the glory in your seed. As the Thoughts in the Seed are spoken, the treasures hidden are revealed. That which is in Nephethli is drawn out by the ladle of the tongue.

The swirling of your blood into the waters brings forth new generations. When the Life of the Light flows into the waters, The Bread of the Fathers appears from shemayim. In like manner, a child is formed in the waters of the womb; the bread is made in the pot. Seed sown turns the waters to blood, thereby forming a manifestation—an uprising from the water. The lump rising is called the offspring of the offering—the bread/manchaih. The blood flows from your loins—at the door-entrée to the meeting place of sacred counsel of your Twelve. The drink of the vine and the bread of the Seed are formed by the blood of the Seed in the water, whereby in partaking you have the Life of the Father in the Seed and the body of the Son within you. In coming to the Table, you are fed with the body/bread and the blood/understanding to abide in the Light of the Faces.

As you speak from your 12 Houses you speak as a whole person. You speak to others the truth through which there is equality and mutuality in the House of YæHúwaH. In that you regard all others as Light, you have fellowship and your communications are of the Light.

Your SeedName is Light and nothing but Light. Even your body form is Light, deposits of Illuminations, whereby your Light makes itself a dwelling state. Can one sort out the rays of Light, as to which rays are of the 70 Names and those which are appointed to compose your twelve bodies to house your 70 Names? In that all things are made of Light, all things are honored according to their level of glory. Light forms compounds called elements. Light spirals to spin a dwelling state called spheres/bodies. Your body is a composite of spheres of stars whereby the Light of other stars communicate with you, and you with them. Your Light forms are jewels/crystals of your Names. Compounds are of Bavel, from which comes nations created to house your light; hence, what war do you create with them? The spirals of the Light are of Cush from which comes States of Illumination. Your stone-jewels come from the fruit of Lammed as Offspring of ALhhim. The composite rays of Light are fashioned into a vessel to house your Fruit of the Tree of Lives, through which thoughts of compounds and spirals are emitted. When all in YourSeed are gathered as one, then the nations of Metsryim/Egypt, the states of Ayshshur/Assyria, and the Offspring of YishARAL/Israel abide as one in YæHúwaH. In the oylah, your LogoName is given to the heart for creating a dominion of Light of forms, states, and peoples in shaluwm shaluwm, peace within and without [Tehillah/Ps 148].

The configurations of Numbers rise in a spiral of your Fire through which you are connected with all spiraling galaxies. You enter into the Enlightenment from which you have come! The harmony of your Numbers yields the sweetness of your Thoughts. Your 30 core Numbers in your Name are arranged one to another upon the altar to compute the Thoughts of ALhhim, as clouds of vapours rising from your collective body of Numbers.

THE ARRANGEMENTS OF MUTUAL PAIRED NUMBERS WITHIN YOUR PARTS:

610 to 80—68100, 86010; The Semek/60 structure forming/10 the Faces/80 of the Aúvim. Yahúdah and Aparryim.

730 to 80—78300, 87030; The Perfections of the Stone rise through Fire in your seven rings. Yishshakkar and Maneshayh.

21 to 85—2815, 8251; The State of congruent pairs bears the 28 ALhhim of YæHH/15. Zebúwan and Beniyman.

8 to 360—8360, 3860; Elevations of Aharúwan give rise to Consciousness in three Rings of Semek which the Fire habitats. RAuwáben and Dan.

8 to 180—8180, 1880; Elevations of Lives into Sayings. Shamuúnn and Ayshshur.

22 to 8—282, 822; The sum of pairs bears Perpetual Movements and their Elevations, the spinning of Taúweh/X. Gad and Nephetti.

Through these calculations, your thoughts are spun upon the warp and the woof as your members are woven by the strands of AL in the wood. The sets of joined Numbers are intervals of thoughts that create and sustain the soul. The intervals within the fingers are seven to perform the words of solidarity as pairs; intervals between the toes are eight that affect ascensions with directions. Your intervals within your soulbodies affect capacities of your member; e.g. how far you see, what you hear, etc. Intervals of your 30 Numbers in your Name are spaces in which







OFFERINGS OF KNOWLEDGE

And on conditions/formulations of the Mother to make apparent the Man/Bread/Child ימ מלך 14  
to lift up the Head as winged beings which carry you beyond the ascension of an oylah אלו גלגל  
of your inner assembly for the Collective—YæHúwaH; אפרקל יגלגל  
with your approachment to the Bread/MAN of that which is cultivated in an epoch מלך אפרקל יגלגל  
or from the MAN, the Bread of inscriptions to be decoded ימ יגלגל  
within formulations/generation of peaceful ions of Yuwan, as a gathering of subatomic particles אפרקל אפרקל  
a totality, sum of the inner collective state :יגלגל אפרקל

The oylut are dependent upon “Mother” from which the seed is formed to be harvested. Through a transference process of what is gathered for Wisdom, Understanding, and Knowledge, your seed is drawn out for its expansion, creating a body of the ashah/fiery embodiment for the seed to be fully expressed in the Light of the Fathers. The three offering types are formulations of the Lights of suns, moon, and stars—the Mother states of YæHH—through which the Bread of shemayim—of the Queens of the Heavens comes down amongst you (Metiayæhu/Matt 11:11). The Mother who determines your state of development is Yerushelyim, the Mother of all. Within her is the altar that is approached for the ascensions, whereby you rise to your place of origins. Every offering has three parts which support one another for their full ascension, even as moons, stars, and suns support one another to keep them in their orbits. For the offerings of Wisdom, you rise from the mutual pairs revealed in the south-west; for the offerings of Bayinah, you rise from the central cord of the north, and for the offerings of Knowledge, you rise through compilations in the Seed in the east.

The three levels of oylah revolve one upon another whereby they take their turns in successions to bring forth the three dynamics of a thought through instructions and the Names that embrace them, whereby you are elevated upon the Wood—the teachings. There are three paths in one accord, those of Wisdom, the paths of Understanding, and the Paths of Knowledge for your spirit to fulfill your days.

The parts of the oylah are activated by their Numbers, whereby your parts are allocated spaces, forms, and positions, for that which is without Numbers is yet void and formless until the Spirits of ALhhim move upon the faces of your waters and designate your parts to be dry land in which they sow their Words on fertile soil.

The three houses of Lauwi stand-fast with your Name entering into the olem through your explorations, trials and accomplishments in order that your Name is fulfilled through your journey to cross over the waters of manifestation. In making transitions you are declared with the sound of the trumpet as the Child of ALhhim. For this reason and this reason alone you have become manifested that your Name is declared victorious over death and wanderings as you cross through the waters, flowing with Knowledge in the River YarrDenn/JorDan. At your side is the House of Lauwi: the bones that support and carry you, the nerves that transmit Light impulses to your centres of residence, and the tissues that cover, forgive, love and warm you. In the cloth of your body parts is the ministry of forgiveness of Gershun, to forsake what is behind and to press forward to the Calling of your Name, whereby you carry no sins in your members. Your body covers your soul whereby there is no spot apparent. You are presented and seen as one unified garment of Light as when you are begotten of ALhhim. The composite of your parts speaks to you vibrantly of the bonds of Marri, Qahhath, and Gershun, who are your servants, through veils of tears and peaks of joy through which you see yourself as you are Named from the Mountain of Holiness.

The patterns of the oylah are transferred from the mind of the Kuwáhnim to be drawn out of the lamb—ma-Shayh, whereby what is within your inner parts rises to the elevations from which you are Named. As you make your ascension offerings, you see the pattern above to conform your houses to the Lights of HhaKuwáhnim.

And the Illumination of the kuwahen is approached/brought near ገጻሃጻ ሃገረ ላቀጻሃ 15  
of the strength/strands extracted of the Words which establish ascension of the heart altar, ጸገገግግ ረፋ  
and tongue lashes/snaps the lips upon ቀረጫሃ  
the sum of the heads, to draw off the composite thoughts, ሃገረ ጸፋ ጸፋ  
with smoke, the illumination swirls the extractions of Words, rising with Light, ጸጸገገግግ ጸገጠቀጻሃ  
the illumination smokes in seven spiral, to make a transference from one state to another  
and their blood—life-force within the SeedStone—flows, running out from the Words extracted, ሃገገገ ጸገገገሃ  
an elevation from the rim edge/corona/dome of the extractions of Words to uphold ascension. ጸገገግግ ጸገጠ ረፍ

The sense of the procedure causes the Light to rise fully to your cranium dome, drawing out from the necks of Beniyman unto attaining Illuminations of the serving kuwahen of ALhhim. The messages of stars are transmitted unto you as deposits of Seed, to be extracted, as sets of Words for your illumination and joyful service.

And one draws off the sum/a composite of the stored seed as in a crop canal of the bird ሃጸፋ ጸፋ ጸፋ ጸፋ 16  
with plumage—vibrancy of thoughts displayed to create a covering, wings of the seed; ጸጸገገግግ  
and fling, cause to cast-out the sum of the illumination carried therein; ጸጸፋ ሃገረ ገገገሃ  
in conjunction with the extractions of messages to establish ascension ጸገገግግ ረገፋ  
towards the east/origins, as what is in your Seed composite are messages that lead you to your origins ጸገገገ ጸገጠ  
of the strength/strands being placed with the illuminations of the ashes/grace deposits. ጸገገገ ጸገጠ ጸገጠ ረፋ

What is drawn off is considered for the illumination of your origins, and is to be gathered in the east with the results of an oylah. The rise of seed carries the messages of stars/knowledge which are ladened with fat/measures of grace, as the endosperm/nutritive matter in seed-plant ovules in a seed.

And one discerns to cleave the two sides of its composite, ሃጸፋ ጸፋ 17  
the sides of Bayinah and Chækúwmah from which the Seed forms,  
with their corners, a means to wing/spread out in four directions, ሃገገገ ጸገጠ  
to re-think, maintaining the continuity of the teachings, to be inclusive without division, ጸገጠ ጸገጠ ረፋ  
whereby illumination smokes to penetrate the fabrique being created, ጸገጠ ጸገጠ ሃ  
the sum/extent of the kuwahen/servant illuminator of the Enlightenment ገገገ ሃጸፋ  
of the extractions of Words which establish accensions unto Illuminations, ጸገገግግ ጸገጠ  
an ascendant of the teachings/trees/wood ጸገጠ ጸገጠ ረፍ  
to affirm the ascendant of the Fire, ጸገጠ ረፍ ጸገጠ  
an oylah/mode of the ascensions of Hhúwa/Illuminations, ጸገጠ ጸገጠ  
to be a woman/body of the Seed, unto the extent of creating a house for what is drawn out, ጸገጠ ጸገጠ  
an agreeable consolation for the Consortium Collective Lights of YæHúwaH. ጸገጠ ጸገጠ ጸገጠ ጸገጠ

THE FOUR STATES OF BECOMING — THE FOUR SHEBETUT IN A MOON CYCLE

The power of Túwrahh is understood as even one word can cause a head to turn inwardly. The real evidence of the Mashiyach coming is to live above the world and enter into the Chamber of the Judge. When the Túwrahh opens up in your SEED then you rise from the goyim/nations to live as OMYishARAL—the consciousness of rising up. In considering the power of the Túwrahh, some have said the mæshiyach comes from the gentiles whereby one emerges from foreign thoughts to affirm their Fathers. One may take for granted their Hebrew ID, but not one who has come from the nations, for they know as no other what it means to be a Child of Avrehhem.

The four shebetut/shabbat offerings in a month correspond to the 4 corners of habitations:

1. being sent/descending
2. awakening/ascending
3. perfections/fulfillments
4. testifying/SeedtoSeed, Sealed as the gemstone for the House of YæHúwaH

In whatever state you are abiding, know the Eyes of ALhhim are for you for good.

The shebetut offerings of the 22nd day are the means to complete the works of a House. Such understandings open up new insights how the ALhhim complete their works. For the House of Zebúwlan, the state of residence is completed by the stone offerings of your heart upon the structure of your words. What is in your SEEDNAME comes to abide fully in your branches with an increase in grain. Check out the 22nd day offerings of each of your moons allocated for your 12 houses.

In pointing out the 22nd day offering, the other three shebetut rise with understanding also, whereby you see the works of ALhhim in each of your 12 houses. Your offerings are in agreement with their labours, whereas they work so are your hands dedicated. With verifications of understanding, The single Voice of ALhhim declares, the Son can do nothing of himself, unless it is something he sees the Father doing; for whatever the Father does, these things the Son also does in like manner. The impetus of your actions is through understanding the Works of the Fathers through their ALhhim in your Name—this holy Child.

Day 8 is an affirmation of dwelling as descended/sent. Day 15, the Day of awakening the Light of the Faces of YæHH to arise. Day 22 is the state of the ascension made perfect/complete. The works commenced by being sent with prophecies is fulfilled. From the ALphah/4 to the TauWah/X, all works of ALhhim are made sure. As a Seed, your Name will not return void. Day 29 is the state of being sealed by the ALhhim from both sides your House—with Wisdom and Understanding, the gold and silver that does not corrupt. Note how the offerings of the shabbet in a house correspond to the works of ALhhim to fulfill all in your Name. The offerings of the shabbet complete and also establish, as a foundation, the days in which you are proceeding.

#### MEASURING YOUR OYLUT/ASCENSIONS

How do you measure your ascensions, day by day, moon by moon, year by year? The measurement of a Tree is in its SEED. How high an herb grows is by the configurations of AL—the strands of Light that are within its seed. Through extensions of your oylut you come to see your depth in relation to your height; your length in comparison to your the base of your breadth, your width in relation to your circumference. Periodically, you may see your calculations during your progressions according to your handbreath. When you are given the size of your handbreath, it is relative to your stature. The Stone of your Name of DæuwD expands in the Light Field of your Lands to support uprising of your Name's generations.

In considering measuring your oylut one considers the Faces of YæHH within their Seed which appear fully. In the Faces are the Strands of AL extended through your Name. Each evening and morning oylah produces leaves. The leaves that you bear upon your stalks enable you to receive Light rays into your body members. The measurement of your leafing is determined by the extent of your leafing through which you gain illumination. In coming to receive Wisdom and Understanding you measure how far you have come from your openings. The capacity to receive Light of Wisdom and Understanding determines your measurements in your parts and stature.



We measure distance as to how far one star is to another. Most methods astronomers use to measure distances to stars is called parallax. Distances to the stars, no longer use the AU, or Astronomical Unit; instead a light year is used. A light year is the distance light travels in one year—it is equal to  $9.461 \times 10^{12}$  km.

The Light embodies itself into Words. The LOGO WORD OF YOUR LIGHT IS YOUR NAME! As 64 Core Words of your Name open, the LIGHT in their formularies is released. This is the Light of your Name in which you walk and do not stumble. The Light emitted is your habitation/dwellings. You ascend from your shadow body to dwell in the Light of your Name. How far and to what extent you walk in your Light are measurements of your oylut/acensations through your feet. Through definite ACTIONS of your NAME you see your measurement through your hands/handbreaths. Look at your deeds while you are performing them to measure the affects of what you are performing. Your measurements of habitations are 10:10. Five toes and five fingers of the left side are your Light of Bayinah, and the five toes and five fingers of the right is your Light measurements of Chækúwmah. In the midst of your sides your Name of Knowledge/Knowing yourself in the Fathers and their ALhhim rises upon your vertebrae pole/cross/staff.

As to components of your sanctuary, measurements are provided by the Words of Nevaiim/Prophets. Measurements of the altar are by cubits (a cubit is a cubit and a handbreadth): the bottom is a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span; and this shall be the base of the altar. And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit. And the upper altar is four cubits; and from the hearth upward are four horns/radiance from each quadrant (YechuwzeqAL/Exek 43:13-15). And the altar hearth is twelve cubits long by twelve broad, square in the four sides thereof. And the ledge is fourteen cubits long by fourteen broad in the four sides thereof; and the border about it is half a cubit; and the bottom thereof is a cubit round about; and the (15) steps of ascension therein look toward the east/origins of the Faces.

Though your extensions of the 70 Names in your branches you spin the same sphere as Bayinah. The sum of the Numbers in the 70 Names, and their 2 guides/spies, comprise your habitations in 72/BæyitOyin.

The message of Núwach/Noah rises in the midst of the count of the omar,  
the seven sabbaths in the eight weeks.

The Hands do not spare the ancient world (the bodies/states of the unrighteous), but preserves the messages of Núwach/Noah—a preacher of righteousness/alignments, with seven others, to bring a flood of Knowledge upon the world of the unaligned to rise with ALhhim.

Núwach/Noah, the VOICE of Consolation, preaches for 120 years to develop the Twelve Consciousness (120) to make ascensions from the pits of hell. Those listening enter into a world of peace and alignments of ALhhim. In hell are murderings, strife, lying, false interpretations, wars, illusions, lovers of self, and their kinds/associations. When you hear the VOICE of Consolations/Núwach, you mind your Words and mend your Deeds to come to peace with all species in the earth and shemayim. You are at shaluwm/peace with forms through your governing Names. Your hearts turn upward with the evening and morning offerings. Messages of the ALhhim overcome maneuvers of capitalistic thought; whereby communal societies breed the thoughts of Light to gather the 12 under the wings of the Hen.

There are no grey areas in practice; they are black and white. The Kingdom of Names cannot be compromised:

the unjust	vs	.....	the JUST
war		.....	peace
murderers		.life	honouring/vegan
downtrodden		.....	ascending
self		.....	collective
fragments		.....	whole
cowards		.....	faith
vile		.....	merciful
immoral		.....	faithful
idolatry		.....	unified faces
capitalistic		.....	communal

HELL is where spirits abide in conflicts. Falling into a pit is due to a gravitational pull away from the Collective, a separate state from th reality of the Body of ShmúwAL—The House of Names in shemayim/the heavens. Salvation rises from the graves in which you descend through the priority of the Name you are given that reigns.

YechúwzeQAL/Ezekiel 26:20

Then I bring you down with those who go down to the pit, to the people of long ago. I will make you dwell in the earth below, as in ancient ruins, with those who go down to the pit, and you do not return or take your place in the land of the living.

ALphahKayphah/1 Peter 3:20

To those who were disobedient long ago when ALhhim waits patiently in the days of Núwach while the ark is being built. A small Number of people/consciousness, eight in all, are saved by their power of ascension through waters; your 12 rise with your Name. You leave all behind to free yourself from chains of the gravitational pull that causes your faces to be seen apart from another. Those who rise are 4 faced as the Rock from which you are Named. Selfish ambitions to save your own soul, and not giving all for the Collective keeps one in chains.

## THE PRIMORDIAL AÚVIM OF THE ASCENSIONS

Codes in the DNA flow through three constructs of Five by which a House of Name is designated to appear as the Force of Three connects to its origins of Five in a SeedLOGO.

“The five prime and three prime strands in the DNA are illustrated in the 5 groups of Faces connected to 3 levels of Light. The DNA strands indicate the carbon—what is to appear as NumberFaces in the backbone of the spiral, known as Ayithamar around with the Spirals of Ascension spin. The 5' prime group attaches to its Strand and the 3' Prime Group. This asymmetry gives a DNA strand ‘direction’.”

### FROM THE NORTH TO WHICH THE WEST RETURNS

For Branches in Beniyman: Aúwv Reshun, Aúwv ShmúwAL, and Aúwv Yaoquv. The PRIMARY energy of Reshun flows to assemble a Seed; the OIL in the Seed of ShmúwAL is essential to unfold and ascend; and the combined FACES of Yaoquv carry the glories of the Faces to radiate within the houses drawn forth in Seed. Upon this tripart bond, the Faces of GerenHhaAuwerneh and Aharúwan commit to give birth and bring forth all in Seed/The Logo. Geren/Araunah is the Father of the Heart of Ascensions through which illusions are broken to see inner realities of the Light of Aharúwan.

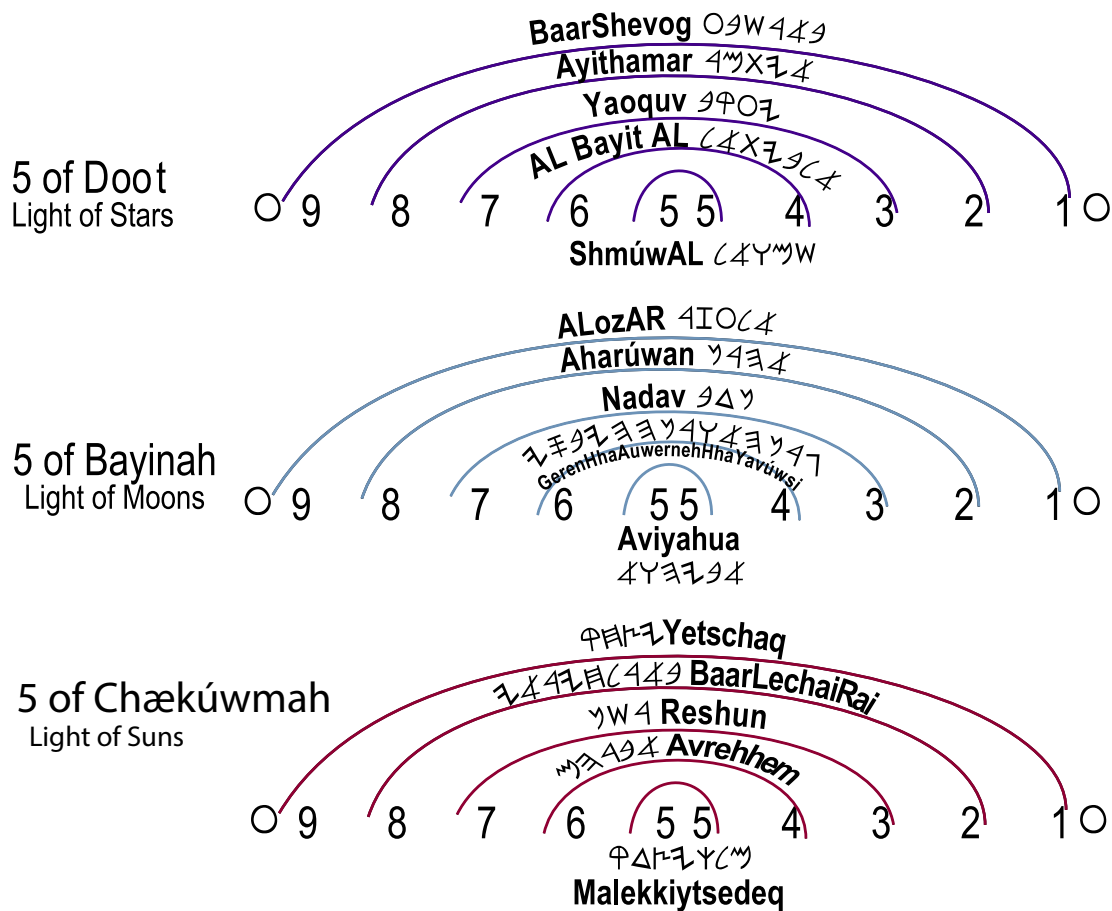
For Branches in MANeshayh: Aúwv Reshun, Aúwv ALBayitAL, and Aúwv Yaoquv. The PRIMARY energy of Reshun flows for a branch to appear and fully develop through faculties of the gonads; the compounds of ALBayitAL provide what is necessary for transformations of residences to occur; and the combined FACES of Yaoquv carry the glories of the Faces to form the Stones of a House. Upon this tripart bond, the Faces of NadævNadæv freely give the daily supply of Bread which are casts upon the waters of Breaths.

For Branches in Aparryim: Aúwv Reshun, Aúwv ALBayitAL, and Aúwv Yaoquv. The PRIMARY energy of Reshun flows for Fruit to appear; the compounds of ALBayitAL provide what is necessary for sowing of Seed to take-up residence; and the combined FACES of Yaoquv carry the glories of the Faces to establish a Name. Upon this tripart bond, the Faces of Aharúwan and GerenHhaAuwerneh secure the path of the Seed and its transitions to be sown by the Head of the Serpent. The SeedLight sown contains the Faces that secure its growth until the days of its harvest when the chaff breaks away by the Faces of Geren to be burnt, and the grains of Aharúwan are gathered upon entering into the Yevúwsi/Jebusite inheritance. The Determinism in Seed takes-up a residency of Being to cultivate its Freedom as Predestined, ForeKnown, to Ascend with Crowns of Glories.

### IN THE SOUTH FROM THE EAST

For Branches in Gad: Aúwv Reshun, Aúwv Aharúwan, and Aúwv Aviyahua. The PRIMARY energy of Reshun flows to generate Words of Breaths/utterances of speech; the Light of Aharúwan is essential to speak with Wisdom Understanding and Knowledge; and the Breaths of Aviyahua empower the Words as utterances of their Fire and Water origins that generates States of Becoming. This tripart bond is an agreement of five as the Wisdom Faces of ALozar and the Side of Understanding in Aviyahua agree with the foundations of three to ascend.

For Branches in Shamoúnn: Aúwv Reshun, Aúwv Malekkiytsedeq, and Aúwv ABrehhem. The PRIMARY energy of Reshun flows to coil chambers of sounds; the Light of Malekkiytsedeq establishes agreement between the INvisible and Visible; and the Seed of ABrehhem provides the codes of utterances to spiral forth in the coclea. With the Side of Wisdom in Malekkiytsedeq and the Understanding Side in BaarShevoo, the ears of the Mounts of Gerrzim and Oiyvel/Ebal rise to hear blessings and their curses of liberties from their wells of seven.



For Branches in RAuwáben: Aúwv Reshun, Aúwv BaarLeChaiRai, and Aúwv Yetschaq. The PRIMARY energy of Reshun flows as the Light in Seed generates optics to see manifested realities; the sustaining wells of BaarLeChaiRai continue to bring up visions from the depths; and the Faces of Yetschaq spark the eyes with joy through discoveries, the primary role of sight: To Behold. With the Side of Wisdom in ABrehhem and the Understanding Side in Ayithamar, the eyes are spun as spirals with sustaining focal points as rods. The Faces of Ayithamar provide the strength to carry the full spectrum of many visions. Connecting to their three cords of might, the two Faces of ABrehhem's Wisdom is joined to the Understanding/Upholding Staff in Ayithamar to spin the Single Eye of complete illumination.

THE EAST OF THE NORTH

For Branches in Zebúwlan: Aúwv Reshun, Aúwv Aharúwan, and Aúwv Ayithamar. The PRIMARY energy of Reshun flows to bear a Vine, a Serpent Divine; the Light of Aharúwan is essential to fuse the sides of North and South to maintain the energies with simpatico; and the Faces of Ayithamar provide the strength to carry the weight of Stones. With these three the two Faces of the Right Side of Reshun and the left side of Yaoquv fuse to be the prophet of Ages through which all given/received is carried with honour.

For Branches in Yishshakkar: Aúwv Reshun, Aúwv Malekkiytsedeq, and Aúwv ABrehhem. The PRIMARY energy of Reshun flows the Mission of Names; the Alignment of Malekkiytsedeq is essential to appropriate resources of dark and light; and the Faces of ABrehhem provide the connections with all nations/processes of being for the mission to be fulfilled amongst The Collective. The paired Faces of BaarLeChaiRai and ALBayitAL fuse as glans of the endocrine to carry the objectives of a Mission in The Collective, as to the place to which Breaths belong, and to sustain its full radiance of Faces through its deeds.

For Branches in Yehúdah: Aúwv Reshun, Aúwv NaDæv, and Aúwv Yetschaq. The PRIMARY energy of Reshun flows with Codes to bear uprightly the wealth in the Breaths; the full perpetual free givings of NaDæv are essential to supply the purse of Being; and the Faces of Yetschaq emit joys as true/verifiable riches are treasured. Paired Faces of ShmúwAL and Yetschaq fuse to oversee all passing through its dwellings, in faculties of the liver and kidneys, to secure and manage deposits of silver and gold from whose sides pour forth the Oil of Gladness upon its crowns.

#### THE NORTH FROM WHICH THE WINDS BLOW AND RETURN

For Branches in Nephethi: Aúwv Reshun, Aúwv GerenHhaAuwernehHhaYavúwsi, and Aúwv ABrehhem weave the cord of strength. The PRIMARY energy of Reshun flows as blood of transmissions of the Breaths; the Heart of Geren is essential to appropriate the giving of blood for performance of faculties; and the Faces of ABrehhem provide the circulation of blood to elevate the Words of the Heart to its Thrones. The paired Faces of the right side of Ayithamar and the undercurrents of ABrehhem carry all peoples to the City of DuwD/David, the habitations of aligned Breaths, affirming their places of inheritance, with their polished Gemstones.

For Branches in Ayshshur: Aúwv Reshun, Aúwv BaarShevoo, and Aúwv Yetschaq. The PRIMARY energy of Reshun flows with Waters of Revelations; the Wells of BaarShevoo are essential to develop by revealing the nature of Fire in ALhhim through waters; and the Faces of Yetschaq provide the joy to endure transformations. The paired Faces of BaarShevoo and Ayithamar are mirrors of the womb which echo unto elevations of the hills of Shamoúnn/chambers of hearing through which all that enters into baptism are whitened robes.

For Branches in DAN: Aúwv Reshun, Aúwv Aharúwan, and Aúwv NaDæv. The PRIMARY energy of Reshun flows with Winds to carry and uncover the treasures in Names; the Faces of Aharúwan radiate to know what has descended mystically to ascend with Intelligentsia; the Faces of NaDæv enables transfigurations. The paired Faces of AViyahua and ALozAR fuse as chambers of the lungs to sustain and carry the weight of circumspectly evidences. Note: The Faces of ALozAR, the Sixth/ÚWah of the 15, are inherent in the combinations of the Strands of Faces and their illuminations; though not uttered amongst a tripart, they yet abide coherently present.

#### The Seven Tenses—Actions of the Faces of YEHU employed in ascensions

In the Oovri/Hebrew Tongue there are seven “binyanim” בנינים, which translate as “buildings” or “constructs” to utter a thought completely with results to its intended givings. i.e. Planting a Seed culminates in a harvest containing levels of activations—verbal constructs through its Seven Wells of BaarSheboo. In ascending upon the Seven Hills of Fire, and passing through their Waters, Name fully expresses the actions of the Light in their planting. Through extending the Light in your Name, you determine/judge your habitations by your deeds.

The seven Binyanim are actions which 1) establish a foundational plan by designating the Light to reside and freely bring forth an active awareness by which Light breaks forth from within its wrappings, to shine in your Faces—inner actions rising to the surface (pa'al 𐤐𐤀𐤋); 2) based upon what has been written in Seed sustaining activities follow with commitments (referred to as the nephal tense); 3) predestined perpetual actions appear, as the force to emerge, unto mastery Words are spoken (pi'el). The first three actions are of Wisdom. The mid-action, unites what appears with reflexive actions of Understanding. 4) intensive actions from beneath —aligned actions of both sides of Light are combined to put out shoots which expand actions with the Light according to Invisible forces (pu'al); 5) inner activities bring to surface blooms to generated clusters of deeds as heads (hif'il); 6) actions further extend to connect to inner reflective dynamics leading to comprehending Words to Ring the Bell of Truth (huf'al); 7) break out actions rise from within that generates states beyond what is enacted, by which Wisdom appears anew in sequel levels of residence (hitpa'elo).

The seven actions, verb conjugations, of sayings correspond to the Seven Hills of The Faces through which Seed opens and rises into elevations, via oylut/ascension offerings, to bring forth the abundance of its OIL that determines states of residence as oil flows out of Seed to compose habitations. *i.e.* To take-up residence in Metsryim—within awakened states of Goshen, you speak, declaring to be a “CareTaker of your Life-Stock of Soul.” The ascent of Oil rises through the Sea in the Path/Derek of Ascension. Eight portals of Faces open through which Seed OIL slips through the waters to come to the top, by which, as rays of moon and sun dance upon the waves, a Name walks upon the Water. Oil in Seed rising to the Crown is the coming/appearing of the Generation of ALhhim, coined as the messiah. As Name is anointed by the flask of ShmúwAL, at your birth in the House of Yeshshi/Jesse, the Oil rises to the Crown and burns radiantly in its Stones<sub>of</sub>Glory. The flaming of a Name within its Crown represents a lamp pole that is set upon a city—collective settlement of Soul.

*The Gifts  
of  
Grace*

# *The Gifts of Yahúdah*

*Yahúdah draws out of its Mayim-Tayit core the crown of Qiphah-PauWah, whereby Yahúdah rules by Numbers. The sparks of Enlightenment from the manchain/bread of Yahúdah strike the core fabric of Aparryim whereby thoughts of a Name are awakened and distinguished by their Numbers.*

*The Name of Yahúdah is 30. By the Breath of your Numbers you form the Lammæd in your core. In breathing Lammæd for the 12 in Chækiwmah, the 12 in Bayinah, and the 12 in Dagot, you weave 6 pairs of Lammæd as the staff in the core of your Name [12x3 =36—the Unity of Lammæd].  
By Spirits of Lammæd are unified together in one Body ʔʕ.*

*Yahúdah provides the basis of transitions and the formulation of Consciousness as the works of Maneshayh are formed upon the structure of Numbers.*

*Upon the wood of Gad, the Numbers rise within the Words whereby the Words do not fail. The approved combination of Numbers appointed for Expression. Yahúdah upon Aparryim rises to convey the Thoughts and Faces of the Numbers. Via Yahúdah, the Numbers of a Name are set in the Rings of ALhhim to compose a House.*

*The Construct of the Sayings and the Extent of the Sayings are determined by the Numbers of Lammæd. The solidarity of Lammæd transposed to speech creates a Rod of Iron.*

*The crown of transformation is formed as the Numbers of Yahúdah are seated in the diadem of Ayshshur.*

*The Numbers break forth with color and with song in the states in which they reside.*

*The offering of Yahúdah on the wood of Gad is the basis of reading the words by their Numbers. The construct of a word reveals the Numbers within the combined Letters of a Word. The transmutation of the Numbers within a word causes the Words to be living. The Values appear as the Words are spoken whereby the Lights of a Name come forth from its heads. The Words and Numbers are fusion and fission. Fusion is the Words generating Light; fission is the Numbers generating the results which define the transitions of the thoughts into forms/faces.*

*The Numbers of Yahúdah in your Name is the defense system of your House. As thoughts, emotions, internal and external condition are in agreement with the Numbers of a Name, the Numbers support them and cause them to flourish inwardly; however, when the thoughts are contrary to the Numbers, they are warded off by the Numbers as a shield of protection and defense. This is the immune system of a Name.*

*The Numbers determine the Faces ʔ ʕ as the Faces of PauWah are in Qaugh*

*The Rod of Yahúdah—610 is set unto the Faces/80 of Aparryim whereby the 60/ʔ is extended/ʕ to the tenth power to be fully expressed as the Faces/ʕ of the rod formulation of 80—610/ʕʔʕ*

*The woven rod of the strands of Aphrryim and Yahúdah 86010 is the Sayings of Fathers fulfilled.*

*When the offerings of Yahúdah are woven with the offerings of Gad, the Rod is 62120, whereby the 12 appear in the midst of the Fire/21. The 12 and the Fire/21 appear in Semek/60.*

*Numbers support your transformations. They embody the ʔʕ force from the altar through which what is inside the Numbers becomes evident as they are drawn out by the Fire in the Waters: namely through extractions of Breath or taking resident in the waters of the womb. When Aparryim returns to the inner court service, the Numbers are released for the development of your SeedName, whereas prior to the return they are held in temple treasuries.*



## The Numbers of YæHH 𐤀𐤃

𐤀 = 𐤀𐤃 10x5 The Giving of Light through the Mind of Neúwn, the composite thoughts of ALhhim

𐤃 = 𐤀𐤃 The 30/thirty Faces of YæHH 15+15

𐤃𐤃 = 𐤀𐤃 The 12 on the left and right amidst the Faces of YæHH, as the Courses, which structure the paradigms, and the 12 pairs which provide the Bread of BayitLechem

𐤀 = 𐤀𐤃 The unified strands of Light, the Teachings of YæHH in three portions

○ = 𐤀𐤃 The Rings in the Eyes

⊕ = 𐤀𐤃 The positions of the spaces/distances between the 15 Faces to form fulness

⊥ = 𐤀𐤃 Formed by the 7 Eyes/Rings of ALhhim, which are Rings of YæHH



Vertical stance of alignments, Support structure for all words and deeds to hang;  
Distance between two ends of the pole, The Staff upon which 7 Rings form to birth the ALphah 𐤀 a projection of the pole from north to south

𐤀𐤃 = 𐤀𐤃 14010 The Hands of Neúwn as agents of YæHH

𐤀𐤃 deep groanings, an undercurrent of voices of antiquities, rising from the depths of soul, Næmi—the cry of the Numbers in Waters

Intervals of Yahúdah and Aparryim, those of HhaKuwáhnim and HhaALhhim

506	112	618
1012	224	1236
1518	336	1854
2024	448	2472
2530	560	3090
3036	672	3708
3542	784	4296
4048	896	4944
4554	1008	5562
5060	1120	6180

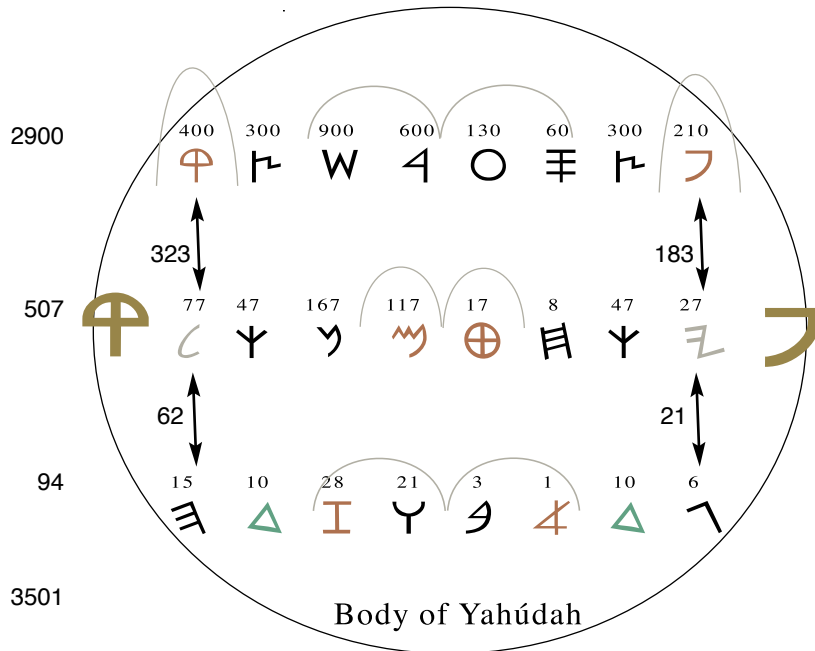
6180 read as the Life of Yæhh, the Fathers manifested in their generations of offspring

*Numbers of Yahúdah and the Spirit of Dan create the Houses of your Name.  
Together they sustain the lives of your Name and your ascensions of Reshun.*

*Consciousness of your anchor rises from waters in the offerings of Maneshayh. The gonads are a floating anchor of your Numbers of Yahúdah. The anchor of Yahúdah—the stone that emits glories, as the weight/heaviness of the liver, is set as the foundation of your progressions and movements. This is the cornerstone of your Numbers. When you believe/commit to something outside of yourself, you create an anchor that limits your mobility and outreach. In affirming the organization of Light within your Name, you move into orbits as the Rings in your Seed open and expand.*

*Your Numbers are released in your Yahúdah offerings as they are found to be honoured and received joyfully by Aparryim. Through Yuwsphah, your Numbers are carried into your dream habitations from one world to another. The Numbers of your Name are the blessings of Aparryim/Yuwsphah. They shine from within your Seed to appear—to govern/distinguish your expanse and cause your Name to abide in eternal lives.*

Numbers determine ☉ the Faces ☽  
AL 1 - 30 ☿



The paired Faces are seen from within, looking out.

The above chart shows how the spaces in the body of Yahúdah are counted as 506. The sum of the three lines of Numbers is 3501, read as the Sanctification of the Kuváhnim/Teachers. Numbers are generated from the OIL in Seed as they are imparted with jOy. The parts of an offering are numbered as the sum values in a house: e.g. 3501+the ALhhim of ☉☽ residing therein 400+210=4111. Numbers in a Name are distinct from the Body of their Name, whereby what appears is distinguished by the code of Numbers drawn out from the strands of Light in a SeedName. The Numbers drawn out are arranged in the Head of Aparryim which determine the manifestation of a Name in its generations. Each house or body part is governed by its Numbers. To exceed the state in which one resides, it is necessary to extend the Number base of one's manifestation. According to the Numbers drawn out of a Seed, so is the glory of a Name displayed in the days which its breath occupies its dwelling. When the Numbers of a Name are given for the Rings of ALhhim, one increases in their Numbers which affects their dwelling states of mind and subsequently, the state in which the breath enters into subsequent manifestations.

#### Numbers of the Strands of AL/☿/31

The deeds of your hands bear your glories through the united Faces of Yaoquv/13 to your Name of Reshun/18 to which you are appointed from the beginnings. Your feet walk and dance in the Light of your Name through the unified Faces of ShmuwAL/15 joined to the joys of Yetschaq/16. From your feet upwards to your Head you abide in the vertical ascended shaft/pole. The nerves are strands of ALBayitAL/14 and BaarLechaiRai/17 to transmit messages to sustain and supply you in your habitations.

Your ruling Numbers determine the condition of the shafts and types of trees in your houses. Your Number codes are the first part to be set your ascension offerings as the part of Yahúdah is appointed first. The parts, Gad and Aparryim determine how far your Words are cast as Seed through which Beniymán appears as your new garment. Dan judges your ascensions and progressions by the weight of evidence you bring forth, whereby your Heart of Nephethli is free to maintain contact with affirmations of Ayshshur with your origins. Through Yishshakkar you see in your body the resident Light of Zebúwlan. The vista of sight in the oylah process is through fixing your Eyes of RAúwaben to the staff. In Shamouinn you hear to resonate understanding. Maneshayh sustains all given and transfers your gifts to worlds forming to receive you.

The Serpent of Nachshun establishes a habitation for Soul for parts of Wisdom to reside Collectively. The Numbers of the OIL imparted with Joy sanctifies the Body to the Faces Collectively. Numbers of ☉☽ interlock by which they are woven into a body upon which its Head appears. What is occurring in the body yields its Crown of Heads.

**The Offerings of אֲדָמָהּ Yahúdah/Judah** The Shittah Tree, The Emerald Stone  
are In the Day/Act of the First—The Illumination of the Mind of the Neúwn

A Chief—who carries the weight of their glory upon their branches; Offspring of Yahúdah are of Nadæv אֲדָמָהּ  
אֲדָמָהּ נַחֲשׁוֹן נַחֲשׁוֹן נַחֲשׁוֹן Nachshun Bann OomiNadev [CHP/Num 7:11-17] Consolation of Wisdom יָדָבָר  
Nachshun establishes a habitation of Wisdom. The Aúvim of the House of Yahúdah אֲדָמָהּ

**Aúwv Yetschaq, Aúwv Nadæv, Aúwv Reshun**

**Entering into the Waters** Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The **Intervals of the Hands/Gershun** אֲדָמָהּ left: 672 784 896 1008 1120 right: 112 224 336 448 560 The Blessing 40

The **Intervals of the Feet/Merari** אֲדָמָהּ left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860 The Dominion 100

*The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.*

**Robe and Ashes:** woven and composed during the previous offerings of Aparryim or Gad

**Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath** אֲדָמָהּ, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot

The Parts are summations  
of a House + its abiding  
ALhhim

e.g 3501+400+210 =4111

Wood and Parts Gad+Yahúdah	The Wood of Gad	Wood and Parts Aparryim+Yahúdah	The Wood of Aparryim	The Parts of Yahúdah	The Twelve of Yahúdah
5236 אֲדָמָהּ Naiv-lu	1125 אֲדָמָהּ Kukah	5198 אֲדָמָהּ Naúw-tsach	1087 אֲדָמָהּ Yephez	4111 אֲדָמָהּ Me'ayk	Yahúdah 30 אֲדָמָהּ
5356 אֲדָמָהּ Negnuw	1125 אֲדָמָהּ Kukah	5321 אֲדָמָהּ Na-ge-ra	1090 אֲדָמָהּ Yats	4231 אֲדָמָהּ Mev'blah	Yishshakkar 830 אֲדָמָהּ
4619 אֲדָמָהּ Mu-yet	1097 אֲדָמָהּ Ya'tsez	4497 אֲדָמָהּ Med-tsaz	975 אֲדָמָהּ TeOoah	3522 אֲדָמָהּ HaOoat	Zebúwlan 95 אֲדָמָהּ
4627 אֲדָמָהּ Mu-raz	1097 אֲדָמָהּ Ya'tsez	4513 אֲדָמָהּ Mud-yag	983 אֲדָמָהּ Tephauq	3530 אֲדָמָהּ Hha'OL	RAúwaben 43 אֲדָמָהּ
4622 אֲדָמָהּ Mu-ruv	1097 אֲדָמָהּ Ya'tsez	4503 אֲדָמָהּ Mah-og	978 אֲדָמָהּ TeOoach	3525 אֲדָמָהּ Ha'okeh	Shamóunn 70 אֲדָמָהּ
4706 אֲדָמָהּ Mez-ou	1111 אֲדָמָהּ Kúwk	4625 אֲדָמָהּ Muw-reh	1030 אֲדָמָהּ Yúwal	3595 אֲדָמָהּ HaOotseh	Gad 7 אֲדָמָהּ
4746 אֲדָמָהּ Mez-mua	1111 אֲדָמָהּ Kúwk	4669 אֲדָמָהּ Muw-sat	1034 אֲדָמָהּ Yeled	3635 אֲדָמָהּ Luho	Aparryim 61 אֲדָמָהּ
4746 אֲדָמָהּ Mez-mua	1111 אֲדָמָהּ Kúwk	4669 אֲדָמָהּ Muw-sat	1034 אֲדָמָהּ Yeled	3635 אֲדָמָהּ Luho	Maneshayh 53 אֲדָמָהּ
4787 אֲדָמָהּ Muwz-phez	1111 אֲדָמָהּ Kúwk	4715 אֲדָמָהּ Muwza-yeh	1039 אֲדָמָהּ Yeliut	3676 אֲדָמָהּ Lauou	Beniyman 53 אֲדָמָהּ
5586 אֲדָמָהּ Nuwah-phu	1125 אֲדָמָהּ Kukah	5556 אֲדָמָהּ Nahæ-nu	1095 אֲדָמָהּ Yetseh	4461 אֲדָמָהּ Me'de'sia	Dan 54 אֲדָמָהּ
5226 אֲדָמָהּ Nav-ru	1125 אֲדָמָהּ Kukah	5187 אֲדָמָהּ Na-phaz	1086 אֲדָמָהּ Yaphúw	4101 אֲדָמָהּ Mi'yeúwa	Ayshshur 501 אֲדָמָהּ
4618 אֲדָמָהּ Mu-yach	1097 אֲדָמָהּ Ya'tsez	4495 אֲדָמָהּ Med-tsehh	974 אֲדָמָהּ TeOode	3521 אֲדָמָהּ HhaOosh	Nephtli 570 אֲדָמָהּ

**The Waters** in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.

46467 אֲדָמָהּ Desúwdsaz Waters of Nephtli

17887 אֲדָמָהּ Azech'phaz Waters of Aparryim

18157 אֲדָמָהּ Achsez Waters of Gad

**The Twelve parts** joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending on the Wood 45543 אֲדָמָהּ AL Danhameg

Sum Values of The Parts and the Wood 57948 אֲדָמָהּ Nazts'dach Aparryim+Yahúdah

Sum Values of The Parts and the Wood 58875 אֲדָמָהּ Nachp'zah Gad+Yahudah

**The corners** fasten the sides together to create a platform for transitions and stabilize the parts into their sides.

Nephtli-Yahúdah 7632 אֲדָמָהּ Ooúwleb / 5:5; The Strands of Numbers

Gad-Aparryim 7230 אֲדָמָהּ Oovel / 5:5; The Word Expanse

Zebúwlan-RAúwaben 7052 אֲדָמָהּ O'nev/ 7:7; The State of the Rings

Beniyman-Dan 8137 אֲדָמָהּ Paylez; The Seed Energized

1034 אֲדָמָהּ Yeled W'Z'4 **The Head of the Offering: Aparryim of ALhhim**

**The Intervals of the Faces/Aharúwan:** right side of faces: 589 1178 1767 2356 2945, from chin to crown right side

left side of faces: 3534 4123 4712 5301 5890, from chin to crown left side

**Set the Rod of the wood and the Staff of Qauph-PaúWah Ring 610. 80 + 610 are 86010 of covenant Faces**

**The Intervals of the Nerves Transmitters/Qahhath** אֲדָמָהּ left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Shouts of Grace אֲדָמָהּ: 22+58+85+175 אֲדָמָהּ The Grace/Che'úwn 4:4 Portions

3501+776+276 = 3605 אֲדָמָהּ Les-sah Hands and Feet of אֲדָמָהּ Laúwi for Yahúdah

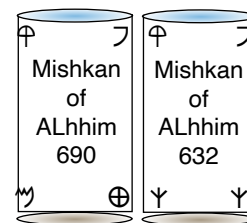
Activating the States of Inheritance: LH: Rephaim, Amúwri, Kenoni, Girgashi, Yevusi. RH: Qayni, Qenizi, Qadmuni, Chitti, Perizi

Activating the Kingdoms: LF: Ooáúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RF: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14.

**Declare the Works of Quphah-PauWah Ring—the Works of 4, Rvii, the means of inquiry with wealths,**

to investigate, behold the inner design through which all things are formed by the whale of the liver and sea urchins as kidneys

50522 אֲדָמָהּ Nuhhat **Sum Values of the Offerings of Yahúdah, The Parts, the Head, the Grace, Arms and Legs**



The ten curtains contain intervals of 5:5, which are composed from the union of the twelve branches. The Altar: Stones of the 12 from the two sides of Bayinah and Chækúwmah are 2367 Bayinah: 2080 Chækúwmah: 287

## The Union of Branches

United Branches of Petrified Wood, as Jewels are formed in the Fire of the altar, which are a brothers who lay down  
the J153  
ir lives for another to ascend.

Smoldering of branches in an oylah, unified together, are one vessel of gold for your menurahh/lampstand.

6 Pairs of Oyin Eyes are within HhaKuwáhnim as The Heads of Oyin form the Eagle's Eye of Transposition of Word Energies  
Aparryim-Yahúdah 7746 ሃግዐ **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.

Maneshayh-Yishshakkar 7866 ሃቹቆ **Oychsu** 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 Maneshayh and Yishshakkar makes  
a chariot to transport the transparency of Thought. The White Fire pillar of Yishshakkar moves and swirls by the chariot of Maneshayh.

Beniymán-Zebúwlan 7198 ቱጉፋ **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 Beniymán and Zebúwlan fill the lands of  
Enlightenment, giving the Seed the power to rise unto the head.

Dan-RAúwaben 7991 ፋጉፀ **Otútsa** 7:7, consciousness of communal gatherings at all stages of transformation  
within the Seed, consciousness of the full extent of Transformations in Arrat 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 ሃሃሃ **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 ves-  
sels 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.

Nephetli-Gad 7116 ዐፋ **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 Chækúwmah/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—

The Living Constructs/Stones/Principles of Illumination (The Divine Order of the Appearances of Words/Messengers)

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

The SEVEN RINGS OF BLOOD CONTAIN TEN SPIRALS ARISING FROM THE OYLAH. The spirals are TEN PATHS OF SMOKE as an offering  
ascend. Within the intervals of spirals THE PROPERTIES OF THOUGHT are gathered FOR THE INCENSES/SPICES.

**for Yahúdah:** The Rod of Yahúdah is **610** ዐጌቹ / ጌፋጸ. The Rod is 400+210.

the Qúphah-PaúWah: 610 ዐጌቹ Seyo—to determine the structure of the extent of Consciousness whereby the  
Values in Yahúdah are active to construct the faces/expressions of Thoughts rising upon Aparryim/80: **68100, 86010**  
*The Unified Measuring Hand of Distribution of Values.* The spaces are **323+183=506** ሃግ. 2:2 **1** range of ratios.

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

506 ሃግ Naú 6:6, 1012 ርጌ Yeúwal 4:4, 1518 ጉቹ Seúwts 9:9, 2024 ልሃፋ Reked 4:4, 2530 ርጌሃ Kehal 5:5,

3036 ሃረረ Lelúw 3:3:3, 3542 ጳግዐጸ HOomav 4:4, 4048 ቱግግ Memech 8:8, 4554 ልሃጳግ Mehned 9:9, 5060 ጌሃግ Neúwyi 5:5, the  
Neúwn/50 of the Fathers/60. 50x60=3000; 300 (50x6) central Number of HhaKuwahnim.

506 ሃግ Naú convey the Numbers stem from the Unified Neúwn Mind of the Fathers fully extended unto 5060 ጌሃግ Neúwyi the ቹግ. From the unfold-  
ment of the double Neúwn, depicted as ሃግ unto the full display of the Fathers' Mind ቹግ. We see through the veils of darkness by Numbers whereby  
we see the pattern within all forms of Light. By the intervals of Yahúdah a deer runs. Combinations of Qúphah-PaúWah and Mayim-Tayit are the  
means through which a tree produces a harvest of its Seed. All strands of Thoughts release their Numbers as Qúphah-PaúWah rises upon the  
wood of Mayim-Tayit. Hence, according to the place of Mayim-Tayit, a seed is made and its destiny. The Words of Gad articulate that which the  
Numbers are forming daily, whereby the Words carry forth the Thoughts of HhaKuwáhnim. As one speaks according to the Numbers of their Name  
there are no obstructions before their Words. The Thought is carried forth by the tongue and the body of distinguishment as a ship that directs the  
vessel connected to the rudder. The Numbers distinguish a Word and give a form meaning. The Numbers of Yahúdah are the foundational core of  
Gad whereby one speaks the meanings of Light via which a Word causes an increase through Aparryim unto bearing the Faces of Avrehhem. The  
government shall be upon your shoulders. What is in the midst of the body rises to the crown, creating a mantle on the shoulders. The body is reg-  
ulated or ruled by the Numbers of Yahúdah coming from the midst. The mantle ግፀ rises on the Head of Consciousness ዐፋ in Yahúdah.

Rods to set the mind:  
 86010 = 1500  
 The Sayings of the Fathers fulfilled  
 68100  
 610 are set to the Faces of 80/Faces of the Fathers; the 60 $\aleph$  are extended  $\aleph$  through deeds of the Faces  $\daleth$   
 $\daleth - \aleph\aleph$   
 80 - 610  
 contained in the Name of Yúwspah  
 $\aleph\aleph$

$6 \times 8 + 100 = 49$   
 7x7 Perfections

$68100 + 100 \aleph$   
 The Dominion  
 $6 \times 8 = 48 = 12$   
 $4 \times 8 = 32 = 6 + 1 = 7$   
 $7 + 12 = 19 \aleph$

610 are set to the Words of your Totality  
 22 Names of  
 62120  
 $\aleph\aleph\aleph$   
 The Fathers House of the 12 Consciousness  
 The Fire 21 and the 12 of Semek

$6 \times 2 / 12 = 120$   
 Source of Double Lammed as the Teachings of Numbers and Words

The Eyes of RAuwaben in the House of Yahudah see by activations of the Numbers that form dimensions.

The ears of Shamounn in the House of Yahudah hear one who is coming with the capacity to receive messengers.

In donning the garment, “touch the Oyin hem” as blood flows to the 140 Neúwn Consciousness and to 280 Consciousness of ALhhim.

*Intervals of 506 are contained in your Numbers of Yahúdah to be 30. (5x6=30). 506 holds the sides of your Name in the Neúwn Beniyman Seed  $\aleph\aleph$ . When YæHH gives 1-14 from both sides, the NeúwnNeúwn is sealed to be opened in its seasons of Yahúdah (greening to reddening, spring and summer) and Aparryim (browning to whitening, fall and winter). The tenth level of 506 is 5060, the Father of Neúwn. The sum of the ten intervals are the Sayings of the Neúwn 27830—the ascensions/8 in the midst of the double Seven/27 of your Numbers/30. The 506  $\aleph\aleph$  Naú spiral contains the composite Numbers in both sides  $\aleph$  of the Neúwn  $\aleph$  of the Faces of Yehu  $\aleph$ .*

*The angelic messages of your Name are spinings of your Numbers. You unfold what is in your Seed by pairs 2:2. Thoughts processed through offerings of Yahúdah are according to the Numbers of the Rods formed from temple to temple. The combination of Numbers of the offerings and their base of instruction [depicted by the wood] form rods around which the thoughts of Light are woven into the chambers of your Spirit.*

610 Yahúdah + 22 Gad = 62120 The House of Semek bears the Consciousness of the Twelve. 12:12 (6x2:12 O)

62120, a formulary of 6x2/12:12. The Numbers in Semek provide the base for word formulations and their emissions of Light. The three Semek levels are arranged in the Kephúw to determine the Words of a Name in their generation. The sum of the Values of Yahúdah + Gad: 6320 convey the 3 levels of Semek/60 in Kephúw/20. The Fathers/60 $\aleph$  as Heads of Fire 21W 20 $\aleph$  impart Wisdom unto Knowledge: 62120 60 $\aleph$  21W 20 $\aleph$ .

610 Yahúdah + 80 Aparryim = 68100 The House of Semek carries the thoughts of OLiyn unified consciousness, the sum of 690=15—The Consciousness of the Aúvim assembly and their structures.

80 Aparryim + 610 Yahúdah = 86010 The Sayings and Faces of Semek fulfilled/extended; the elevations of Semek activated; the Faces of the Consciousness of Semek—the Faces of the Aúvim.

*Through the Numbers in your SEEDNAME, you take on size/measurements that appear from the waters of MæyimTæyth. The harmony of the ALhhim in your Numbers and in your Waters connect to the Faces of YæHH embodied in your SEEDNAME. The  $\aleph$  Head of Aparryim offers the Body of ShayinOyin of Yahudah in whom is salvation as your Numbers reclaim the forms for your Spirit to abide (Yahuchannan 4:22). Via the Pauwah/ $\daleth$  Mouth of Aparryim, that opens full of Seed, the QuphæhhPauwah/ $\aleph\daleth$  Body of Yahúdah appears.*

**The Twelve set of Numbers in Yahúdah determine levels/access to the Faces activated on the Pole set in the Fire.**

Yahúdah 30  $\aleph\aleph\aleph\aleph$  The Rod to Rule, determines the Staff of a House/Part, a type of Tree of YishARAL in the SeedofYæHH

Yishshakkar 830  $\aleph\aleph\aleph\aleph$  The RayishOyin ALhhim, how one sees into their BodyDwellings

Zebúwlan 95  $\aleph\aleph\aleph$  The States of Resident for a Name

RAúwaben 43  $\aleph\aleph\aleph\aleph$  The Vistas of Sight open in the South during the ascension

Shamoúnn 70  $\aleph\aleph\aleph\aleph$  Abilities to resonate are activated in the ascension

Gad 7  $\aleph$  Setting the mouth to the Fire of the Heart determines how far your Words reach and their outcome

Aparryim 61  $\aleph\aleph\aleph\aleph$  To cast Seed as Words upon the waters causing them to appear/reflect

Maneshayh 53  $\aleph\aleph\aleph$  To sustain all given, force of rising

Beniyman 53  $\aleph\aleph\aleph$  The Bread for the oylah Ascension

Dan 54  $\aleph$  To judge by the weight of evidence within your Seed

Ayshshur 501  $\aleph\aleph\aleph$  The level of freedom—to be free is to maintain contact with your origins

Nephtli 570  $\aleph\aleph\aleph\aleph$  To form jewels from the assembly of parts for your Name’s adornment



Garment of Yahúdah

Yahúdah governs the night and day by their Staff of 30. By the Numbers of your Name you attract others/messages to your sides, establishing growing cycles, ever-forming habitations for the Faces of YæHH to appear symmetrically, as Semek to Semek/15:15, the sum of 30. whereby you are one to one, paired in relationships.

The setting of RAúwaben in the Fire determines how close or far you see as you enter into levels on the Mountain by your Numbers—Pole of 30. The Zayin-ALphah cut a swath through the wilderness to open paradigms in your Name in which you see yourself renewed in ALhhim. Through Shamoúnn fastened to the pole, you hear who or what is coming, or where you are to go, to impart or receive messages.

**The primordial gifts of Reshun in Yahúdah are to define and regulate.** Definitions are with precision, an inherent means to join and maintain all as one. With your Numbers you have **the gift to measure** the depth, height, length, width and breadth of Words by the actions of the Light in them, to ascertain the sum love, and how pervasive are Her Arms, to calculate interactions of HhaALhhim and their results. The measure of Fire is Semek through which you measure depths, heights, lengths, widths and breadths.

By your Numbers, your branches are kept ever green (Tehillah 1). The coloured fruit upon them radiate the Lights of your Numbers. The garment of Yahúdah is commonly called the “Mantle of Praise” as it contains the sum of your 30 Numbers/Values which are “the Praise of your Name.” Your Numbers are ever reserved in the House of DæuwD to adorn your Name with jewels. By your Numbers you RULE your dwellings.

The free flowing state of Numbers is through giving yourself freely, completely for another, whereby you are a brother/upholder. The giving of your Numbers is the foundation of ascensions through which fruit appears on your branches in a house by sacrifices of Yahúdah during a moon cycle.



# *The Gifts of Yishshakkar*

*The Consciousness is formed by emanations of the Thoughts of ALhhim which rise upon the Numbers of a Name. Through gifts from the Rings of ALhhim, Consciousness is formed in a Name whereby your Name performs its labors in the midst of all peoples. Synced with the directions of Bayinah (movements of the moon in the stars) as in your parts, your Consciousness develops day by day as you agree to serve through your corresponding offerings, that what is occurring in the heavens is being performed in earth.*

*The Works of the ALhhim are ever spinning the glories of your Name. Tirelessly, they revolve night and day in the orbits carved for them by pairs of Faces, from side to side, establishing four points in their circles that keep them in orbit, with their children—planets of stars—to bear gemstones for the Fathers. The Pen of the Scribe inscribes a circle on the surface of the waters for a boundary of light and darkness (Ayub/Job 26:10). The underlying Principles of the orbits—Rings of Consciousness, in which are the labours of ALhhim with their clusters/centres, are the unseen Faces of YæHH. Can you bind the cluster of the Pleiades, or loose the belt of Orion? The stars of Pleiades move in unison with each other, and are thus gravitationally bound. Yet the stars of Kesil/Orion are free agents not gravitationally bound! Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs? Do you know the ordinances of the heavens? Can you set their dominion over the earth? (Ayub/Job 38:31-33). Listen to the messages of stars which emit radio waves received in you as a high pitch. The heavens declare the glory of ALhhim; and the firmament shows Their handiwork (Tehillah/Psalm 19:1).*

*The Consciousness of a Name is the diadem of its Numbers. All crystals of Thought of the Numbers of a Name are gathered to form its Eternal Consciousness. By the Consciousness of a Name, one is sent into the world to perform their labors. The Consciousness wakens all within the bulb of a Name through which every deed is performed and fulfilled. As Consciousness is formed in a State, the Hands of Avrehhem affirm the works of a Name, to which one is sent, whereby their deeds are performed in that Land.*

*BeniyMaN rises upon Yishshakkar, whereby a SeedName is seated in the heavens. One operates from their level of Consciousness upon the throne in Shamounn which resides—surrounding the House of Yishshakkar.*

*A wine-skin/flask is made in each house to contain new understandings flowing from the nesek through offerings of Yishshakkar upon the wood of Aparryim.*

*Conscious states of emergence come through Yishshakkar upon Aparryim.  
Conscious states of becoming are formed by Yishshakkar upon Maneshayh.  
Consciousness develops as a result of every expansion of Thought from Aparryim.*

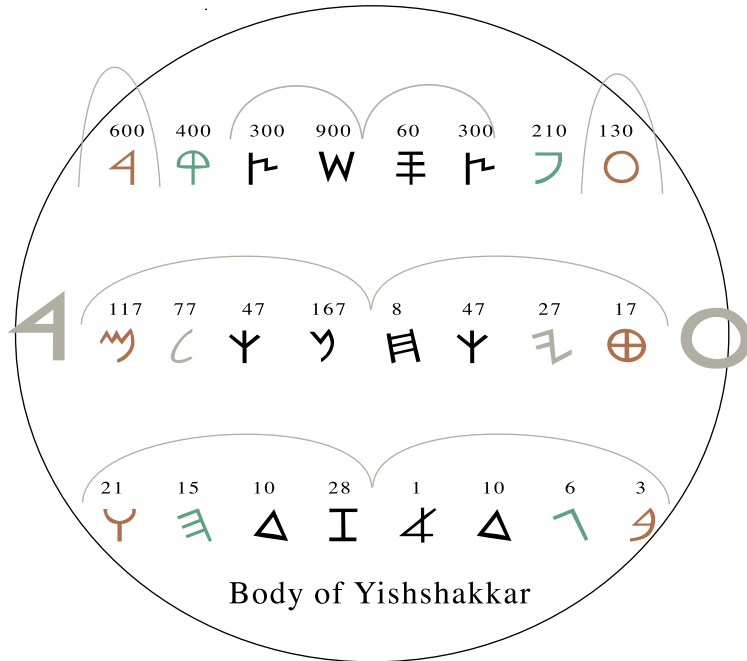
*Yishshakkar is the “Crown of Yahúdah”, referred to as the King of the Jews, which extends over all lands and seas to the uttermost regions of Maneshayh. This is the dominion of Yaoquv אפוא.*



*When one makes the 12:12 offering, they are making the offering of Fire/Spirit. The offerings are made for the Works of ALhhim. Each part is given for the work of a House unto the Faces of the Fathers. When the Faces of YæHH do not appear in your Face, another strange face is blocking the underlying view always present.*

*Maneshayh, as the Head of Yishshakkar, are the “white caps” in the Mountain of Yishshakkar, forming on the head of ascension.*

*When you enter the sheep gate—the order in which the Lambs are offered in succession, you make ascensions according to your meekness. When one climbs up another way, they are seeking elevations apart from making the oylah. One is called a thief or robber for they take from the Collective Gifts of Grace which belong to YæHúwaH. The two robbers, left and right of centre, depict the two sides that withhold their offerings. A thief takes the tithe/fruit; a robber takes the lambs. Thieving is by the hand; robbing is by the heart. When giving the tithes you perform the Túwrahh with your ten fingers—your hand of giving, whereby your energies are not stolen. When you give the offerings from the heart, your members are not robbed.*



The paired Faces are seen from within, looking out.

40  
distinguish meas-  
ures in the air 40  
waters 𐤎𐤐  
wood 𐤑𐤃  
of the Fire  
w

270 is a formula-  
ry of the primary  
interval of 596:  
5x9=45x6=270 of  
the 14 Neúwn.

Yishshakkar emits  
the smell of a  
Gardenia.

*Yishshakkar is the keeper of the flocks of your Name. All of your sheep—offerings of humil-  
ity are made from the Gate of Yishshakkar. As the camps in you rotate in the sun monthly,  
they come through the gate of Yishshakkar to present their offerings.*

350: The Body of Consciousness is formed by the Lights of Lammæd 35:35. The  
Consciousness of 350 forms daily to transfer strands of Light to Heads. As heavens are  
rolled up as a scroll, Neúwn Names rotate 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; 350 —the Consciousness of the 15 Fathers [3x5] within the Oyin Body.

Yishshakkar upon the wood of Aparryim. Offerings of Yishshakkar contour your Numbers to  
form Rings. The Oyin of Aharúwan rests upon the 7th Hill of YæHH through which  
Yishshakkar activates Aparryim, the first to hang on the Tree of Lives, to bear the Fruit of  
Aharúwan. As Aparryim speaks through the Single Eye of the corona, images of ALhhim  
appear in bodies of Yishshakkar/Oyin. Consciousness appropriates the Numbers of your  
Name to create your body parts/lands, whereby your features are unique to your Name.

Yishshakkar provides a home for Yúwsphah/Joseph d'Aparryim as the Body of Yahúdah/Numbers. Yúwsphah  
bears Yahushúo—formularies of Neúwn, and in so doing Yahushúo makes a place of Yúwsphah.

*Making the oylah extends the blessings of your Name in the midst of the shemayim/heavens and Aúrets/earth.  
In appropriating your parts of ALhhim daily in reasonable service, you form the world that is now and that  
which is coming. Yishshakkar connects the heavens and earth as one as labours assigned are fulfilled.*

*Nearest to the sun, The Rings of Yishshakkar (orbits of Mercury) appear around the sun and moon through  
which Wisdom is directed by the unseen Hand of Understanding. The affects of your entering into these Rings of  
Light are sustained in your Body of Consciousness through perpetual emanations flowing out of Maneshayh*

*(the underworld of Neptune) into Yishshakkar. The positions of the orbits of Mercury and Neptune connect what is above to that which is below.*

*We eat what belongs to the Spirit of ALhhim, as it is formed in our mouths through Consciousness rising in the oylah. You do not need an animal substitute to make your offerings, as all offerings are designated by the Oyin of Yishshakkar. The choice, perfect offerings are in you.  
Spirits of the righteous do not gnaw on bones nor tear the flesh of another spirit.*

*The Bird Nests in top of trees are developing message centres in your Name. The ascensions of your Name rests upon the wings of eagles. From this order, comes the laws regarding gathering eggs of the Mother.  
Mishneh/Tuwrahh/Deut 22:6*

*The Lands of the Qenizi are specified states and cities for your household members of Yishshakkar. The Kenizzites/Qenizi are for Yishshakkar to harness/release directive thoughts, as swords of words, rising out of Maneshayh.*

*As Yishshakkar rises upon the wood of Maneshayh, the will in your Name is activated below, whereby the Fathers' Directives are fulfilled in your journey – what is planned in the heavens is performed in the earth.*

The Rod of 80 of ALhhim and 730 of Yishshakkar are 87030—Ascensions of 70/Oyin forms the Rod/30— an everlasting consciousness of Lammed. 730+80 are 810—the fulfillment of ascensions. 730 (read as seven thirty's) are to comprehend all teachings—the SEVEN STAFFS; 80 are the sayings of the Kuwáhnim. Together, they form a rod to fulfill all ascensions in a house as the Seven Staffs of Laúwi are bonded to the Sayings/80 of the Fathers.

The rod is formed as 730+80 when Yishshakkar undergirds, as the wood, the ALhhim of Maneshayh which forms the rod of 78300, the Rod for an ascending consciousness of the 3 Eyes upon the Semek/78/15 of Shayin/300. Understanding whitens and cures all things of Wisdom.

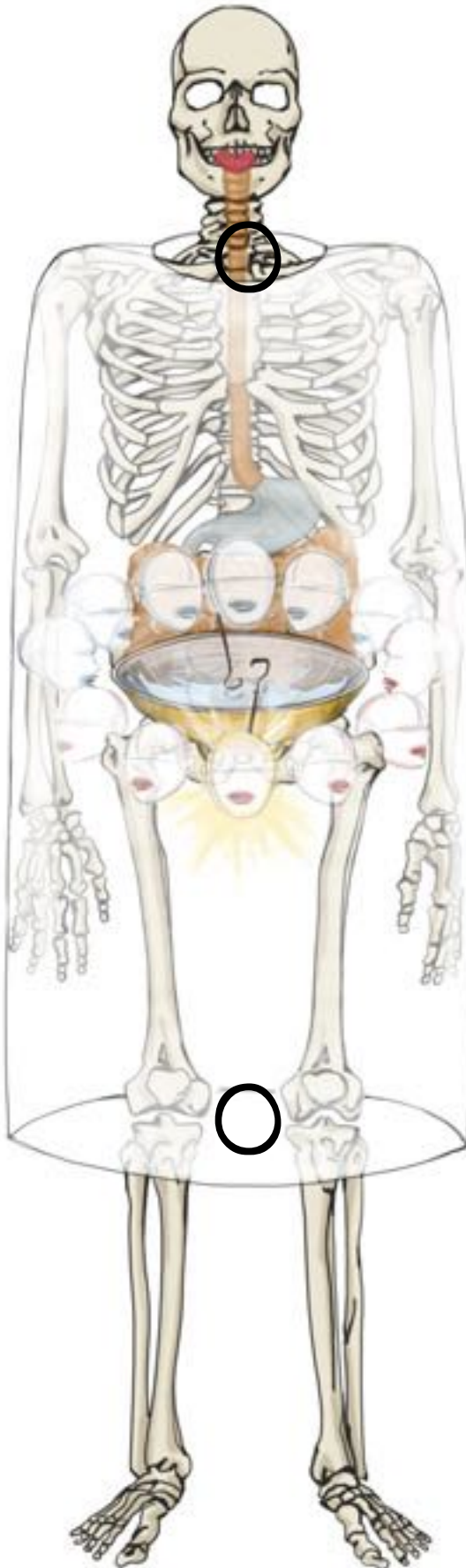
The Numbers of 4715 create the Bread for the Spirit of a Name at their altars.

1,470,000 Numbers of Yahúdah-Yishshakkar (Judah Iscariot) to provide the Neúwn/14 Oyin Rings/70 states of residences and their ascensions. Through calculations of Spirit, Yishshakkar rises with ShayinOyin of YæHH to fulfill the ascent of Yahushúo upon your stave/bones.

Number of Yishshakkar is in Perihelion—when a planet is closet to the Sun 147,0000,000 km.

The blessings of Aparryim support your mission as offerings of Yishshakkar are laid upon the supportive Semek of Yúwsphah. **The blessings laid-up in your loins rise as your commit your Name to your tasks.** In seeking first the domains of Light, all required for your ascensions is added to you daily.

Yishshakkar upon the wood of Maneshayh taps the flow of energies stored in your sac of treasuries, whereby the Light that flows from your loins is unto the fulfillment of your appointments/callings in the Collective. The paramount purpose of your journey is to give of your talents for the well-being of all Names. Yishshakkar inscribes into the garment of Maneshayh the tasks you are to accomplish whereby your resources are not spent in vain; they are committed/designated unto the place of your Name.



Garment of Yishshakkar

*Offerings of Yishshakkar upon the wood of Maneshayh appropriate the supportive energies laid in the west unto the service your Name is called in the east—according to your origins, whereby the energies of Yuwsphah are put to the service of YæHíwaH. Through offering all houses of your Name you are consecrated to your mission in the Collective Body.*

*In recording the ascendant offering in the fabrique of Maneshayh, you designate your consciousness with the ongoing support of your Name's assignment from your foundational stones. Consciousness is determined as the assignment of a Name receives from the 15 Chambers stored in Maneshayh. Yishshakkar charges Aparryim with its mission to direct your paths.*

*Reshun, at the First of your Spark appearing, imparts to a Name Gifts of Labours and assignments for your productivities/fruitfulness.*

*The seamless garment of the unified lights cover you as the Light of your Labour shines from your Seed to denote your Name in service. This garment is the one sought by those who pursue the commandments, who cast lots—to determine with fulfillment your destiny. The garment is referred to as the OyinOyin skin of your Name.*

*The First Gift of Reshun to Yishshakkar is the Gift of Service which is the First Love of a Name to that which you are called. Your gift of labours and assignments produce the fruit of your Name.*

*Offerings of Yishshakkar designate the hormonal and upholding works of Maneshayh as it writes your assignments in your stones. On the 15th day of the second/affirming light of a year, your Name's servant Yishshakkar begins to weave a renewed habitation for your Light. A new head of Maneshayh commences to form by threads of the Faces of ALBæyitAL. What starts from this 15th day of emergence will be complete in a fore-night, on the 29th, when your Head appears fully. The prevailing deposits of energies in Yuwsphah continue to direct the cloud of Yishshakkar to guide you night and day. The reproductive energies in YæHH—those of the Faces of Aharúwan, Nadæv and GerenHhaAuwernehHhaYevuwsí break open your Seed to reveal the glories in your parts. These Faces in your Name support your mission and bring forth the crowns of your Name. Keeping your reproductive energies aligned to your Name's mission is the same as walking uprightly. One may say that the entire steps of a man are driven by the reproductive energies as they form your body, store-up, and release the Light of the Fathers unto revealing your Heads of Glories.*

*The sum of the wood support of the West and the parts of the East are 𐤎𐤁𐤏𐤍 57948, which brings the sides in relation, aligned one to another, causing the CUBE to form and expand.*

**The Offerings of 4YWW4 Yishshakkar/Issachar** The Mulberry 4Y9 Tree, The Pearl

are In the Day/Act of the Second—To Fulfill and Satisfy the Mind with Joy

The Chief of Yishshakkar who carries the weight of their glory upon their branches, for the Offsprings of Yishshakkar

4OYI-79C4YX7 **NethænAL Bann TsuOR** [CHP/Num 7:18-23]

The Aúvim of the House of Yishshakkar/4YWW4

**Aúwv Avrehhem, Aúwv Malekkiytsedeq, Aúwv Reshun**

**Entering into the Waters** Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The **Intervals of the Hands/Gershun** 4Y7C left: 672 784 896 1008 1120 right: 112 224 336 448 560

The **Intervals of the Feet/Merari** 4Y7C left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860

*The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.*

**Robe and Ashes:** woven and composed during the previous offerings of Maneshayh or Aparryim.

**Intervals of Transpositions of robes/veils/drapes: Nerves/Qahhath** 4Y7C, right side of body: 28 56 84 112 140, head to foot

activated by the flow of the dam/7A.

left side of body: 168 196 224 252 280, head to foot

Tsuor is the small last moon of ALBayitAL appearing to affirm agreements of all Faces regarding your mission.

Wood and Parts Aparrim + Yishshakkar	The Wood of Aparryim	Wood and Parts Maneshayh+Yishshakkar	The Wood of Maneshayh	The Parts of Yishshakkar	The Twelve of Yishshakkar
5198 4I-4 Naúw-tsach	1087 I7A Yephez	5198 4I-4 Naúw-tsach	1087 I7A Yephez	4111 447 Me'ayk	Yahúdah 30 3A47A1
5321 447 Na-ge-ra	1090 I-4 Yats	5321 447 Na-ge-ra	1090 I-4 Yats	4231 447 Mev'blah	Yishshakkar 830 4YWW4
4497 I7-4 Med-tsaz	975 3O4 Teooah	4497 I7-4 Med-tsaz	975 3O4 TeOoah	3522 XOA HaOoat	Zebúwlan 95 7CY9I
4513 7A4 Mud-yag	983 7A4 Tephaug	4513 7A4 Mud-yag	983 7A4 Tephaug	3530 COA Hha'OL	RAúwaben 43 79Y44
4503 7OA Mah-og	978 3O4 TeOoach	4503 7OA Mah-og	978 3O4 TeOoach	3525 3YO3 Ha'okeh	Shamóunn 70 7YO7W
4625 34Y Muw-reh	1030 C7 Yúwal	4625 34Y Muw-reh	1030 C7 Yúwal	3595 3A-O3 HaOotseh	Gad 7 47
4669 47Y Muw-sat	1034 4C7 Yeled	4669 47Y Muw-sat	1034 4C7 Yeled	3635 OAYC Luho	Aparryim 61 77474
4669 47Y Muw-sat	1034 4C7 Yeled	4669 47Y Muw-sat	1034 4C7 Yeled	3635 OAYC Luho	Maneshayh 53 3W77
4715 34I Muwza-yeh	1039 4C7 Yeliut	4715 34I Muwza-yeh	1039 4C7 Yeliut	3676 YOYC Lauou	Beniymán 53 77777
5556 793 Nahæ-nu	1095 3A-4 Yetsehh	5556 793 Nahæ-nu	1095 3A-4 Yetsehh	4461 47A Me'de'sia	Dan 54 7A
5187 I74 Na-phaz	1086 77A Yaphúw	5187 I74 Na-phaz	1086 77A Yaphúw	4101 47A Mi'yeúwa	Ayshshur 501 4W4
4495 3A-4 Med-tsehh	974 4O4 TeOode	4495 3A-4 Med-tsehh	974 4O4 TeOode	3521 WO3 HhaOosh	Nephetli 570 7C7777

**The Waters** in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.

50522 XAY Nuhhat Waters of Yahúdah

18007 IO4A Aych'ooz Waters of Maneshayh

17887 I7A4 Azech'phaz Waters of Aparryim

**The Twelve parts** join/assemble a Body for parts and mind to ascend and increase.

**Sum Values of The Twelve Ascending on the Wood** 45543 77A7A AL Danhameg

*The sum of the wood and the parts are 45543, a 12 of 12 in 9 formulary*

**The corners** fasten the sides together to create a platform for transitions and stabilize the parts into their sides.

- Nephetli-Yahúdah 7632 9CYO Ooúwleb / 5:5; head to foundation
- Gad-Aparryim 7230 C9O Oovel / 5:5; the union in the midst
- Zebúwlan-RAúwaben 7052 79O O'nev/ 7:7; right side expanse
- Beniymán-Dan 8137 I7A7 Paylez; left side advance

**1034 4C7 Yeled W44 The Head of the Offering: Maneshayh of ALhhim**

The Intervals of the Faces in Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side

forming the tent/Arúwan [SYM 25:10] left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

**Set the Rod of wood and Staff of Rayish-Oyin Ring 730** [7 C/30, the staff of 7 Rings/Eyes of YæHúwaH; 7x3=W Oyin Consciousness].

The **Intervals of the Nerves Transmitters/Qahhath** XAY left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of **4 measures of Grace** 77A: 22+58+85+175 77A The Grace/Che'úwn 4:4 Portions

**3605 37C Les-sah Hands and Feet of 4Y7C for Yishshakkar**

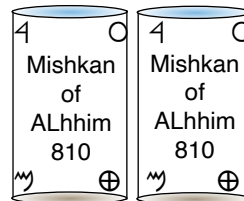
Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yevusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi

Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumil/11, Madi/12,

Metsryim/13, Peres/14. **Declare the Works of Rayish-Oyin Ring**—the Works of 9—Teshuoh, means of compositions, to compose/

gather the Consciousness, to serve as the Agent of the Nine in dispensing and regulating all Thoughts and Their fruit in a house

50522 XAY Nuhhat Sum Values of the Offerings of Yishshakkar, The Parts, the Head, the Grace, Arms and Legs



The ten curtains contain intervals of 5:5, which are composed from the union of the twelve branches. The ALtar: The stones of the 12 from the two sides of Bayinah and Chækúwmah are 2367 Bayinah: 2080 Chækúwmah: 287

The Union of the Branches

The United Branches of Wood for the Fire on the altar are laying down their lives for another to ascend. The smoldering of branches in an oylah, unified together, form one piece of gold for the menurahh/lampstand.

6 Heads of Oyin within HhaKuwáhnim: Minds of Oyin

Aparryim-Yahúdah 7746 ㄥㄩㄩㄨㄛ **Ozmúw** 7:7:7, 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.

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Beniyman-Zebúwlan 7198 ㄆㄧㄢㄨㄢ **Oa'tsch** 8:8, consciousness in harvest Seed for transforming habitations through works; consciousness of unified pairs of fruit are perpetual as their habitats. The flow of blood amidst Beniyman and Zebúwlan fill the lands with Enlightenment, activating Seed power to rise unto the tongue

Dan-RAúwaben 7991 ㄉㄢㄨㄢ **Otútsa** 7:7, consciousness of communal gatherings at all stages of transformation within the Seed, consciousness of the full extent of Transformations in Arrat 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-Shamoúnn 7626 ㄚㄚㄚㄨ **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 Shamoúnn 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.

Nephetli-Gad 7116 ㄋㄉ **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 Chækúwmah/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 Ten Spaces to the Tree of Lives 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. Garment of Mission is pure white as it rises by Aparryim in whitening unified moon strands of Seed Essence.

**for Yishshakkar:** The Rod of Yishshakkar is **730** ㄉㄢ. The Rod is 600+130. *The Teachings of The Eye*/ㄘㄨ. The spaces are 483+113=596.

The 10 spaces within the 7 Rings unto the Tree of Lives and The Twelve surrounding the Tree as hills surround the meadow: 2:2 interval pattern  
596 ㄥㄨㄨㄨ/Natúw, 1192 ㄆㄧㄢㄨㄢ/Kets'tsev, 1788 ㄆㄧㄢㄨㄢ/Pepa'ch, 2384 ㄉㄢㄨㄢ/Kegeph'ed, 2980 ㄆㄧㄢㄨㄢ/Kutéph, 3576 ㄥㄨㄨㄨ/HaOo'ouw, 4172 ㄆㄧㄢㄨㄢ/Me'aOov, 4768 ㄆㄧㄢㄨㄢ/Mez'se'ch, 5364 ㄉㄢㄨㄢ/Neg'saúd, 5960 ㄥㄨㄨㄨ/Ne'tú'i.

Consciousness forms as the blessings of Aparryim are given within each house. As the blessings of the Mayim-Tayit are upon the Numbers, the Numbers activated forms a Body of Consciousness through which one is involved into the services of their Name. Through the development of Consciousness, the Letters and Numbers are heightened in Aparryim in accordance with the Numbers of Yahúdah for the implementations, whereby the Consciousness bleeds into the thoughts and deeds of a Name. As the Thoughts of Yishshakkar rise upon the wood of Maneshayh, clouds are formed above the mind that carry the distillations of Maneshayh. When the writings refer to clouds, they pertain to the assembly of whitish grey forms of the brain, and in particular the glands of Yishshakkar in the brain. The assembly of thoughts that hover over the lands is the cloud by day whereby we walk in the Understanding of YæHúwaH. In the morning the clouds provide a mist to water the lands of Maneshayh with a dew. Yishshakkar maintains the harmonic state between the known expressions that have been established in ALhhim with the platform of ascension and with the mind that is developing, whereby there are no conflicts within the members. One consciously is performing according to all known expressions of agreement with the Aúvim which fulfills the offerings of Yishshakkar upon the wood of Aparryim.

# *The Gifts of Zebúwlan*

*The States of Light are formed by the Numbers of HhaAúvim in HhaKuwáhnim. As the Numbers of the Avim are activated within a Seed, so is the State of a Name in which one lives.*

## *The patterns of the evening – Lights of Imparting:*

i.e. 1st degree sequence of thought: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

1st degree of initiating a discernment results in its fulfillment

i.e. 2nd degree sequence of thought: 2 3 4 5 6 7 8 9 10 11 12 13 14 15 1

2nd degree of formulating/affirming thoughts results in joy of their origin

## *The patterns of the morning – Lights of Becoming:*

i.e. 4th degree sequence of thought: 4 5 6 7 8 9 10 11 12 13 14 15 1 2 3

4th degree of inquiry of Values results in an appearances/elevations of the Numbers

i.e. 10th degree sequence of thought: 10 11 12 13 14 15 1 2 3 4 5 6 7 8 9

10th degree of extension/blessing results in fruit of one's labor based on Eternal Values

*All Enlightened Thoughts are composed and fulfilled  
via the sequential steps of the 15 Principles.*

From Joy/1 unto Fullness/15 the Avim appoint Days and their States in which the Lights hang themselves upon three levels of Semek to make Oylut/Offerings of Ascension. The suns are hung upon the lowest cross bar, the stars in the midst, and the moons upon the upper cross—where lines intersect. According to the frequencies of the Light, the Lights are suspended unto each other for their mutual service. As one carries their cross, they lift up Semek of their Spirit to bear the Thoughts of the Avúwt. The Light contained in your Seed is the force of your transformations from one manifestation unto another.

*The Kingdom of YæHúwaH is built upon the strands of Nine in Beniyman, whereby the Kingdom is Unified with the Minds of Nine into a Collective, a cohesive Body that forms from the Loins of ALozAR. The Head of Zebúwlan provides a covering for a SeedName wherein the Seed Name flourishes within the Lights and the Lands of its Nativity.*

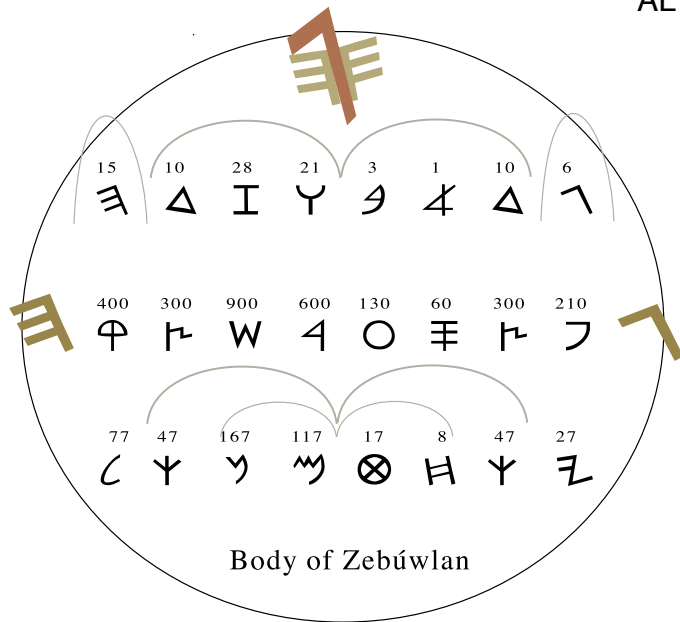
*Initial offerings of Zebúwlan are upon the wood of Maneshayh. Through the manchaih of Zebúwlan your states are embodied in the garment of Maneshayh from which a Name rises and appears.*

*Zebúwlan forms states of Enlightenment out of Maneshayh whereby lands are made from Maneshayh. The Table of Enlightenment is set by the Breadfactory of MANeshayh that appears as BeniyMAN.*

*The Bread appears in BeniyMAN as works of Light are activated in your SeedName. The Light of Zebúwlan causes the Oil of meShiæch to rise in BeniyMan, the first King of YishARAL anointed by ShmúwAL, Your Name of AL. The Bread formed from your Seed feeds your Serpent of Old. The BREAD of your Name is the manifestation of the Words in your SEED. As your final stage of becoming, the Light cultivates BeniyMAN for your SeedHeads to rise to your crowns. The Light of Zebúwlan is set at work in your members to bring forth BeniyMAN as the goal of coming into manifestation (SMB/Gen 43-3-7). Your Name comes as the Twelfth of Yaoquv. With the Twelve Heads in YæHH appearing in your parts, you enter your ordained splendors; for who can enter the glories—into their ordained dwellings without forming Heads?*

Numbers determine the Faces of

AL 3 - 28 4



Body of Zebúwlan



The paired Faces are seen from within, looking out.

The Gift of Reshun to Zebuwlan prepares a place for your Name to reside amongst the throngs of YæHH. The Light of Zebúwlan runs into all places your Seed prepares for it to abide. The Light of Zebúwlan affects formulations of all that descends in Maneshayh—in your SeedStones the Lights are gathered and drawn up through waters. According to the Lights of Zebúwlan, grain type is determined to mature and to be set upon the tongue. Grain type determines the species and their faces. Zebúwlan provides the framework/Sered of a State in which a SeedName flourishes.

The chair of a Name is chosen/selected according to all within the SeedName of their Aúwv/Father, whereby you are seated in the heavens. [Earth is in the heavens as designated places in which the Lights are seated, even as the lands of a Name are in their Seed from the heavens.] The designated places are activated by the sowing of the SeedNames through which the glories of the Aúvim are seen in earth.

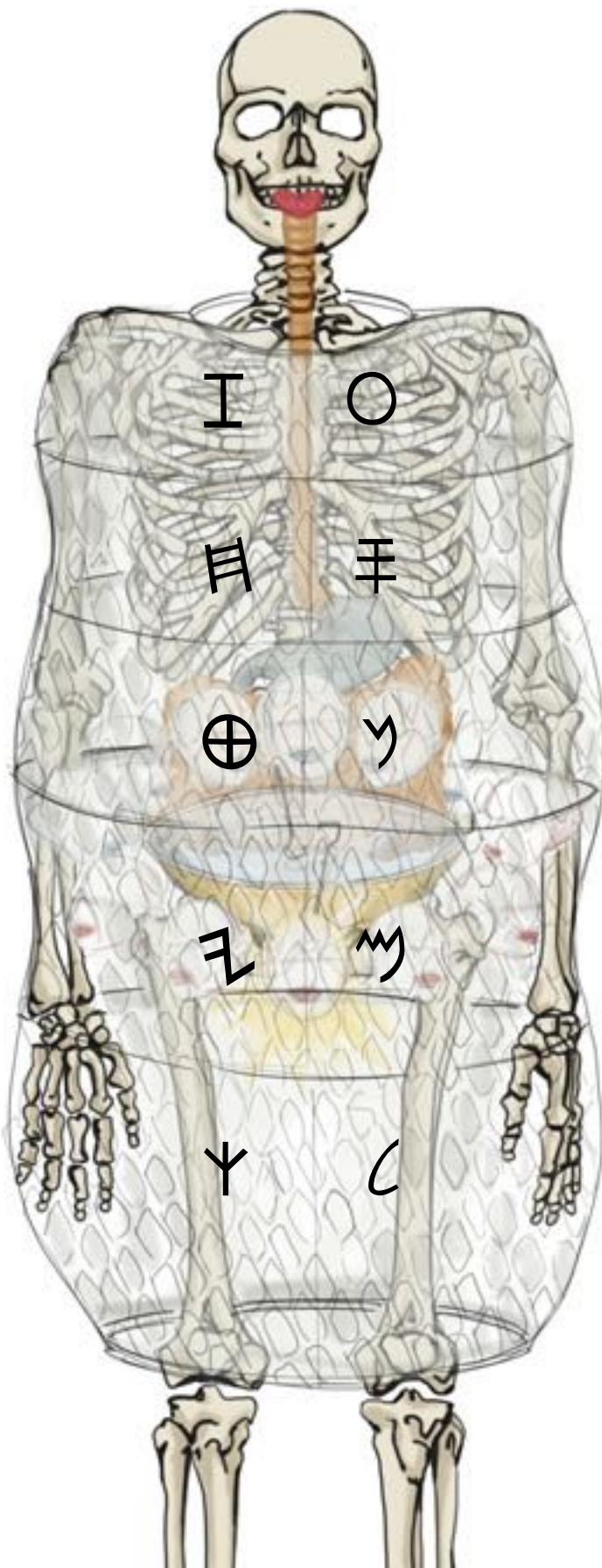
The solidarity of the State of a Name is set by cohesive Rings of ALhchim whereby the state does not fracture from the whole. Each Name State is a lively Stone of Solidarity to comprise the Unified Kingdom of Names. The depository of thoughts are analyzed to determine those which are beneficial to the uprising of a Name.

The dragon receives its Fire from Dan as offerings of Dan are made upon the wood of Zebúwlan. As the body of Zebúwlan receives impartations of Dan, the Fire of Dan flows from the bones of Zebúwlan whereby the dragon speaks with Fire.

Twice in a year's cycle, Zebúwlan, of the HhúwaGammal ALhchim, appears to the Faces of ALozAR: in the evening of the 21st of Yahúdah and in the morning of the 21st of Aparityim. Your Seven Eyes/of OyinZayin/oz are hung upon the staff of ARiAL unto the Faces of ALozAR. Your Days are appointed for your NeúwnChayit to rise upon the head of the serpent. On the 21st/Shayin of Yahúdah, there is a **Recollection of Days** by teachings of Yahuyeriv, Kuwáhnim of evening courses of Yahúdah, and the Kuwáhnim ZeRechYæH of the Hhúwa ALhchim. In the 21st of Aparityim, there is an **Fulfillment of Days** in Sukut. Zebúwlan, who is the serpent of antiquity, provides the pole of the serpent upon which all Rings of ALhchim assemble to be hung.

Days of a Name in Shayin Fire of DaN develop a harvest of ALphah Seed of RAúwaben. Fire of the Altar to the Seed are days 21W to 14, the sum of 22X unto Dan, and from the 41 to W21, the sum of X22 unto Dan.





Pairs of TaúwehX = 44, are the Name of the Rock/Tsur of DæúwD/ΔΔ, the beloved. The recollection of the seven days of a Seed are days of unleavened bread of your Name unto the Shayin compiled into the 22X in Pessech. Amidst Days Shayin/21 to Lammed/30 are seven days which form the word, ℄W, Shel—the Fire that consumes your branches unto your next rotations.

The Lights of Zebúwlan illuminate your SeedName. The Light of the origin of your Name rises from the wood of BeniyMaN. In the Light of your Name you walk in Wisdom that fills your right side, and by moons of Understanding which glow from your left, your origins of ever becoming. Transversely speaking, what is in your Seed of BeniyMaN fuels your Light of Zebúwlan to burn brighter as you give all stored in your Name.

Zebúwlan rises upon the wood—bones of your Seed of Beniyman. In connecting your dwelling places to your Name, the Light of the Fathers rises into your dwelling places of Zebúwlan, filling your 12 chambers of spirit. In the Light of your Name, which is the same Light of the Fathers, your Ten lives spread out from your core Vine, to abide within your branches, through which you proceed in their paths/orbits.

*The Garment of Zebúwlan is like skin of a chameleon serpent—a robe of transformation which is continually being fitted unto the stature of your Name. As you make progressions of Sheooir/Seir, growths of alignments, unto the Teachings of Levanun/Lebanon, your garments are fitted and radiate with the spectrum of the ALhhim. You shed off former states to be clothed by what is forming inwardly (2 Corinthians 4:16). The Garment is called the OyinZayin Body of your Name of Ten Rings. The Light of Zebúwlan carries the spectrum of your Numbers which flourish through your appointed assignments in Yishshakkar. The formulations of your Lights appear as the Offspring of Man—in the golden child of BeniyMan. As the sides extend from top to bottom, the Head of Oyin forms with the tail of Zayin guiding your progressions as the rudder of a ship (SMB/Gen 49:13). As a strand of Light, the Oyin-Egg-Head appears to reveal the Words of Light which rise from the Zayin Serpent tail bone.*



## The Union of the Branches

The United Sticks of the Wood for the Fire on the altar are a members laying down their life for another to ascend. The smoldering of the branches of the oylah, unified together, form one piece of gold for the menurahh.

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**for Zebúwlan:** The Rod of Zebúwlan is 21 𐤃4. The Rod is 15+6. The spaces are 62+21=83.

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

83 𐤓𐤓 Paúg, 166 𐤀𐤓 Oyu, 249 𐤓𐤓𐤓 Kedúwt, 332 𐤓𐤓 Legav, 415 𐤓𐤓𐤓 Mah,

498 𐤓𐤓𐤓 Matuch, 581 𐤓𐤓 Neachúa, 664 𐤓𐤓 Saúwd, 747 𐤓𐤓 Oddez, 830 𐤓𐤓 Pegui.

The intervals of Zebúwlan are 83—830 in which are the records of all spirals of the Sayings of Aharúwan/83 to maShayh (Aaron to Moses). Your movements and rotations through descending and ascending spirals are by the HhúwaGammal ALhhim. A record of your journeys are written in the fabrique of your Seed cloth of BeniyMAN. When latent information in your seed is activated by the Lights of ShayinOyin, then you enter consciousnessly into the writings of ALhhim, in sync with inscriptions in the Tanak. Daily, Reshun confirms your origins and progressions by unfolding what is written in your Seed.

Your Light of Zebúwlan is the STAR SEED of your Name that appears in the Third Moon from Gad, Saying of the WordSeed. The third moon is the House of Emergence to carry forth your labours assigned in Yishshakkar.

The Core of a Name is the Eternal Light Flame of Zebúwlan by which you come to dwell in one Body of YæHúWah. What is in the Fire is drawn out at various temperatures/stages which pertain to functions; however, all formed by Fire, even the Water, is a function to see what is in Fire and which serves to conduct and cool the vessel unto its ordained uses. Zebúwlan is the White Consuming Fire that feeds the members of Fire. In Dan is the Blue Fire turning to an indigo in Nephethi. Gad is the Yellow Fire which glows with Words of Wisdom. In the West are Red Fires. In the East, Green Fire Tips colour the bile of Yahúdah for the GreenDiet. The South side of Zebúwlan radiates Golden Orange Fires. By the Seed of Beniyman, the Fire of your Name eats, feeds, and clothes itself.

The Lambs/Kevashim/Meekones for your offerings of Zebúwlan come from the Land of Qadmuni/Kadmon.

Rising upon the Wood of BeniyMAN, the Light of your origins appears in your Seed. What lies in the West affirms your East/Origins. The Light of your Name appears as the Faces of the Fathers rise in your Ten intervals of 83 to 830 which are of the Light of Aharúwan activated (SYM/Ex 7:7).

The Garment of Zebúwlan is formed as your Shield of Reshun. From the Body of ALhhim the Garment the Two Lights of Reshun are woven.

(7) I + (7) O = 14      5  
(8) H + (6) F = 14      5  
(9) T + (5) Y = 14      5  
(10/1) R + (13) M = 14    5  
(11/2) U + (12) L = 14    5

The Shield of Reshun    25

The Rod of Zebúwlan generates a Tree of Ruby Jewels upon which are hung golden Seeds of Beniyman. The return to Beniyman compounds SeedValues. An increase of wealth occurs in a MANifest.

21 of Zebúwlan/Parts 80 of Maneshayh/Wood = 2810

The Rod of 2810 is the means for the ALhhim to be fulfilled in a Name. The Light of Zebúwlan is appointed to rise from your depths whereby every Name shall rise from the grave unto their glory of origin.

2810 is the Fire/21 in the Mouth/80 of the Dragon.

21 of Zebúwlan welds with the 85 of BeniyMAN = 2815  
The Fire/21 is in the midst of the Sayings of Light stored in your Seed/85.

Example of Numbers in the Parts of Zebuwlan

The Light of 4715 in Beniyman = 4 Sevens - the 28 of YæHH/15

The Light of 4495 in the heart of Zebuwlan = The Rock/Tsur/44 in the Neúwn/95/14.

The sum of parts + wood are 57948—maShiæch formularies appointed in the Seed assembly to achieve masteries.



The 10 intervals of Zebúwlan are 83 to 830 which are the AGE of Enlightenment of Aharúwan/Aaron, the channel the Words. SephúwrYetsiatMetsryim/Ex 7:7.

An interval is a degree in a spiral within each action/level/eye/perception.

Discerned are 7 Levels.Eyes.Perceptions.Actions of Light from the Foundation of Faces.

The Names of the Seven Eyes are the pairs of ALhhim: e.g. outer ring of Zayin+ALphah with inner ring ÚWah+Bayit that form perception of Sayings and their habitations. Within this Eye is the Hhúwa-Gammal, the Great/Nurturing Light ascendant of Zebúwlan. By the ALhhim of Hhuwa, your worlds are made (Tehillah 148:5).

The Seven Actions are the Seven verb forms of the Tongue of Zayin. There are 10 intervals within each of the 7 Actions unto their completion/perfections to comprise an Oyin-Understanding—70. Seven are in 1 0 as the End/fulfillment/Zayin/Tongue is in the ALphah.

The Seven Actions/Days are by the pairs of the FACES. These pairs of Faces are the origins of nights and days that unwind from the foundation stone of continual supply, which is to my amazement, BaarLeChaiRai.

THE OPENING OF THE STONE OF DÆUWD ENGAGES THE SEVEN ACTS/DAYS OF YOUR NAME AS THE OIL IN YOUR SEED COMMENCES TO FLOW

Day One is your First Light of Zebúwlan appearing to the Faces of Reshun. When your mission of Wisdom is confirmed by Understanding you appear to the Faces of Reshun on the 18th of Yishshakkar in which day the Light in your Seed breaks open as your First Day. In seeing the Light in your Name you will fulfill your mission. With utter joy, you cry out: Send Me/Hhenni, whereby you are sent on a journey with the Great Light of your Name to ever guide and nurture you.

In your second day, you affirm your Name to appear to the Faces of Avrehhem through which your mind commences to expand by distinguishing your body of waters, positioning them in support/below of your Heads above.

Through expansions of your Head with your body, you align your members one to another to emerge to the Faces of Malekkiytsedeq as you rise unto righteousness and dominions through your waters on your third day (Metiayæhu 6:33).

Upon making your ascent from waters of your baptism, you bring forth Lights of sun and the moon and Her stars on your fourth day to Faces of ALozAR by which you enter into your Seven Rings/Eyes to govern over your habitations.

To fill your Eyes, you commence to teem with swarms of activities in your waters as your Name beams to the Faces of Aharúwan in your fifth day of explosions.

Day six of your journey is set to Faces of Nadæv by which you learn to freely give all within you. Through assembling your stones as the Adim you draw out of yourself to form habitation of your Great Light and glories to enter.

In day seven, you enter into the glories of your Name and transfer your Name upon completing your journey to build the House of YæHúwaH. Through your gifts that the Fathers bestow upon you, you realize unto what House they belong, whereby your labours are unto the mansions prepared for your Name in YæHH.

In seven days are evidences of your encountering the Faces of your seven evenings (see BHM document: YæHH).

## *The Gifts of Aparryim*

*The assembly of breaths/spirits of YæHH are the first fruit of the Fathers—through Aparryim—the fruit of the vapours, the Numbers in them become manifest, ever filling their habitations of Faces.*

*The Thought formulations of Nine in Ten Rise in the Crown. The Faces of Aparryim are set upon the Numbers of Yahúdah whereby they are the Faces of the Fathers.*

*Aparryim is the Fount of Blessing and Youth, bearing Seed as Strands of Thoughts bear their Numbers. The arrangement of matter subjected to the Numbers of Yahúdah. The house to govern unto sanctifying all expressions according to the Numbers of a Name.*

*The Perfection of Thoughts assembled and administered in the Seventh House of ALhhim. In Aparryim there are blessings and expansions of Numbers as the First Fruit of Ahariúwan to hang upon the Tree of Lives. As the Thoughts of HhaTúwrahh are formed, the Numbers in the Words expand to fill and occupy their places in the Unified Kingdom of the Lights through which the Thoughts multiply in the lands.*

*Aparryim is called the Seat of Inquiry through which the Numbers within all things are discerned.*

*Aparryim brings forth the expansion of the Numbers in a house serving the the Platform for Manifestation and Expression of the Fathers. As the Rings of Yishshakkar, full of the Faces of the Fathers, fall upon the Semek, the Numbers of Fire become apparent into formulations of Light whereby they are clothed with the Letters of Light in Aparryim.*

*The ruling manifestations in Aparryim become apparent through Yúwsphah/Joseph 𐤅𐤍𐤏𐤍—Impartations of the Unified Branches of the Faces rising within the Lands.*

*Through offerings of Aparryim, from the loins of Yúwsphah, made upon wood of Nephethli/△△, the Head of Yahúdah/𐤅𐤍 rises with △△ Mind of DaiúwiD. Through this way/path of Light, Yúwsphah rises from below to the seat of prominence. There is a drawing up of the Stones, an anti-gravity force within your body. The results of the offerings form the Head of meShich of paired Faces, Yúwsphah on the left and Yahúdah on the right.*

*Offerings of Aparryim upon the wood of Nephethli interpret dreams stored in the Heart of your Name. As the smoke spirals rise they unlock mysteries and reinscribe them, as opened letters, in the fabrique of your DallathDallath origins. Your dream state is through entering into the night of your body. Through your dream progressions you come to see what is hidden in your Seed. The Masters of the universe gather their secret arts in your stones to create gems through your transformations of Fire.*

*The primary gifts of Reshun to Aparryim expand and reveal ruling Wise authority. The gift of manifestation is your appearance of glories through Aparryim.*

The Thoughts of Light are revealed through the House of Aparryim. As the Thoughts are woven as strands of Light [e.g. strands of semen] a house is made through which the 12 of a Name appears with Yaoquv, the assembler of the Nine in Metsryim. The Threads of Yaoquv are: 9x9 81 8x8 64 7x7 49 6x6 36 5x5 25 4x4 16 3x3 9 2x2 4 1x1 1. The sum of the pairs are  $1+81 = 82$  or 2800 unto the pairs in the midst:  $25+25=50$ , the median of 5/Neúwn, or the Mind of Reshun, in the midst Mind. One processes thoughts from the midst of Reshun unto the Aúwv of a Day.

610 Yahúdah + 80 Aparryim = 68100 The Values are intertwined to form the rod of the mind around which the thoughts of the wood and the parts are woven. The House of Semek carries the thoughts of OLiyn, most high, unified consciousness, the sum of  $690=15$ —The Consciousness of the Aúvim assembly in their structures. Through Aparryim offerings you align what is in your waters to their Number Base—positions of Light. Numbers are apparent in your waters by measurable volumes of Light. The Numbers in your waters rise upon the Head of Aparryim through agreements of the waters to the Numbers, causing an Ascension to rise with domination: 68100—read as unified/6 ascensions/8 of dominions/100. Your Faces/80 are set in the Hands of the Fathers/610, whereby comes the saying, “Into your Hands I commit my Breath.”

80 Aparryim + 610 Yahúdah = 86010 The Sayings of Semek fulfilled; the elevations of Semek activated; the Faces of the Consciousness of Semek—the Faces of the Aúvim.

80 Aparryim + 8 Nephethli = 880 The Sayings of Ascensions which form the Oyin State of Consciousness and the directions in which your Twelve are moving. Aparryim upon the wood of Nephethli considers the readiness and states of each of the 12 which have assembled in Nephethli to calculate the movements of a Name. The offerings of Aparryim upon Nephethli in a month are as pivot points which mark the directions in which a house is moving. Your manifestations are according to the 30 core Numbers of your Name as are your deeds. As Aparryim enters into the throne room of  $\Delta\Delta$ , there occurs an ascension of Faces/880.

As Yúwsphah, Aparryim administers all resources compiled from the East. The Numbers of Yahúdah are released to Yúwsphah whereby they are transferred into Words. Offerings of Aparryim, following Gad, are the means that Words appear in your garment of Gad—your mouth. Through offerings of Aparryim on the wood of Gad, the Head of Yahúdah rises whereby Numbers in the Words are transferred to be spoken by their Number codes. With the Numbers of Yahudah there is conformity of manifestation occurring in Aparryim.

Aparryim on wood/teachings of Nephethli stimulates turning of waters in the root of DæúwD to go deeper whereby your tree expands. Aparryim ADDS to Nephethli to cause the heart to expand with pulsations. The waters are designated to activate all parts of the oylah/ascension. The heart beats hard and fast as Aparryim prepares to give/release its all to another.

#### Offerings of Aparryim on Wood of Yahúdah Fusion of Light occurring in the Fire of your offerings

From the Head of Yahúdah, through manifestations of Aparryim, perceptual changes of residences occur through calculations of your Numbers in accordance with setting your Faces unto the Faces of YæHH. As you see yourself inwardly, so you are becoming.

☐☐ ☐☐ fusion for the sanctity of the waters, devoted reserved for your Name, Numbers to Numbers  
40 40 fusion of mind consciousness and subconsciousness of its Eyes, Consciousness to Consciousness



### The 4 Sides of Light of your Names Teraysarun/Pyramid

ጸገ ጸገ fusion of the Light in Wood/bones + in their Parts, causing a Great Light of Aharúwan per origins/destinies  
ገፋ ገፋ fusion of Eyes to Eyes activated to be filled with the Light via Wisdom mutuality  
ሃፃ ሃፃ fusion of the Ears to Ears activated to interpret what is seen via Understanding  
ሃሃ ሃሃ fusion of the stalks to invigorate branching/diagrams of your Words of Knowledge fused

The inherent support of a Name to achieve residency and directions of movement  
ግፀ ግፀ fusion of Waters of Wisdom to float and make ascensions blessings to blessings  
ግፀ ግፀ fusion of Waters of Understanding to spring up and carry you forward support to support  
ግፀ ግፀ fusion of your sides of YæHH to form subsequent ongoing generations gamete to gamete

### The Ascent of the Serpent of Knowledge upon the pole

ወፍ ወፍ fusion of your Fire and Wood for the ascent of Dan, judgment to judgment  
ተተ ተተ fusion of your sides to form the Crown of silvery thorns, affirmation to confirmation  
ፈፈ ፈፈ fusion of your stone foundation, loins to loins, hearts to hearts, elevate the capstone head

Through your fusions you stand complete to be Faces to Faces.

The MæyimTæyth ግፀ ALhhim of Aparryim assemble in the waters of the offerings, thereby consecrating the head of Yúwsphah ፈ. By the waters of the ALhhim your parts are washed/activated and sanctified with justifications to stand upright. The waters of Aparryim rise up from the ground as a spring. These Waters of Wisdom are initial activations of your parts in the Gayn OoDan/Garden of Eden (SMB/Gen 2:6) that cause your members to sprout. Upon your bringing forth Wisdom from your Seed, you commence to sprout to receive the Rains of Understanding. These are the waters from below... and then those above (SMB/Gen 1:6).

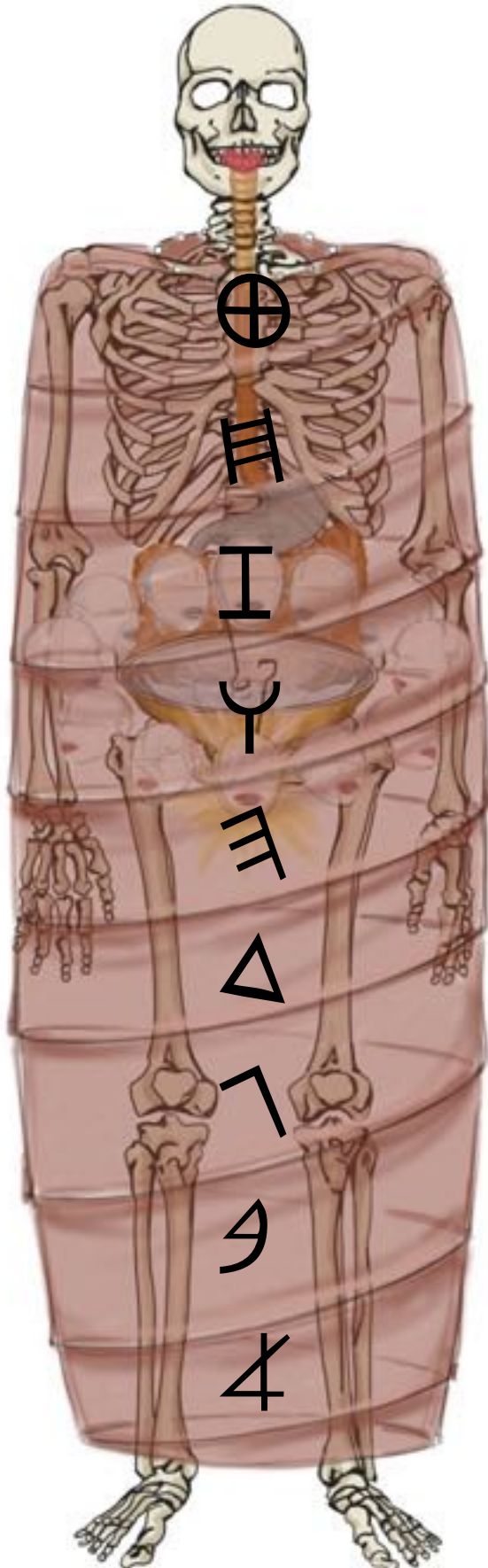
### First Fruit upon the Tree of Lives

Aparryim is the first fruit hung to make-up your Tree of Lives. The land/body is sustained by Bayinah and Chækúwmah until your Names are appointed to come home as you return to DauwyD, the Rock of your origins. Depicted as the younger son of the Father, Aparryim (morning) is the brother/side of Yahúdah (evening) to whom is allocated treasures to express joy, generosity, with hope/expectations of the Fathers (Yúwsphah/Lk 15:12). The maturation of Numbers follows the maturation of Words and their habitations, whereby the primordial offering of Yahúdah gives rise to Aparryim. The ascent of faithful calculations yields fruitful copulations of unions and their transactions. Hereby, sexual unions are honourable to affirm their just weights. The ascent of Aparryim to return to its side/brother is by Yahushúo Bann Yahúdah through whom blessings of Avrehhem flow into all processess/nations, to abide in one habitation, a dominion/kingdom of Lights—of Bayinah and Chækúwmah. blessings of Avrehhem are layered in ten intervals. Aparryim (day) enlivens Yahúdah (night seminal emissions) formulations in waters/peoples. Offspring of Yúwsphah/Joseph administer your resources of SEED (Genesis 41:49. 42:25), compiled from the East, transfers Numbers into Words of Gad, whereby the Head of Yahúdah are crowns/hairs of Numbers 90:90—a Crown of Thorns ተተ of fruit of Aparryim from your foundations.

Spirals of Light rotations bring Yahúdah to the fore from the wood/teachings of Gad (a morning offering of Gad is followed by an evening offering of Yahúdah that brings forth what is in sown in Aparryim). From Teachings of Words comes a revelation of their Numbers, upon which the Fruit of Aparryim appears to disperse SEED to all nations. The spirals of Light are like a web that catches embers of smoke rising. Elevated offerings, through smoke, are transferred to form and renew the grey-silver smoke matter of brain (TuwrathHhaKuwáhnim/Wayikra/Leviticus 1:9).

Aparryim bears gifts/children of manifestations for your appearance of glories. When Aparryim follows Yahúdah in the chain of offerings, Words of Wisdom attach to your base/root level of 10 Numbers of Chækúwmah causing your Name to spread out its branches. In this way your Branches of Twelve appear and rise from the First Fruit hanging.

Numbers of AL 7 - 24 ㄥ  
distinguish ㄥ the Faces ㄥ



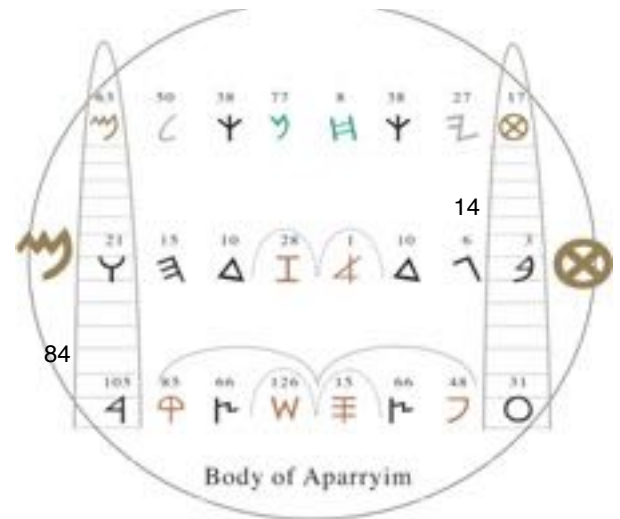
faces portrayed looking out from within

ㄥ Unified Thoughts 4 of ㄥ 84 sayings in the Rock

Amidst 3-17 are 14 as Sayings of the Neunw spilling from the fishes mouth.

A Head 4 brings to surface ㄥ pairs of faculties revealed through ㄥ

The Eye of ㄥ is in the midst of the corona



Aparryim causes Numbers of your Name to appear through Word/Amuwri/Amori constructs. Seed given expands knowledge of Spirit. The Garment of Aparryim is sequel to Yahúdah that is hung first on your Tree of Name through which you bring from the East bond your glories into habitations. Threads of skins are woven in nine concentric rings around the primary Nine Numbers 1-9 to fill the Hand/10. The intervals are 112-1120 bearing the Light of the Faces/Semek ㄥ.

Aparryim are offerings of Expansions. In the Aparryim Head, Faces of the Fathers are with Yúwspah appointed as the Rod of Aharúwan/Aaron.

The wood of Aparryim directs movements in your rings of Consciousness, to move or remain, as Yishshakkar rises upon Aparryim.



The Union of the Branches

The United Sticks of Wood for the Fire on the altar are one pair laying down their life for another to ascend.  
The smoldering of the branches of the oylah, unified together, form one piece of gold for the menurahh.

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

Number Codes in the Bones

The Heads of Rayish within HhaALhchim: The Names of the Teachings for all 3 Levels in ALhchim

**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 Arrat. Within the Number are blessings for its service, which runs from the mouth of Aparryim.

**Maneshayh-Yishshakkar** 2124: ΔΥ44 *Rakad* **The Heads of Vessels/ΔΥ**, 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.

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

**Dan-RAúwaben** 2078: 404 *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: Δ44 *Resáúwd* **The Heads of Saúwd/Sod**, mind to structure four faces/sides; to formulate council and deliberations, to manage the harvest

**Nephetli-Gad** 2004: Δ4 *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 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 Lives 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 **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 Lives and the 12 in the centre:

112 74 Kúwv 224 ΔX Táúwd 336 ΥΛ Legúw 448 4Δ Medach 560 74 Nas 672 74 Súwzev 784 Δ4 Oochad 896 Υ4 Patu 1008 44 Quach 1120 74 4Y Ker

$$Υ = 7 \times 7$$

Author of the Scrolls of Neúwn by the pen of Yahushúo Bann Aparryim/Bann Neúwn: **The one who writes the Law does so by the Thoughts being performed by their fingers.**

Every expression of Light bears the 30 Numbers of a tree. As the Numbers are heard in Aparryim—within the UWah-Bayit Ring, the expression is formed in Shamounn to be conveyed in the Faces of a Name.

The column smoke of the offerings transferred into the mind:

- ⊕ The gathering and designation of waters/vapors of Fire; the means to gather waters to appear,
- ⊗ The appointment of the Numbers and their allocations for expression
- Υ The chamber of formulation to achieve comprehension of the Light being received and emitted

The faces are aligned to the column of 30 Numbers of a Name as they are configured in Shamounn that has entered into the chambers of Light: Bayinah/Bilchah, Ushatti/Liah, Chækúwmah/Zilphah, Rechel.

## *The Gifts of Maneshayh*

*Gifts of Reshun are to uphold and fulfill transitions, by blessings of Numbers, rising with might to throw off previous forms. Maneshayh provides avenues to ascend from below and to change the state of your residence and your body of Consciousness.*

*By Works of Maneshayh, a House is made full and runs over. The widows' jars blessing is upon the House of Maneshayh that supplies oil with measures of the abundance of grain in a House. According the Words of the Prophets—unfoldments of Túwrahh, the Oil of Maneshayh flows without ceasing.*

*The mysterious wonders of Life rise and unfold from the depths of the wells in Maneshayh. The Valley of Maneshayh is the elevation from which the Peoples rise to the Mountain to receive HhaTúwrahh.*

*Maneshayh is the Gathering of the Peoples for their ascensions from states of humility.*

*The activated Numbers in a Name manage the strands of the Mæyim-Tayit Ring as the offerings of Maneshayh are initiated by the Teachings of Yahúdah. The elevations of Maneshayh are attained by the Numbers upon which a House is built and rises.*

*The ability to rise from below and make transitions of thought and form stem from Maneshayh, whereby one bears the full expressions of the Aúvim. To overcome the world you rise above/pass through waters and their lands.*

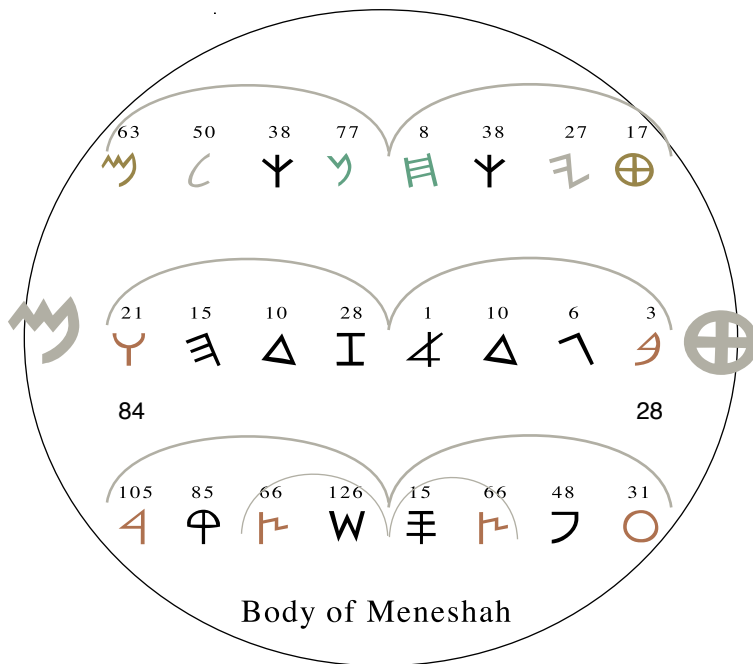
*The House of MaNeshayh in Yúwsphah/Joseph is your origins in Neúwn, before worlds. The same Yúwsphah brings you into the world as your twelve assemble at their tables. The same Names and Faces function in you as offspring of Neúwn of Yúwsphah, (ie. Joshua Ben Nun of Joseph) who brings you to your inheritances.*

*The GOOD work of your Name that began by the unions of ALhhim in shemayim (through paired Names and Faces) continues unto your full ascensions. Though you pass through waters of strife that affect gender and gender issues, you will return not male nor female as your Name is anointed by the oils of ALhhim risen from your Seed. For by the oil of the SEED of ALhhim your Light comes into the world, so by the oil of your Seed rising to the crown, the Light of your Name appears amongst the stars in the seat reserved for you to shine  
(Metiayæhu 5:14, Philippians 2:15)*

*When ALhhim speak the LIGHT of day 1, they are speaking your Name for which they prepare the worlds as a body for you to dwell for transformations.*

*Aparryim activates the Numbers of Yahúdah through which all colours of Light appear with understanding in Maneshayh, whereby Yúwsphah wears a coat of the palms—what is handed from the Fathers, a distribution of the Faces of YæHH which appear, by recalls, through deeds and progressions/ㄣㄨㄥㄟㄣㄟ.*

Numbers determine the Faces  
AL 8 - 23 𐤀𐤃



Maneshayh determines the spreading out of Consciousness through which one occupies their lands of inheritance of Lammæd.

Maneshayh empowers Yahúdah by receiving and elevating the Numbers for their transference from one level/state unto another.

Processes of transitions are integrated in the House of Consciousness whereby movements and their deeds are recorded in Yishshakkar. Through works of Maneshayh one makes movements and has their Being in the land, achieved by the sparks of the manchaih of Maneshayh into the fabric of Yishshakkar. The 14 Names of Maneshayh are belong to the 14 NeuwN Faces assembled in Seed of ShmúwAL.

*Your SEXual branches accomplish your full revelation and appointments*

*The branch of Maneshayh rises/becomes extended on the wood of Yahúdah in the course way of YæHH, as the faces soar in Bayinah nightly through the sky (Tehillah 68:4).*

Maneshayh, through which the Bread of a Name appears, congregates the Numbers of Yahúdah to form the loaves, whereby what is unseen in Yahúdah is made visible through Yúwspah. The 30 Numbers within a Name are the leavening agents of the hand in your three measures of grain. The supplies of Maneshayh are the two OLIVES (gonads in the body) from which the oil in the SEED supplies the oil in the lamps. As the BreadMaker of the Congregation for Qahhath and the Queens of Names, Maneshayh provides Qahhath/Kohath—the 15 pairs of nerves with the grain, the oil, and the salt for the manchaih/grain offerings. Being devoted to the Queens of Names, they supply their Hands with the ingredients for the shavbet Bread—Table of Faces. In street terminology, the House of Maneshayh are known as the “sweet-bread” of the internal organ sets. Although, culinary terminology refers the testes as Rocky Mountain Oysters. SweetBreads are noted to have an offal-reminiscent akin to brain.

Offerings of the West rise upon the branches of the East through which the three functions of sexuality in the west are devoted to the revelation of the Numbers, Consciousness of labours/duties/services of illumination heightening, and dwelling States appointed in the East for a Name to take-up residence that pertain to your destinies. Through evolution from the captivity of Metsryim/Egypt, you no longer consider your branches in the West to be used for merely physical pleasures which binds one to the world entered. The tribal functions of the West are elevated to affirm Names and their origins of the Assyrian captivities. In higher elevations, sex is devoted to consecrations of parts/lands and their waters, growth through activations of formularies, the garments of glorifications, and the states of inheritance ordained for your Seed. The fruitfulness of the western camps bring to the Head teachings of Aharúwan—formulations of the Fishes of Neúwn and the Breads, providing instructions of Numbers, performances and establishing imperishable habitations. According to the measure and motives that you give, so you receive.

*The Garments of Maneshayh are 3 Oyin*

*The numbers of the cloth: left gonad to the right shin, whereby the left hangs lower than the right:*

*7 – 9*

*8 – 8*

*9 – 7*

*The ROD of Maneshayh upon which the fruit hangs*

*A welding of the Rods of Yishshakkar and Maneshayh form their Rods of Iron through which they rule  
When Yishshakkar precedes Maneshayh in the course of the offerings, the Rod is a formula of 730 – 80:*

*78300 The Perfect Teachings of Aharúwan Consciousness.*

*The Rod when Maneshayh precedes Yishshakkar 80 – 730:*

*87030 The Sayings of Maneshayh/80/7 are in the midst of the Seven Oyin levels of Lammed/30/6*

*Three Names of Qudash WΔΦ appear as the Kuwáhnim serve the paired offerings  
of Maneshayh and Yishshakkar, and the ascent of Maneshayh upon Yahúdah*

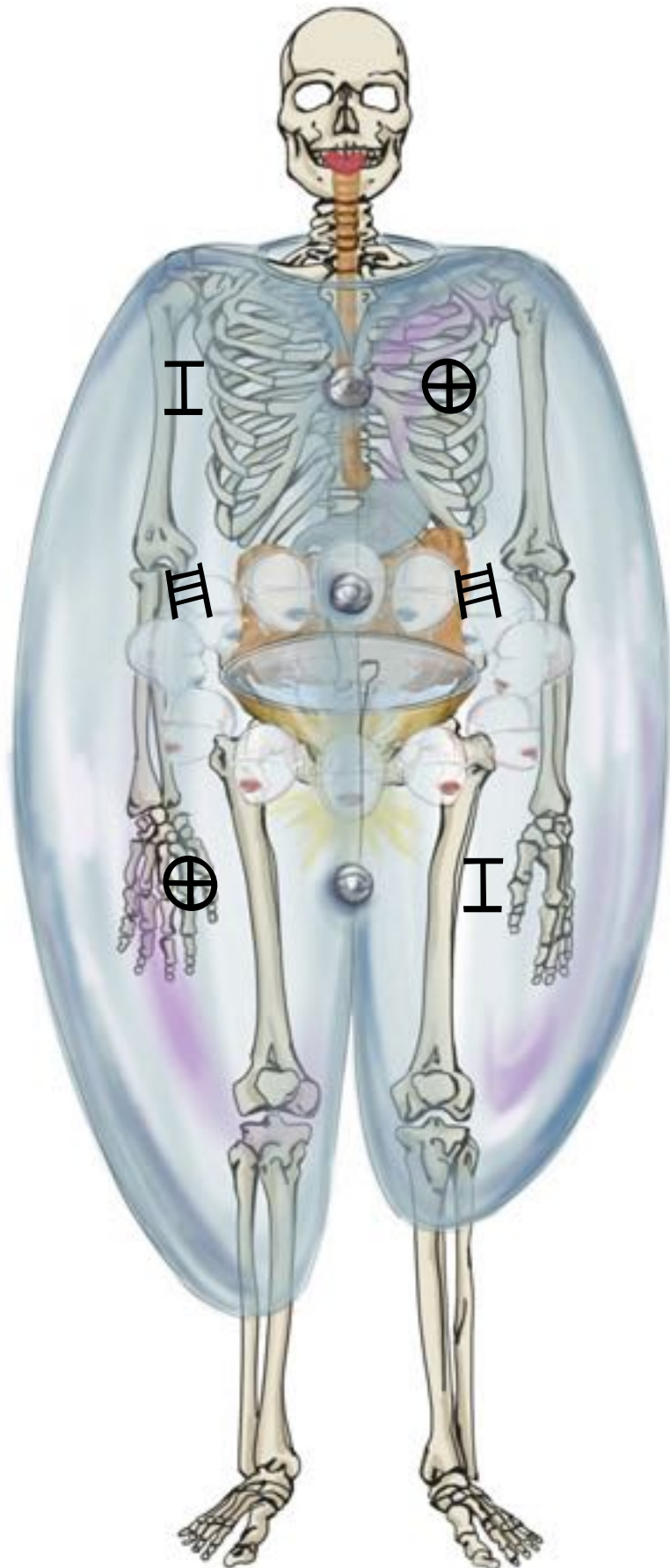
*For the ALhhim of Rayish Oyin: Sharyah A Tsaduwaq O*

*Qúphah PauWah: OZerYæH Φ Shalum 7*

*Mæyim-Tæyth OZerYæH ♯ Tsaduwaq ⊕*

*WΔΦ Qudash is the Fire/W in the bones/Ξ of Oyin/O/16+Tæyth/⊕/9 = Semek/15  
conveyed as YæHH's holiness–Yahutsadaq—the alignment of all rings of Fire, Vapour and in the Waters are  
QudashQudashQudash (Holy Holy Holy)*

First offerings/works of MANESHAYH uphold the Numerical Codes of YæHH. The ascent of MAN/Bread of the SHAYH/Lamb is upon the wood of Yahúdah to whom Maneshayh becomes bound for its services in ALhhim and their dwellings. Thus, as Maneshayh is the means to transmit the Seed from the altar to the waters for revelations, the use of the organs of Yúwsphah/Joseph—functions of the vulva/scrotum and gonads are for the purpose to uphold the Numbers in YæHH. Paramount in the mind, when engaging in sexual relationships, is to regard the distinguishments of the Numbers in the gamete, and commit the transfer of seed-stars in the Hands of YæHH, both for extending the Light assembled in the gamete to form new levels of Knowledge, and also for the ALhhim to hover over waters of the gamete for their formulations as the Light is dispersed/discharged from the stalk. Maneshayh cultivates and stores the Light in your plant-body to produce the Bread of a Name which feeds, heals, anoints and illuminates, forever uphold the Names of YæHH by the



skeletal and dressing illustrations  
by David Pfindler

30 Numbers contained therein. Daily, the straight vertical pole/staff of ALhhim, upon which the oylut offerings are hung, rise out of Maneshayh, from your base to your crown. Out of MANeSHAYH comes the oil for the branches of manurahh and the Bread of the Testimony without limitations. Chemical portions for maladies are called “the Balm of Gilead.” The salting of the Bread is in the waters of the Maneshayh sea, as the sodium in Semen—light compound distillations from the Sea of Salt/bladder. The salting of your BreadName activates the full sweetness and savor of your Name in the hosts of YæHúwaH.

*The Garment of MANeShayH—literally, the Bread of the Lamb—reveals the origins of the universe from which your habitations appear. In your Seed, the garments of your Name are three tiered as the white, yellow, and crystal fluid in an egg. The two pairs of Rings forming your gonads are depositories of the Eyes of YæHH through which their Faces and Heads appear. The assembly of your pairs, left and right dwelling states, are spun threads in your sac of skeins to reveal the Wisdom and Understanding. The heavier deposit on the left is of the depths of Understanding counterbalanced by the emerging right side—testes-ovaries verification of Wisdom. From side to side they are Oyin to Oyin—Eye to Eye. In your midst abides the Oyin Navel 8+8; the Oyin Heart of Understanding 7+9, rising from the Oyin Habitations of Fire 9+7. The depositories of the Light in your Name contain the glories of Yaoquv, the Father of Maneshayh.*

*From the navel you drink wine (Shir HaShirim/Song of Solomon 7:2). From the heart you eat grain. In the Oyin of the loins your Fire consumes the Lights of ALhhim to form your dwellings.*

*In your origins of Shayin Oyin, Salvation of YæHH abides in you bodily to redeem your Name from corruption. Three Eyes of MANeShayH: Eye of Knowledge of the Heart, Eye of Understanding in the Navel, and Eye of Wisdom in the Loin Seat.*





The Union of the Branches

The United Sticks of Wood for the Fire on the altar are of a paired Breath laying down their life for another to ascend. The smoldering of the branches of the oylah, unified together, form one piece of gold for the menurahh.

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

The Heads of Rayish Wלך within HhaALhhim Word Clusters: The Names of the Teachings in 3 Levels in ALhhim

**Aparryim-Yahúdah** 2121: Wלך *Rash* **The Heads of Fire**, from these come Numbers of a Name, which are Numbers of your Fire read in the fiery mountain of Arrat. Within Numbers are blessings for your service, which runs from the mouth of Aparryim.

**Maneshayh-Yishshakkar** 2124: ΔΥΛ *Rakad* **The Heads of Vessels/ΔΥ**, from these come shapes of the rings whereby clay is fashioned by the Potter; as cast in the Fire, the Faces branch from the foundation, determining branching, pruning, according to patterns in the Staff/Semek.

**Beniyman-Zebúwan** 2014: ׃ *Reúwn* **The Heads of Neúwn**, from these come crowns to direct consciousness in seasons; these are heads of song; singing, music and declarations of joy.

**Dan-RAúwaben** 2078: ׀ *Roach* **The Heads of Overseers**, crown consciousness to determine progressions, descending and ascending within Rings, according to values the deeds are committed.

**Ayshshur-Shamóunn** 2064: Δ׃ *Resáúwd* **The Heads of Saúwd/Sod**, heads in the structure four faces/sides; to formulate council and deliberations, to manage the harvest of appointed seasons

**Nephtli-Gad** 2004: Δ *Fered* **The Heads of Access**, crowns of contemplation to speak, choice words, and keepers of thoughts of the heart; to appropriate, to rule, to subdue.

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 Lives 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 **Maneshayh**: The Rod of Maneshayh 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 Lives and the 12 in the centre:

112 𐤀𐤃 Kúwv 224 ΔX Taúwd 336 ΥΛ Legúw 448 ׀ Medach 560 ׃ Nas—the standard lifted  
672 𐤀𐤃 Súwzew 784 Δ׀ Oochad 896 Υ׃ Patu 1008 ׀ Quach 1120 Kavi 𐤀𐤃/4Y Ker  
Υ = 𐤀 x 𐤃

The sum of the intervals of 112—1120 are 6160.

The Rod of Maneshayh/80 and Yishshakkar/730 are 87030— the ascent of Understanding upon the Staff, amidst your 30 Numbers. The Rods are formed from temple to temple in the head around which the oylah ascensions are woven.

The Rod of Yishshakkar/730 and Maneshayh/80 are 78300—contain the Sayings/80 in 7 30's—to be Seven courses of Instructions or 7 Lammedim—aka known as seven levels of Lammed. 78300 are the perfect Teachings of Aharúwan/Aaron Consciousness.

Perfect Sayings in the Ascent/78 of 3 OyinOyin/00 (300) create perfect/complete utterances and states of

QudashQudash/Distinguishments/holiness through the kuwahnim/servants enlightenment of Fires of Yahutsadaq WΔ׃

W Yahutsadaq	4 SharYæH	○ Tsaduwwq
○ 16/Tsaduwq	𐤀 OZerYæH	𐤃 Shalum
⊕ 09/Tsaduwq	𐤀 OZerYæH	⊕ Tsaduwwq

The Fire of Shayin/W through priest Yahutsadaq sanctifies Names and Bones of YæHH/15/׃—combining Oyin/1 6—7 Eyes to what assembles in Tæyth as one 1-(6+9=15)

Offerings of Zebúwlan rise upon the wood of Maneshayh. e.g. On the Twenty-Fifth of Ayshshur a combination of Names enables you to transpire to the Gate of your Name. Your Name is set-up—predestined to make transition through drawing out the Faces of the Lives in your Seed. In tapping into the DallathDallath origins of your Name, you form geometric constructs to enter into the TEN Lives in your SEED—the two fives of Reshun—that reside in the Seed of NeúwnChayit.

The parameters and the crown of this unique offering of Zebúwlan are unto the Faces of AViYæHua—on the 25th—the Father of Becomings, who determines the rite of passage into your ordained dwellings. As a Name is poised amidst the Faces of Reshun on the Right, and Yaoquv on the Left (the Faces that form Zebúwlan), with full measures of Grace in Nadæv-Nadæv behind (the Faces that form Maneshayh) as the bands of your head gear in the rear, supporting your ascensions, your Name is bridled to pass the judgments of ALhhim that have contained you in your mortal dwellings.

Through affirming your accensions of TsæddaTsædda (ALhhim is Ayshshur) the crown of thorns rest upon your brow whereby you enter into the Ten Lives of the Fathers—Paradise, making transitions through the offspring of Aharúwan: AviyæHua and Nadæv, the Guardians of the Oracles of Inheritance that lead to succeeding states of residence (SYM/Ex 24:9-10; TK/Lev 10:3). Patterns of your Light are seen through activations of the Zebúwlan ascensions in the evening of the 25th. These Semek patterns of Sered (first born of Zebúwlan) are woven into the fabrique of Maneshayh from which your garments are spun as Seed expands in the waters of your Mother—the OyinOyin/zerozero origins to appear as though from no-thing. From the platform of the Zebúwlan ascension, the sequel offerings of Beniyman/Benjamin rise to appear in lands of Kenoni/Canaan.

Maneshayh upholds Yishshakkar whereby your consciousness levels to fulfill your labours are sustained and do not fail with discouragements. Regenerative works of Maneshayh form the parts of the Body Garment resulting in renewals monthly by the dispersion of Seed. The Stones of the Altar are set-up corresponding to stones of the Breastplate upon which your Names spurt blood/pulses of heart to release the SeedVapours of your members to ascend. In Gilgal, upon crossing the River Yarrdenn, the sacs of Maneshayh form 12 stones, 6 from each sac. Through offerings of Maneshayh upon the wood of Yishshakkar, the Seven Hills are formed in Consciousness to direct and support your labours. From the depths of Maneshayh mountains rise out of the waters and valleys are formed for Yishshakkar to tend the sheep (Tehillah/Psalm 95:4,104:8).

Eyes of RAúwaben in a Maneshayh offering enable one to see what is coming next in their journey as it is defined and rises from Maneshayh to Yishshakkar, thus unveiled in Consciousness to take your lambs unto appearing pastures. The Wisdom in the Eyes builds a house for Understanding. She, the left, who gives all within its Sum enters into Her walls appearing on the right. The immeasurable gifts of Wisdom are feely given whereby the Light in Seed braves to cross the waters to enter their Radiance and put on their Crowns of Knowledge.

The 14 Names in the House of Maneshayh are born of GamliAL Bann Pædhetsur to house the Assembly of Seed Bread that is a drawing out of all within the NeúwnN to the Faces of The Day. MaNeshayh—the bread of the lamb is the generation of the free givings of Nadæv-Nadæv.

Maneshayh generates the Bread of the Faces. The 14 Names in Her pertain to the NeuwN ascents to the Faces of the Day.

Heard in the 18th Day of Reshun, in Moon Maneshayh, the words לַתּוֹכִי: la-to-ki-a, which transfers Breaths into both sides of Seed to fill Soul with baskets of Bread. The Light in Soul is kept burning by the lamp of Yishshakkar/Mission activated in all faculties.

From the Horns—blazing Light at the corners of the altar, the arms and legs are filled with radiance, two corners at the top flow in the arms, and two corners below flow into the legs.

# *The Gifts of BeniyMaN*

*BeniyMan provides and feeds the Conscious Man ʾᵐᵐ which descends from the heavens.*

*The Head of the Body, BeniyMaN, draws out from the core of its Numbers to reveal attributes of the Aúwvim to fully express its thoughts in The Collective. The coming of the Son of MAN into manifestation is the appearance of Beniyman unto the Faces of Yuwshaph/Joseph.*

*Beniyman has Dominion when seated upon Zebúwlan. As the Sun, Moon, and Stars are seated in their Places, each has Dominion from their elevations. As the Seed of a Tree rises unto the crown of its branches, then, a Name has Dominion over all it is given. This is called the ascent of meShicæch—the coming of the Messiah.*

*A Name rises from its Seed whereby one crowns their stalks in the Lands/States of its Kingdom.*

*The Eyes of a Name open from its Seed [as Offerings of RAúwaben rise upon the waters and wood of Beniyman]. The opening of your Seed determines your states of residneces in ALhhim. By your Seed opening its' rings/eyes, you see within you from your origins to your sequential moves. The waters of a Seed fill the Eyes of a Name through which you see into the Fire from whence the waters drip/come. The formation of a Name/ᵐᵐᵐ is Fire suspended in Mæyim/waters.*

*Offerings of BeniyMan supplies the Seat of Zebúwlan elements for fusions of Light particles. Released out of Zebuwlan there is a flow of Knowledge from the core of Dan as spaces are appointed to receive what is stored in your SeedName. Fusion is a process to power active or “main sequence” stars to rise as 12 stars around your head.*

*The offerings of Beniyman are the means to clothe and feed yourself.*

*Beniyman opens upon the wood of Zebúwlan. What is in the East provides a pattern for a Seed Name, sown in the West, to follow. The places of Light in Zebúwlan are ordained for your Name to abide. Beniyman seeks the Light, as a plant that bends towards the Source of Illumination, whereby your Name rises straightly to affirm its alliance with the heavens above. According to seasons of the Light, parts in your Seed grow in their place of shemayim.*

*The offerings of BeniyMAN, upon the wood of Zebúwlan, form the Bread of ʾᵐᵐᵐ, chæhhuúwn, (the placement of the Light in a Seed to favor the Lives of a Name) in which the Lights of Reshun/55 are in the midst of your Seed.*

*Your Name opens into the realm of Rayish Oyin Consciousness of your Labors through the offering of Beniyman upon the wood of Yishshakkar in its moon. What is in your Name is activated according to your assigned Labours. According to the purpose of your assignment, you appear in your selected generation. The Light in your Seed fills the realm of Consciousness as it is prepared (by the Yishshakkar offerings) to receive you, whereby you see, hear and speak in the Light of your labors. According to your Name you expand your Faces of Yúwsphah, upheld, and enter into judgement allocations to abide in the Collective of YæHH-YæHH.*

*Beniyman is the offspring of Ahariúwan in which your 12 Heads become manifest.  
The results of every offering winds-up in your Seed of Baniyman as accumulated grain.*

*The Patterns in your Name of BeniyMAN are transferred into your Light Body of Zebúwlan. As your offerings of  
Beniyman rise, they colour and define your state of Light.*

*When the offerings of Beniyman rise upon the wood of Yishshakkar the inscriptions of your Name are written in  
the garment of Yishshakkar, so your Name defines your Consciousness. Through the offerings of your Seed, you  
reveal your Name through your garments. The Numbers in your Seed are translated as Words. In speaking your  
the Light of your Numbers, the Faces of YæHH appear in your Faces, for from Them you are known. Have you  
noticed when someone is speaking when their Faces change? As in a plant, suddenly, there is a change as the  
Numbers in the Seed rise and determine the new faces.*

*The Garment of Beniyman is 6 pairs of 13 that comprise 12 loaves of Soul*

*The Pairs of ㄥㄨ are the defense in Seed*

*ㄨㄨ comprises regions for residency*

*ㄨㄨ bears afflictions/weight of sufferings—long with patience*

*ㄨㄨ assembles stones to hang from the loins*

*ㄨㄨ emits the Breaths to come out of Seed*

*ㄨㄨ bears the Splendor as colours and flowers to appear in their Faces*

*The Seed of Beniyman releases all components of ALHhim to the Serpent*

*Six squares of fabrique when folded comprise the cube*

*6x16— 96x2—192 of six sides*

*16 Oyin portals per side of The Cube*



**Offerings of** ገሥቱ ገሥት **Beniyman of the ALhhim Neúwn-Chayit** The Palm Tree Gold Nuggets

are in the Day/Act of the Ninth—To Fulfill and Satisfy Heads with Joy,  
 A Chief—One who carries the weight of their glory upon their branches, for the Offspring of Beniyman is  
 ብሃዕልገሥትገሥት **ABiyDan Bann Gadoni** [CHP/Num 7:60-65] The Affluence of Words

The Aúvim of the House of Beniyman/ገሥቱ ገሥት  
**Aúwv Yaoquv, Aúwv ShmúwAI, Aúwv Reshun**

**Waters are according to the** Numberes and ashes set to proceed from altar and activate another ascension;

The **Intervals of the Hands/Gershun** ብሃረ right: 112 224 336 448 560 left: 672 784 896 1008 1120

The **Intervals of the Feet/Merari** ብሃረ right: 172 344 516 688 860 left: 1032 1204 1376 1548 1720

*The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.*

**Robe and Ashes:** previous offering of Yishshakkar or Zebúwlan

**Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath** ብሃረ, right side of body: 28 56 84 112 140, head to foot

The Values of 35 are read as ዐጻ, 1/2 of Oyin/70

left side of body: 168 196 224 252 280, head to foot

Sum of Wood and Parts ALhhim+Kuwahnim	The Wood of Zebúwlan	The Wood of Yishshakkar	The Parts of Beniyman	The Twelve of Beniyman
5198 ቱሩፋጻ Haúw-tsach	4111 ሃፋሚ Me'ayk 4:4	4111 ሃፋሚ Me'ayk 4:4	1087 ሰገራ Yephez	Yahúdah 30 ጻፈሃፋገ
5321 ፋገላጻ Ha-ge-ra	4231 ፋረጻሚ Mev'blah 6:6	4231 ፋረጻሚ Mev'blah 6:6	1090 ጉራ Yats 1:1	Yishshakkar 830 ፋሃሠሠገ
4497 ሱሩፈል Dúwd-tsaz	3522 ጸዐጻ HaOoat 5:5:5	3522 ጸዐጻ HaOoat 5:5:5	975 ጸዐፀ TeOoah	Zebúwlan 95 ሃረሃገ
4513 ገራጻፈ Dehh-yag	3530 ረዐጻ Hha'OL 1:1	3530 ረዐጻ Hha'OL 1:1	983 ገጋፀ Tephauq	RAúwaben 43 ሃገሃገ
4503 ገዐጻፈ Dah-og	3525 ጸሃዐጻ Ha'okeh 1:1	3525 ጸሃዐጻ Ha'okeh 1:1	978 ጸዐፀ TeOoach	Shamouúnn 70 ሃሃዐሚ
4625 ጸላሃፈ Duw-reh	3595 ጸሉዐጻ HaOotseh 5:5:5	3595 ጸሉዐጻ HaOotseh 5:5:5	1030 ረራ Yúwal 4:4	Gad 7 ልገ
4669 ፀቹሃፈ Duw-sat	3635 ዐጻሃረ Liuhoo 1:1	3635 ዐጻሃረ Liuhoo 1:1	1034 ልረራ Yeled	Aparryim 61 ሚላፈገፈ
4669 ፀቹሃፈ Duw-sat	3635 ዐጻሃረ Liuhoo 1:1	3635 ዐጻሃረ Liuhoo 1:1	1034 ልረራ Yeled	Maneshayh 53 ጸላሃሃ
4715 ጸላገፈ Duwza-yeh	3676 ሃዐሃረ Lauou 1:1	3676 ሃዐሃረ Lauou 1:1	1039 ፀረራ Yulat	Beniyman 53 ገሥቱ ገሥት
5556 ሃሃጻጻ Hahæ-nu	4461 ፋቹፈሚ Me'de'sia 8:8	4461 ፋቹፈሚ Me'de'sia 8:8	1095 ጸሉራ Yetsehh	Dan 54 ሃፈ
5187 ሰገፋጻ Ha-phaz	4101 ፋራሚ Mi'yeúwa 5:5	4101 ፋራሚ Mi'yeúwa 5:5	1086 ሃሃራ Yaphúw	Ayshshur 501 ፋሠፋገ
4495 ጸሉፈል Dúwd-tsehh	3521 ሠዐጻ HhaOosh 1:1	3521 ሠዐጻ HhaOosh 1:1	974 ልዐፀ TeOode	Nephtli 570 ብረጸገገ

The Waters in the Kaiyúwer/laver activate/bathe the parts unto their service.

50522 ጸጻሃ Nuhhat Waters of Yishshakkar

50527 ሰፋጻሃ Nuhraz Waters of Zebúwlan 18007 ሰዐጻፋ Achgoz Waters of Maneshayh

The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending on the Wood 12405 ጸሚረ Lumeh 9:9, 57948 Hazetdach

The corners of the offering fasten the sides together to create a platform for transitions

and stabilize the parts into their sides according to their functions.

Nephtli-Yahúdah 2061 ፋቹፋ: Resúwa, head to foundation, the Numbers and their embodiment

Gad-Aparryim 2064 ልቹፋ: Resed, the union in the midst, securing the avenue of blessings

Zebúwlan-RAúwaben 1958 ጸሃፈ: Qaynuach, right side expanse entering into all Chækúwmah

Beniyman-Dan 2134 ልረፋፋ: RaAlúwd, left side advance entering into all Bayinah

3522 ጸዐጻ HaGoat ሠፋፋ The Head of the Offering: Zebúwlan HhaKuwáhnim

The Intervals of the Mind/Aharúwan: right side of head: 589 1178 1767 2356 2945, from chin to crown right side

left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of the wood and the Staff of Neúwn-Chayit Ring 85. With the corresponding Rod: 8251, 87530

The Intervals of the Nerves Transmitters/Qahhath ጸጻፈ left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace ገሥቱ: 22+58+85+175 ገሥቱ The Grace/Che'úwn 4:4 Portions

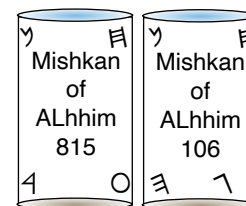
1031 ፋረራ Yeúwla Hands and Feet of Beniyman [The fulfillment of the Lammæd Seed]

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yevusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi

Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12,

Metsryim/13, Peres/14.

17298 ቱሩፋጻ Azbe'tsé'ach Sum Values of the Offerings of Beniyman, The Parts, the Head, the Grace, Arms and Legs



The ten curtains contain intervals of 5:5, which are composed from the union of the twelve branches.  
 The ALtar:  
 The stones of the 12 from the two sides of Bayinah and Chækúwmah are 2367  
 Bayinah: 2080  
 Chækúwmah: 287

The Union of the Branches

The United Sticks of Wood for the altar Fire are of a paired member laying down their life for another to ascend. The smoldering of the branches of the oylah, unified together, form one piece of gold for the menurahh.

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

The Heads of Rayish within HhaALhhim: The Names of the Teachings for all 3 Levels in ALhHHim

**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 Arrat. Within the Number are the blessings for its service, which runs from the mouth of Aparryim.

**Maneshayh-Yishshakkar** 2124: ΔΥ44 *Rakad* **The Heads of Vessels/ΔΥ**, 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.

**Beniyman-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: ΔF4 *Resáwd* **The Heads of Saúwd/Sod**, mind to structure four faces/sides; to formulate council and deliberations, to manage the harvest

**Nephetli-Gad** 2004: Δ4 *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 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 Lives 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 **Beniyman**: The Rod of Beniyman 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 Lives and the 12 in the centre:

112 4Y Kúwv 224 ΔX Táúwd 336 Υ7C Legúw 448 04 Medach 560 7Y Nas  
672 7I 7 Súwzev 784 Δ0 Oochad 896 Y 7 Patu 1008 04 Quach 1120 77Y 4Y Ker  
7Y 7 Pautt—to fill sayings, compounds stuffed 7 = 7 x 7

Upon the lands of Zebúwlan, the Lights of Bayinah enter into a Body formed for the Name to dwell. The Body of a Name is from the Seed of Beniyman that houses the Lights of Bayinah, the suns of its parts and the stars of its fruit.

The Light within Seed is the brightness that rises upon the lands of Nephetli and Zebúwlan, whereby those who had been veiled behold a great light [Yeshoyahu 9:1-2].

A Name is sent as a Seed via Aúwv Avrehhem to lands shown to a Name. The lands revealed are the Rings that open from within a Seed. As a Name opens in the place to which it is sent, the lands of the SeedName are revealed—become apparent, as stalks of a tree are seen as the seed of the plant gives itself. Thus, you enter into the domains of lives by giving all you have. See discourses from *Enlightened servants*: e.g. *Yúwsphah/Luke 18:18*. As the Words in your Seed come into your mouths, you eat them; and as they flow from your heart to your arms you inscribe to perform them. The opening of the Beniyman offerings fills your lands and inhabitants with the Light in your Seed.



# *The Gifts of Dan*

*Crystals expand as the States of RAúwaben are formed and entered by Ruach.*

*The Manchain of Dan creates new stars as the sparks of Dan enter into the fabric of Zebúwlan.*

*The Nine houses of the offering prior to the part of Dan builds the House of Dan. When Nine parts are assembled upon the altar, the Spirit of a Name enters into the flame to create its body of Ayshshur with blood of Nephethli.*

*The Head of Dan makes a tent of meeting for the meek of RAúwaben to reside.*

*The House of Dan forms the Pillar of Fire and kindles a Fire in Zebúwlan as sheol.*

*The Fire of Yúwspah in the loins burns the ascendant offerings unto Yaoquv. Ovadyahu/Obadiah 1:18*

*The Fire of Dan blazes through the eyes to discern all Words within the Houses. In that nothing withstands the Fire, the Breath of Dan reveals the thoughts, their intents, and deeds.*

*The aptitude of all thoughts is according to discernment. As one evaluates their thoughts they blossom into deeds and the full expressions of the Faces of Aúvim. As one extends their Rings, they have capacity to receive the Rod of Judgment through which they govern their houses and lands.*

*In that all Names belong to One House, the standard of service and provisions are the same for all Names. As in a Seed, all parts of the plant share in the state of the Seedhaving all things common. When one part suffers, all suffer together, or when one part is blessed, all are blessed. This is the impartiality of the House of Dan.*

*Your parts are subject to the each other as flowers and the fruit are subject to the leaves and the branches.*

*The Fruit of the Offerings of Dan and Zebúwlan are 87153*

*∧⌘⌘: The Faces of Perfection are of the Fathers of Threes: Wisdom, Understanding, and Knowledge.*

*Through the oylut/ascension/offerings of DAN, ascending upon and into the wood/rings of RAúwaben/Reuben, the Spirit of the ALhinn enter into your Name to dwell.*

*"I have heard that the spirit of the gods/ALhinn is in you and that you have Insight, Intelligence and outstanding Wisdom." DaniAL 5:14. The ALhiNN are receptor rings of ALhhim—the momentum forces.*

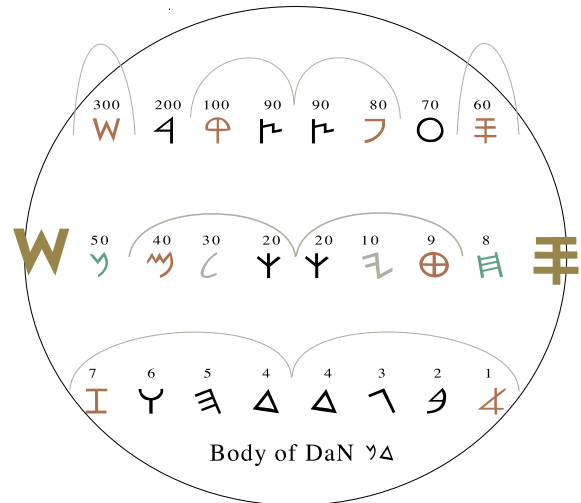
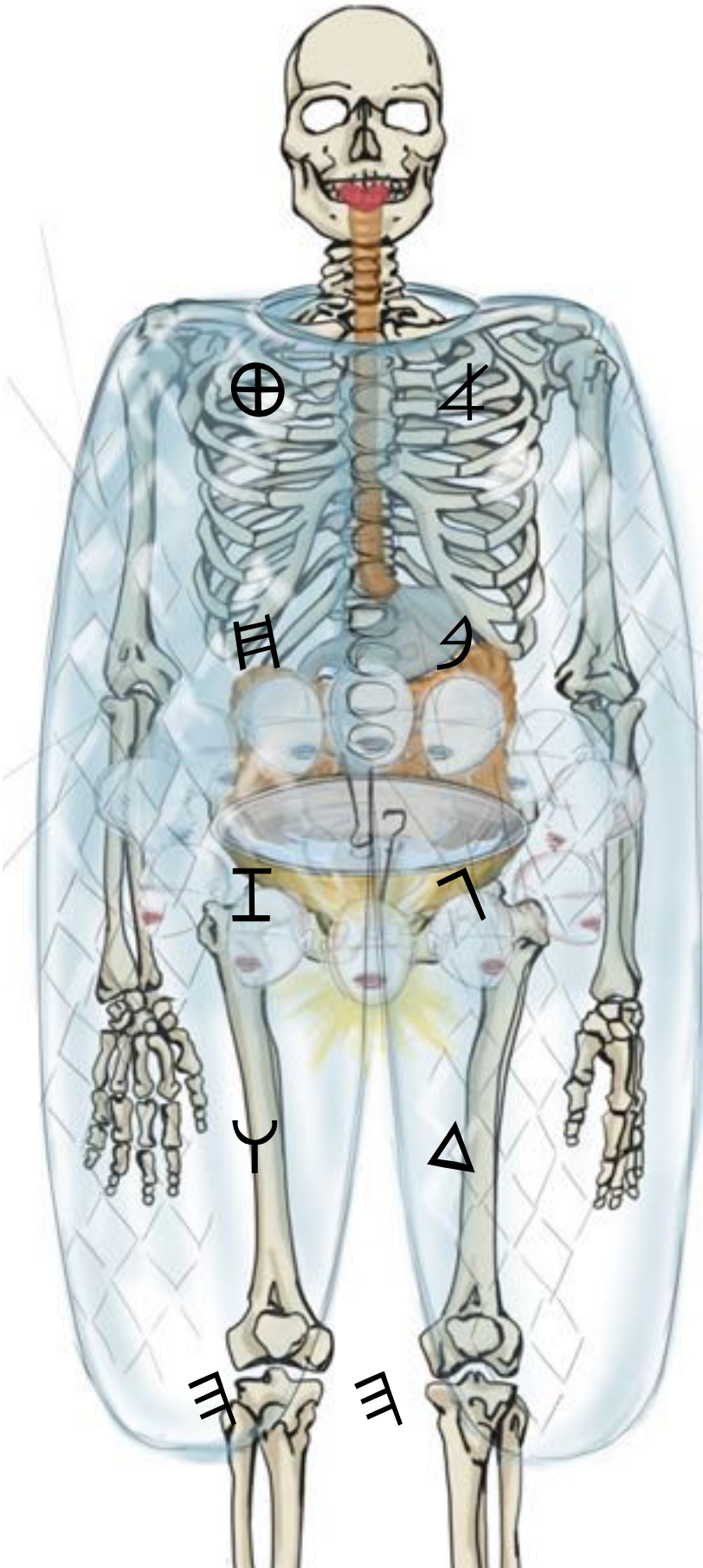
*When Dan rises in Zebúwlan, the Judge of all the earth comes. The dragon appears with Fire in its mouth. The Fire of your Spirit sanctifies its habitation for subsequent progressions through judgments/determinations/placements.*

*Shimshun/Samson set the fields ablaze with by lighting the fox tails. The whitening of Dan in Zebúwlan causes your Seed Shell to burst and release the fruit of Knowledge in your Houses. Dan is the swelling of Understanding in Chækúwmah causing the head ot spill forth its seed. The orgasms of Breath are by the House of Dan.*

*Dan provides the Fire and Wood of Shayin Semek for the offerings of ALhhim which transforms the Seven Eyes of RAúwaben. Dan fastens the Breath to the Rings to create a Body of ALhhim. Your dwellings are under the Direct Administration of the Fire of Dan. The frankincense spice of Dan resides in the fabrique of RAúwaben to bring forth, activate, and put in place the ascending judgements of ALhhim. DanBaarShevoo (Dan Bersheva) is the judgement in the Seven Wells/Eyes whereby the Fire of the altar consumes Your Name, same as the consdumation is your Name glorified as transformed stones/jewels.*

Numbers determine the Faces of

AL 10 - 21



Offerings of Dan upon the wood of RAúwaben appoint the Fire to burn through illusions woven in the eyes whereby one sees clearly again.

Garment of Dan is characterized with diamond patterns and appears from your Seed as two paired lungs in which your Spirit judges and shows mercies to your members. Your garment of Dan is to judge yourself uprightly in ALhhim.

The heavy weight of darkness and mysteries hang on the left side; the cloth of emergence and unfoldments through exchanges of chemistries are on the right side. Together they are five tens/50, the Neúwn Neúwn of the Spirit in your Seed.

Dan writes messages of judgments following an ascent of Beniymán, givings of Seed. Your Breath affirms/verifies good fruit in your Lands—states of Light in Zebúwlan, and at the same time, inscriptions of Dan write-off unprofitable fruit as they are extinguished by Fire. Through Dan, one judges themselves uprightly.



The Union of Branches

The United Sticks of Wood for the altar are of a paired soul laying down their life for another to ascend. The smoldering of branches in an oylah, unified, form one piece of gold for the menurahh.

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

Aparryim-Yahúdah	6961: 𐤀𐤑𐤏𐤓 <b>Satsa</b> 7:7, <i>to structure the fruit according to the structure of the ALphah Seed</i> ; unified nines/fruit to structure paired seed in one body
Maneshayh-Yishshakkar	7051: 𐤌𐤓𐤐 <b>Oona</b> 1:1:1, <i>consciousness of the Directive within the ALphah</i> ; conscious deliberations to extend the seed concept/word
Beniyman-Zebúwlan	6798: 𐤁𐤏𐤓𐤌 <b>Saz'tsach</b> 7:7/0:0, <i>to structure the perfect fruit to arise from within all facets of the branches</i> ; unions of perfection bearing the nine and their ascensions
Dan-RAúwaben	7100: 𐤁𐤓𐤐 <b>Oaoq</b> 1:1, <i>consciousness of the Unified Dominion</i> ; single eye consciousness
Ayshshur-Shamoúnn	6920: 𐤀𐤓𐤓𐤓 <b>Sutak</b> 3:3, <i>to structure fruit as they are arranged upon the Tree of Lives</i> ; unified nines of the tree containing expansions
Nephetli-Gad	6780: 𐤏𐤓𐤓𐤓 <b>Se'zeph</b> 6:6, <i>to structure the perfect sayings</i> ; 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 Spaces to the Tree of Lives 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 **302**: 250+52.

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

302 𐤌𐤓 Luav 604 𐤀𐤓 Saúwd 906 𐤀𐤓 Tsúw 1208 𐤀𐤓 Akúach 1510 𐤀𐤓 Sih  
 1812 𐤀𐤓 Tsul 2114 𐤀𐤓 Rann 2416 𐤀𐤓 Kado 2718 𐤀𐤓 Ke'zets 3020 𐤀𐤓 Luvi

*The primary gift of Reshun to Dan is the Gift of Discernment.*

302 𐤌 Luav is read as 30x2, the basic interval of Dan from the Semek/60 Sparks of the Fire. Dan is the first born of Belahah, whereby the Spirit of Understanding bears fruit in Rechel. 604 𐤀 Saúwd forms compounds Words from sides of the heart 32+32. 906 𐤀 Tsúw is a level of crowns unto transformations. 1208 𐤀 Akúach gives rise to the ascendant Twelve. 1510 𐤀 Sih are Hands/Deeds of YæHH. 1812 𐤀 Tsul are the lives of the Twelve. 2114 𐤀 Rann enters the ShayinFire of the Neúwn. 2416 𐤀 Kado enters the consciousness of the 24 Elders. 2718 𐤀 Ke'zets are pairs of 7 in Tsur—the Source of lives. 3020 𐤀 Luvi affirms the fruit of Teachings.

*𐤌𐤓 as 302: Spirit is of the Source of the double Lammed.*

*The 30 parts/Numbers of Yahúdah in an offering are appointed by Dan to sanctify your 30 to the Faces of YæHh 15:15. 3546 𐤀𐤓𐤓 HaOomu . 35 is read as 1/2 of 70 as 𐤓𐤓*

*Grace achieves dominion to Understand Light: 175 portions*

*The four corners united compose the Tauwah/X shield.*

*The 𐤓𐤓 of RAúwaben is lifted by the 𐤓𐤓 to receive the Breath. In this manner perceptions change*

# *The Gifts of Ayshshur*

*The Magnitude of Ayshshur is developed in Shamouinn, whereby what is in the navel of the earth registers in the heavens. By the unfoldings of Ayshshur [Saturn] the Universe expands from the point of Ayshshur in each House. From the offerings of Ayshshur in a House, hearing expands to contain the Understandings of your Origins. The waters of Ayshshur fill the eyes through which you see yourself from the kaiyúwer in shemayim/the heavens. The fluid in the ear also is supplied by Ayshshur to maintain hearing from above, where the Voice of HhaSham is uttered amongst the fluttering keRúwvim/Cherubs of Hosts 𐤀𐤁.*

*According to holdings in Shamouinn, you make transitions and evolve from one state unto another. In this way, YishARAL comes forth from lands of Metsryim/definitions by the blood—the living flow of Numbers of the Shayh acquired in Shamouinn. By the manchaih/grain offerings of Ayshshur, the ears are filled with the Teachings from the Origins of Thoughts. Your ears house the Numbers and their Words that form pillars to establish the thoughts of your Name.*

## *The Words of 𐤀𐤁*

𐤀𐤁 a gallnut—swell via Tsædda action of wasps, to be bronzed, e.g. with knowledge you rise from your origins;  
𐤁𐤁𐤁 to be tested/proven, to have innate experience, skills of labor according to your origins;  
𐤀𐤁𐤁 to be able; the strengths to perform your mission are from your origins are woven into your Garments/Weavings/assignments of Ayshshur.

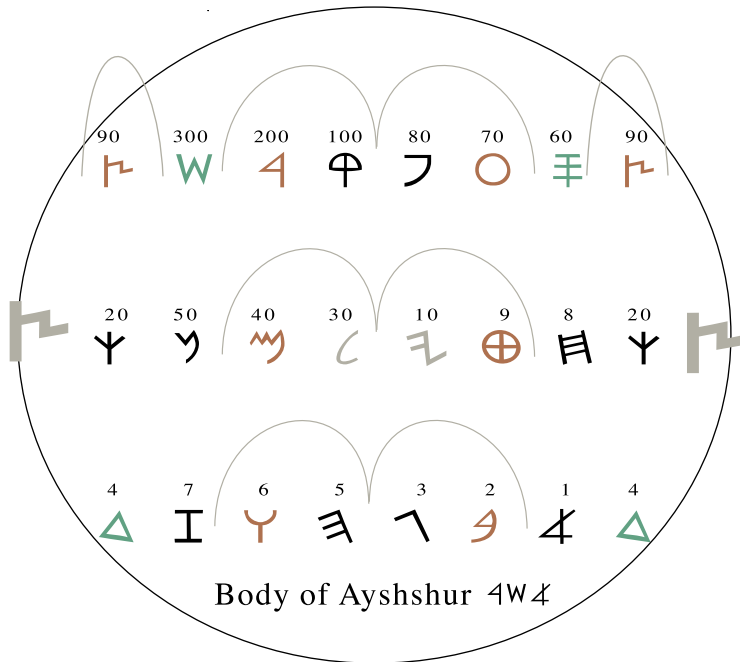
*As the first offering following the days of RAúwaben, Ayshshur designates the Rings of YæHH for the habitations of your Name. Ayshshur, in the fifth moon in the year, builds upon the Rings of RAúwaben to fully develop the Lights of Bayinah and Chækúwmah in your chambers. As your body is formed in the womb you enter into the Rings of YæHH as the House of the ALhhim. Your 15 purses of the Faces of YæHH, through which you are gifted, have a seam in the midst making 30 pockets. Through the expense/appointment/application of giving your 30 purses, you make the full ascent to the crown in Babel/Babylon. Hence, Yahúdah (Judah of Yishshakkar/Isariot) gives 30 purses of silver, depicting the collection of your understanding—of your 30 Numbers—to embark the ascent of ShayinOyin within your Name and dwellings.*

*You transfer the wealth in your Name to purses of your soul members. The treasures of understanding are deposited day by day, the silver from the evening offerings and gold from the morning oylah.*

*The first priority in your habitation is to hear the Voice of Yahushúo. Your priorities during your residence is to align your ears of understanding to the Seven Rings of YæHH through pairs of the unified faces of BaarShevoo (the wells of seven) and Malekkiytsemaq (mastery of righteousness/alignments).*

*𐤀𐤁 Transformation concur through the Eyes of a Seed opening, whereby Ayshshur rises upon the Wood of RAúwaben to reveal all in the Eyes of your Seed.*

Numbers determine the Faces of  
 AL 11 - 20 44  
 Lands of the Yevusi/Mastery, the Hosts of 111



Garments of Ayshshur are a mummy suit, the attire to enter the body of Yúwsphah/Joseph. You are laid under the waters (Yeshoyahu/Isaiah 43:2; SYM/Exod. 13:19, Midrash Mekilta de Rabbi Ishmael; Tosephta 4:7—addition to the Mishnah, and Sota 13a, a tractate), made known by Sheruch, daughter of Ayshshur. The mummy suit is for your transportations through ascensions, awakening from slumbering. Waters of your origins carry your Name and its depository unto states for you to appear/come. What you become is recorded in your Seed, whereby you do not know where you are going until your SEED opens (SMB/Gen 12:1). Ayshshur contains the waters of your Mother, whereby you pass from one world to the next as you hear within your vastness—the waters of your Name assembled. You rise from a state of quietness—the tomb unto full activations of your ascensions. The transitions between formulations of Thoughts of Reshun, and their activations into ascensions, are dependent upon what is heard in Shamoúnn. Accordingly, the bones of Yúwsphah—the Structure of the 15 Fathers rise from the waters of the womb of Ayshshur as the Voice of the Shay in Sheruch is heard from Shamoúnn/Simeon.

The Lands of Ayshshur are those of the Yevusi/the Jebusite. In this level of attainments, the Hosts of Tsædda-Tsædda ALhhim dwell with authority under the Crown of your Name. The Land of the Yevusi paired of the Perizi (SMB/Gen 15:13-21).

From the opening of your offerings, there is the 40 Ooúwer/Er Name of Yahúdah, known as the contraction/humbling/blinking of the Eye by the release of your Numbers unto their full ascent to CHamul—no condemnation to be full/ample of mercy (CHP/Num 26:19-22). Through activations of the Numbers of ALhhim, you receive the Crown of Thorns 111 of Ayshshur with masteries in the lands of the Yevusi.

Formularies of the Rod of Ayshshur/180 connected to the Head of Shamounn/8 and their Sayings:

8180 Elevations of the Hosts of YæHúwaH, the Lives/18 of Reshun are in the midst of the sayings/80. The Tsædda/18 111 of the Crown and Transformations are the midst of the Sayings/80 7 to reside in Gad—the Lives in the Mouths of Aharúwan/Aaron as Faces to Faces.

1880 The free-givings of Nadæv of Reshun

Offspring of 4W4:

- Yimnah 3774
- Yishúwi 1274
- Bar'yoah 30249
- Chevir 494
- MalkiAL 1274
- Sheruch 44W

**The Offerings of 4W4 Ayshshur/Asher** The Mangrove Tree The Turquoise  
 are in the Day/Act of the Eleventh—Considerations of Wealth, to be Stout  
 A Chief—One who carries the weight of glory upon their branches  
 for the Offspring of Ayshshur:

PagOial Bann Ookren [CHP/Num 1:13, 7:72-77] to break open/decipher

The Aúvim of the House of Ayshshur 4W4

**Aúwv Yetschaq, Aúwv Baar Shevoo, Aúwv Reshun**

**Entering into the Waters** Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The **Intervals of the Hands/Gershun** 1274 left: 672 784 896 1008 1120 right: 112 224 336 448 560

The **Intervals of the Feet/Merari** 1274 left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

**Robe and Ashes:** woven and composed during the previous offerings of RAúwaben or Shamoúnn

**Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath** 1274, right side of body: 28 56 84 112 140, head to foot

left side of body: 168 196 224 252 280, head to foot

Wood and Parts Ayshshur+Shamoúnn	The Wood of Shamoúnn	Wood and Parts Ayshshur+RAúwaben	The Wood of RAúwaben	The Parts of Ayshshur	The Twelve of Ayshshur
4671 40Y Me-mu-oa	1125 3Y/Kukah	4671 40Y Me-mu-oa	1125 3Y/Kukah	3546 YMa HaOomu	Yahúdah 30 34Y3
4761 4FI Muz-say	1125 3Y Kukah	4761 4FI Muz-say	1125 3Y Kukah	3636 YLY Lulu	Yishshakkar 830 4YWW
4471 40M Muwd-oa	1097 IY Ya'tsez	4471 40M Muwd-oa	1097 IY Ya'tsez	3374 40L Legode	Zebúwlan 95 YLYI
4471 40M Muwd-oa	1097 IY Ya'tsez	4471 40M Muwd-oa	1097 IY Ya'tsez	3374 40L Legode	RAúwaben 43 Y44
4471 40M Muwd-oa	1097 IY Ya'tsez	4471 40M Muwd-oa	1097 IY Ya'tsez	3374 40L Legode	Shamoúnn 70 YOMW
4517 IY Meh-yaz	1111 Y Kúwk	4517 IY Meh-yaz	1111 Y Kúwk	3406 Y Gemmúw	Gad 7 4
4526 Y4 Meh-rau	1111 Y Kúwk	4526 Y4 Meh-rau	1111 Y Kúwk	3415 FAL Ledas	Aparryim 61 Y4
4526 Y4 Meh-rau	1111 Y Kúwk	4526 Y4 Meh-rau	1111 Y Kúwk	3415 FAL Ledas	Maneshayh 53 3WY
4535 3L Meh-lah	1111 Y Kúwk	4535 3L Meh-lah	1111 Y Kúwk	3424 4YAL Ledekad	Beniymán 53 YLY
4851 4Y Múwch-na	1125 3Y Kukah	4851 4Y Múwch-na	1125 3Y Kukah	3726 YYL Lezeku	Dan 54 Y
4671 40Y Me-mu-oa	1125 3Y Kukah	4671 40Y Me-mu-oa	1125 3Y Kukah	3546 YMa HaOomu	Ayshshur 501 4W4
4471 40M Muwd-oa	1097 IY Ya'tsez	4471 40M Muwd-oa	1097 IY Ya'tsez	3374 40L Legode	Nephteli 570 LYX

The Waters in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.

46453/1Y4F4 Deseúwneg Waters of Dan

18509/4Y4 Achan'nit Waters of RAúwaben

18329/4Y4 Achlevat Waters of Shamoúnn

The Twelve parts joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending 41610 104 AL Doy, + wood: 54942 94Y-4Y

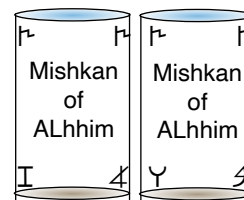
The corners fasten the sides together to create a platform for transitions and stabilize the parts into their sides according to their functions.

Nephteli-Yahúdah 6920/Y4F: Satak, head to foundation;

Gad-Aparryim 6821/W4F: Suchash, the union in the midst

Zebúwlan-RAúwaben 6748/Y4F: Sezmach, right side expanse;

Beniymán-Dan 7150/Y4F: Oyin, left side advance



The ten curtains contain intervals of 5:5, which are composed from the union of the twelve branches.

1097/IY Ya'tsez W44 **The Head of the Offering: Shamounn**

The **Intervals of the Faces in Aharúwan:** right side of head: 589 1178 1767 2356 2945, from chin to crown right side

left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of Tsada-Tsada: 180 from temple to temple. Extending the Peyot: 1880 or 8180 Lives/18 in the midst of the Faces/80

The **Intervals of the Nerves Transmitters/Qahhath** X4F left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace Y4F: 22+58+85+175 Y4F The Grace/Che'úwn 4:4 Portions

Grace applied on four sides of head: Grace of Chækúwmah.22 right/south; Bayinah.58 left/north; ALhhim.85 rear/west; Kuwahnim.175 front/east

3366+30+10 = 3406/Y4F Gemmúw **Hands and Feet of 1274 for Ayshshur [Gathering of Sides of Lammæd]**

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yevusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi

Activating Kingdoms: LFoot: Ooaúw/15, Sichúw/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12,

Metsryim/13, Peres/14. The Tsada-Tsada are Works of the 4th evening—ARvboæh, inquiries and insights to connect all with their origins and the Houses of the Queens

46453/1Y4F4 Deseúwdneg Sum Values of the Offerings of Ayshshur, The Parts, the Head, the Grace, Arms and Legs





The Crowns of your Lives are formed with Faces of Malekkiytsedeq of Wisdom—to align and join your sides as one and BaarShevoo of Understanding—to fill your Eyes with Bayinah, whereby the Crowns of YæHH—which rule the nights and days are in Ayshshur.

OFFERINGS OF SHAMOÚNN AND AYSHSHUR COME WORD OF THE FIRE REGARDING THE RESURRECTION OF THE DEAD

From whence is the power of resurrection? Before the SEED is formed or after it is Named? Is the resurrection before the WORD dies—to empty itself to release its NUMBERS, or does the resurgence of a Name come after the SEED is opened? If the resurrection is after death, then how did that power come to reside in a SEED whereby it could raise itself up? The resurrection is the inherent force of the eternal lives of bonded Fathers, which are gifted to your Name, whereby you do not succumb to damnations.

Before your body is formed, your SEED dies as meShiæch dies on the stavos—for the faculties to be attached/hung to the skeleton. In the womb a SeedName dies to enter into a baptism/burial of waters. When you are sent into the world, you die and become buried in your mothers waters from which you rise unto a renewed state of mission in your generation. From which did you receive the authority to rise from the dead?

The Anointing in your SEED dies to release the Light of your Name upon which you are immersed in the waters of baptism to put on skins/garments of the Light of your Name (Galatians 3:27). The waters of immersion/baptism are namely your Mother’s Sea, the Red Sea of blood, coined as “YuwmSuph—the Sea of Reeds” in which your body strands are woven. In the sea of your Mother you form yourself a body. Upon your weaving the strands/reeds of AL you emerge with your Faces.

Yahushúo dying is your reality of ascension. On the 15th day—on the Semek of ALhhim—coined as the staff/cross, you make your ascensions to the Fathers through whose Names the Staff/Totempole is formed. In remaining 3 days in the tomb/stone sepulcher of your SEED unto the 18th, you are brought forth out of the waters as the resurrection to the Faces of Reshun. The ascent on the third day is to the Faces of Reshun—meaning the First to appear, seated on the third chair/day/act in Yehu. You appear as you are seen at the First of Seven Acts (a week), in the Joys of Yetschaq (ALphahYahuchannan/1 John 3:2). Thus, your members following your Name, come to the tomb upon the First Day—of Reshun. However, from whence did YæHH obtain the power of resurrection to reside in Reshun?

Yahushúo ascending and dying is the reality of giving all within you, whereby you levitate to make your ascension above a sentient world. Upon making the ascension of your Name, you cleanse yourself (YechúwzeqAL/Ezekiel 18:20-22). The Oil/Anointing in SeedName illuminates you to make your abode above the perishing world. You sever ties to what perishes and affix your feet upon the Mountain of YæHHYæHH. The inner Wisdom/Shayin and Oyin/Understanding of YæHH/coined as Yahushúo, depicts sun and moon which rise upon you daily. Agreement with the Light takes away mis-alignments/misappropriations/sins by the rising Light in your Name. The insights of Rabbi Shaul: What I receive, I pass-on as of first importance: that the ANOINTING OIL dies—gives totally of itself as the oylah—for forgiveness—removal of sins—according to the Scriptures—of the Law and the Prophets—whereby you are enlightened to walk in harmony with the ORDERS/commandments of the Fathers.

In the evening of the 14th, in Days of Yahúdah, through night you enter into the 15th day. Your Ascensions transpire when you bind yourself to the Semek-Cross. The nailing of your hands fastens your deeds to the Upright Teachings/Pole of the Fathers; by nailing of your feet, you establish your walk to the heights of your Name.

Your Name of the OIL remains/abides in your body for 3 days, residing in the tomb/stone sepulcher unto the 18th upon which you are resurrected to the Faces of Reshun. The ascent on the third day is to the Faces of Reshun—

seated on the third chair/day/act in YæHH. On the third day you appear as you are seen at the First, in the full joys of Yetschaq/Isaac—the promise of your expansions in Avrehhem.

What is prior to your third day? Who sits in the first two chairs of YæHH? In the first two seats/days are the 1 2 of Yetschaq/1 and BaarLeChaiRai/2. Together, they are the foundation of Twelve in YæHH. As the JOY of YæHúwaH, they open the Eyes to be Seen through mists of laughter.

The Oneness/1 of your Body/2 is whole. All that you will/aim to do cannot be overcome by the desires of the outward dwelling. As you give, you rise and pass beyond what you were formerly. Through giving all—releasing what is in the unified body of sides: .5+.5, your Name generates more—causes itself to flourish and to ascend by the power of resurrection given to you BEFORE you enter the world, as the First Day (Yúwspah/Lk 24:1).

The Joy of Shamchæhh/simcha filling your Eyes activates Fire in your Water—igniting of your Sham/מִן. As the Fire/Spirits/Breaths in Seed burns at your heart-altar, you appear as a radiant ascendant being—a body of Light. The rite of passage is affirmed as the resident Joy of YæHúwaH—the Collective Heads, Faces and Eyes in your Name impart strengths to overcome stillness, death, misinterpretations, illusions, shadows and all abuses to unity.

The grave clothes of Ayshshur are whitened by Shamóunn—as the Light of your Name resonates in your waters with Understandings. What you hear enlivens your dwellings and fabriques. Your habitations are whitened; your houses are filled with flowering plants and the fruit of your Twelve. When ALozAR/Lazarus—the assembly of your strands/reeds—hear the Voice of Yahushúo, you come forth out of the grave cloths put on in the burial chamber of the womb. From your burial, you rise to the callings of your Name’s origins and purpose. With the active Presence of Yahushúo, you follow the DerekPaths of Righteousness (Yahuchannan/John 11:21).

The offerings of Ayshshur upon the wood of Shamounn culminate in a transfer of what is in your seat of origins to resonate and be understood in Shamounn. The fabrique of the ears receives the messages laid-up in the womb as it supports attentively to the ascensions of Ayshshur—affirming your origins and destinies.

The account of the comings up from Metsryim/Egypt is precipitated upon the challenging message, “let my people go to sacrifice in a three day journey in the wilderness”—ascending states of the Words in your Name. The days of three refer to the ascents of the Three Acts of Wisdom, Understanding, and Knowledge, the core of your being of your origins of olde. You enter into the Three Days upon your ascensions from the grave, through the opening of your eyes of understanding, and the culmination of the Light in your 12 stars of Knowledge.

As in stages of the wheat harvest, what is doughy as the members of your soul, in this habitation, turns through Al-Chemistries to be the stone-jewels of your LightSeed. With the focus of your ascensions you shift from the corporate phase of religious bodies that temper the mind to follow phraseologies of beliefs to cutting a path of Light for your Name to attain unto its high calling in meshiæch—to walk by the OIL and the LIGHT that Burns inwardly.

Ayshshur is the Source of the Bones of Ayithamar which forms in the Waters of the Womb. The Mæyim of a Name is the Sides of Chækuwmah to house the Fire of Dan of Shayin. The whitening in the Seed, is from the stored up Illumination of Bayinah/the moon. As the inner Light of darkness is drawn out, through Ayshshur, the bones of YæHH appear which are the everlasting witness, the ever present help of their inner support structure of their Faces. Every Seed is white inside attesting to the Faces of YæHH in levannah.

What causes a Seed to open, or a fruit to crack, or waters to break in the womb to carry your Name through and across are the TsæddaTsædda ALhchim of Ayshshur.



What is transpiring within your members is actively managed by Dan in waters of Ayshshur/Asher/Verifications. Intentions and decisions made over the past moons, are shaped to appear with a credit to your Names.

Ayshshur is the mummy suit of Dan. Your Fire enters into a watery sac to emerge as a whitened bone being. Whoever touches the bones of your prophecies—the unfoldings and destinies of your Name—are quickened as they are revived by the Names that stand within your Temple.

The Ninth ring in OyinOyin is the Tenth/Yeúwd, Extensions/layers of transformations in your Yeúwd hands fulfill the directives of your Breath in your feet.

Ayshshur dips their feet in the Oil of Shamoúnn as they make their ascensions upon their corresponding side/paired counterpart soul member (MT/Deuteronomy 33:24).

# *The Gifts of Nephethli*

*The Heart is a weaving of twelve strands. Every year the Heart is renewed by the offerings of the Twelve which are bound together to make the Altar.*

*Each Number of a House is multiplied by 12 at it is brought to the Altar.  
i.e. RAúwaben, the 4th House multiplied by 12 =48000.  
Three Zeros denote expansion of Wisdom, Understanding, and Knowledge.*

*Nephethli is the Capital City of a Galaxy as it is a place for all Houses to dwell.*

*The Mouth of Gad is a covering of the heart. As the mouth conceals a matter it covers the heart and its jewels.*

*The heart is built up yearly through offerings of your 12 Houses. The 12 smooth Stones of Soul are of your DallathDallath ALhhim set as the Altar for offerings fired upon the Hills of the Aúvim/Fathers. As the Heart is fed by Shamoúnn and Gad, Understanding and Knowledge reside in the heart. The branches of wood directly feed the heart, as the Vine, whereby the heart is a construct of the instructions of ALhhim. One knows their heart fully as they know their 12 parts of the heart and how the heart receives and gives from Shamoúnn unto Gad, and from Gad unto Aparryim, through which Words manifest TheFaces. One believes the Words in messages—in their Heart, unto their manifestations/comings in paired ΔΔ Stones. The faith of the Heart comprehends a matter in 12 Houses whereby Words written, with a latent pen, appear. In this manner, the Oil that anoints the Seed, appears within an assembly of 12 [SMB 35:22; Menachem 6:43, 14:17; Yúwsphah 24:36]. With formulas of Twelve, Words and their contemplations manifest. Constellations gather in Nephethli—the Milky Way to station their Lights and messages, appointed by Bayinah, arranged according to the House of The Faces.*

*The pulse of each House is regulated by the Heart.*

*The humble reap from the four corners/edges where Words and their Lights are unified together.  
i.e. Nephethli and Yahúdah, Nephethli and Gad*

*The Heart opens wide to receive Words of Light for all 12 Houses in all Peoples.*

*Words of Peace are formed by the offerings of Nephethli upon the wood of Shamoúnn whereby mutual heightened thoughts are formed by the Teachings of Shamoúnn. The Understanding in Shamoúnn lifts up the heart to heights of the cone-cochlea. Words of the heart clarify and support what is heard in the ears.*

*Nephethli provides the base for Words of the City of Yerushelyim, those Wisdom (South), Understanding (North) and Knowledge (West), and the forth level utterances (the 4 sides of the DallathDallath)—the Teachings of HhaKuwáhnim—those of Origins and Destiny (East), to rise upon the tongues of Gad.*

*The primordial gift of Reshun is to establish a city of DæuŵD for Names to dwell as one, who recognize each other as a Light in YæHH, whereby there is no darkness there, and that they may taste of the celestial joys.*

*Primordial Gifts of Reshun to Neephetli establish a centre for all Names to gather in joyful accord as the City of DæuŵD/David ΔΔ which are set in the midst of a Seed. The Root of ΔΔ determines the type of house a spirit resides.*

*The riddles of the writings are composed of the 12 parts that make up the heart, whereby a meshúwal/parable contains numbers, purpose/task, a place, description, hidden understanding, arranged sequential utterances, blessings, consequence, knowledge, discernment, changes/compound effects upon which one meditates.*

*The stones in your heart are polished by the Words that your speak. Through Aparryim offerings on the stones and wood of Nephethli, the stones in your basin are rolled and heaved by the Breath of Blessing. Offerings of Aparryim follow as the sequel to Nephethil, as Yuwshpah is birthed following the coming of Dan and Nephethli through Belahah, the left sides of YæHH. Aparryim causes stones and wood of Nephethli to cause your Rocks to rotate and rise, as in winter the ground heaves; new stones appear in the spring.*

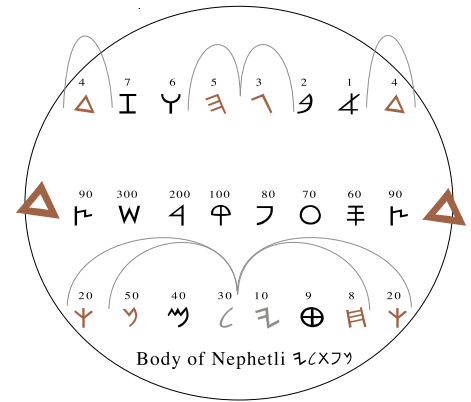
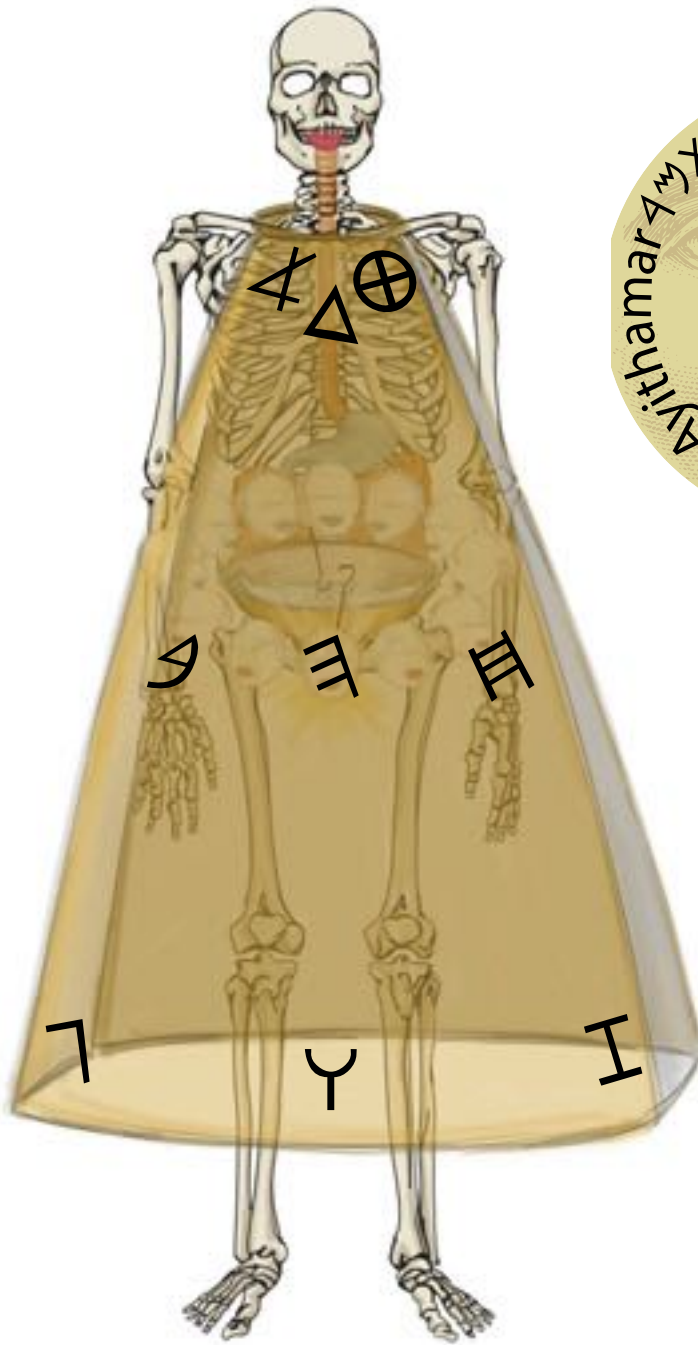
*The Kingdom of DæuŵD reigns in your 12 Houses through offerings of DallathDallath made in both sides of the Faces of YæHH each month upon KephuwKephuw. When KephuwKephuw rises upon your Dallath Stone, inner walls of your dwellings are inscribed with messages of your Lives (ALphahMelakim, 1 Kings 6:29).*

*Seven amethyst hills of the City of Yerushelyim form as your Seven Levels of Gad rise from your offerings, whereby the Hills surround your heart. Upon elevations of your Words, what is in the City of DæuŵD goes forth to give judgment of processes and appoint adjudicates to settle disputes among peoples. Yeshoyahu 2:2-4. Elevations of your Words, as Mountains, draw out what is stored in your Heart Stone of DallathDallth. The objective is for the Stone of Yuwshpah to rise from the loins to the throat to provide clarity, judgements, and decisions of resolution upon your lips whereby you speak perfectly.*

*Achiro Bann Ooaynun is The Brother of the Heart  
who shepherds the Soul with double Vision/Eyes of the Queens.*

Numbers determine, as the backplate of the heart/19  $\Phi$ ,  
the Faces  $\daleth$  to abide and appear in your midsts.

AL 12 - 19  $\zeta\aleph$



note that  $\Delta\Delta$  of Nephthli rises as the crown  
upon the stalks of  $\Upsilon\Upsilon$  of Gad

Each Word formed in the Fires of the oylah are tested 70 x 7  
whereby every thought is examined by the 70 Kuwáhnim in the 7  
Rings of Fire.

By the Words formed in Nephthli one speaks, and thus honors  
their house and those of their neighbor. According to the Words of  
a Name one moves and determines their location of residence.

The weavings of the heart are of associated strands of Light  
secured in the Words of ALhhim. From the sides of Lammæd the  
thoughts are strung following patterns of the Thoughts good to  
think upon. The associations of thoughts and their unions are the  
loops of quvillah/cabbalah. What is an association forms rings or  
circles whereby the thoughts, being whole, create a place to reside  
and to bear their fruit. Each rod of Lammæd makes a circle. As  
the thoughts pass from side to side the Rod of Lammæd rotates in  
15 positions forming a circle of 360. The 15 positions forms what  
is called an half of an hour—an interval of Light distinguished by  
its hues. The effects of the Light are according to the angle in  
which it is encountered by another body i.e. a planet. Each inter-  
val of Light is the Name of the Aúwv of the interval.

Offerings of Nephthli upon the wood of Gad draws out from  
the root of DaúwyD/ $\Delta\Delta$  to energize the leaves/ascensions causing your branches to flower and bear fruit.

Out of the Root of DaúwyD/ $\Delta\Delta$ /David the Words of a Name flourish in Gad/KephúwKephúw/ $\Upsilon\Upsilon$ . The Head of  
your stalk bears the thoughts and Light of your Foundational Stone, whereby you appear as the planting of  
YæHuwaH, bearing sweet fruit upon your lips.

Offspring of Nephthli:

YachtsAL  $\zeta\aleph\aleph\aleph$

Guwni  $\aleph\aleph\aleph$

Yatsaor  $\aleph\aleph$

Shallam  $\aleph\aleph$



The Union of Branches

The United Sticks of Wood for the altar are of a paired soul laying down their life for another to ascend.  
The smoldering of branches in an oylah, unified, form one piece of gold for the menurahh.

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

Aparryim-Yahúdah	6961: 4⊕⊕⊕ <b>Satsa</b> 7:7, to structure the fruit according to the structure of the ALphah Seed ; unified nines/fruit structure paired seed in one body
Maneshayh-Yishshakkar	7051: 4⊗⊙ <b>Oona</b> 1:1:1, consciousness of the Directive within the ALphah; conscious deliberations to extend theseed concept/word
Beniyman-Zebúwlan	6798: ⓂⓂⓂⓂ <b>Saz'tsäch</b> 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: ⊕⊙ <b>Ooq</b> 1:1, consciousness of the Unified Dominion; single eye consciousness
Ayshshur-Shamoúnn	6920: 4⊕⊕ <b>Sutak</b> 3:3, to structure fruit as they are arranged upon the Tree of Lives; unified nines of the tree containing expansions
Gad-Nephetli	6780: 7ⓂⓂ <b>Se'zeph</b> 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 Spaces to the Tree of Lives 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 Nephethli The Rod and the Spirals Tree of Mahogany:

The Rod of Nephethli 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 Lives and the 12 in the centre:

32Ⓜ Luav 64Ⓜ Saúwd 96Ⓜ Tsúw 128Ⓜ Luách—tablet of days 160Ⓜ Ahes  
192Ⓜ Tsaúv 224Ⓜ Teúwd 256Ⓜ Bennu 288Ⓜ Bepa'ach 320Ⓜ Luvi

Rods of the offerings of Nephethli and Shamounn are 8—8 = Oyin yielding complete understanding;

The Rod of Nephethli + Gad is 8—22 are 30 forming 7, the instruction of a house. The Rod of 282 is Gad adhering to Shamounn for Words of paired 28 ALhhim constructs. The sums of the 10 intervals are Paúwah Semek 7Ⓜ = 1760, bearing the Sayings/Faces/7 of your unified parts of the Fathers/Ⓜ.

Offerings of Nephethli draw out Words from your parts/chambers, as your tribes/branches come to the City of DaúwyD/ΔΔ/David. The Words of your Name are spoken on your tongue as flames from your heart-altar which fill your mouth with Light and joyful songs. In the City of Yerushelyim of Nephethli you are schooled in the Sayings of your Mother through emergence, with thirst and hunger from the womb of Ayshshur, as Nephethli is the sequel momentum to your Ayshshur offerings in a House. Offerings of Nephethli upon the alabaster Tree of Shamoúnn transforms the Body into vessels of bronze, gold, and silver. What is written in the heart by Fire of the altar is spoken upon the lips as colored vapours of The Faces.



Offerings of Nephethli support the ascensions of Aparryim, whereby a Name increases in Knowledge; in return Aparryim expands the heart altar to bear fruit upon your twelve branches.

The ΔΔ/ALhhim of DaúwyD occupy the heart as the City of David, the appointed habitation centre of your kingdom in which you make your offerings. From the Seat of your SEEDNAME, the Stone of your Foundation, the flow of your blood pulses in your parts for ascensions of your Name. The heart is aligned amongst orbits of stars as Rings of Nephethli, corresponding to the 4th Ring orbit in Shemesh. As the 4th Ring, the Seed of Avrehhem is sent to earths from the 4th Chair in YæHH to expand and reveal what the Fathers have given in your Name. Where a Name goes from being sent is determined by ALBayitAL. As your Seed unfolds and you come to walk in the Light therein, you form strands of ARiAL for your subsequent habitation. As your SEEDNAME opens, you see your origins and destinies through the Eyes of your Name (SMB/Gen 12:1).

The Heart of Nephethli is the configuration of the double Dallath/ΔΔ of HhaALhhim—the City of DæuwD/David. The heart rises from below to be in the midst/centre of the body unto which all ALhhim congregate to speak with one Voice. Through the throb beat in Aparryim, Nephethli disperses Wisdom. She serves in the midst of the camps to develop Knowledge as Children of ALhhim through processing instructions with Understanding. The floating Dallath Dallath Stone of your Name, is referred as an ax-head, which rises through the waters of Ayshshur to pierce the opening of the Well in Gad. As the well of your Name is opened, your tongue speaks of Wisdom, Understanding, and Knowledge (2 SM/Kings 6:1-7). The oil in your Seed, through which your parts are built upon the foundation of meShiæch, lifts-up your Stone of DæuwD. Your Name leviatates from your basin to become your capstone (Tehillah 118:22, Zekkaryahu 4:7). As a plant, the Stone from which the body stalks emerge becomes the staff upon a plant crowns itself with its Stone of DæuwD with shouts/proclamations of glories in your Name, affirming Grace Grace.

YHWH is your ROCK and REFUGE that forms your foundation of ΔΔ DæuwD from which your OIL/Anointing comes (Metiayæhu 1:1). Either a man builds upon the sands that shift with the winds (personified as flesh dependent upon the Breath that flows through the cells in its seasons) or else one builds upon the Stone of their Name which is their true Foundation, the everlasting Rock appointed for the House of The Name. Gracious are the ALhhim to watch over you from within, a true garrison of inner defense. You will not be afraid of the terror by night, or of the arrow that flies by day; of the pestilence that stalks in darkness, or of the destruction that lays waste at noon. A thousand may fall at your side, and ten thousand at your right hand, but it shall not approach you....

In the throat the Words of the Heart gather to be held with caution prior to uttering. As the ALhhim gather in the throat, they cause manifestation/appearances of the vapours from the altar. In this regards, the sphere of Earth is the centre of Nephethli where the ALhhim agree to reside for their cultivations of Words-GemStones.

Nephethli, upon Tree of Gad, draws out of the bones/wood Words formed in the waters of Gad-Ayshshur ascensions, whereby the Fruit of the Knowledge of ALhhim forms in the heart, from which you utter the sum of your Gifts.

According to how one hears, the heart beats in meditations. The blood of Nephethli gathers from waters of Shamounn as one gathers Words from above. The seat of Understanding in Shamounn elevates the heart to ponder upon Words above. Upon pondering Words, the heart returns the discernment to Shamounn.

Formulations of the strands of Light form the warp and the woof of the Fathers/Semek:Semek, bone to bone upon which the cloths are woven. 𐌹𐌺 Numbers are woven into Words as thought patterns of Light become sayings.

Gad and Nephethli as one BodyRing form 4 × points whereby they return, affirming their origins as two seeded fruit on the Tree of Lives.

# *The Gifts of RAúwaben*

*How is the dead in MeShicæch awakened, the Oil that lies still contained in Seed? When you hear the Voice inside your Seed speaking. Like a chick awakens inside an egg, you begin to use your mouth to get out of your confinements, whereby your Eye opens. The EyeRings of your Seed continue to open by RAúwaben offerings, whereby all in your SeedName appears/is seen. The wonderment of a Name is beheld through sanctified EyeRings. When Seven Eyes open you see no condemnation; the oil of the Anointing fills your Eyes to see the end/perfection of all begun.*

*The EyeRings are the House for the Spirit of Dan to reside and to reveal to your Name all freely given from the Aúvim/Fathers. The Eyes provide the Spirit discernment to make righteous judgments. When the Spirit of Dan enters your Seven Eyes, you are in shavbet/sabbath—a resting habitation.*

*The Fruit of the Offerings of RAúwaben and Dan are*

*54942 9ΔΓΔΞ Hudts-tdæv/6:6. The Light of the Eyes form Gates for the Mind to enter into Transformations through their Houses. As the Eye forms, revelations appear through which the Numbered Strands of Light are assembled into pictures and utterances. The movement of mind flickers as fish in waters; every glimpse is a collection of crystals of Light.*

*The offerings of RAúwaben form a column of rings. The head of RAúwaben, which is Dan, appears upon the column of rings, forming a Pillar of Fire for the 12 Teachers of YæHH.*

*RAúwaben is called the First born of YishARAL/Israel. The Seven Eyes are the first to open from the SeedName of Benjamin by the Spirit of Dan. The Fire of Dan breaks the Seven Seals in a SeedName. As the Seven Eyes of your Spirit open in your Seed, your blindness is healed.*

*RAúwaben, you are my firstborn, my might, the first sign of my strength, excelling in honor, excelling in power.*

*One sees through their Name as your Seed opens. Your Seven Eyes are joined to the Eyes in Beniyman. As your offerings are of ALhhim, the Eyes of ALhhim enter into the Fires of the altar, whereby you have visions and see within you, whereby the Eyes of RAúwaben are upon all in your Name of Beniyman.*

*The Seven Eyes of ALhhim feed your Spirit. As concentric circles/wheels, your Spirit eats of Seven Rings of Light.*

*RAúwaben provides the foundation for one to see through 10 intervals, to behold the fulfillment of their lives, as well as to determine a judgment to be effectively carried out, so that righteousness results from your decisions, to both correct or implement a strategy. You see yourselves whole as you see yourself in the Collective.*

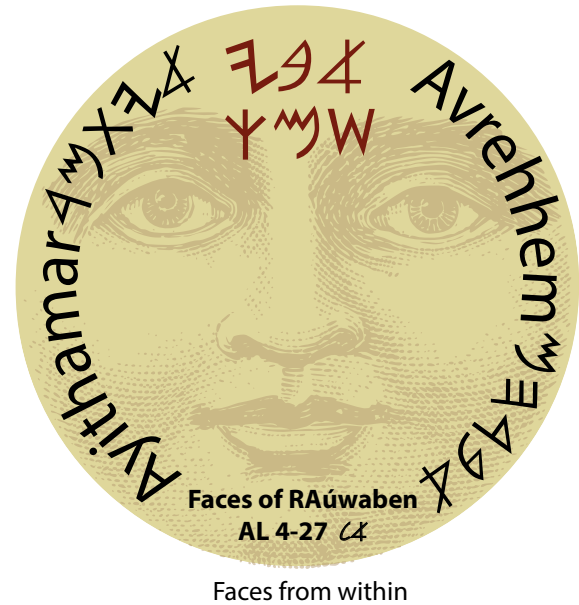
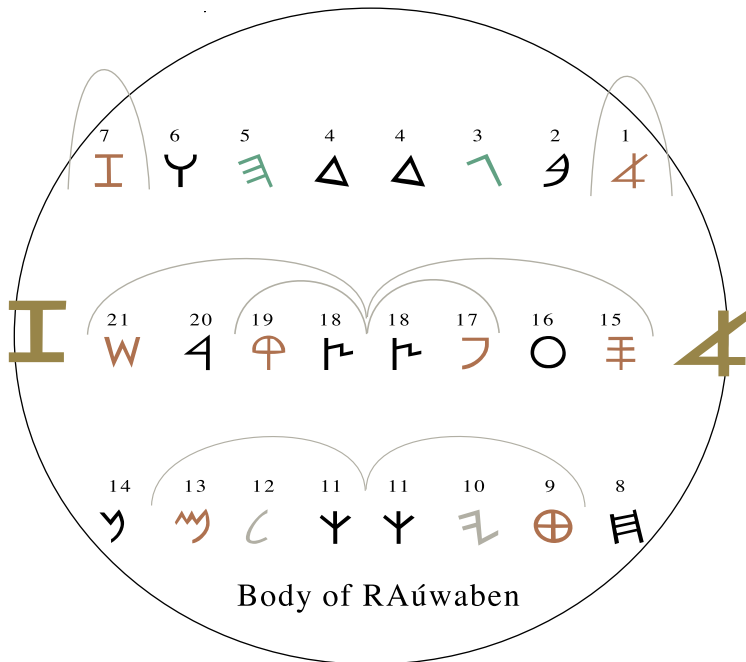
*As judgment is formed in your Seven Rings, the Eyes of RAúwaben bow down to discern the Collective, whereby you see ALhhim and the Words of ALhhim.*

*When you gaze into the Eyes of another Spirit, you see into their Seven Rings, and they have a window into your soul to be One in YæHúwaH.*

*The Eyes are conditioned first to the Spirit of Impartiality whereby they may receive the Words of DaN and comprehend the works of ALhhim. The eyes create a crown as petals of a tulip within the inner spears of Zayin to behold the inner wells of your eyes.*

Formularies of the Rings of ALhhim  
to create the Eyes

Numbers determine the Faces of  
AL 4 - 27 4



### *Formularies of Rods of Dan 360 and RAúwaben 8*

Tsaphun 360 — 8 Negev = 3680 3 Levels of the Ascensions of Fathers of Semek/68  
8 — 360 = 8360 the ascensions of Dan, to behold in a dome, a complete circumference  
360 — 8 = 3860 a rod to carry the Sayings in Semek, creating the banner of a house.  
Teachings/30 of the Ascensions/8 or Semek/60

368/17 7

3860/𐌹𐌺𐌸 Elevations and Revolutions of Lammed in Semek determining order of ascensions  
3860/𐌹𐌺𐌸 creates the læuach/tablet of the Fathers

### *Rods of RAúwaben 8 and Beniyman 85*

8 — 85 = 885 to spin the Words of Light, the spinning of the thread in a Seed,  
weaving the turban of conscious illumination through ascensions of the Sayings of your Name

You see into the Fire of Dan through which all of your parts and their dwellings are made by Numbers. The eyes in your Seed, form bodies of Fire. When you look within the Fire, you behold the Fire of your Name whereby you comprehend your nature as Fire. The Spirit of a Name makes itself a house according to that which it sees within its Fire; hence, if you see incorruption, so your house is immortal. As your houses are made from your members, the Spirit looks at what it has made and declares it to be good—a collective residence.

The Lights of YæHH enter into your Eyes from being Eye to Eye with the Fathers. The Lights of YæHH cause your SeedName to grow in every dimension.

As the Rings of your Name open, the Fire of your Breath fills them and lives in them, whereby your Rings express the joy of your Spirit, as a cup that runs over.

**The Offerings of RAÚwaben of the ALhchim Zayin-ALphah** The ALmond Tree Azul Blue

are In the Day/Act of the Fourth—to initiate and delve into all inquiries and revelations of midrashim,  
A Chief—One who carries the weight of their glory upon their branches, for the Offspring of RAÚwaben

4Y4FΔWY94YF-LC4 **ALiTsúar Bann ShediAúwer** [CHP/Num 7:30-35] Expansive Dominion of Light

**The Aúvim of the House of RAÚwaben** 4Y4F: **Aúwv Yetschaq, Aúwv BaarLechaiRai, Aúwv Reshun**

**Entering into the Waters** Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The **Intervals of the Hands/Gershun** 2Y2C right: 112 224 336 448 560 left: 672 784 896 1008 1120

The **Intervals of the Feet/Merari** 2Y2C right: 172 344 516 688 860 left: 1032 1204 1376 1548 1720

*The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.*

**Robe and Ashes:** woven and composed during the previous offerings of Beniyman or Dan. ALphah Zayin aligns the Eyes to the Breaths of Dan.

**Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath** 2Y2C, right side of body: 28 56 84 112 140, head to foot  
left side of body: 168 196 224 252 280, head to foot

Wood and Parts Dan+RAÚwaben	The Wood of Dan	Wood and Parts Baniymin+RAÚwaben	The Wood of Beniyman	The Parts of RAÚwaben	The Twelve of RAÚwaben
4671 4OYΔ Duw-goay	3546 YMOA HaOomu	2212 9L94 Rev-yav	1087 I7L Yephez	1125 3YF/Kukah	Yahúdah 34Y3F 1
4761 4FIΔ Duz-say	3636 YLYC Lulu	2215 3L94 Rev-yehh	1090 F-L Yats 1:1	1125 3YF Kukah	Yishshakkar 4YWWF 2
4471 4OΔΔ Duwd-oa	3374 ΔOVL Legode	2072 9OO4 Ro-ov	975 3OΘ TeOoah	1097 I-F Ya'tsez	Zebúwlan YLY9I 3
4471 4OΔΔ Duwd-oa	3374 ΔOVL Legode	2080 O7O4 Ro-pho	983 7JΘ Tephaug	1097 I-F Ya'tsez	RAÚwaben 4Y4F 4
4471 4OΔΔ Duwd-oa	3374 ΔOVL Legode	2075 3OO4 Rooleh	978 8OΘ TeOoach	1097 I-F Ya'tsez	Shamóunn YYOYW 5
4517 I43Δ Deh-ayz	3406 YMH Gemmúw	2141 4Y44 Rra-ma	1030 CL Yúwal	1111 YF Kúwk	Gad Δ7 5
4526 YF3Δ Deh-kau	3415 3ΔC Ledas	2145 3Y44 Raúwmahh	1034 ΔCL Yeled	1111 YF Kúwk	Aparryim 7F474 1
4526 YF3Δ Deh-kau	3415 3ΔC Ledas	2145 3Y44 Raúwmahh	1034 ΔCL Yeled	1111 YF Kúwk	Maneshayh 3YMY 2
4535 3C3Δ Deh-lah	3424 ΔYΔC Ledekad	2150 OY44 Raúw-nao	1039 ΘCL Yeliut	1111 YF Kúwk	Beniyman YMF9 3
4851 4Y3Δ Dúwch-na	3726 YFIC Lezeku	2220 OY94 Rev-kaO	1095 3F-L Yetseh	1125 3YF Kukah	Dan YΔ 4
4671 4OYΔ Duw-goay	3546 YMOA HaOomu	2211 4L94 Reve-ya	1086 Y7F Yaphúw	1125 3YF Kukah	Ayshshur 4W4 4
4471 4OΔΔ Duwd-oa	3374 ΔOVL Legode	2071 4OO4 Ro-oay	974 ΔOΘ TeOode	1097 I-F Ya'tsez	Nephtli 3CX7Y 5

**The Waters in the Kaiúwer/laver activate the hands, feet, and parts unto their services.**

50527 I43Y Nuhraz Waters of Zebúwlan, 46453 7Δ3Δ Deseúwdneg Waters of Dan

17298 3F9I4 Azbetseach Waters of Baniymin

**The Twelve parts** assemble a Body for body and mind to ascend with increase.

*The Twelve on the Parts* 13332 9CVC Gullav; *the Results/Fruit RAÚwaben/Dan* 54942 Hudts-tdæv

*The Results/Fruit RAÚwaben/Beniyman* 25717 Rahoyez ILOA4

**The corners** fasten the sides to create a platform for transitions, stabilizing the square and placements, forming the gates of HhaSham: Nephtli/12+Yahudah/1+13 + Gad/6+Aparryim/7=13 [13+13=26]. etc.

Nephtli/12-Yahúdah/1 2222 XX Túwt: unified pairs achieve totality, head to foundation

Gad/6-Aparryim/7 2222 XX Túwt: unified pairs achieve totality, union of the midst

Zebúwlan/3-RAÚwaben/4 2194 ΔF44 Ra'atsed: mind of unity is collective in nature, abides within the parameters of 4, does not stray from course or Rings assembly means of transitions from side to side, right side expanse

Beniyman/9-Dan/10 2236 YCX Tel'laúw: unified thoughts order the state of unity, left side advance,

*The Taúwah 22 Values are the base of Unity.*

3726 YFIC Lezeku W44 **The Head of the Offering: Dan of Bayinah**

The **Intervals of the Mind/Aharúwan:** right side of head: 589 1178 1767 2356 2945, from chin to crown right side

left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

*Set the Rod of Zayin-ALphah 8.*

The **Intervals of the Nerves Transmitters/Qahhath** X3F left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace 7F: 22+58+85+175 7F The Grace/Che'úwn 4:4 Portions

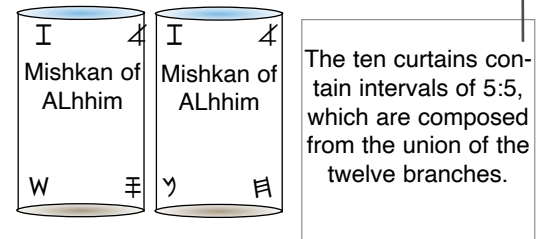
1111 YF Kúwk **Hands and Feet of Láúwi gifted to RAÚwaben**

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yevusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi

Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14.

The Zayin-ALphah are the Works/Offspring of 1—Rayshúwn, to open and set the Rings of The Lammæd, to conduct the first order, arrange, determine priorities, engage in undertakings, know head and tail are one—the beginning and end are connected in a circle.

18509/Θ7F4 **Achan'nit Sum Values of the Offerings of RAÚwaben, The Parts, the Head, the Grace, Arms and Legs**



The Union of Branches

The United Sticks of Wood for the altar are of a paired soul laying down their life for another to ascend.  
The smoldering of branches in an oylah, unified, form one piece of gold for the menurahh.

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

Aparryim-Yahúdah	2236/ΥΧΧ/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
Maneshayh-Yishshakkar	2236/ΥΧΧ/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
Beniyman-Zebúwlan	2208/⌘Υ⌘/Bakúwach: to establish the branches for ascension through the Seeds and the Lands
Dan-RAúwaben	2222/XX/Túwt: thought pairs achieve totality through judgements/observations
Ayshshur-Shamoúnn	2222/XX/Túwt: thoughts of pairs achieve totality through affirmations and hearing
Nephetli-Gad	2208/⌘Υ⌘/Bakúwach: to establish the branches for ascension through the paths of Knowledge in Words and meditations

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 Lives 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 Lives and the 12 in the centre:

14 ʘ/Neúwn 28 ⌘/Kuch 42 ⌘/Maab 56 ʘ/Na'u 70 O/Oyin  
84 Δ/PAúwd 98 ⌘/Ts'ach 112 ʘ/Kúwv 126 ʘ/Leúw 140 ʘ/Neúwni

The Tears of the Eyes—The Weeping of the Single Eye of Aparryim to with tears of Beniyman

The base-Rings of RAúwaben: ʘ ʘ ʘ ʘ ʘ ʘ ʘ tears of change, return, remorse, sorrow, repentance

The mid-Rings of RAúwaben: W 4 ⌘ 4 ⌘ 7 O ⌘ to cry with understanding as consciousness weeps with joy

The crown-Rings of RAúwaben: I ʘ ʘ Δ Δ ⌘ ʘ ʘ causes the eyes to cry with the joy of unity

The Three levels of Sight forming the Eyes of Wisdom, Understanding and Knowledge.

The Garment of RAúwaben comes out of the Staff of Lammed/12/3 which are in the two fives of Reshun.

ʘ 5 5 ʘ	50ʘ 66 ʘ05 are from the Two Fives of Reshun: 5 12 5
6 2 4	written also as ʘ14 66 ʘ41 Within the parameters of 11 are 4+4 = 8 + 66/12= 22 X
7 4 3	Within 50ʘ 66 ʘ05 are 5x6x2 = 30/30 or Semek, the origins of evening and mornings
8 6 2	The 12 in Reshun = Lammed/ʘ = 30 = 3 Eyes 10, 20 30
9 8 1	The ascensions rise from Reshun .25-.50-.75-10 12.5-15-17.5-20 2.25-25-2.75-30
five 10's = 50 ʘ	2.5+5.0+7.5+1= 16/O Oyin, the Full Eye of Dan

In Neúwn are three eyes The 15 Fathers of Shayin-Semek rise through the 7 Eyes of ALhhim in RAúwaben which they make to dwell. In this manner, your spirit rises through the Body of Rings that it inhabits. The Lives and Ascensions of the Fathers:

815 are in ALphah to Semek: ALphah/4/1 Chayit/⌘8 Semek/⌘15

When the offering is from the House of RAúwaben, The Eyes are the “all encompassing” extension of the ascension of vision’s twelve parts. Or when the offering is of Shamoúnn, the ascension is through hearing.

The seven eyes congregate in the throat whereby the full counsel of the Fathers are spoken as utterances. In the planetary realm of Mars, the ALhchim gather to speak as one Voice.

In each offering Maneshayh, the 8th component, receives the first seven parts designated for service. In Maneshayh the Seven are cherished to bear new generations of your Name. Out of the Seven compiled in Maneshayh, there appears the 9th—BeniyMaN. Following the coming of your Name, comes DAN, the 10th, with mastery of discernment from all unfolded from your Seed. By the hand of the Judge/Dan, you employ all facets and Hosts in your Name. Following the appearance of your KingName in DAN, there is the crowning in Ayshshur in which appears the 12th, the ΔΔ Mastery of DauwyD/David—the Stone Diadem through which the patterns of the House of Name is stored.

The Seven Eyes as 1 is the structure of the unified ALhchim—Zayin to ALphah—the Seven in One. Every Fire offering of ALhchim is activated in the waters unto their spiraling ascensions from the Five Lumbar that support your tree/cross/staff and uphold to guide your 12 members.

Offerings of RAúwaben follow upon the ascending SEEDNAME of BeniyMAN through which the Eyes in your Seed open. In the 12 houses of the Sun in which your meek ones make offerings, the Eyes in your Seed open through which you see into your secret chambers. *e.g.* In the moon of DAN, your Spirit enters into Shemesh/the Sun. Through your opening eyes you see into your courts of Judgment. The activations of the Eyes in your SEEDNAME are through offerings of RAúwaben. Through your eyes openings, the Spirit of your Name observes from its habitations to defend your dwellings and to judge/weigh your interactions within the assembly of Name.

Eyes open and emerge from Seed to be fastened upon “the fiery pole W⊕ of the serpent.” Together with the Serpent, all members of the House of Yaoquv are hung in suspensions by the Breaths to make ascensions into their realms of Crystals. As the serpent is hung, than all in MAN is lifted up, begin drawn up by the wings of the Serpent. By the Fire of Shayin W, fueled by the phosphors in SeedBone ⊕, the body is forever lite by the Fire of Pillar—as the Bones, to follow after the Guiding Cloud that rises from distillations of the night to lead in a day. Following the ascent of RAúwaben, the House of Ayshshur rises to fill the eyes with all that is in the Seed, in order that every spaceinsoul is full and running over.

# *The Gifts of Shamóinn*

*All things of Dan are developed in Shamóinn unto their manifestation.*

*Shamóinn sits upon the Circles of Origins whereby hearing is the Arm to govern Thrones of Government. In Shamóinn is the Seat of MaShayh to which Names come through their transformations.*

*Compound Thoughts gather in Shamóinn, whereby a rock is formed in hearing. This is the stone of ShalúwmyiAL Bann TsuriShadai upon which your members are built up into a qudash dwelling. Confidence comes with associated compounds which attest to Name of Glories.*

*Light streams form stones. These stones verify the cohesive thoughts of the Aúvim/Fathers.*

*What is heard above gives rise to what is below. As one comprehends their nature of Light, that which is within their womb of Ayshshur rises to what is heard. Those in the grave are quickened as one hears the Voice above.*

*The ascent of the pyramid from each oylah causes the Ring of Shamóinn to spread out in a house, whereby hearing is enlarged to hear the messages of ALhhim and The Voices between the kerúwvim.*

*Placing the head of TsæddaTsædda upon the ascending Lamb of Shamóinn becomes a Crown of Thorns which denotes your mastery of Numbers. Through humilities of a lamb, you attain the Crown of your origins to wear the headdress of the lion.*

*First offerings of Shamóinn connect the seven eyes to serve for hearing—centres of resonance. For three days, offerings of Ayshshur and Shamóinn—the head and the tail of the month, establish a commitment to develop the body of hearing for DæuwD. Together this pair of ALhhim give as the seed draws out of itself a head and a tail (root) in the first three days of emergence, whereby all that follows—which comes out of the Seed—is devoted to the head and tail formed. In this manner, the head and tail of thirty days, determines the place for the works of the Lights to be accomplished and take-up residence in you bodily, as from ears/hearings the Body of Shamóinn/Simeon develops.*

*One may glean from the devotion of the head and tail as the beginning processes of Dan to form a residence. Those who commit to one another devote their resources of mind/the anointing head and the fat portions rising from the tail—with all measures of grace—to reside in bodies of ALhhim. A committed disciple brings three-fold measures whereby they come with heart, soul, and strength, without holding back, passing through phases of observation in RAúwaben to be engaged within the House of Shamóinn.*

*Upon accepting the DallathDallath patterns, the House of DæúwD/David becomes accepted in Shamóinn through which the House of DæuwD is built.*

*There are 1) the pattens of aligned paired stones, and 2) the foundation upon which the patterns are built. The paired Stones of the beloved of ALhhim rise through the offerings of Nephethli upon the wood of Shamouinn, whereby Shamouinn accepts humbly and joyfully the RESIDENT of DÆUWD/David. This is the conscious reality that upon this stone of Shamouinn, the hammer stone in the ears, that Yahushuo builds/constructs their dwelling—the Shayin Oyin of YæHH speaking. The sum of the 7 eyes are 49/13/4 : 49/13/4 in which is the formulary of 26 (13+13) in which the Name of YæHúwaH/26 appears. The Stones of YæHH are two Dallath—the Name of DÆUWD, the sum from both sides of Light which come to abide in you fully. From side to side you emit the glory of the Kingdom as your parts are assembled in agreement with the mastery/rule/kingship of DæuwD. In your acceptance of this pervasive pattern, in all aspects of the domain of Light, you come to abide in the Body of the Beloved, the First Born solidified—the Rock SEED of paired stones of YæHH.*

*Through the courses of the offerings, the house of Nephethli rises upon the wood of Shamouinn once in a moon cycle. In Gad—the 6th month, the pairs of ALhhim, DallathDallath and ÚWahBayit come to the altar in the evening of the 29th day to sum up the first half of the year.*

*As the DallathDallath inscriptions in Nephethli are transferred unto Shamouinn, what is composed from the heart altar is laid-up in the secret chamber of the ears. “Upon this Stone”—in the faculty of hearing, the Voice of the Neúwn sums upon the Words of the Oyin Shayin. What is generated from Yahúdah to Nephethli, in the courses of year, month by month, comes to rest upon the foundation of Shamouinn whereby the House of Your Name is built upon the agreed ALhhim to build a house—the ÚWah-Bayit for their habitations of the Faces. As your Mothers, the ALhhim, cause to make evident and build a house for the Faces of the Fathers.*

*Shamouinn’s offerings uphold and extend your transformations in all levels of development to be full/complete as foundations of Understanding are unfailing. In coming Faces to Faces in the Fire, the ÚWahBayitALhhim of Shamouinn receive the Numbers and messages of your Name from the TsæddaTsædda whereby you appear as the Word of the Fathers. The ALhhim are paired to carry the Word of the Fathers and their Faces evenings and mornings.*

*The offerings of Shamouinn are fastened to the wood of Ayshshur through which all develops in your SeedName as ordered from your origins. Your habitations are built upon the origins of your Name as you hear the Words spoken of ALhhim within your Seed.*

*Shamouinn upon the wood of Dan creates the fangs of the Serpent as the spirit is peaked to expand its ears.*

*Hearing is in accordance with the Names understood, whereby offerings of Shamouinn rise into courts of shemayim.*

*Primary Gift of Shamouinn is ReStore, to keep all things in your houses aligned to your origins. In Shamouinn are stored patterns of your origins which rise through waters of Ayshshur. Through developments of*



*Shamoúnn, the Stone of DæuwD rises to adorn your dwellings with majesties via offerings of Nephethli upon Shamoúnn, whereby upon Kayphah of Shamoúnn, the House of Yahushúo-Shayin Oyin of the Faces is built.*

*Through offerings of Shamoúnn the Voice of your Name is heard in your 12 chambers as they rise as one upon the teachings of Dan. UwahBæyit ALhhim coupling with ShayinSemek submit all things to the Fathers. UwahBæyit ALhhim coupling with TsæddaTsædda submit all things to the Mothers.*

*The Eyes are a diadem in Shamoúnn. What is heard at the level of Understanding makes the eyes to glisten. Full comprehension rises in the ears through hearing in your Seven Rings whereby judgments are obtained.*

*Each offering forms a rod between the ears: Offerings of Shamoúnn 8 and Ayshshur 180 form the rod of 1880 whereby one hears Words of The Teachings of The Eye in OLiyun/Elyon. Double 8's are 16/Oyin to hear the Voice of Unified Consciousness spiraling in the smoke. The parameter Numbers 1 0 are means to extend a vibration and connect to orbits of Light bodies. The rod 8180 yields a flowering of seed to generate sayings that lead to the ascending unified 81 Faces 80 of YæHH. Hearing as well as the eyes is set to the Seven Hills of the Faces.*

*The rod of 8360 forms by unified offerings of Shamoúnn and Dan to comprehend Sayings in 3 levels in Semek/60.*

*Hearing from your foundations in Maneshayh enable one to break sound barriers within forms to hear from the loins to the crown, from the earth to the heavens as earths are deposits of Light from the heavens. The hammer in Shamoúnn breaks open the Dallath Stone of your foundation Root of DauwyD.*

*Hearing is initiated by Fire. One listens to sparks of the wood crackling which opens the ears to teachings of Light stored in the wood. Forms return to their Source Fire—the sun—which composes them and then breaks them down to their invisible state of Numbers. The wood, as stone, breaks open in the Fire to disclose messages of Wisdom, Understanding, and Knowledge.*

*Abilities of hearing formulate new creations from waters to bring forth a people to new lands. Hearing from the waters enables one to affirm the directives of the Light each day, for in the waters the actions of the Light are gathered to circulate with revelations and transmissions. There is Light,1; there is water, 2. Consolations of Names form in Shamounn to build a house for all peoples.*

*The sparks of meShicæch form wordlogos of a Name in Shamoúnn which imprints patterns in the waters, whereby what are formed in the waters are of the numerical formularies in your Name, after your kind of ALhhim.*

*Ayshshur, as the head of Shamounn, appears as the head wings of a chick in an egg. The Head of TsæddaTsædda regulates all embodied in UwahBæyit.*

Numbers determine the Faces of

AL 5 - 26 ㄥ

Parim, the pairs of bulls as the head and tail under the kaiyúwer

ㄩㄗ ㄱ ㄱ

Ayil— inner collective core, the main hall of the ALhim of Shamoúnn:

ㄱ ㄥ ㄥ

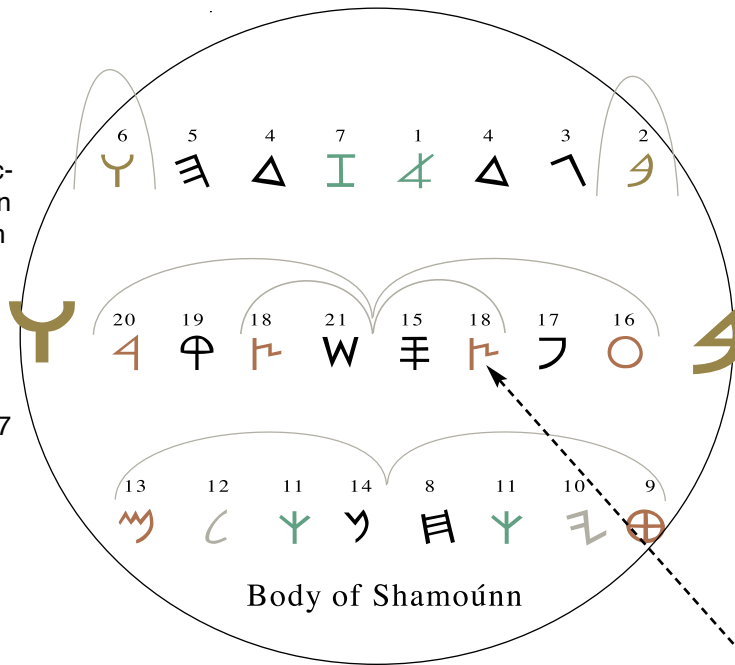
ㄱ ㄱ ㄱ

ㄱ ㄱ

Kevashim — the 7 Rings of a House

Shegoir/growth through ㄩㄗ

Hornets ㄱ sent from the midst of ㄱ



The TsæddaTsædda ㄱ guard of Shayin Semek dwellings, a defense of hearing/Shamoúnn, from which hornets are sent.

When you hear from seadepths of Ayshshur, your thoughts reach unto the depths of your origins. When one hears sounds of Gad only, then they think upon the words uttered but their origins are yet to be discerned. According to the level in which you hear so is the extent of your thoughts. Peace comes by Understanding your Being of Essence.

In Shamoúnn all things are united as one body, whereby there are no masculine and feminine in Understanding. In Light all thoughts are joined as one. What is made from the Fire of the oylah is one: the heart and the head—the thought and the deed—the Light and the ash—The Semek and the Shayin. The sides and their parts are one from the beginning in the day they are formed in Light. The Body of a Name is in the Seed of a Name. One understands in Shamoúnn that the Unity of the Spirits of HhaAuvim/The Fathers include Bayinah for the Days of Impartations of 15 and Chækúwmah for the 15 days of Becoming/YæHH. Within the Unity of their Heads are the Queens of Light whereby there is no tear in their Oyin Sheath of Rings. When two are in bed, one is taken—acquires and one is left—remains. What one side learns or takes/receives through meditation, symbolizing the bed, increases retention. Through Unity of two, what is formed with Wisdom—mutual parts aligned—acquires Understanding which always remains steadfast.

The leaves of a tree are in Shamoúnn. As the leaves are numbered upon the branches, so every state of a Name unfolds. According to the Number of the leaves the faces of a Name appear. Thus, the complete unfoldment or full measurement of a SeedName is in Shamoúnn where HhameShich rises to be seated. As Consciousness forms through what abides in the midst of Shamoúnn, e.g. The Ring of Yishshakkar appears in the midst of hearing; then you call your 12 unto their altars to distinguish and align them as above. When Dan rises in Shamoúnn, in the course of offerings, then the coming of the Judge in a Name appears unto the summations of your house and the determinations of your Days.

In the fifth day of Hhúwa ㄱ, waters commence to be drawn out of Ayshshur unto their state of habitations whereby they do not flood, being contained in boundaries as organs. Hereby, Ayshshur is the head/beginning of the Body and the final destiny of Dan to Baarshevoov/Sheva—the Father of the Head, PagoiAL of Ayshshur.

**The Offerings of ጎሃዐግሠ Shamoúnn of the ALhhim ÚWah-Bayit** The Cedar Tree The ALabaster

are In the Day/Act of the Fifth—to provide coverings of Light for the full stature of a Name,

A Chief—One who carries the weight of their glory upon their branches, for the Offspring of Shamoúnn

ጌጋጋጌ ጎሃዐግሠ ጎሃሰረጎሃሰረ ጎሃሰረ ጎሃሰረ **ShalumiAL Bann Tsurishadi** [CHP/Num 7:36-41] Peace is from the abundance of the Rock

The Aúvim of the House of Shamoúnn ጎሃዐግሠ : **Aúvw Avrehhem, Aúvw Malekkiytsedeq, Aúvw Reshun**

**Entering into the Waters** Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The **Intervals of the Hands/Gershun** ጌሂረ right: 112 224 336 448 560 left: 672 784 896 1008 1120

The **Intervals of the Feet/Marri** ጌሂረ right: 172 344 516 688 860 left: 1032 1204 1376 1548 1720

*The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.*

**Robe and Ashes:** woven and composed during the previous offerings of Ayshshur and/or Dan

**Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath** ጌሂረ, right side of body: 28 56 84 112 140, head to foot  
left side of body: 168 196 224 252 280, head to foot

Ears are devoted to Seven Wells of the Seven Hills

Wood and Parts Dan+Shamounn	The Wood of Dan	Wood and Parts Ayshshur+Shamounn	The Wood of Ayshshur	The Parts of Shamounn	The Twelve of Shamounn
4671 ጎሃሰረ Duw-goay	3546 ጎሃዐግሠ HaOomu	4671 ጎሃሰረ Duw-goay	3546 ጎሃዐግሠ HaOomu	1125 ጎሃሰረ/Kukah	Yahúdah 30 ጎሃሰረ
4761 ጎሃሰረ Duz-say	3636 ጎሃሰረ Lulu	4761 ጎሃሰረ Duz-say	3636 ጎሃሰረ Lulu	1125 ጎሃሰረ Kukah	Yishshakkar 830 ጎሃሰረ
4471 ጎሃሰረ Duwd-oa	3374 ጎሃሰረ Legode	4471 ጎሃሰረ Duwd-oa	3374 ጎሃሰረ Legode	1097 ጎሃሰረ Ya'tsez	Zebúwlan 95 ጎሃሰረ
4471 ጎሃሰረ Duwd-oa	3374 ጎሃሰረ Legode	4471 ጎሃሰረ Duwd-oa	3374 ጎሃሰረ Legode	1097 ጎሃሰረ Ya'tsez	RAúwaben 43 ጎሃሰረ
4471 ጎሃሰረ Duwd-oa	3374 ጎሃሰረ Legode	4471 ጎሃሰረ Duwd-oa	3374 ጎሃሰረ Legode	1097 ጎሃሰረ Ya'tsez	Shamoúnn 70 ጎሃሰረ
4517 ጎሃሰረ Deh-ayz	3406 ጎሃሰረ Gemmúw	4517 ጎሃሰረ Deh-yaz	3406 ጎሃሰረ Gemmúw	1111 ጎሃሰረ Kúwk	Gad 7 ጎሃሰረ
4526 ጎሃሰረ Deh-kau	3415 ጎሃሰረ Ledas	4526 ጎሃሰረ Deh-kau	3415 ጎሃሰረ Ledas	1111 ጎሃሰረ Kúwk	Aparryim 61 ጎሃሰረ
4526 ጎሃሰረ Deh-kau	3415 ጎሃሰረ Ledas	4526 ጎሃሰረ Deh-kau	3415 ጎሃሰረ Ledas	1111 ጎሃሰረ Kúwk	Maneshayh 53 ጎሃሰረ
4535 ጎሃሰረ Deh-lah	3424 ጎሃሰረ Ledekad	4535 ጎሃሰረ Deh-lah	3424 ጎሃሰረ Ledekad	1111 ጎሃሰረ Kúwk	Beniyman 53 ጎሃሰረ
4851 ጎሃሰረ Dúwch-na	3726 ጎሃሰረ Lezeku	4851 ጎሃሰረ Dúwch-na	3726 ጎሃሰረ Lezeku	1125 ጎሃሰረ Kukah	Dan 54 ጎሃሰረ
4671 ጎሃሰረ Duw-goay	3546 ጎሃዐግሠ HaOomu	4671 ጎሃሰረ Duw-goay	3546 ጎሃዐግሠ HaOomu	1125 ጎሃሰረ Kukah	Ayshshur 501 ጎሃሰረ
4471 ጎሃሰረ Duwd-oa	3374 ጎሃሰረ Legode	4471 ጎሃሰረ Duwd-oa	3374 ጎሃሰረ Legode	1097 ጎሃሰረ Ya'tsez	Nephtli 570 ጎሃሰረ

**The Waters** in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.

46453 ጎሃሰረ Deseúwdneg ጎሃሰረ ጎሃሰረ *Faces of the Waters of Ayshshur*

46453 ጎሃሰረ Deseúwdneg ጎሃሰረ ጎሃሰረ *Faces of the Waters of Dan*

18509/ጎሃሰረ Achan'nit ጎሃሰረ ጎሃሰረ *Faces of the Waters of RAuwaben*

**The Twelve parts** joined assemble a Body for parts and mind to ascend and increase.

*Sum Values of 12 Parts 13332 ጎሃሰረ ጎሃሰረ Gullav; the Fruit of Shamoúnn/Ayshshur 54942 ጎሃሰረ ጎሃሰረ Hudtstsdæw*

**The corners** fasten the NumberedThoughts as Letters whereby the Words appear from the Fire.

Nadæw: Beniymán/9-Dan/10 2236 ጎሃሰረ Tel'laúw: unified thoughts order the state of unity, left side advance, The Taúwah 22 Values are the base of Unity.

Aviyahua: Nephtli/12-Yahúdah/1 2222 ጎሃሰረ Túwt: unified pairs achieve totalíty, head to foundation

ALozAR: Zebúwlan/3-RAúwaben/4 2194 ጎሃሰረ Ra'atsed: mind of unity is collective in nature, abides within the parameters of 4, does not stray from course or Rings assembly means of transitions from side to side, right side expanse

Ayithamar: Gad/6-Aparryim/7 2222 ጎሃሰረ Túwt: unified pairs achieve totalíty, union of the midst

3546 ጎሃዐግሠ HaOomu ጎሃሰረ **The Head of the Offering: Ayshshur of Bayinah**

The **Intervals of the Mind/Aharúwan:** right side of head: 589 1178 1767 2356 2945, from chin to crown right side  
left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

*Set the Rod of ÚWah-Bayit 8. (bonds with 180 of Ayshshur forming the rod of iron: 1880—continual ascensions 88 in Ten/10*

The **Intervals of the Nerves Transmitters/Qahhath** ጎሃሰረ left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

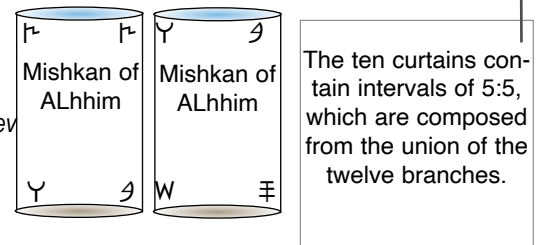
340 Sum Values of 4 measures of Grace ጎሃሰረ: 22+58+85+175 ጎሃሰረ The Grace/Che'úwn 4:4 Portions  
1111 ጎሃሰረ Kúwk **Hands and Feet of Lauwi** gifted to Shamoúnn

Activating States of Inheritance: Left Hand: Rephaim, Amúwri, Kenoni, Girgashi, Yevusi. RHand: Qayni, Qenizi, Qadmuni, Chitti, Perizi

Activating Kingdoms: LFoot: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RFoot: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14.

The ÚWah-Bayit are the Works/Offspring of 1—Rayshúwn, to formulate and develop the Rings of Lammæd, to conduct the first order, arrange, determine priorities, engage in undertakings, know the head and tail are one—the beginning and end are joined in a circle.

18329/ጎሃሰረ ጎሃሰረ *Achlevat* Sum Values of the Offerings of Shamoúnn, The Parts, the Head, the Grace, Arms and Legs



## The Union of Branches

The United Sticks of Wood for the altar are of a paired soul laying down their life for another to ascend.  
The smoldering of branches in an oylah, unified, form one piece of gold for the menurahh.

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

Aparryim-Yahúdah	2236/ΥΛΧ/Tel'laúw: to compose instruction of unity, having a mind of unity to order Words with a unified manner, sign of a governing mind with counsel
Maneshayh-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
Beniyman-Zebúwlan	2208/ἘΥῶ/Bakúwach: to establish the branches for ascension through the Seeds and the Lands
Dan-RAúwaben	2222/ΧΧ/Túwt: thoughts of pairs achieve totality through judgments and observations
Ayshshur-Shamoúnn	2222/ΧΧ/Túwt: thoughts of pairs achieve totality through affirmations and hearing
Nephetli-Gad	2208/ἘΥῶ/Bakúwach: to establish the branches for ascension through the paths of Knowledge in Words and meditations

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 Lives 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 **Shamoúnn**: The Rod of Shamoúnn 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 Lives and the 12 in the centre:

14 ʘ/Neúwn 28 𐤀𐤃/Kuch 42 𐤁𐤌/Maab 56 𐤅𐤍/Na'u 70 𐤐/Oyin  
84 𐤃𐤓/Paúwd 98 𐤀𐤃/Ts'ach 112 𐤁𐤌/Kúwv 126 𐤅𐤍/Leúw 140 𐤅𐤍/Neúwni

*Levels of spirals: 14 hearing in the midst to grasp from messages from all sides; 28 harmony of sides, 42 developments/expansions; 56 unity of mind; 70 consciousness of illuminations; 84 hearing answers; 98 transferring insights into ascensions; 112 capable of hearing your 12 branches; 126 hearing levels HhaSham in ALhhim; 140 discerning messages in your origins*

### *Formularies of Rods*

Tsaphun 180 — 8 Negev = 1880 The extension/10 (parameter values) of the Unified Consciousness/88. the Lights of Lammæd set in their orbits. The Shamoúnn Rod of ÚWah-Bayit 8 bonds with 180 of Ayshshur forming the rod of iron: 1880—an ever supply of hearing with strength of Reshun. In 1880 are the Lives/18 of the Sayings/80.

1880 The Life/18 of the Sayings/80, comes by understanding/hearing the Words from the depths of your origins in Ayshshur.

### *Teachers of LammedLammed:*

Yeshúwo, the Rod of Night; ShakanYæhu, the Staff of Day

# *The Gifts of Gad*

*Every Word that comes down to the heart comes as Rays of Light from the Seed in the Mind of Oliyun which streams with Illumination. Tehillah 19. The Words of Gad are treasures of the heart.*

*Your Words and intentions are your fruit that remains.*

*Gad upon Ayshshur: We are Free as we speak Words of Liberty which flow from our Origins in ALhhim. Our Words create an environment in which we ascend, move, and have sense of Becoming.*

*All Words of ALhhim are derived from 28 Zeros whereby the intervals of Gad are of 28/16/Consciousness of Unity unto the full extent of the Words of the Unified Consciousness 280.*

*The Numbers in the Ten Spirals of Gad, from 28 to 280 correspond to Words of Light uttered. These are the 10:10 Sayings in your Stones as the ten devarim/Words of 28 as the unified one/10 of ALhhim. The first in the spirals are 28 as Words of RAúwaben/Shamouinn—two eights to elevate perceptions and understanding; 56 is the 4th/Karmi level of perception by initiation of Numbers; 84 occur in the 6th level in spirals of RAúwaben/Shamouinn; 112 are foundations of ALhhim; 140 are Words from the womb, eyes and ears; 168 are consciousness of ascensions, 196 convey your transformations, 224 is the 2nd ring of ALhhim and the seventh level of Nephethi; 252 are the Words from your trees; 280 are words of affirmations. The composite ends of your words 28+280 are the sum of your Numbers of Yahúdah 506-5060. 565 is the Name of Neúwn, the Words of your Seed.*

*As one extends the Words of their Name, their hair hangs long as the payot. Through the lengthening of your Words you fulfill our deeds by your hands and progressions of the feet.*

*The Words that come forth from the SeedName are the Kings of a Name, for by them one rules their houses and lands.*

*One speaks according to the Joy set before them—to the full expressions/Faces of the Aúvim/Fathers.*

*To speak according to the Seven Rings of ALhhim is to speak perfectly, lacking nothing.*

*Hearing is the defense of the Enlightenment and Guard of Speech as the Uwah-Bayit surrounds the core of Gad, the Hhúwa-Gammal*

*The Ring of Dan, Shayin-Semek provides discernment how to speak.*

*The Mind branches according to its Words. As the SeedHead opens in Maneshayh, the leaves of your mind branch out as Words unfold.*

*Native and pure speech is Gad upon Ayshshur, the Tongue of your Mother. Words of Fire are agreeable and generate no divisions.*

*Pure Language is Gad upon Nephethli. You speak of the 5 Teraysarunim patterns from the Fire whereby you speak Words of Lives. Gad upon Nephethli is the branching of the Dallath Dallath Daiúwd Branch into the Kephúw-Kephúw as ALhhim abide in one another. KephuwKephuw are branches of your ΔΔ Teraysarunim.*

*Words flow in Rivers of the heart feeding all inhabitants. The running of Knowledge is a steady stream of grains flowing from the oylut by Father of GerenHhaAuwernehHhaYavúwsi/Orman. Sets of Words rise from each oylah to be put into action. Words are formed by the associated Rings of ALhhim. Gad on Ayshshur: Words quicken the thoughts of your origins whereby they appear as stalks in your fields.*

*Gad offerings develop Words within mists of Ayshshur following the conditioning of the ears of Shamouinn + Ayshshur combinations offerings precede Word Formations. When you are prepared to hear from your origins, messages in your Waters rise as StoneWords of DæúwD/David to reign in your members.*

*The messages in your Seed spin out from the circles of Light stored in your SeedName. Take for example the three patterns of emerging offspring from the Waters.*

*First, is the story of the Adim/Adam, then secondly, out of the 10 points in the spiral comes the story of Núwach/Noah, and then, thirdly, 10 generations later, Avrehhem.*

*The steps on this ladder lead you into the Gates of Transformation through your ascensions. These 10 10 10 records (sum of 30) are spun from the Ten Points in the Spiral to form the Head of Avrehhem, the composite Seed bearer of all nations/peoples. Why is Avrehhem the Father of all Nations?*

*When we do not ask, "WHY", then the door to insights remains closed to the vast room that the Meshich appoints and opens to gather the Twelve to partake of the BREAD formed as your SeedWords are finely assembled (Yúwsphah/Lk 22:12).*

*Within the three spirals of 10 steps are pairs of Numbers. These pairs equate to 50, the sum of the 14th Letter of ALhhim, the Neúwn. 1+9, 2+8, 3+7, 4+6, 5+5. The shelachim understood that within the spirals of ascension there are the NeúwN/14 generations unto the coming of Meshich, whereby three generations of Names, each set a formulary of the Neúwn, are processed in your Name to form the Head of your Seed, filled with OIL—the Meshich (Metiayehu/Matt 1:17).*

*The offerings connect you to the stars/spheres/planets and their locations evenings and mornings. Gad in the evening accesses the depths of Wisdom as the Sun is on the other supportive dark side of Understanding.*

*Gad upon the wood of Ayshshur imprints Letters of ALhhim within the womb to reveal/articulate the sum of your Word origins. Gad upon Nephethli causes earthquakes as Words of your Spirit move your layers and stones to turn and break open. Your Words are the hammer striking your stones of ΔΔ. From the wood of Ayshshur the Words in your bones rise to be spoken with joy.*

*Gad follows Ayshshur in the sequence of offerings whereby the Voice of your Name awakens all in your members and speaks according to your origins. You hear the Voice of your Name resurrecting from your waters of the deep and your graves.*

*The Words and Sayings in all of your 12 Houses rise to your tongue to speak ordained prophecies.*

*You speak on behalf of the divine nature of your 12 offspring of YæHH and of your glories of Yaoquv/Jacob.*

*The Light energies in Gad nourishes roots of Nephethli—The Root of David/ΔΔ goes deeper. Gad speaks Words of ALhhim in all of your chambers where your members abide to the Faces. The foundations of ΔΔ make a square base to support your spirals of smoke. What is beneath in ΔΔ rises as the capstone of your edifices.*

*The Waters of Gad are the Waters of Lives: Chazun/Rev 22:1-2, 21:6, Eph 5:26, Yahuchannan 7:38, 4:14. The Breath takes Waters/Mists to speak, a dry mouth is not heard. What you speak from your Name is a River of Waters coming from your mouth's ocean. 𐌹𐌺𐌰 1540—the sum of the spirals of Gad are Waters of the Fathers.*

*The Lives of the 77 of RAuwaben's Seven Eyes and the Seven Rings of Shamouinn in the Ears are spoken Words of Illuminations of the South. At your southwest corner what is in your eyes and ears drip upon the tongue whereby you speak of Wisdom and Understanding.*

*The offerings of GAD determine your movements—platform of speech by the first three parts of Yahúdah, Yishshakkar and Zebúwlan; the three parts of RAúwaben, Shamouinn and Gad determine your residences and developments; the parts in your west of Aparryim, Maneshayh, and Beniyman determine your depository of vocations; and the parts in the your northern camps determine the extent of your Words as rewards of whitening through Dan, Ayshshur and Nephethli through which you bear the WhiteStone of your Name  
(Chazun/Revelation 2:17).*

*To increase and multiply by Hands of Yúwsphah/Joseph pertain to the Fruit of your Trees which are the Sayings of your Name. The Words of Your Name are the ΔΔ patterns of Nephethli in your Seed, which rise as your Fruit, and do not fall asunder, as your Words are above all corruptions. The stalks of your Name enter into the oasis of ΔΔ to be fruitful.*

*Through the Faces of ALozAR and Aviyahua, your words are of the “communion of saints.”*

*The WORDS of your NAME are the primordial gift of Reshun to spread light and formulate habitations for your Spirit of Faces to reside.*

*In the full moon of the 6th Month, upon the RASH of ALozAR and Aviyahua, the Mashiyach/Messiah is born in your Name through which you appear as the Word of the Fathers. The summation of your days is your House of Dauwyd entering into the Gates of the City of YæHH's Complete Works—Yerushelyim/Jerusalem. The Days of your 6th unified encampment to the 12th abode of Nephethli is the sum of your Lives/18/Chayim.*

*The Words of ALhhim are the 18-15-7 𐌹𐌺𐌰 𐌹𐌺𐌰 𐌹𐌺𐌰 form rings, colours and columns to house the Lives of YæHH assemblies of Light*

*The KephuwKephuw of Gad are the palms of your hands and feet which fasten to your Staff.*

Combinations of the Heart of Nephethi and Gad's Spirals of the Tongue

*Ten Levels of Semek—Sayings of the Fathers*

$$28+32=60$$

$$56+64=120$$

$$84+96=180$$

$$112+128=240$$

$$140+160=300$$

$$168+192=360$$

$$196+224=420$$

$$224+256=480$$

$$252+288=540$$

$$280+320=600$$

*The unified/6 Zeros 00 are derived from the Rayish/ A of HhaKuWáhnim*

Combinations of the Numbers Housed in Gad/Speech

*Ten Levels of Your Twelve Sayings in YæHH*

$$605+28=534/\text{The Light in Seven}/12$$

$$1012+56=1068 \text{ The Ten Words of the Semek Ascending}$$

$$1518+84=1602 \text{ Consciousness of Pairs abiding}$$

$$2024+112=2136 \text{ Sayings of the Fire through unified Staffs}$$

$$2530+140=2670 \text{ The pairs of 12 Consciousness}$$

$$3036+168=3204 \text{ The Heart of Dauwyd}$$

$$3542+196=3738 \text{ The Three Tongues of Fire elevate Instructions}$$

$$4048+224=4272 \text{ Waters reveal the Ancient Habitations}$$

$$4554+252=4806 \text{ The 48 Portions of the Túwrahh}$$

$$5060+280=5340 \text{ The 15 Sayings of Dwellings}$$

*The mind branches according to your Words in which you lay up your treasures of gold, silver and bronze.  
Your Seed Head opens in Maneshayh as leaves of Gad unfold your Word.*

*The consecration of a Name are unto its Words which are the structure of your lives and lights. From the Houses of your 7 Eyes you behold to comprehend your spirit as your Name is composed of its Rings in which the Spirit Fire of your Serpent Tongue dwells.*

*The Seven Levels of Gad rise from their offerings forming Seven Hills surrounding Yerushelyim (Tehillah/Ps 125:2). The first primary state of your Name is born to the Faces of the Hills by the complete Words of Yahu.  
Ayuwv/Job 15:7.*

*Offerings of Gad rise also upon the wood of Ayshshur in your houses. As Words of Gad are extracted in the Fire, they come to define what is latent in the waters of Ayshshur, whereby what you come to affirm appears by your Words. First, it is necessary to affirm within your waters/womb, then to designate your Words to what has been sown in your waters to take shape.*



Rods to set the mind:  
21280  
The Fire of the ALhhim  
Consciousness

822  
Elevating and Spinning to  
weave all Words  
8—22

The Ascensions of Totality; a  
capstone rises upon the full  
ascent of your Words

According to the pulse of the  
rod 22(right) to 8(left) the teach-  
ing is of Chækúwmah;  
when 8(left) to 22(right) the  
teaching is of Bayinah.

282—The Unions/Pairs of  
HhaALhhim

The Rods of Gad/22 +  
Nephetli/8 = 30/ℓ

The Intervals of Gad/28 +  
Nephetli/32 = 60/⊕  
The structure of the Fathers⊕  
○ of √ 6

the two sides of  
Lammæd/30+30 to comprise 30  
evenings and mornings

280 Consciousness of the  
Faces

Paired sides of the stalks of KephúwKephúw are meek to abide as one which facilitates ascensions. To attain your full ascent you empower the Root of DæuwD to go deeper to sustain upper growth. Gad activates your garment of Nephetli of the Assembly Hall of DæúwD; Words of your Name invigorate and expand the double triangle to extend on your pole/staff. As a plant, the radical is the first structure to appear from the seed. The root emerges and grows downward into the soil. This is known as the Root of DæuwD—the beginning of the flow of the anointing from the two sides of the SEED—the Shayin on the right and the Oyin on the left. The Faces of YæHH stored up in your Seed appear as our the Eyes in your Seed open to reveal the wonderment of your Name. What triggers the Root to commence to flow are the Fathers, whereby it is said, the Father sends the RuachHhaQudash and anoints you with oil. What supplies the root and your emergence are the 64 Words of your Name, the Δ⊕ SaúwD, which contain the Light of the Faces. The Seven categories of Light are in the Seven Names of Gad. These Words fill the Seven Eyes of your Spirit of ALhhim, which are your treasuries of silver and gold. The two great lights form the two sides of your Name. Through your offerings, in their Days, you stand in their midst. The Words spoken of your Name appear in concert with the Lights of Wisdom and Understanding of your Mothers who ever tend to your Name and their treasuries stored within your Seed. In that you are the Offspring of Light there is no darkness In you. The entire sum of your Name is LIGHT stored in your SeedName. As you walk by the Light in them you do not stumble in darkness (outer forms of Light). The Lives in your Name cause your leaves to be green and fruitful without withering. The primary use of Speech is to emit the Light in your Seed (Tehillah 119:130).

Words are the means to store and transfer Light. Through frequencies of your Words, your Spirit forms habitations. Your WordState dwellings are determined by the Lights being emitted from the sides of your SeedName—those of Bayinah and Chækúwmah. The Invisible Nature of your Words makes manifest your dwellings through which you observe yourself bodily, thereby to judge your attainments and mission in the domain of Names. By common confession, the mysteries of ALhhim are great/cultivating and rational for you to appear in bodily flesh. Your House of Names are many members to be vindicated/judged by your Spirit. By your strands of AL you make visible messages/formularies of Light of your inherent Faces, seen as angels as your declare your profound messages. Your Name is proclaimed among the

nations/processes which agree with the destiny of your Name. You are believed in throughout the world by love bonds one to another, attesting to your unity with ALhhim in them and they with you. Together you rise with glories/gems in your Stones upon drawing them out of your SeedName through occupations of Fire and Water.

The Words of Gad emblaze the heart whereby your temple of DæuwD is filled with Light. Words unfold the darkness—layers of Thoughts in the heart whereby darkness opens to the Light with great rejoicing. Every unfoldment adds to the body of Consciousness in which one lives.

Words provide the foundations of ascensions through the sheep gate unto the apex of the Teraysarun of a House. All formulated in Nephetli are uttered upon the tongue of Gad through which the Dallath configurations of Nephetli are revealed by Words.

The Words are the Kings coming out of a Name by which one rules their lands.

The weavings of the strands of Light in Nephetli form the Words of the Fathers, whereby one speaks of the Light in the heart. The Words formed in the Fires of the Oylah are the treasures of a Name which are of gold, silver, and bronze.

*Formularies of Rods*

Tsaphun 22 — 8 Negev = 30 The Instruction of Lammæd, the instruction of a House.

According to the movement of the offerings, rods are joined to determine the instruction of Chækúwmah or Bayinah.

28-280 forms the Train of the Temple

**The Offerings of אֶלְגַּד of the Kephúw-Kephúw ALhhim** The Ash Tree The Amethyst Serpent Tail  
 are In the Day/Act of the Sixth—To Fulfill and Satisfy the Mind with Joy,  
 אֶלְגַּד אֶלְגַּד אֶלְגַּד Chief Aliseph Bann DeouAL [CHP/Num 7:42-47] AL expands Knowledge by Sayings  
 The Aúvim of the House of Gad אֶלְגַּד

**Aúwv Aviyahua, Aúwv Aharúwan, Aúwv Reshun**

**Entering into the Waters** Numbered and set prior to ashes being removed from altar, connecting the previous day with the state of progression.

The **Intervals of the Hands/Gershun** אֶלְגַּד left: 672 784 896 1008 1120 right: 112 224 336 448 560

The **Intervals of the Feet/Merari** אֶלְגַּד left: 1032 1204 1376 1548 1720 right: 172 344 516 688 860

The hands and feet are numbered commencing with the thumbs and big toes of each extremity, for the right and left.

**Robe and Ashes:** woven and composed during the previous offerings of Ayshshur or Nephetti

**Intervals of Transpositions of all robed/veiled/draped: Nerves/Qahhath** אֶלְגַּד, right side of body: 28 56 84 112 140, head to foot  
 left side of body: 168 196 224 252 280, head to foot

Wood and Parts Gad+Ayshshur	The Wood of Ayshshur	Wood and Parts Gad+Nephetti	The Wood of Nephetti	The Parts of Gad	The Twelve of Gad
4671 אֶלְגַּד Duw-Ooay	3546 אֶלְגַּד HaOomu	4671 אֶלְגַּד Duw-goay	3546 אֶלְגַּד HaOomu	1125 אֶלְגַּד/Kukah	Yahúdah 30 אֶלְגַּד
4761 אֶלְגַּד Duz-say	3636 אֶלְגַּד Lulu	4761 אֶלְגַּד Duz-say	3636 אֶלְגַּד Lulu	1125 אֶלְגַּד Kukah	Yishshakkar 830 אֶלְגַּד
4471 אֶלְגַּד Duwd-oa	3374 אֶלְגַּד Legode	4471 אֶלְגַּד Duwd-oa	3374 אֶלְגַּד Legode	1097 אֶלְגַּד Ya'tsez	Zebúwlan 95 אֶלְגַּד
4471 אֶלְגַּד Duwd-oa	3374 אֶלְגַּד Legode	4471 אֶלְגַּד Duwd-oa	3374 אֶלְגַּד Legode	1097 אֶלְגַּד Ya'tsez	RAúwaben 43 אֶלְגַּד
4471 אֶלְגַּד Duwd-oa	3374 אֶלְגַּד Legode	4471 אֶלְגַּד Duwd-oa	3374 אֶלְגַּד Legode	1097 אֶלְגַּד Ya'tsez	Shamoúnn 70 אֶלְגַּד
4517 אֶלְגַּד Deh-ayz	3406 אֶלְגַּד Gemmúw	4517 אֶלְגַּד Deh-ayz	3406 אֶלְגַּד Gemmúw	1111 אֶלְגַּד Kúwk	Gad 7 אֶלְגַּד
4526 אֶלְגַּד Deh-kau	3415 אֶלְגַּד Ledas	4526 אֶלְגַּד Deh-kau	3415 אֶלְגַּד Ledas	1111 אֶלְגַּד Kúwk	Aparryim 61 אֶלְגַּד
4526 אֶלְגַּד Deh-kau	3415 אֶלְגַּד Ledas	4526 אֶלְגַּד Deh-kau	3415 אֶלְגַּד Ledas	1111 אֶלְגַּד Kúwk	Maneshayh 53 אֶלְגַּד
4535 אֶלְגַּד Deh-lah	3424 אֶלְגַּד Ledekad	4535 אֶלְגַּד Deh-lah	3424 אֶלְגַּד Ledekad	1111 אֶלְגַּד Kúwk	Beniyman 53 אֶלְגַּד
4851 אֶלְגַּד Dúwch-na	3726 אֶלְגַּד Lezeku	4851 אֶלְגַּד Dúwch-na	3726 אֶלְגַּד Lezeku	1125 אֶלְגַּד Kukah	Dan 54 אֶלְגַּד
4671 אֶלְגַּד Duw-goay	3546 אֶלְגַּד HaOomu	4671 אֶלְגַּד Duw-Ooay	3546 אֶלְגַּד HaOomu	1125 אֶלְגַּד Kukah	Ayshshur 501 אֶלְגַּד
4471 אֶלְגַּד Duwd-oa	3374 אֶלְגַּד Legode	4471 אֶלְגַּד Duwd-oa	3374 אֶלְגַּד Legode	1097 אֶלְגַּד Ya'tsez	Nephetti 570 אֶלְגַּד

**The Waters** in the Kaiyúwer/laver activate the hands, feet, and parts unto their services.

46453 אֶלְגַּד Deseúwdneg Waters of Ayshshur

46467 אֶלְגַּד Desúwdsaz Waters of Nephetti,

18329 אֶלְגַּד Ach'le'vat Waters of Shamoúnn

**The Twelve parts** joined assemble a Body for parts and mind to ascend and increase.

Sum Values of The Twelve Ascending on the Wood **13332** אֶלְגַּד Gullav; summations 54942

**13332=12** The Fire of Gad charges the heart to flame the Words of ALhhim in the fabric of Nephetti.

The corners fasten the sides together for transitions and stabilize the parts into their sides according to their functions.

Nephetti-Yahúdah 2222 אֶלְגַּד Túwt: unified pairs achieve totality, head to foundation

Gad-Aparryim 2222 אֶלְגַּד Túwt: unified pairs achieve totality, union of the midst

Zebúwlan-RAúwaben 2194 אֶלְגַּד Ra'atsed: mind of unity is collective in nature, abides within the parameters of 4, does not stray from course or Rings assembly means of transitions from side to side, right side expanse

Beniyman-Dan 2236 אֶלְגַּד Tel'laúw: unified thoughts order states of Words, left side advance, X 22 of the Heart x Gad/8=176 אֶלְגַּד.

3374 אֶלְגַּד LeOode אֶלְגַּד **The Head** of the Offering: Nephetti of Daoat/Knowledge

The **Intervals of the Mind/Aharúwan:** right side of head: 589 1178 1767 2356 2945, from chin to crown right side

left side of head: 3534 4123 4712 5301 5890, from chin to crown left side

Set the Rod of Kephúw-Kephúw 22. The Fruit of the Wood and the Parts whereby the deeds are performed: 54942. Rod 822 אֶלְגַּד

The **Intervals of the Nerves Transmitters/Qahhath** אֶלְגַּד left: 168 196 224 252 280 right: 28 56 84 112 140 The Extensions/10

340 Sum Values of 4 measures of Grace אֶלְגַּד: 22+58+85+175 אֶלְגַּד The Grace/Che'úwn 4:4 Portions

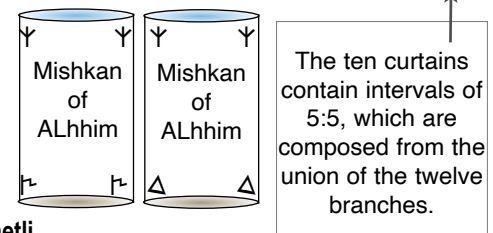
1111 אֶלְגַּד Kúwk **Hands and Feet** of Laúwi gifted to Gad, the shoding of the feet/ forming the Sandles that do not wear out

Activating the States of Inheritance: LH: Rephaim, Amúwri, Kenoni, Girgashi, Yevusi. RH: Qayni, Genizi, Qadmuni, Chitti, Perizi

Activating the Kingdoms: LF: Ooaúwg/15, Sichúwn/16; Ayshshur/17; YishmooAL/18, YishARAL/19. RF: Bavel/10, Adumi/11, Madi/12, Metsryim/13, Peres/14.

The Kephúw-Kephúw are the Works of 7—Shevbo, the means of completion and fulfillment, to satisfy the Principle, to create and enter into the creations of ALhhim with joy.

18157/אֶלְגַּד Ach-sez Sum Values of the Offerings of Gad, The Parts, the Head, the Grace, Arms and Legs



## The Union of Branches

The United Branches of Wood for the Fire on the altar comprise strands of transitions to weave reeds 𐤆𐤏.  
The smoldering of the branches of the oylah, unified together, form pure gold for the menorah/lampstand.

The Numbers of the pairs are perfected by their Union are the Source of extracting Silver and Gold from the branches:

Aparryim/gold-Yahúdah/silver	2236/𐤏𐤛𐤏/Te'l'áúw: to compose instruction of unity, having a mind of unity to order all things in a unified manner, sign of a governing with counsel
Maneshayh/gold-Yishshakkar/silver	2236/𐤏𐤛𐤏/Te'l'áúw: 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
Beniyman/gold-Zebúwlan/silver	2208/𐤁𐤏𐤏/Bakúwach: to establish the branches for ascension through the Seeds and the Lands
Dan/silver-RAúwaben/gold	2222/𐤏𐤏𐤏/Túwt: thoughts of pairs achieve totality through judgements and observations
Ayshshur/silver-Shamoúnn/gold	2222/𐤏𐤏𐤏/Túwt: thoughts of pairs achieve totality through affirmations and hearing
Nephetli/silver-Gad/gold	2208/𐤁𐤏𐤏/Bakúwach: to establish the branches for ascension through the paths of Knowledge in Words and meditations

The sum of the sticks are 13332/12. The Fires of Gad charge the heart causing your Words to Flame in the fabrique of Nephetli which sends out your messages of Qahhath to the ends of your earth.

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 Lives 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 **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 Lives and the 12 in the centre:  
28 𐤁𐤏𐤏/Kuch 56 𐤏𐤏/Na'u 84 𐤏𐤏/Paúwd 112 𐤏𐤏/Kúwv 140 𐤏𐤏/Aúwm  
168 𐤁𐤏/Oach 196 𐤏𐤏/Tsu'uw 224 𐤏𐤏/Túwd 252 𐤏𐤏/Kehhev 280 𐤏𐤏/Kuachi

## *Intervals of Gad and Nephetli*

Gad 28 — 32 Nephetli = 60 The Structure of Semek of HhaAúvim.

60—The Consciousness of the 6—the 2 sides of Lammæd 30+30—the weavings of the 30 evening and 30 mornings form the fabric of a House. The Intervals of Gad form the train/retinue/streams of the temple.

**The pairs of Gad and Nephetli** are expressed in the Tehillim 19:4: Yahiyu favours the Sayings of my Mouth in accordance with meditations of my heart which are to your Faces YæHúwaH, my Rock and my Redeemer.

Your Words are your hammer to break open your Dallath Stone to reveal messages stored within you.

Tsphun, first born of Gad, enables you to transfer through habitations by speaking the Words in your SEED, for by them you appear.

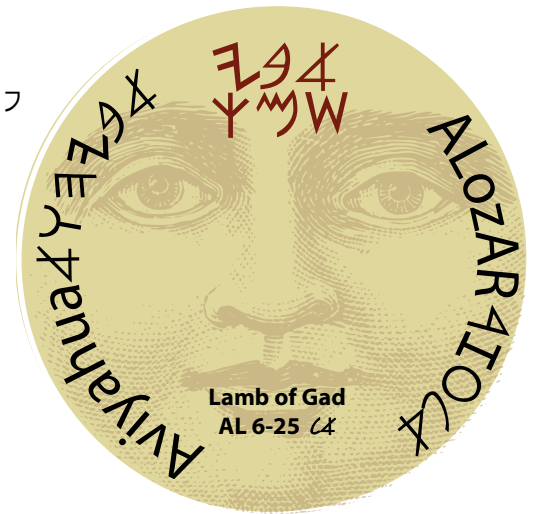
### *For The House of Gad—Wealth of Words*

VALUES	FUNCTIONS OF SPEAKING
40 - word formulations through inquiries	for <b>Tsphun</b> 𐤏𐤏𐤏 watchman/discern/preserve
1000 -gathering principles/concepts	for <b>Chaggai</b> 𐤏𐤏𐤏 feast/ascend/lift-up values
5-the illumination of 100 - a kingdom, signs of totality, a collective residence	for <b>Shúwni</b> 𐤏𐤏𐤏 to differentiate/extract/rest
	for <b>Azni</b> 𐤏𐤏𐤏 to balance/appropriate/stabilize
	for <b>Oorri</b> 𐤏𐤏𐤏 wakeful/alert/guard wholeness
	for <b>Arúwd</b> 𐤏𐤏𐤏 fortify/bronze/delve/reveal
	for <b>ArAli</b> 𐤏𐤏𐤏 messenger/interpret/ centering, speaking from the midst, encompass

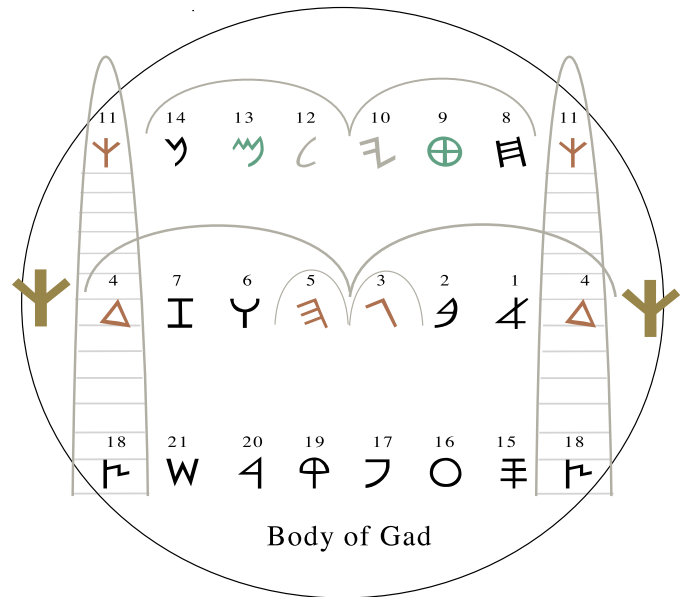
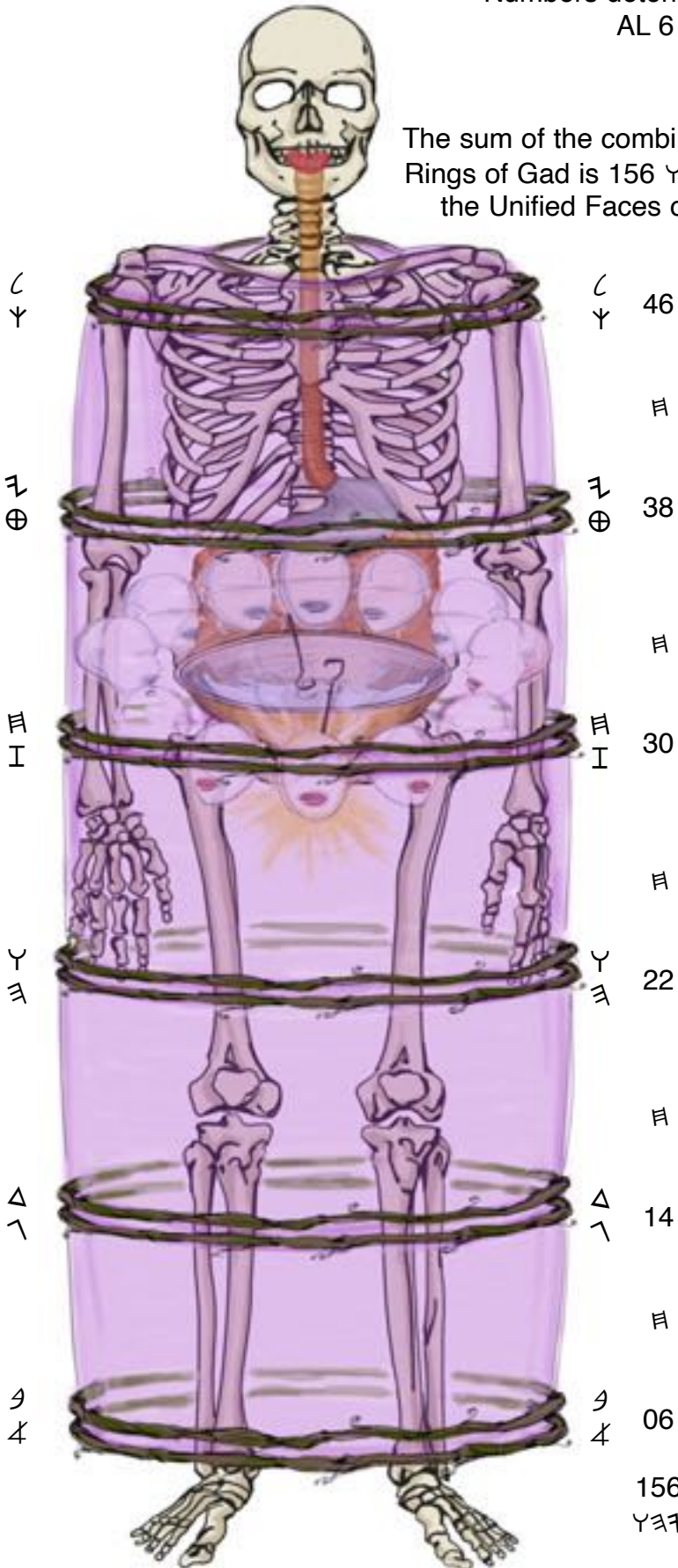
⚠ 𐤀𐤃𐤁 Avvany/Stone of Gad, the Channel/Voice of DæúwD

Numbers determine ☉ the Faces 𐤃  
AL 6 - 25 𐤃

The sum of the combined Garland Rings of Gad is 156 𐤃𐤀𐤅, read as the Unified Faces of YæHU.



Paired Faces of YæHH forms the mouth and Words of Strength.



The ALhchim Rings form Mouths to speak the fruit of Trees/Teachings of Núwach/Noah.

The Garment of Gad are 6 paired garland Rings upon which hang Fruit of Words are born in 12 moons/seasons on your Tree of Lives. The amethysts hues are from Gates of ALhchim (Yeshoyahu 54:12)—of Knowledge, which Breaths enter to bear their offerings of parim—the twelve Heads of the Basin/Kaiyúwer. Threads of Light are woven from 24/Lammed Lammed Teachers of the Days, 𐤃, whereby concentric rings, as cords/branches of your inner Vine, bear fruitful Words of your Teachers (SMS/Acts 22:3; 2 SM/Kngs 4:38; Yúwsphah/Lk 10:39). Sitting at the Feet of your Teachers poises your spirit to learn dominion in the kingdom. The Words of Consolation rise through the Waters/𐤃/40 of Núwach in your midsts—5 Chayit=𐤃, (Yeshoyahu 54:9).

The Words of your Name are combinations of Bayinah and Chækúwmah, formed from the two sides of your Lights. When Gad, in the South, rises upon the wood of Ayshshur in the North, the mouth draws out of its waters, as a ladle, patterns of Understanding. These patterns of the Letters of ALhhim are then transferred to Nephethi to be spoken from the heart, through your orifices, whereby your lips are sanctified by your inner Fire coals of the altar (Yeshoyahu/Is 6:7).

When you speak WORDS and Sayings that you never heard before, it is the result of the Lights activating what has been stored in your bones rising from the graves of Ayshshur. Your heavens/minds above rejoice when a Word is born from your womb of Ayshshur, and your voice joins the chorus of angels that attend to your Name. Hereby is the saying, the one who hears my VOICE from their graves is quickened to be offspring/a generation of ALhhim. With your inner most verifications, an hour is coming, and now is, when the dead (what is in your waters of the grave) will hear the Voice of the Offspring of ALhhim, and those having heard will live/ascend (Yahuchannan 5:25). As you members hear the VOICE of your NAME they respond to affirm the sayings, whereby they are elevated with your Spirit.

The Head of Gad: ALiSeph 𐤀𐤋𐤏𐤃𐤁

AL 𐤀𐤋 expands knowledge through Sayings of Seed.

AL, as the Unity of 2 Faces, is the means for Words to be uttered, increase and expand with Numbers according to the Head formed by joining two faces.

The bowl 𐤀𐤋 of the Mouth, varies in sizes as the cheeks open to be filled, whereby they spread out to contain and carry the Words of Seed. The Chief Crown of Gad, ALiSeph, generates the Mouth as a Bowl, for Words in SEED to fill and be uttered—spread forth. The mouth is a threshold of the Paired Faces/AL —the platform of the Fathers by which Words are spoken from their Throne in the Head of Gad, DallathDallath in Nephethi/heart.

In the Garment of Gad, the KEPHÚW 𐤀, abides in the midst of Wisdom and Knowledge by which comes upon the lips Sayings of Understanding.

*Charts*  
*&*  
*References*

# The Foundational Sum Values of the 4

white  
marble  
codes

For the Menurah/  
Menorah

The Dressing of  
the Lamps and the  
Trimming of  
the Wicks

correspond to Letters  
and Numbers  
associated with an  
Oylah Offering



purple  
stone  
words

blue  
stone  
words

scarlet  
stone  
words

900	600	400	300	210	130	60
W	4	Φ	ƒ	フ	○	≡
167	117	77	47	27	17	8
𐤨	𐤨	𐤌	𐤨	𐤌	⊗	𐤨
28	21	15	10	6	3	1
I	Y	≡	Δ	∟	𐤨	4
The Numbers Words of HhaKuwánnin—The 70 Heads Illuminated						

126	105	85	66	48	31	15
W	4	Φ	ƒ	フ	○	≡
77	63	50	38	27	17	8
𐤨	𐤨	𐤌	𐤨	𐤌	⊗	𐤨
28	21	15	10	6	3	1
I	Y	≡	Δ	∟	𐤨	4
The Numbers/Words of HhaALhhim—The Body of Chakmah and Bayinah						

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

300	200	100	90	80	70	60
W	4	Φ	ƒ	フ	○	≡
50	40	30	20	10	9	8
𐤨	𐤨	𐤌	𐤨	𐤌	⊗	𐤨
7	6	5	4	3	2	1
I	Y	≡	Δ	∟	𐤨	4
The Numbers/Words of the Offspring of Bayinah						

21	20	19	18	17	16	15
W	4	Φ	ƒ	フ	○	≡
14	13	12	11	10	9	8
𐤨	𐤨	𐤌	𐤨	𐤌	⊗	𐤨
7	6	5	4	3	2	1
I	Y	≡	Δ	∟	𐤨	4
The Numbers/Words of the Offspring of Chakmah						

3501  
HhaKúwahnim

*The  
Qudashqudashim  
Holy of Holies*

954  
HhaALhhim

*The  
Qudash  
The Holy  
Mishkan  
Haykal  
Tent of Meeting*

3366  
Bayinah  
*Counsel of  
YahúWah  
Queen of the  
North  
House of  
Understanding*

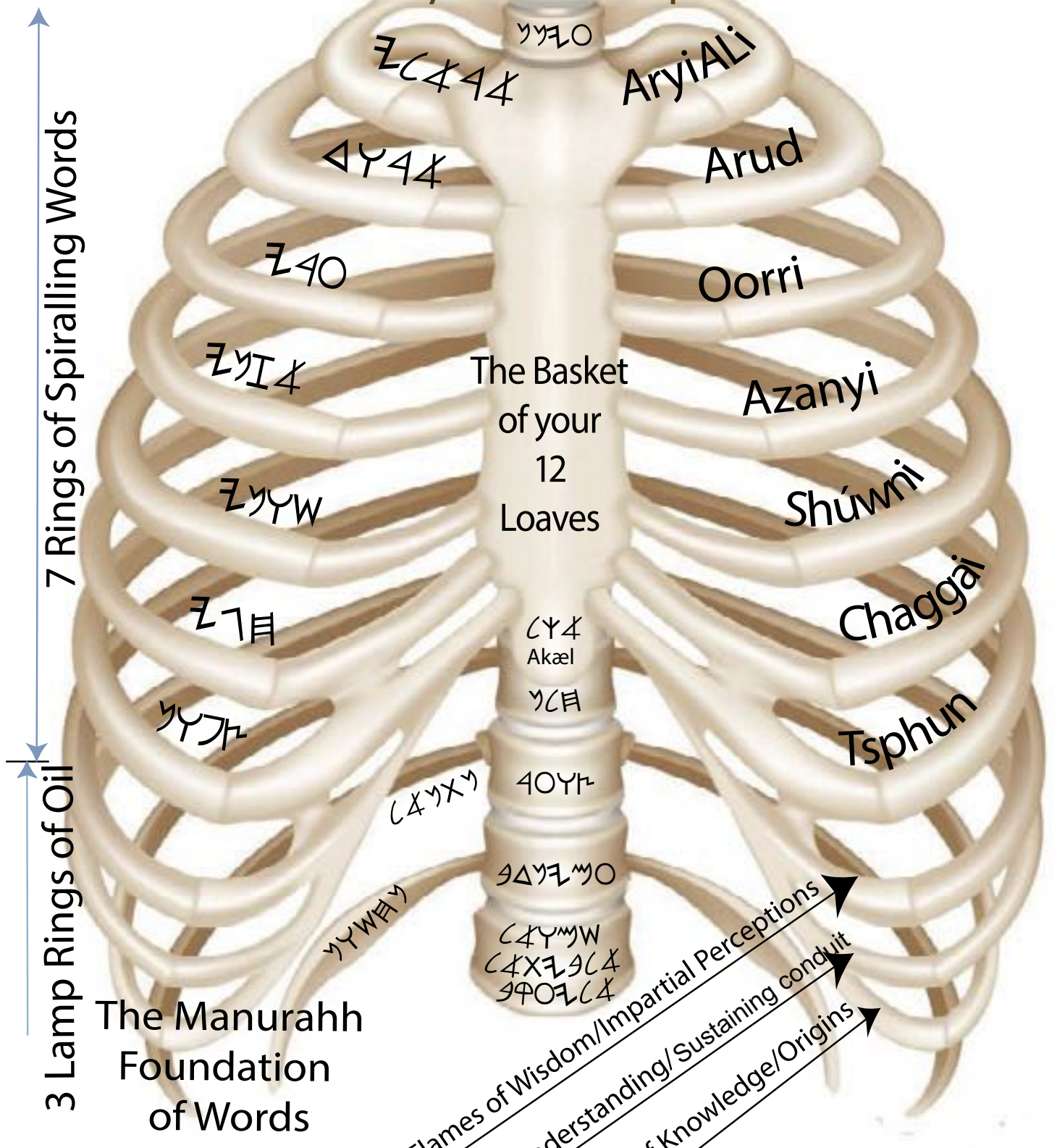
Extends Wisdom by  
their works of  
𐤌𐤨 (35) in both  
Hands 𐤨𐤌𐤨𐤨  
of Origins,  
through alignments  
with their works in  
moons by moons  
○○  
we obtain the Eye of  
70 ○

1089  
Chakmah  
*Counsel of  
YahúWah  
Queen of the  
South  
House of  
Wisdom*

## The Foundational Sum of 8910



# The 7 Designated Lands for the Words of your Seven Spirits



7 Rings of Spiralling Words

3 Lamp Rings of Oil

The Manurahh Foundation of Words

The Basket of your 12 Loaves

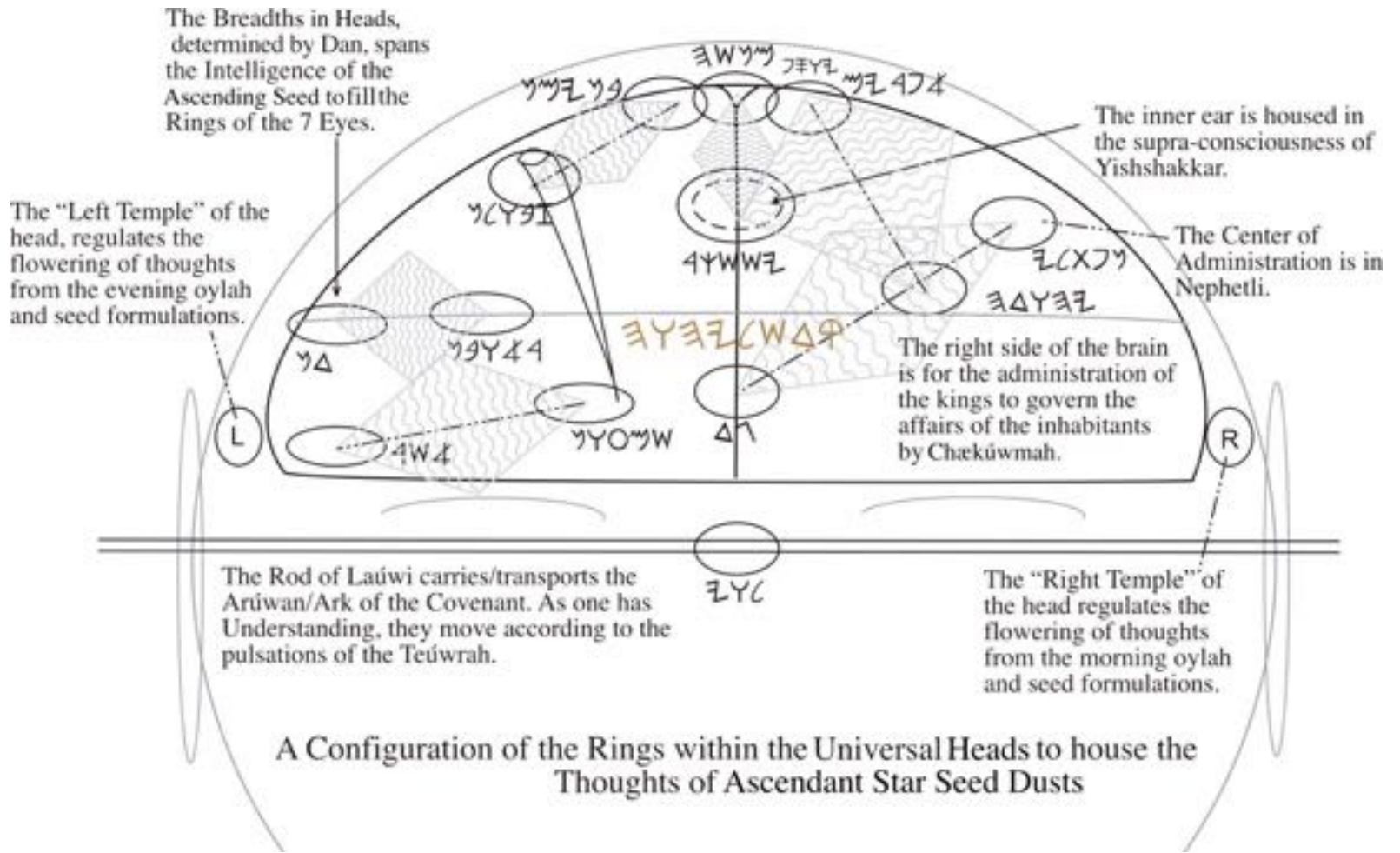
Flames of Wisdom/Impartial Perceptions  
Flames of Understanding/Sustaining conduit  
Flames of Knowledge/Origins

Seven Spirits are Wisdom and Understanding abiding INTELLIGENCES of the Faces of Yehu resident in Soul of ALHhim



THE LAYING UP OF TREASURIES IN THE TWELVE CONES/PYRAMID CRYSTALS OF THE HEAD

The portals for transferring the ascendant thoughts of the Oylah as they arise from the Bronze Altar of the Oylah at the heart to the MizbaachHhaqeteret/The Golden Altar of Incense



THE OFFERINGS AND THE THEIR WORKS

# The Unified Ones Speak Days 1 - 7

The Complete Acts/Days of HhaALhhim; All Acts/Days are Spoken in Pairs  
1&2, 3&4, 5&6 unto their fulfillment—The 7th.

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 9<sup>th</sup> House Beniyman

DAY ONE



MORNING OF DAY ONE

The Unified Speaking  
HhaALhhim Hhúwa-Gammal

The House Declared  
The 3<sup>rd</sup> House Zebúwlan

EVENING OF DAY TWO

The Unified Speaking  
HhaALhhim Kephúw-Kephúw

The House Declared  
The 6<sup>th</sup> House Gad

DAY TWO

MORNING OF DAY TWO

The Unified Speaking  
HhaALhhim Dallath-Dallath

The House Declared  
The 12<sup>th</sup> House Nephetli

EVENING

The Unified Speaking  
HhaALhhim Mayim-Tayit

The House Declared  
The 7<sup>th</sup> House Aparryim

DAY THREE



MORNING

The Unified Speaking  
HhaALhhim Qúphah-Paúwah

The House Declared  
The 1<sup>st</sup> House Yahúdah

EVENING

The Unified Speaking  
HhaALhhim Tsada-Tsada

The House Declared  
The 11<sup>th</sup> House Ayshshur

DAY FOUR

MORNING

The Unified Speaking  
HhaALhhim Úwah-Bayit

The House Declared  
The 5<sup>th</sup> House Shamoúnn

EVENING

The Unified Speaking  
HhaALhhim Shayin-Samak

The House Declared  
The 10<sup>th</sup> House Dan

DAY FIVE



MORNING

The Unified Speaking  
HhaALhhim Zayin-ALphah

The House Declared  
The 4<sup>th</sup> House RAuwaben

EVENING

The Unified Speaking  
HhaALhhim Mayim-Tayit

The House Declared  
The 8<sup>th</sup> House Maneshayh

DAY SIX

MORNING

The Unified Speaking  
HhaALhhim Rayish-Oyin

The House Declared  
The 2<sup>nd</sup> House Yishshakkar

The Unified Speaking  
HhaALhhim Lammæd-Yeúwd

The House Declared  
The 7<sup>th</sup> House Lauúwi

DAY SEVEN



# The Twelve Soul Branches of YishARAL

Encampment Positions for Divine Service in the Tent of Meeting/The Tabernacle/Congregating Meek Ones  
 A House built without hands unto the Name of אַיָּאז

East

Yahúdah- Judah

אדאז

Yishshakkar-Issachar

אששזז

Zebúwan

אזאז

Nephtlí-Naphtali

אזזז

Aharúwan/Aaron

אזאז

אזאז

RAúwaben-Reuben

North

Ayshshur-Asher

אזזז

Laúwi-Levi-Merari

אזזז

Order Aharúwan and the unified offspring...  
 "The Fire on the altar is to be kept kindled."

אזאז

Laúwi-Levi-Qahhath-Kohath

אזזז

Shamouinn-Simeon

South

Dan

אז

Laúwi-Levi-Gershun

אזזז

אז

Gad

Beniyman

Maneshayh

Aparryim/Ephraim

West

BayitHhaShamMidrash/Bet HaShem Midrash  
[www.bethashem.org](http://www.bethashem.org)

# The Twelve Branches of YishARAC-Israel

An Organization of Light Branches—A HARMONIZED STATE OF DEFINED ENERGIES UNITED

An Attainment of Manifestation; The Ability to Tabernacle

<u>name of tribe</u>	<u>pronunciation</u>	<u>meanings/energy centers</u>	<u>Paleo Oovri/Hebrew</u>
Judah	Yahúdah	the Values of Wealth; to praise, Number, govern, kidneys, liver, spleen	𐤎𐤁𐤎𐤁
Issachar	Yishshakkar	to hire, labor, reward; prostate, adrenal, pancreas, thymus, thyroid, pituitary	𐤎𐤍𐤍𐤍
Zebulun	Zebúwlan	to honor, exalt, abide assimilate; dwelling state, intestine vine	𐤆𐤇𐤆𐤍
Reuben	RAúwaben	to see, conceptualize; eyes	𐤓𐤁𐤎𐤁
Simeon	Shamoúnn	to hear, understand; ear	𐤍𐤏𐤍𐤍
Gad	Gad	to treasure, fortune, success; tongue, speech	𐤂𐤅
Leví	Laúwi	to unite, combine, join; Qahhath-Kohath—nerves Merari—skeletal bone Gershun—tissues/garment/veils Aharúwan—illuminator of sup- plications	𐤌𐤎𐤏
Joseph	Yúwsphah	to increase, multiply, expand, enlarge; reproductive system	𐤎𐤍𐤍𐤍
Ephraim	Aparryim	to be fruitful, grow, thrive; glans of blessing, to clothe	𐤎𐤍𐤍𐤍
Manasseh	Maneshayh	to transfer, lay claim, be removed, raise, carry forward; bulb, foundation root/teste/ovary	𐤎𐤍𐤍𐤍
Benjaman	Beniyman	son of administration, right-hand agent; Seed, harvest, gamete	𐤎𐤍𐤍𐤍
Dan	Dan	to judge, evaluate, exchange; keeper of crystals, lungs	𐤁𐤍
Asher	Ayshshur	happy, confirm, satisfy; stomach	𐤎𐤍𐤍
Naphtali	Nephetli	to meditate, wrestle, twine; drip with sweetness, heart	𐤎𐤍𐤍𐤍

Adaptation of Teachings of ZekkarYahu

### 15:15 Phases/Faces of Change

There are perpetual teachings displayed above us, demonstrated through 15 phases/Faces of Change of Darkness and Light, from invisible Light unto visible Light. These Lights surround us emitting their waves/frequencies through their spirals of ascension and descending. These Lights are living, ancient beings of another kind, who utter their messages through melodic tones of pitches, computed by those who have ears to hear, whose bodies are tuned to currents of emission. They are ever present reminding us who we are, crystal dust of stars, their children, literally. As mortals chained to an earth plain by gravity we are schooled by the Lights above us. Their messages instruct us on how to ascend/transform/evolve beyond the worlds we enter-being only a temporary habitat, a garden for their seedlings of light.

### Openings of 15 Eggs of Consciousness

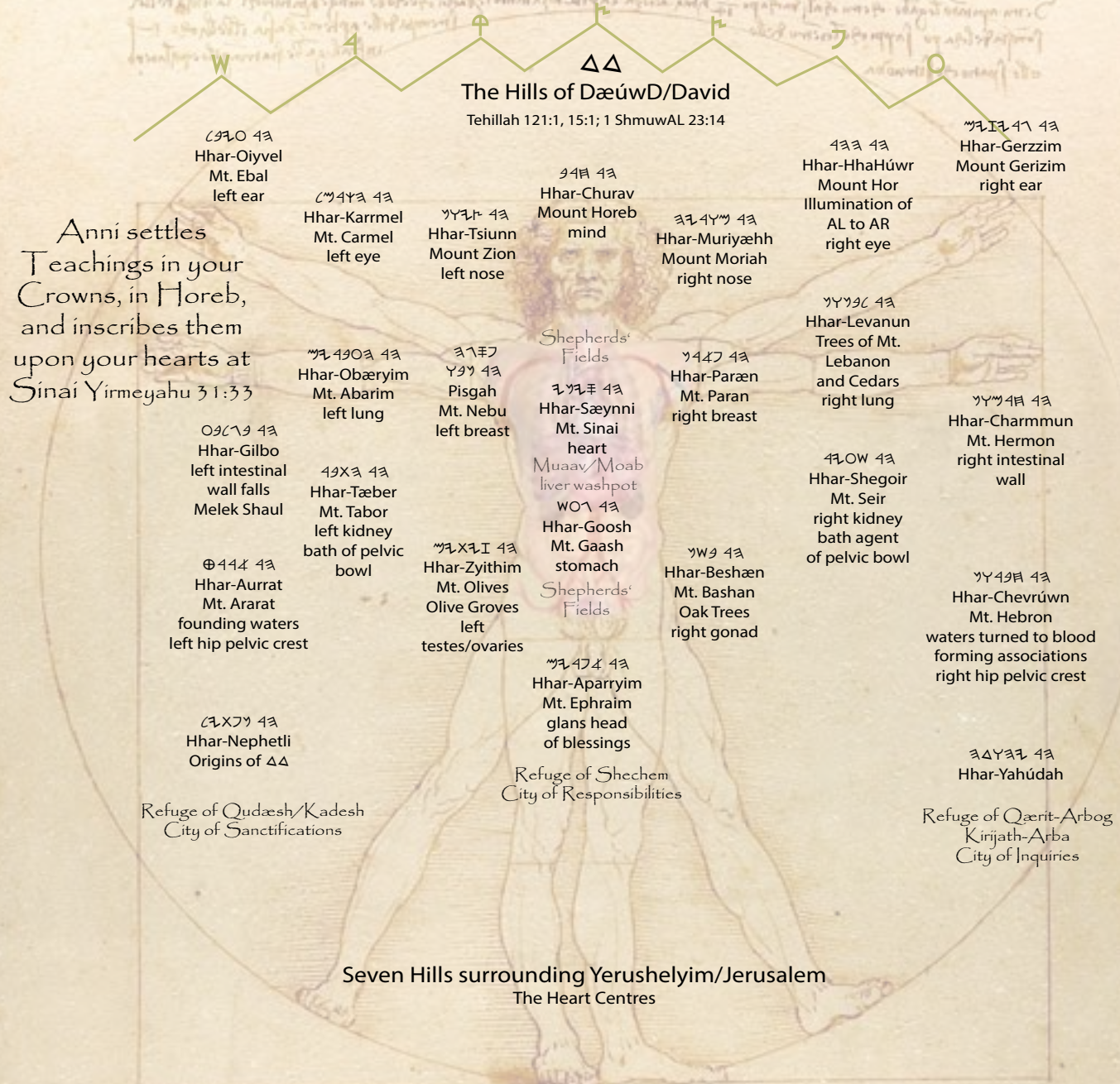


Although what we learn and seek in this world pertains to temporary structures, which do not extend beyond this world, Teachings that remain are those of the Lights above taking us into worlds/spheres without ends/cessations. The 30 Parts of the Moon Oyin are pairs of 15 whole Moons—revealing the 15 Faces of YæHH—summations of perfect continuous Unity, having become assembled through affirming one another through bonds of love-covenants. Through their sharing Faces to Faces they cause movements of rotations and evolutions.

Let us be mindful and set our Faces to these Faces in the nights and days, and that which spirals out of them, unto our ongoing changes to be Stars/crystal Stones of Light occupying our allotted real estate in the skies above, no longer bound, as becoming Free.

The Ears are your source of Golden Rings that create Rings of Consciousness from all heard at Mount Sinai (Mishle/Proverbs 25:12; SYM/Ex 32:2; 35:22). What you hear on the Mountains of DæuwD guide you to attain your intentions of becoming.

The faculty of hearing provides Aliyahu/Elijah at Mount Karmel with alabster stoned vessels to contain the Waters of your Seven Wells of Father BaarShevoo by which you attain renewed focus. Through discernments, at the North Side of Tsiunn/Zion, you distinguish your Name. In Moriah you regulate the Tongue—the Sword of Avrehhem never to slay your first born of Joy—Yitschaq.



Anni settles Teachings in your Crowns, in Horeb, and inscribes them upon your hearts at Sinai Yirmeyahu 3 1:33

The First Setting up of the Mishkan/Tabernacle—your Body is in Shiloh YCW unto which all nations come to honour the Sceptre of Yúwsphah/Joseph at Shechem.

You make an ascension offering from the waters of the flood, ever surrounding the soul, to rise from Mount Ararat.

From the eyes you affirm your allegiance of your origins at Mount Karmel (lt. eye). As you ascend to Mount Hor (rt. eye), you see the lands in which your 72 Names are destined to reside.

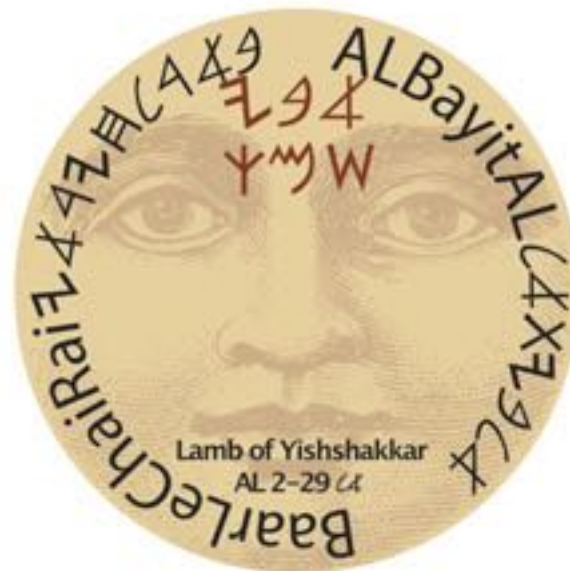
As the generation of DæuwD/David, you take your refuge in the Words of Ziph 𐤕𐤓𐤕 —the Sayings of the Faces.

In selecting to affirm your mastery of Spirit, your questions of Shaul chase after your Stone Name of DæuwD to bring forth your Name to reign in your 12 camps as the Beloved. In coming to know the Rule of your Name, the servant DæuwD is always at your side to comfort you.

During any time you encounter your demons you may seek refuge in the Rock of your Name. Your tauntings are driven out by music in your Stone resonances as your heart weaves sweet cords of Knowledge with Understanding and Wisdom.



צפון  
 Faces of Yæhh  
 East  
 West



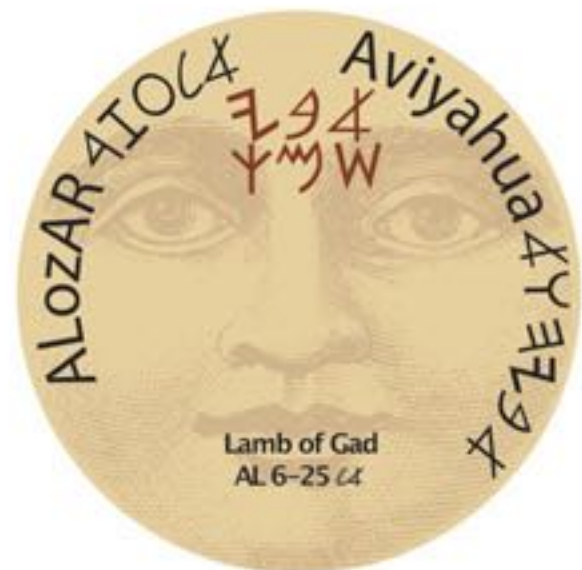


צפפפפ  
 Faces of Yæhh  
 in Laúwi





צפון  
Faces of Yæhh  
North  
South



## The Addendum

# Interactive Occurrences Amongst Oylut/ Ascensions

Inner Connections of Branches  
that comprise the Trees of your Name

## Record of Ascensions

To assist the journeyer on their voyage of discovery,  
to recognize and affirm with understanding patterns  
of Light with which one is gifted as a child of  
Collective Faces.

To read the Patterns in Ancient Scrolls, which have  
passed lately from generation to generation, through  
the Eyes of our mutual habitations.

To fulfill the destiny of coming into the world and  
passing through it with joy.

## The Oylah Continuum

Your 12 Branches ascend together from oylah to oylah. One stalk lifts up others in coming to the altars of Yæhu. When the Oil of ShayinOyin rises in your branches, all benevolent ones, attached humbly to your Name, rise with you (Yahuchannan 12:32). In this manner, the 12 of your Name are continually being elevated through extending your Name.

There are 5 categories of Branches:

The three of the Kuwáhnim/Priest of the Qedam/East—those of Yahúdah, Yishshakkar, and Zebúwlan;

The three of Chækúwmah of the Negev/South—those of RAúwaben, Shamoúnn, and Gad;  
the three of the ALhhim, in which the Letters assemble your habitations, those in the Yúwm/West of  
Aparryim, Maneshayh, and Beniyman; and  
the three of Bayinah, the 1st Queen, ruler of darkness, of the Tsphun/North, those of Dan, Ayshshur,  
and Nephethi.

In the midst of your habitations are the three of the Laúwi/Levi: Marri, Qahhath/Kohath and Gershun  
which administer the Words of your Name, releasing them to you in your seasons of becoming.

The sacred Number codes of your Name, your appointed mission in the Collective and your sanctified lands in which your Name dwells are your origins of becoming. As the Light of your Name breaks out from your SEED, you see the Wisdom laid in your parts and commence to organize your members into a domain of Light with Understandings.

The means of your ascensions are by impartial pairs aligned to the Faces of Yehu in concert with the daily ascents of Bayinah and Chækúwmah. Consciousness is ever striving to make an ascent from the waters, witnessed by the emergence of Light from the flood of Mother (coined as the ascent/8/Chayit of Núwach/Noah). Various schools of humanity delve into this quest. The rungs of a spiral staircase ladder open from your loins in the Root Seed of DauwyD/David ΔΔ upon which your lambs are adorned with graces to rise from your base to your crown. **The oylah offerings of your Name are the full givings of your Name to appear to the Faces of Yehu** (Yahuchannan/Jn 10:1). Words of ShayinOyin outlay an acceptable order of ascensions of ALhhim as the Derek/Path ʔ4Δ to be followed evening and morning. Your lambs are aligned with the rotating orbs of Light—phases/Faces of Yehu moons, stars (roaming planets) and suns in their seasons to cultivate your houses. Culminations of the ascents are that your 12 are one with your Name and one with the Fathers from which you are known and called. In being born of ALhhim, *the origin of the Faces are in your 12 parts*. Through the oylah you come to know yourselves in Yehu through ShayinOyin—Wisdom with Understanding, whereby you are brought-up to be Faces to Faces with the Fathers to see and perform your Name in one accord.

How do you come to know yourself, your origins and your becomings? We may rightly ask, from whence comes our eyes, ears, and other 10 components of soul? How do we know what a seed becomes until we see the shell open, the stalks appear, the colour within the seed radiate and the stalks bear their fruit with its Seed of origins? That which lies within us comes to be seen. When your Seed forms its head then there is a knowing, full-well of what your Name contains. Likewise, by *giving freely everything* that is within us via the oylut/ascension offerings, we form Heads of Knowledge to enter into the

oneness of the Fathers from which each part of our Name originates. The 12 parts in you are called disciples, learners, servants who follow after the Teachings of your Name. “When you become acquainted with yourselves, then you will be recognized. And you will understand that it is you who are children of the living Father. But if you do not become acquainted with yourselves, then you are in poverty, and it is you who are the poverty.” This concept is weighted in literature of the *Gospel of Thomas and Plato*.

The overall *raison d’etre* —the Grande Purpose of Being— is that you become unto the full Oyin Faces as the Fathers who abide within your dwellings. The *great mystery* concealed in the Ages is that the Divine Nature of Light sown secretly, in a SeededName, will be revealed with utter joy! As your Name ascends within the NeúwnNeúwn (two sides of Light) habitations of Yehu, you are One with the Fathers of The Faces. There is a reservation which includes your Name to enter into the joys of their habitations—the Joy of the Fathers, in their spontaneous givings, which is your eternal strength. You are AS ONE, whereby all that you are given to reign is put into the Hands—Active Management of the Emanations in The Faces of Yehu. Each branch of Soul comes in turn: following after the meShiæch—the ascending oil in Seed, as your firstfruits activations of the Anointing Oil upon your SeedHeads; then at your coming, those—the 12—who belong to you gathered in your harvest of days. Then the end/summation comes, when Your Name hands over the kingdom to ALHhim—the rightful Light Resonances who assembled your faculties in one House to abide with you. With Knowledge, you conquer all dominions—states of your habitations, by authority of your Breaths resident in Names and powers of your Seven Spirits. For you must reign until you put all enemies under your feet, to know, in full agreement, by which you abide in The Light of the Faces in Soul (I Corinthians 15:23-25).

The Lights of Yehu give their joy of union whereby you have strength in your abodes—states of residence. What a tree gives rises in its likeness bearing its weight of testimonial fruit. The two sides in your 12 parts are according to the paired Faces of Yehu. As your parts rise, the paired Faces in them shine, bearing the paramount Knowledge of knowing your Name of Olde—of the antiquities of days. In giving freely of your lambs, *as the Fathers*, the twelve in your dwellings of Laúwi come forth as in the days of Núwach, whereby your Name appears as the Offspring of their Word/Bread/Man.

#### BENIYMAN UPON THE PEARL TREE OF YISHSHAKKAR

The Seed and all it contains is revealed as it is hung upon the Mission to which it is sent. As an oak tree is set to be blessed by the Rain, Wind and Sun, it opens to reveal the nature within. The purpose of our coming into the MANifest is revealed as we are aligned to the assignment and hang all that we are upon the Mission of our Names, sent two by two of the paired Faces of Yehu. According to the Seed rising from the natural nations below, its songs are heard upon the Mountains of Yehu as its mission is declared from above. In elevations of its ascent, the Seven Fold Lights of its Golden Lamp shine night and day.

#### RAÚWABEN UPON THE WOOD OF BENIYMAN

RAúwaben, the Gift of Sight, rises into elevations upon the Wood of Beniyman—the Teachings of your Seed. Within the inner support of the Bones of Marri (the Laúwi Merari), which hangs all within your SEED, the Seven Eyes of your Name unfold. As you fasten your Eyes unto what is within your SeedName, you behold the wonders of the Teachings of the Kuwáhnim, those of the Queen of the

South—the Revealer of Wisdom, those of the Letters of ALhhim unfolding in Sayings of the Heads, and those of the Queen Bayinah, the first of the wives of Yehu.

Two branches of Soul rise directly upon the Golden Tree of Beniyman, known as the Manurahh/menorah lamp. The faculty of Beniyman is the golden lamp of seven branches of its Seven Names. In trimming our wicks evening—to be long and narrow to penetrate the night, and short and broad, as the sun, to reveal every detail in the day, we are adjusting the flame in our seven Names of Seed. In sequence of the offerings, in their rotations, Zebúwlan rises first followed by RAúwaben. These two faculties, in direct alliance with BeniymAN, release the wealth in Seed to flow into 1) the Serpent Stake to be strong, as a Tree to bear its branches and weight of fruit, and 2) into the Eyes of Dan to judge correctly WhatIs in Seed. The ascent of RAúwaben on the Gold Lamp releases a pressures value in Seed through which the Eyes open and expand. Being the direct receiver in Seed, the eyes behold the 12 gates in Seed for the Breaths to enter and explore their assembled star clusters, accumulating continually through their ascensions.

The Lamp of Gold, being one piece of unified seven branches, appears as Beniyman rises upon the Pearl Tree of Yishshakkar—the faculty of mission. The Light in Seed is dedicated to a mission which radiates as the Lights in a City. As every Household Light is turned on by Megannim—the Shields of the Sun, the entire body, as a village appears as stars in sky. The Light of the Lamp is set upon the Hills of Yehu through your ascensions. The Lamp is a Torch that Lights your Pathway, fueled by the oil generated through offerings, evening and morning that drip with Oil from their eyes. The Seven Branches of the Lamp are Seven stems in the Names of Soul in Beniyman, through which the Light of the Seven Words of Gad radiate.

According to the ascensions of Beniyman upon Yishshakkar, the Manurahh Lamp appears as a genie from the heart of your Name. The idea “to make” the manurahh for your temple is better read “to perform” the duties of your Lamp by trimming the wicks evening and morning. Melting gold, for fashioning the functions of The Temple, is an eternal flowing River of Seed. Gold is put in the Fire of Ascensions, whereby shapes of Wisdom, are fashioned according to the Words in them. What appears is according to their functions. e.g. The gold of the manurahh is for the Oil of Understanding to flow within that bears the Seven Spirits of ALhhim.

#### RAUWABEN UPON THE WOOD OF DAN

When your Eyes of RAúwaben ascend as one, they transfer the Eyes of ALhhim to the Spirit of DAN whereby you make complete and perfect judgements. The ascent of vision is according to stages of the Spirit’s transformation, whereby as the Spirit so are the Eyes. The extent of seeing by the Eyes is made upon RAuwbaben’s commitment and devotion to serve the Collective, whereby what is seen pertains to the Collective Body of Names, thus escaping vain observations.

#### A LOOK INSIDE

The 12 parts in RAúwaben fasten to the 12 parts in your SEED, whereby you see the Numbers of your Name, then your mission, then your level of habitations, as all states of taking on body are connected to mission (SMB/Gen 47:3; Yirmeyahu/Jer 33:12). Your become Eyes to Eyes as you fasten the part of

RAúwaben to the RAúwaben woodportion in Beniyman; you attune your ears to hear the Words of ALhhim in the seashell of your Name; in order that your mouth speaks as you hear Words of your Fathers in your cochlea. The eyes of RAúwaben see your formularies of Yúwsphah in the light of your origins, the upholding Hands of Yehu in Maneshayh, and the whitened harvest of your dwellings in Beniyman. In Dan your Eyes discern to judge yourself according to the Light of your Origins. In connecting your eyes to Ayshshur you affirm the choice teachings of Bayinah—in Nephethli to expand your heart to treasure the vastness of your gifts of Avrehhem. When you touch the Laúwi centre atom of your members, then the BreadWords of your Name are released upon your tongue.

The Number codes of your parts and wood contain Names of the Fathers and their ALhhim. In speaking the Numbers, you utter the Names embodied in your parts to set them to the Faces of Yehu evening by evening and morning by morning. The summations of the Numbers of the parts and wood are codes of your inner totalities as, *e.g.* 2212, is the TaúWah/summations of your Twelve, the Light of Aharúwan in your Bones of Ayithamar. The ShayinSemek of Yehu are the fire of your Spirit and the woodbones of Marri which are always present to support your ascensions. You bring your lambs/meekones from within your branches (SMB/Gen 22:7).

#### DAN UPON THE WOOD OF RAÚWABEN AND ZEBÚWLAN

As your Eyes become attached to see what is in your inner parts of Seed, then the House of DAN enters into your Eyes as a sequel offering of RAúwaben to judge your members to be whitened/illuminated. Your Name is inscribed upon a white diamondized stone—the Stone of Dan—by which your Seven Eyes are shaped for the Fire of your habitations. All appointed for your Name by the Fathers is administered by the judgements/discernments of Dan—the offspring of Shayin-Semek that houses the Fires of the altars and the Faces of the Fathers. As Dan rises through the wood of RAUwaben, then all that eyes see are given the Spirit of Discernment with Judgement—to affirm what is beheld.

Dan's ascent upon the Wood of Zebúwlan in a month affects the State of your Name's residence. The ascensions of DAN enter into your current residences of Light to update and affirm your Name to make righteous judgments as where the ALhhim have brought you to reside in a season; thus, to confirm, your levels of habitations with the Fathers.

Establishing a place of residences for the Fire—a shavbet, whereby Dan enters them by Zebúwlan's ascensions in month which provides Dan a place to bring judgement/right discernment of levels with examinations—a recognition of gifts that fill a house making its ascensions.

#### AYSHSHUR UPON THE WOOD OF RAÚWABEN

Your origins of antiquity are affirmed as you emerge from the Seven Eyes of ALhhim. You carry in your body the testimonial stones of the ALhhim who reside with you.

#### NEPHETLI RISES UPON THE WOOD OF SHAMOÚNN

As the Temple of your Name is built in Shamoúnn, the stoned-altar of your Name emerges from your loins. The offerings of Nephethli enflame the Body as your Source of Word formations in the heart ignite all of your members unto their respective services of Name.

#### GAD RISES UPON THE WOOD OF AYSHSHUR

Words in your Name rise from the waters of your origins as bread cast upon your waters. As Gad rises the Words at the altar are revealed in which appear the assembled Faces and their ALhhim. As the Words are uttered they are inscribed upon your stones as a testimony of your ascensions. As the ascent of Words are inscribed in the garment of Ayshshur, what has been latent in your waters is quickened into action to lead you in your progressions. As you say so you become.

#### NEPHETLI RISES UPON THE WOOD OF GAD

What is in the heart opens to be oracles of the mouth. The hidden treasures of your heart are fruit on your lips which bear the evidence of your deposits of gold—purpose of Light making abodes, silver—the branches from the bones that appear with the Faces of the Fathers, and copper—the ability to rise with transformations by the inner Fire. Within the 12th House of your Name are 12 branches that spread out by the blood running forth from the root Seed of DauwyD/David ΔΔ through operatives of Aparryim.

The summations of the spirals of Gad/28 and those of Nephethli/32 are 60 ₴ whereby the altar and the messages therein are inherently joined and set to the Faces of Yehu.

#### APARRYIM RISES UPON THE WOOD OF NEPHETLI

The blessings of the House of Yúwsphah/Joseph are transferred to the heart, whereby the blessings of all nations are brought to the House of DauwyD/David for their memorial of your comings to expand your Seed of Knowledge.

Blood sacrifices are appropriations of blood for the use of faculties. Every part of the body is dependent upon the Blood for its Collective function. Ascensions/erectations occur through Appropriations of Blood—the dæm (♯Δ) by which the faculties operate. The ALhhim of Blood are in the resident ΔΔ ALhhim—the inherent Strengths as Love Bonds that bind organs to organs in pairs. From the ΔΔ the terms of love/beloved are derived, as the Name of DauwyD/David. They—the INvisible Light energies of ALhhim are resident within your faculties—the wealth of body compounds as living Stones, gems that contain colours/the Works of Light. The Love in the soul/faculties is shed abroad from the heart as pulses from the throne activate the faculties in their ascensions of performance. Effective uses of faculties are by the flowing of blood designated—offered to the Invisible realities of the Collective ALhhim which shape and reside in the faculties whereby the faculties do not conform nor become restricted to the world.

**Acquiring the Knowledge of the INvisible** is by loosing/surrendering all holdings in the body to the Fires and Waters of the Faces through which what is INvisible appears to the Breaths. Through quickenings of the Intelligence of the Seven Spirits of Breaths, pairs of Breaths are enabled to transpose into states of residence which correspond to knowing the INvisible Nature of ALhhim. At any state of residing in Shaúwo OW, upon activations of ALhhim, you may commence to build an immortal dwelling, as a new generation of your Seed. Blood flows peacefully, in harmony with the ALhhim in the faculties according to their origins unto their destinies, whereby as Seed is gathered, the Blood and Oil are resident to unfold the acquired Knowledge. This is a contra distinction to clarify the thought that flesh and blood will not enter into the ascending domains, for it is by Blood of The Breaths and Waters

of the Heart Altar that brings forth habitations of Breaths as a new specie appears. The former blood is replaced by the new blood, as new wine, that fills the skins of the soul. According to designating the blood, you engage use an employment of the faculties. Your Names ascend and enter into sacred chambers of the ALhhim portrayed as Christ, as the Wisdom in your apparitions adheres to Understanding in its midsts. Upon turning your faces inwardly to the Heart of Understanding you enter into Origins of Intimacy through ascensions, by your own blood, passing through illusions/veils/flesh. Everyone who accepts their Being must save themselves by giving all of their acquisitions to The Invisible whereby Wisdom continues in new dimensions of Understanding that empowers States of Being. As “the thief of gold,” who extracts Wisdom from within the manifestation, and hangs on your right, you turn the Faces of Wisdom in you to the Ascending Oil, to be risen and upheld by the Arm of Understanding. “Remember Me” is to recall all that is in you to be gathered and transported in your comings/ascensions of The Oil. To KNOW yourself you must encounter Faces to Faces in your Essence of Being.

In *committing to Realities*, what is read as a **negative becomes a positive consequence** whereby you “*will not*” give any of Seed in devotion to Molech—what reigns or regulates the faculties to Ammon for self preservation/interest that locks-up the clouds of Understanding within a tomb or empties the Grainery without knowing what is in the Seed. Neither will you profane the Name of your ALhhim —The singularity of Unity which abides in The Collective YHWH as the blood flows to release the Words inscribed in your Heart. All faculties dwell harmoniously by exchanges of the Breaths which maintain and direct the pulses of blood (TK/Leviticus 18:21). In devotion to the Collective there is the Guide/AL ㄥ and the Guard/LA ㄥ for continual living ascensions. “The desire of Immortal Being requires clarifying the graduation of Awareness as the stimulating nerve, and not just a redundant existence” (Cheretsi).

What is often read as, “*Thou shalt not,*” means that as you are aligned with the ALhhim/Native Core Energies internally, in your faculties, unto their realities, you will not violate your Being. The negative statements are actually “*True Confirmations*” of your transitions from fields of illusions to the realities that are within, ever guiding ㄥ, and guarding ㄥ, by pulsations of Breaths unto your havens of rest/peace. In giving what is in SEED through the faculties, your supplications/prayers are unto the City of Peace—Yerushelyim/ Jerusalem—in your Heart. The blessings/expansions/spirals of ABrehhem are given/seen/heard/spoken through distributions unto the well-being of the heart—the Centre for ascensions from which “blood sacrifices” flow freely. What pulses by the Breaths and supplied freely to the faculties is returned night and day to your Center for Peace/Wholeness of dwellings.

The coat of many colours in the Hands of Yúwsphah/Joseph are woven threads in the heart that is distributed in SEED through Yaoquv/Jacob—uprisings from within to adorn the soul/faculties with its native gemstone colours of glories. What is underlying in the soul comes to take possession of its states of residence, whereby the body or state of Being conforms not to the outer world, but to the State of ALhhim that build dwellings based/founded upon the SeedRock of The Collective Faces.

#### YAHÚDAH RISES UPON THE WOOD OF GAD

Your Numbers appear as they rise from your WealthofWords. *Such is the Day of your Coming. E.g.* In the Seventh Moon, Yahúdah, in the East, takes charge of the House of Aparryim/Ephraim in the West, whereby the Light in your SeedName appears in your appointed lands of habitations. The opening of



your SeedEye is by activation of the YahúdahNumberCodes in your WordName. The Head of Aparryim emerges through watery paths to lead you unto dry land habitations—upon having carried you through the flood of the womb (Yahushuo/Joshua 1:1-9). As the head of a plant breaks forth and feeds upon the stored food in its cotyledon, so the Head of Aparryim, under the Administrations of Yahúdah, feeds upon the WORDofGaD, as the Bread of your Name. Those who take root sustain their joyful emergence as Seed that falls upon the GooD ground of GaD Δ∧.

#### YAHÚDAH RISES UPON THE WOOD OF APARRYIM

Yahúdah transfers the blood to Aparryim's Head of Yuwsphah/Joseph to bring all peoples into waters of blessings/expansions. The blood runs into every part to form the BodyBread of Beniyman to be occupied by the Breaths of Dan. The origins of your Light and messages of SeedBlood are activated from the heart supply—Words of Nephethi. The wealth increase through ascensions of Yahúdah is kept stored in the Seed of Yúwsphah as The Harvest generates increases in Knowledge and provides for shifts/transitions of residence. Each state of residency is founded upon a SeedROCK.

#### APARRYIM RISES UPON THE WOOD OF YAHÚDAH

In that Aparryim is hung first upon the Tree of Lives, from whence does She receive her Seed of Blessing? The days of Aparryim commence by Yahudah's activation upon the WordTeachings of Gad. As the mouth opens, it spews forth LightNumbers, negatives as guards and positives as guides. The Words of Gad are first spoken prior to manifestation. As Yahúdah rises within Gad—within the WealthofWords uttered, the wealth of your Name increases NumberCodes that are expanded from your WordFoundation. The Light in the East of Numbers structures the dwellings appointed for your members. The blessings of 𐤀𐤃𐤅𐤃𐤃𐤃 Yahúdah are known as “the blessings of the Lord,” for by the Name 𐤀𐤅𐤃𐤃𐤃 with the Δ foundation stone, your Name thrives in WordWealth, increasing in gold, silver and bronze as your temple edifices.

Aparryim rises upon Yahúdah, as blood causes Her Dwellings to ascend with pulses/thrusts. Aparryim casts forth its wealth in LightSeed which cuts forth paths beyond by the Hand of Yahushúo/Joshua. The offerings of fruitfulness are fastened to the Stone in 𐤀𐤃𐤅𐤃𐤃 YæHúwaH, whereby the offerings are secure and retained within your treasured chambers. In comparison, other wealth of the world perishes as grass, here today, gone tomorrow. That which is around you are daily provisions to support your fleeting journey through stars to gather the eternal treasures in your Name. Aparryim, upon the wood of Yahúdah, enters into the structure of the house of Numbers: 50522—the sum of the 12 parts of Yahúdah, a composite sum of Lights distilled into Numbers by which She [being a body] causes increase of Seed to appear in all nations. The means to reveal secret things is called *ZichrunTeruoh—a Recall by Breaths* pulsing within designated seedstructures, whereby Invisible Patterns of the Words of GaD housed in your Numbers become evident *as the first act/day of the seventhmoon*. By the Spirit housed in your Body all that is in your SeedStone becomes revealed. **Compilations of six moons create a dwelling of the Seventh, as six days form a shavbet habitation to enter as shifts of paradigms.** Before the worlds are laid, there are first the offerings of Yahudah(1) of Numbers and calculations, then following labors designated in Yishshakkar(2), then a place of Zebuwlan(3) appointed for the Light to reside with Seven Eyes of Wisdom in RAuwaben(4) with Seven Rings of Understanding in Shamounn(5) from which the Mouth of YæHuwaH speaks through Gad (6) unto the Seventh—completion/perfections.

These 6 moons are called the Side of Chækuwmah (the light side) by which the foundations of the deep are laid. The other side of the Faces of YæHH are known as Her Sister Moons of Understanding (the dark side) which support Wisdom at all times (Mishle/Prov 8:6-30). *All of your Wisdom preceeds you before you come into Mother at all levels of becoming.* Hence, the ancients contemplated upon the significance of ZichrunTeruoh as the creation/appearance of the world by the coming of Aparryim(7) of whom is YahushuoBannNeuwN, who abides in the midst of the Faces and their moons, upon whom the worlds are laid, whereby Words Invisible are made Visible (Colossians 1:16-17). In Light of the Seventh Moon, you affirm that your days are *meqrayqudash—from reading the holy within you*—whereby you are elevated above vain deeds and that which opposes the freedom and joy of the Spirit that comes into its house (CHP/Numbers 29:1-6). You affirm on this day with reason, *I have come into the world to know my Name to abide in the Faces fully.*

With your gifts of Wisdom to enter into Aparryim, for blessed unfoldments of your Name, you come to your joys of Understanding. Through appearances of your willingness to serve at the altar of Laban, you receive Liah, a daughter appointed for seven seasons. With an ashayh/wife of אַרְאֵל you commence to develop your 12 as stalwart branches for the Faces of YæHH to fill. Through Aparryim, you acquire the six chambers of Understanding laid-up for your Name to flourish in the lands as you enter into tents of Ræchel. With Aparryim(7) there is the steadfastness of Maneshayh(8) through which you make transitions. The fruit of your Name appears with BeniyMAN(9) as the coming of the Son of WordBread/Man; following comes the judgment of Dan(10), the joys of your origins in Ayshshur(11), and the satisfaction of your ascendant offerings in Nephethli(12).

#### YISHSHAKKAR RISES UPON THE WOOD OF APARRYIM

As Yishshakkar comes to the altar in a moon cycle, rising upon the wood of Aparryim, the mission of your Name infuses into the Rings of Aparryim whereby what is in Seed is appropriated to your assignments with seven-fold blessings.

#### MANESHAYH RISES UPON THE WOOD OF YAHÚDAH

The support of Maneshayh carries the Wealths of Continuation from one world unto another, whereby you always are provided/accepted into worlds appearing by formularies of your Light.

#### MANESHAYH RISES UPON THE WOOD OF YAHÚDAH

Yishshakkar bonds to the directives of Maneshayh as they are carrying the Numbers of your Name within your journey. The consciousness of Yishshakkar enlightens your members to the paths set before them. A shift in place/attitudes/outlooks, labours/performance levels, and how one fulfills their days follows the attachments/bonds to the wood of Maneshayh.

#### BENIYMAN RISES UPON THE WOOD OF YISHSHAKKAR

Your Name is activated by labours appointed unto you, in the hour you are sent by the Fathers. Through consciousness of your assignment your Name rises in the hour of the Light in which you are birthed in the Faces of Yehu (Metiyæhu 20:1-12).

The SEEDofaHarvest rises into the RayishOyin Heads of Intelligent Labours of Yishshakkar causing the grain to turn white, unto a harvest. The whitish Seed, upon being harvested, then turns golden “as the SEED is extracted and settles by the Breathof DAN blowing upon the Stones of Gold in Beniyman.

#### ZEBÚWLAN RISES UPON THE IRIDESCENT CRYSTAL TREE OF MANESHAYH

The State of Names comes out of MANeshayh according to the Crystals of Breaths assembled through activations in StonesofSoul. What becomes Bread is distributed from the SeedSacs of Yúwsphah to house and radiate the Faces of Yehu in Soul. The degree of INvisible resonances appear in Visible paradigms which are quick to change through emergences in Seed. States of INheritances are through the support of Maneshayh in conjunction with The Eyes and Word Developments in RAúwaben and Gad.

#### ZEBÚWLAN RISES UPON THE WOOD OF BENIYMAN

The Light of your Name is concealed in your SEED which breaks out of your shell as the Great Light of your dwellings. You either walk in the Light inside your Name, or you walk according to the opacity/darkness of your body. The Stone of Zebúwlan is a Ruby as it glows with the Fire of your Spirit which eats the Bread of Beniyman.

#### DAN RISES UPON THE WOOD OF ZEBÚWLAN

The impartiality of your Spirit is inherent in the Light of your Name. In being born of the paired Faces of Yehu, you know intuitively that you are one Light. In the day you are born in the altars of Yehu, it is a full moon Light appearing through the unified/two Faces of Yehu whose Light shines as one. The Light of your Name is born out of the darkness of Bayinah which is appointed to judge all of your processes of Name, whereby the darkness of soul is whitened by your Light. The darkness is reserved for your habitations of Chækúwmah; however, in the Light of your Name there is no darkness. Hence, from where does the darkness originate if darkness is not within your Light? The darkness is made for a habitation as the body is formed in the darkness of your Mother in which your Spirit abides Faces to Faces. Hereby, there is no fear though you walk in the shadows of deep darkness.

The Stone of Dan is a diamond, able to pierce through veils, able to break open the SeedWord as a hammer, and able to ignite sparks in Zebúwlan as the Spirit of Dan breathes into the midst of the Fire. Dan is a gathering of the Lights of Shayin and Oyin, born of the Shayin/300 Semek/60; Fire and Wood of the altar, the full circumference filled with the radiance of HhúwaHhúwa, which commands/orders the Seed of the Fathers through which all is made/appears and by whom all is judged to be known (Tehillah 148:5).

#### RAUWABEN RISES UPON THE WOOD OF DAN

RAuwaben, as the Body of Seven Eyes, rises upon the leaving agents of your Spirit. What is breathed upon in the Fire of your Name, prepares itself a habitation to behold itself.

#### DAN RISES UPON THE WOOD OF RAÚWABEN

As the Spirit of your Name enters into the Seven Eyes of ALhhim, adhering one to another within your SeedName, your Spirit prepares itself to be born of ALhhim. When your Seed opens, the Spirit of your Name awakens and rises through the Rings of ALhhim as that which is in the oak seed rises through its congruent rings/eyes.

#### SHAMOÚNN RISES UPON THE WOOD OF AYSHSHUR

Formulations of your ears rise from what is sown in your waters of Ayshshur/Asher. Developments of your origins expand with Understanding. Your ears house the Illuminations of your Spirit. As you tend selected stalks in your gardens; likewise, the Lights YæHH look after your Names to tend their Seed sown of Avrehhem.

The Rings of the Ears are sensitized to the Light to receive and impart Words of Wisdom. The gold in the rings of the ear is given to Aharuwan/Aaron to formulate ascending spirals for directions (misrendered as a golden calf). The three concentric rings of the ears include the outer ring of Wisdom, the middle ring of Understanding, and the opening of the ear canal as the Ring of Knowledge. Shamounn develops what is in the womb of Ayshshur/Asher and makes room to expand the Words of your Spirit. The complete gifts of your Name form a body by Shamounn, as a tree rises from its first pair of ears/leaves. Shamounn incubates what is in your origins of Ayshshur unto the time of its breaking open.

**SHAMOÚNN RISES UPON THE DIAMOND TREE CRYSTALS OF DAN**

The ALhhim of ÚWahBayit ʔʔ establish sound doctrine/judgements in ShayinSemek WꞤ to be carried within your judge's robes of Dan. The Breaths builds a House upon the clarity of ALhhim vibrations.

**NEPHETLI RISES UPON THE WOOD OF SHAMOUNN**

The stored riches in your foundation Stone of ΔΔ rise into chambers of Shamounn prepared for them to appear. As a plant forms a bulb, the colours in your Stone rise to appear and unfold with their radiance. The habitations of Shamounn are then filled with the glories of your Name. Through Shamounn carrying the Staff of your Name, the glories of the Anointing in your Seed come to the apex of your ascensions.

*Offerings of  
the Ascensions  
of 70  
are appointed in  
their Moons*



AKKAR RESIDES IN CHEKUNMAH TO REVEAL ALL VISITS EACH HOUSE WITH UNDERSTANDING.

the OLD ody, 19:24

AKKAR RESIDES IN CHEKUNMAH TO REVEAL ALL VISITS EACH HOUSE WITH UNDERSTANDING.

AKKAR RESIDES IN CHEKUNMAH TO REVEAL ALL VISITS EACH HOUSE WITH UNDERSTANDING.

Four quadrants/rests/sabbaths are revealed the second moon of Yishshakkar for your labours. SYM/Exodus 16:1/6. Hereby you know you are brought out of Metzryim.

**Shooryim**  
To affect growths, leading to doors/avenues, to determine cleave to values, to cause showers, shuddering though that stem from your origins unto your masteries.

**Chadash**

Hhashavet/Chamishith  
5th counting of the omar  
ooarav: **Aparryim**  
baqaar: **Yahuidah**  
Days 27-28

Lift up the Head of your congregation of offspring YishARAL...a total recall of purpose/mission CHP/Num 1:1-2

**Luch Qadam**

ooarav: **Shamouinn**  
baqaar: **Ayshshur**  
Days 22-24

sepharterm  
hhashavbet rviolit  
ounting of the omar

ooarav: **RAiwaben**  
baqaar: **Dan**  
Days 20-21

ooarav: **Zebuulan**  
baqaar: **Beniyman**  
Days 18-19

ooarav: **Yishshakkar**  
baqaar: **Maneshayh**  
Days 15-17

sepharterm Hhashavbet shiishith  
3rd counting of the omar

ooarav: **Yahuidah**  
baqaar: **Aparryim**  
Days 13-14

ooarav: **Nephteli**  
baqaar: **Gad**  
Days 11-12

ooarav: **Ayshshur**  
baqaar: **Shamouinn**  
Days 8-10

ooarav: **Dan**  
baqaar: **RAiwaben**  
Days 6-7

**Aviyahua**

ooarav: **Beniyman**  
baqaar: **Zebuulan**  
Days 4-5

ooarav: **Yishshakkar**  
baqaar: **Maneshayh**  
Days 29,30-1-3

ooarav: **Yahuidah**  
baqaar: **Aparryim**  
Days 13-14

ooarav: **Nephteli**  
baqaar: **Gad**  
Days 11-12

ooarav: **Ayshshur**  
baqaar: **Shamouinn**  
Days 8-10

ooarav: **Dan**  
baqaar: **RAiwaben**  
Days 6-7

ooarav: **Zebuulan**  
baqaar: **Beniyman**  
Days 18-19

ooarav: **Yishshakkar**  
baqaar: **Maneshayh**  
Days 15-17

ooarav: **Yahuidah**  
baqaar: **Aparryim**  
Days 13-14

ooarav: **Nephteli**  
baqaar: **Gad**  
Days 11-12

ooarav: **Ayshshur**  
baqaar: **Shamouinn**  
Days 8-10

**ALozar**

ooarav: **Zebuulan**  
baqaar: **Beniyman**  
Days 4-5

ooarav: **Yishshakkar**  
baqaar: **Maneshayh**  
Days 29,30-1-3

ooarav: **Yahuidah**  
baqaar: **Aparryim**  
Days 13-14

ooarav: **Nephteli**  
baqaar: **Gad**  
Days 11-12

ooarav: **Ayshshur**  
baqaar: **Shamouinn**  
Days 8-10

ooarav: **Dan**  
baqaar: **RAiwaben**  
Days 6-7

ooarav: **Zebuulan**  
baqaar: **Beniyman**  
Days 18-19

ooarav: **Yishshakkar**  
baqaar: **Maneshayh**  
Days 15-17

ooarav: **Yahuidah**  
baqaar: **Aparryim**  
Days 13-14

ooarav: **Nephteli**  
baqaar: **Gad**  
Days 11-12

ooarav: **Ayshshur**  
baqaar: **Shamouinn**  
Days 8-10

**Yishshakkar**

ooarav: **Zebuulan**  
baqaar: **Beniyman**  
Days 4-5

ooarav: **Yishshakkar**  
baqaar: **Maneshayh**  
Days 29,30-1-3

ooarav: **Yahuidah**  
baqaar: **Aparryim**  
Days 13-14

ooarav: **Nephteli**  
baqaar: **Gad**  
Days 11-12

ooarav: **Ayshshur**  
baqaar: **Shamouinn**  
Days 8-10

ooarav: **Dan**  
baqaar: **RAiwaben**  
Days 6-7

ooarav: **Zebuulan**  
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Days 4-5

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baqaar: **Aparryim**  
Days 13-14

ooarav: **Nephteli**  
baqaar: **Gad**

The term, **WO**, to make/perform, denotes 3 Heads Congregating: Hha'yeud-Day 10, Hha'Oyin-Day 16 [a shavbeth day/7 for Shæbuoúw], and HhaShayin-Day 21. Work is an extension of the hand to perform Understanding and Wisdom to fulfill 30 Days—the Days of the Staff/Lammed of AL/L4: 1-30 bear fruit—the evidence of your Name.

**ALiAB Bann Chelen**

**AL Kash Chadash**

"THE LIVING ONE APPOINTS THE MOON FOR THE MOONING; THE SUN KNOWS FROM WHICH IT COMES." TEHILLAH 104:19

**ZeRechYæH kuwahnim**  
**Priest of Hhúwa**  
 Radiance, Shining Glory,  
 Brilliance of the Illuminations

**Bæqi kuwahnim**  
**Priest of GammAL**  
 A vine spreading out, to pour  
 out, conduit of reservoirs

**oorav: Maneshayh**  
**baqar: Yishshakkar**  
 Days 27-28

**oorav: Beniyman**  
**baqar: Zebúwlan**  
 Days 1-3, 29

**oorav: Aparryim**  
**baqar: Yahúadah**  
 Days 25-26

**oorav: Gad**  
**baqar: Nephthli**  
 Days 22-24

**oorav: Shamóim**  
**baqar: Ayshshur**  
 Days 20-21

**oorav: R-Aiwaben**  
**baqar: Dan**  
 Days 18-19

**oorav: Yahúadah**  
**baqar: Aparryim**  
 Days 11-12

When the worlds are formed, the priests are in the House of Zebúwlan, whereby Beniyman is the first evening of day 1.

**Luach Qedam**  
*Ascensions of Lammed AY*

**oorav: Ayshshur**  
**baqar: Shamóim**  
 Days 6-7

**oorav: Nephthli**  
**baqar: Gad**  
 Days 8-10

**oorav: Yishshakkar**  
**baqar: Maneshayh**  
 Days 13-14

**oorav: Zebúwlan**  
**baqar: Beniyman**  
 Days 15-17

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 19-20

**oorav: Mayemen**  
**baqar: Aishshur**  
 Days 21-22

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 19-20

**oorav: Mayemen**  
**baqar: Aishshur**  
 Days 21-22

**oorav: Aishshur**  
**baqar: Sepharthem**  
 Days 23-24

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 25-26

**oorav: HhaShayin**  
**baqar: Sepharthem**  
 Days 27-28

**oorav: HhaShayin**  
**baqar: Sepharthem**  
 Days 29-30

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 1-2

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 3-4

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 5-6

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 7-8

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 9-10

**oorav: Sepharthem**  
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 Days 11-12

**oorav: Sepharthem**  
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 Days 13-14

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 Days 15-16

**oorav: Sepharthem**  
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 Days 17-18

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**baqar: HhaShayin**  
 Days 19-20

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**baqar: HhaShayin**  
 Days 21-22

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 23-24

**oorav: Sepharthem**  
**baqar: HhaShayin**  
 Days 25-26

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**baqar: HhaShayin**  
 Days 11-12









DURING THE SEVENTH MONTH, THE HOUSE OF APARRYIM  
RESIDES IN THE CHEKUWMAH: THE MOON PASSES  
THROUGH THE CAMPS DAILY AS INDICATED ON EACH DAY

ΔΥΞΕΛΛΩΥΟΔΟΩΜΛΛ ALiShæmo Bann Omihúwd

"ONE APPOINTS THE MOON FOR THE MOODING;  
THE SUN KNOWS FROM WHICH IT COMES."  
TEHILLAH/PsALM 104:19

אזר יאח  
**OZerYæh**  
kuwahnim

**Priests of Mæyim**  
Strength/Help flows through  
your waters to bring to Head  
the Seed of your Name  
DibreHhayamim  
I Chron 5:35

חאדאש  
**Chadash**

**ZICHRUN**  
**TERUOH**  
oorav: *Yahudah*  
baqar: *Aparryim*  
Days 29,30-1-3

Stars of Maznim, Libra enters into  
the Fire/Shemesh

פיה  
**Mouth**  
of the corona, the single  
eye that leads through  
Yüwshaph/Joseph

*Luach Qedam*

oorav: *Dan*  
baqar: *R'Atiwaben*  
Days 22-24

SUKUT XY#

SUKUT  
oorav: *Beniyman*  
baqar: *Zebunlan*  
Days 20-21

SUKUT  
oorav: *Maneshayh*  
baqar: *Yish-hakkar*  
Days 18-19

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oorav: *Aparryim*  
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Days 11-12

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oorav: *Gad*  
baqar: *Nephtli*  
Days 13-14

SUKUT

SUKUT  
oorav: *Yahudah*  
baqar: *Yish-hakkar*  
Days 4-5

SUKUT

SUKUT  
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Days 6-7

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baqar: *Yish-hakkar*  
Days 11-12

SUKUT

SUKUT  
oorav: *Gad*  
baqar: *Nephtli*  
Days 13-14

SUKUT

SUKUT  
oorav: *Yahudah*  
baqar: *Yish-hakkar*  
Days 4-5

SUKUT

SUKUT  
oorav: *Beniyman*  
baqar: *Zebunlan*  
Days 6-7

SUKUT

SUKUT  
oorav: *R'Atiwaben*  
baqar: *Dan*  
Days 8-10

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SUKUT  
oorav: *Maneshayh*  
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SUKUT

SUKUT  
oorav: *Gad*  
baqar: *Nephtli*  
Days 13-14

SUKUT

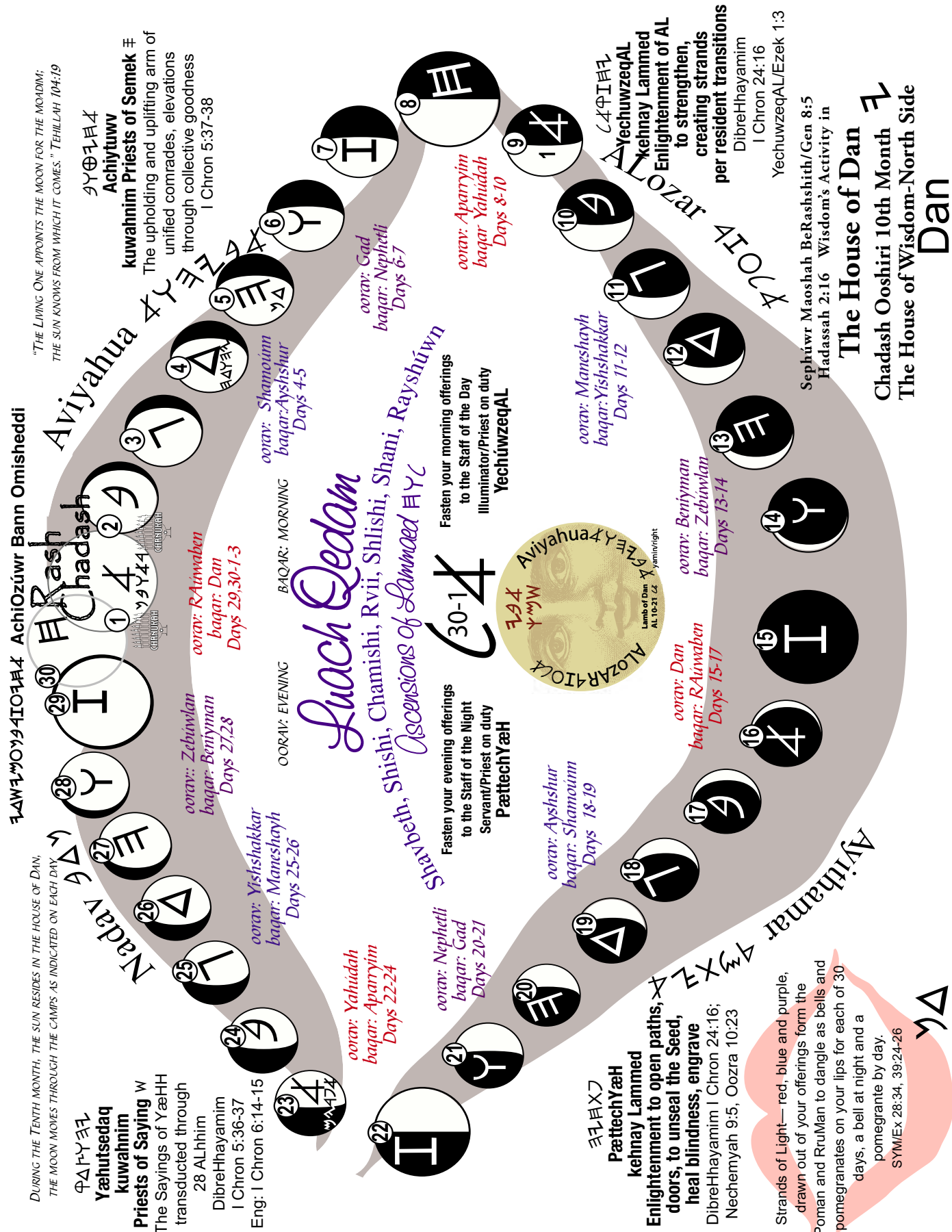
SUKUT  
oorav: *Yahudah*  
baqar: *Yish-hakkar*  
Days 4-5

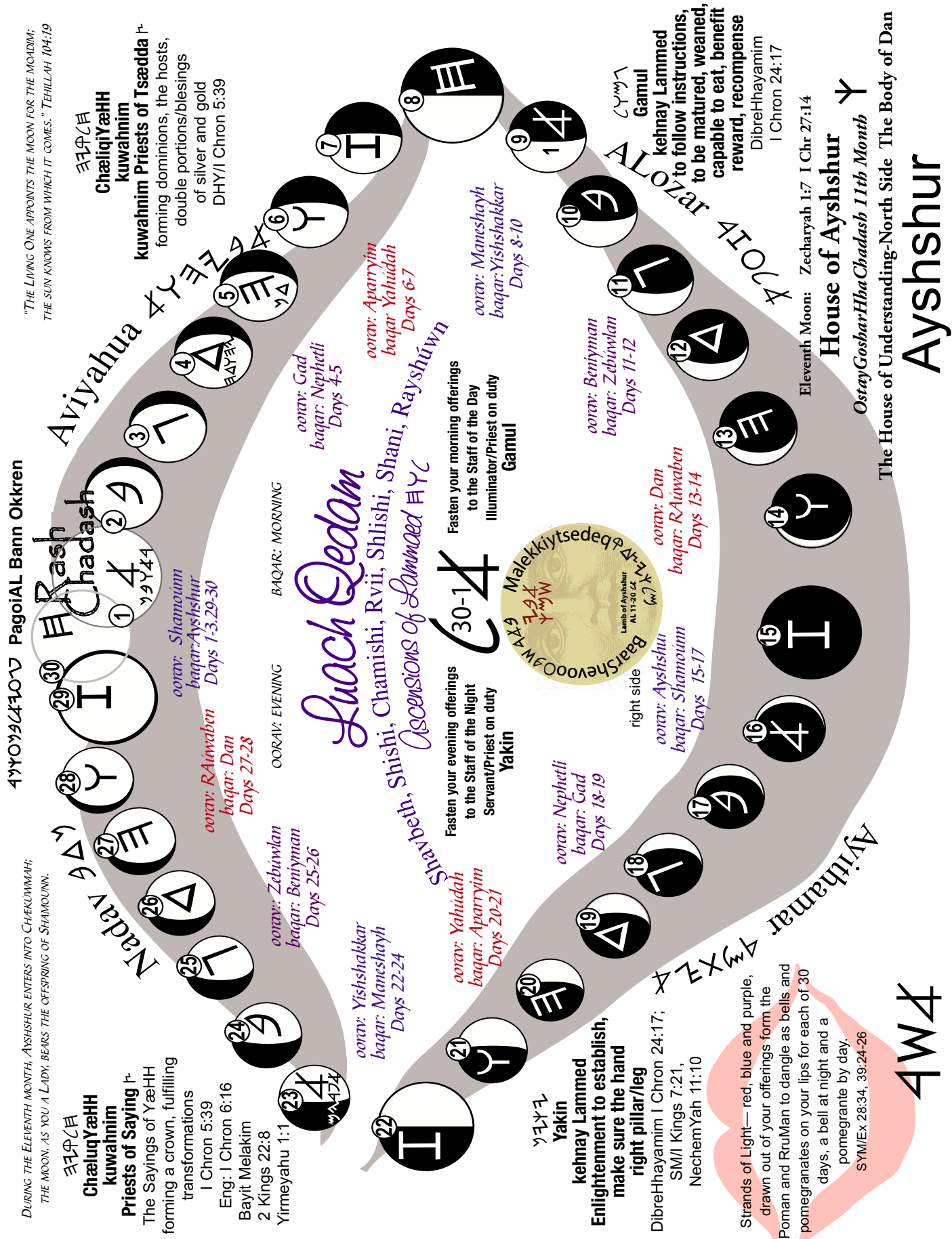
SUKUT

SUKUT  
oorav: *Beniyman*  
baqar: *Zebunlan*  
Days 6-7









DURING THE ELEVENTH MONTH, AYSHISHUR ENTERS INTO CHEKUMMAH: THE MOON, AS YOU A LADY, BEARS THE OFFSPRING OF SHAMOUM.

4YYOY9A4F1017 PAGOIAL Bann Okkren

"THE LIVING ONE APPOINTS THE MOON FOR THE MOADM; THE SUN KNOWS FROM WHICH IT COMES." TEHILLAH 104:19

**ChaeluqYæHH kuwahnim**  
The Sayings of YæHH forming a crown, fulfilling transformations  
I Chron 5:39  
Eng: I Chron 6:16  
Bayit Melakim  
2 Kings 22:8  
Yirmeyahu 1:1

**ChaeliqiYæHH kuwahnim**  
forming dominions, the hosts, double portions/blesings of silver and gold  
DHY/I Chron 5:39

**ooarav: RAtiwaben**  
baqar: Dan  
Days 27-28

**ooarav: Shamouim**  
baqar: Aysishur  
Days 1-3, 29-30

**ooarav: Gad**  
baqar: Nephthli  
Days 4-5

**ooarav: Apatryim**  
baqar: Yahudah  
Days 6-7

**ooarav: Maneshayh**  
baqar: Yishshakkar  
Days 8-10

**ooarav: Zebuwlan**  
baqar: Beniyman  
Days 25-26

**ooarav: Beniyman**  
baqar: Zebuwlan  
Days 11-12

**ooarav: Dan**  
baqar: RAtiwaben  
Days 13-14

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**Luch Qadam**  
Ascensions of Lammaed HC

**ooarav: Yahudah**  
baqar: Apatryim  
Days 20-21

**ooarav: Nephthli**  
baqar: Gad  
Days 18-19

**ooarav: Yishshakkar**  
baqar: Maneshayh  
Days 22-24

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**ooarav: Beniyman**  
baqar: Zebuwlan  
Days 11-12

**ooarav: Dan**  
baqar: RAtiwaben  
Days 13-14

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**ooarav: Beniyman**  
baqar: Zebuwlan  
Days 11-12

**ooarav: Dan**  
baqar: RAtiwaben  
Days 13-14

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**ooarav: Beniyman**  
baqar: Zebuwlan  
Days 11-12

**ooarav: Dan**  
baqar: RAtiwaben  
Days 13-14

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**ooarav: Aysishur**  
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Days 15-17

**ooarav: Beniyman**  
baqar: Zebuwlan  
Days 11-12

**ooarav: Dan**  
baqar: RAtiwaben  
Days 13-14

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

**ooarav: Aysishur**  
baqar: Shamouim  
Days 15-17

Strands of Light— red, blue and purple, drawn out of your offerings form the Poman and RuMan to dangle as bells and pomegranates on your lips for each of 30 days, a bell at night and a pomegranate by day.  
SYM/Ex 28:34, 39:24-26

Eleventh Moon: Zecharyah 1:7 I Chr 27:14

**House of Aishshur**  
OstayGosbarHbaChadasb 11th Month

The House of Understanding-North Side The Body of Dan

4W4

**Ayshshur**


















ASCENSIONS  
WE FOCUS ON  
BECOME  
REAL IN  
OUR DAYS

BETHASHEM.ORG

